

Tafsir Al-Qur'an

A Complete English
Translation of Classical
Qur'anic Commentaries

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

Volume 5
Sūrat āl 'Im'rān 3:74 – 3:191



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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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ISBN: 9798316716005

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Layout and Interior Design: Al Sadiqin Press, the publishing division of
Al Sadiqin Institute, Inc.

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

In the name of God, 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 5 presents a simple, but **complete English translation** of the major classical commentaries on the Qur'an, covering the next 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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- **Tafsir al-Baghawi (1122 CE)** – Written by **Imam al-Baghawi**, this tafsir is known for its conciseness and reliance on authentic hadith and narrations. It is widely used in Sunni circles as a balanced and straightforward commentary.
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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 Imran 3:74

He bestows His mercy on whom He wills, and God is the possessor of great bounty.

Surat Al Imran 3:74

He bestows His mercy on whom He wills, and God is the possessor of great bounty.

Tafsir al-Jalalayn

He chooses for His mercy whom He wills, and God is the possessor of great bounty.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What he means by his saying: **He singles out for His mercy whomever He wills**, is the verb yaf'ala from the saying of the speaker: I singled out so-and-so with such-and-such, I singled him out with it.

As for his mercy, in this context, it is Islam and the Qur'an, along with prophethood, 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: **He chooses for His mercy whomever He wills**, he said: Prophethood, He chooses for it whomever He wills.

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, Abdullah bin Abi Jaafar told us, on the authority of his father, on the authority of Al-Rabi': **He chooses for His mercy whomever He wills**, he said: He chooses for prophethood whomever He wills.

Al-Muthanna told me, he said, Suwaid told us, he said, Ibn al-Mubarak told us, on the authority of Ibn Jurayj: **He chooses for His mercy whom He wills**, he said: the Qur'an and Islam.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, the same.

And God is the possessor of great bounty, meaning: He is the possessor of bounty with which He bestows it upon whomever He loves and wills of His creation. Then He described His bounty as great, saying: His bounty is great, because nothing is like Him in the greatness of His position among those whom He favors over Him [with bounty] from the favors of His creation, and nothing comes close to Him in the majesty of its importance or approaches it.

Tafsir al-Qurtubi

That is, through his prophethood and guidance, according to Al-Hasan, Mujahid, and others. Ibn Jurayj: Through Islam and the Qur'an, **whoever He wills**. Abu

Uthman said: The most beautiful statement is to leave with him the hope of the hopeful and the fear of the fearful, **And God is the possessor of great bounty.**

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

And His saying 74- **He chooses for His mercy whomever He wills**. It was said: It is prophecy, and it was said: It is more general than that, and it is a response to them and a refutation of what they said and planned.

Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Sufyan who said: Everything in Al Imran that mentions the People of the Book is about the Christians. This is refuted by the fact that many of the addresses to the People of the Book mentioned in this Surah cannot be applied to the Christians at all, including these verses that we are about to interpret. The group that wanted to mislead the Muslims, as well as the group that says, **Believe in that which has been revealed to those who believe at the beginning of the day**, are specifically from the Jews. Abd ibn Humayd, Ibn Jarir, and Ibn al-Mundhir narrated on the authority of Qatadah regarding his statement, **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 the Prophet of God, Muhammad, is in your Book, then you disbelieve in him and deny him and do not believe in him, while you find him written with you in the Torah and the Gospel, the unlettered Prophet. Ibn Jarir and Ibn Abi Hatim narrated something similar on the authority of al-Rabi'. They also narrated something similar on the authority of al-Suddi. Ibn Abi Hatim narrated something similar on the authority of Muqatil. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Jurayj, **And you bear witness** that the religion with God is Islam, and that God has no other religion. They narrated on the authority of al-Rabi', regarding his statement, **Why do you mix truth with falsehood?** He said: Why do you mix Judaism and Christianity with Islam, while you know

that the religion of God that is not accepted from anyone other than Him is Islam? **And you conceal the truth** He said: You conceal the matter of Muhammad, while you find it written with you in the Torah and the Gospel. Abd ibn Humayd and Ibn Jarir narrated something similar on the authority of Qatadah. Ibn Ishaq, Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, who said: Abdullah ibn al-Sayf, Adi ibn Zayd and al-Harith ibn Awf said to each other: 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 back from their religion. So God revealed about them, **O People of the Scripture, why do you mix truth with falsehood?** until His statement, **And God is All-Encompassing and Knowing**. Something similar to this has been narrated on the authority of a group of the Salaf. Ibn al-Mundhir, Ibn Abi Hatim, Ibn Mardawayh and al-Dhiya' in al-Mukhtara narrated on the authority of Abu Dhibyan on the authority of Ibn Abbas regarding the verse, **And a group said**, he said: They would be with them at the beginning of the day and sit with them and talk to them, but when the evening came and the time for prayer came, they disbelieved in him and abandoned him. Ibn Jarir and Ibn al-Mundhir narrated on the authority of Qatadah regarding the verse, **And do not believe except in him who follows your religion**, he said: This is what some of them said to each other. Ibn Jarir narrated on the authority of al-Rabi' something similar. He also narrated on the authority of al-Suddi something similar. Abd ibn Humayd, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Mujahid, **That someone should be given what you have been given**, out of envy on the part of the Jews that prophethood would be for someone other than them, and the desire that they would follow in their religion. Abd ibn Humayd, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Abu Malik and Sa'id ibn Jubayr, **That someone should be given what you have been given**, he said: The nation of Muhammad, may God bless him and grant him peace. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Al-Suddi that God said to Muhammad, may God bless him and grant him peace: **Indeed, the guidance is the guidance of God, that someone should be given the like of what you have been given**, O nation of Muhammad, **or that they should argue with you before your Lord**, the Jews said: 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: "Say: Indeed, bounty is in God's hand; He gives it to whom He wills." Abd ibn Humayd, Ibn Jarir, and Ibn Al-Mundhir narrated on the authority of Qatadah: "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 sent down a book like your book and sent a prophet like your prophet, you envied him for that. "Say: Indeed, bounty is in God's hand; He gives it to whom He wills." Ibn Jarir narrated something similar on the authority of Al-Rabi'. Ibn Jarir narrated on the authority of Ibn Jurayj, "Say: Verily, the guidance is the guidance of God, that someone should be given the like of what you have been given." He said: This is the matter that God has bestowed upon him. **That someone should be given the like of what you have been given, or that**

Surat Al Imran 3:74

He bestows His mercy on whom He wills, and God is the possessor of great bounty.

they should argue with you before your Lord. He said: Some of them said to each other, **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,** so that it will be an argument for them against you. "Say: Verily, the bounty is in God's hand." He said: Islam. **He chooses for His mercy whom He wills.** He said: The Qur'an and Islam. Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid, **He chooses for His mercy whom He wills.** He said: Prophethood. Ibn Abi Hatim narrated on the authority of al-Hasan, who said: His mercy is Islam, and He chooses for it whom He wills.

Tafsir al-Baghawi

74- God Almighty says: **He chooses for His mercy** meaning His prophethood **whoever He wills, and God is the possessor of great bounty.**

Tafsir al-Baidawi

74 **He chooses for His mercy whom He wills, and God is the possessor of great bounty.** A response and refutation of what they claimed with clear evidence.

Surat Al Imran 3:75

And among the People of the Scripture is he who, if you entrust him with a great amount, he will return it to you. And among them is he who, if you entrust him with a dinar, he will not return it to you unless you remain standing over him. That is because they say, **There is no blame upon us concerning the unlettered ones**, and they speak a lie about God while they know.

Tafsir al-Jalalayn

And among the People of the Scripture is he who, if you entrust him with a great amount of money, will return it to you for his trustworthiness, like Abdullah ibn Salam, to whom a man entrusted one thousand two hundred ounces of gold, and he returned it to him. **And among them is he who, if you entrust him with a dinar, will not return it to you** for his betrayal **unless you stand over him** and do not leave him, and when you leave him, he denies it. Like Ka'b ibn al-Ashraf, to whom a Qurayshite entrusted a dinar, and he denied it. *That* that is, he did not return it **because they said** because of their saying **There is no way for us concerning the unlettered ones** that is, the Arabs **to do** that is, sin, because they consider permissible the oppression of those who oppose their religion and attribute it to God Almighty. God Almighty said **And they tell a lie about God** in attributing that to Him **while they know**.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: This is report from God Almighty: that among the People of the Book - and they are the Jews from the Children of Israel - are people of trust who fulfill their trust and do not betray it, and among them is the one who betrays his trust, is wicked in his oath, and considers it permissible.

If someone says: What is the reason for God Almighty informing His Prophet, may God bless him and grant him peace, of this, when you know that people have always been like this: some of them fulfill their trusts and some of them betray them?

It was said: God Almighty intended, by informing the believers of their report - as He explained in His Book with these verses - to warn them against entrusting them with their money, and to frighten them from being deceived by them, because many of them consider the money of the believers permissible.

The interpretation of the statement: Among the People of the Book is he who, O Muhammad, if you entrust him with a great deal of wealth, he will return it to you and will not deceive you concerning it. And among them is he who, if you entrust him with a dinar, he will deceive you concerning it and will not return it to you unless you insist on litigation and demand it from him.

The letter *ba* in his saying: **with a dinar** and *ala* alternate in this topic, as one says: **I passed by him** and **I passed by him**.

The interpreters differed in their interpretation of his statement: **Except as long as you are standing on it**.

Some of them said: Except as long as you are suing him.

Who said that?

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **Except as long as you are standing upon it**, except what you seek and follow.

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: **Except as long as you are standing on it**, he said: It requires it of him.

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: **Except as long as you are standing upon it**, he said: Persistent.

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 meaning of this is: Except as long as you are standing over his head.

Who said that?

Muhammad bin Al-Husayn told me, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi, his saying: **I am standing over him**, meaning: He acknowledges his trust as long as I am standing over his head, but if you stand up and then come to seek him, you are a disbeliever - the one who fulfills and the one who denies.

Abu Ja'far said: The more correct of the two interpretations of the verse is the one that says: The meaning of this is: Except as long as I am standing up for it by demanding and exacting it. From their saying: So-and-so exacted my right from so-and-so until he extracted it for me, meaning he worked to free him and strove to extract it from him until he extracted it. Because God the Almighty described them as making the wealth of the illiterate permissible, and that among them are those who do not pay what they owe except by severe exacting and demanding. Standing up for the one who owes the debt does not require him to move from what he is doing by making permissible what is permissible for him, but it may be - along with his considering what he owes to the owner of the right permissible - to extracting it by exacting, litigating and litigating. So that exacting is the owner of the money taking his right from the one who owes it.

Abu Ja'far said: By that, may His praise be glorified, He means: that whoever among the Jews considers treachery permissible, and denies the rights of the Arab that are due to him, and does not pay what the Arab entrusted to him except as long as he is a claimant and demands it from him, for the sake of saying: There is no blame upon us for what we have taken from the Arabs' money and no sin, because they are not on the right path, and they are polytheists.

Surat Al Imran 3:75

And among the People of the Scripture is he who, if you entrust him with a great amount, he will return it to you. And among them is he who, if you entrust him with a dinar, he will not return it to you unless you remain standing over him. That is because they say, "There is no blame upon us concerning the unlettered ones," and they speak a lie about God while they know.

The interpreters differed in their interpretation of this, and some of them said something similar to what we said about it.

Who said that?

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **That is because they said, 'We have no claim against the unlettered people,'** the verse. The Jews said: We have no claim against the Arabs' money that we have taken.

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 blame upon us concerning the unlettered ones,** he said: There is no blame upon us concerning the polytheists, meaning those who are not from the People of the Book.

Muhammad told us, Ahmad told us, Asbat told us, on the authority of Al-Suddi: **That is because they said, 'We have no responsibility for the illiterate.'** He said: It will be said to him: Why do you not fulfill your trust? He will say: There is no blame on us for the money of the Arabs, God has made it lawful for us!!

Ibn Hamid told us, he said, Yaqub al-Qummi told us, on the authority of Ja'far, on the authority of Sa'id bin Jubayr: When the verse was revealed: "And among the People of the Scripture is he who, if you entrust him with a great amount, will return it to you. And among them is he who, if you entrust him with a dinar, will not return it to you except as long as you stand over him. That is because they say, 'We have no responsibility for the unlettered ones,'" the Prophet, may God bless him and grant him peace, said: The enemies of God have lied. There is nothing that existed in the Age of Ignorance but that it is under my feet, except for trusts, for they are returned to the righteous and the wicked.

Al-Muthanna told me, he said, Ishaq told us, he said, Hisham bin Ubaid God told us, on the authority of Ya'qub al-Qummi, on the authority of Ja'far, on the authority of Sa'id bin Jubayr, he said: When the Jews said: **We have no right to take the money of the illiterate,** meaning taking their money, the Messenger of God, may God bless him and grant him peace, said, then he mentioned something similar, except that he said: **Except that it is under these two feet of mine, except for the trust, for it is to be fulfilled,** and he did not say more than that.

Muhammad ibn Sa'd told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn 'Abbas: **That is because they said, 'There is no blame upon us concerning the unlettered ones,'** that is because the People of the Book used to say: There is no blame upon us concerning what we take from these people, because they are unlettered. So that is what He said: **There is no blame upon us concerning the**

unlettered ones, to the end of the verse.

Others said about that, what:

Al-Qasim narrated to us, he said: Al-Husayn narrated to us, he said: Hajjaj narrated to me, on the authority of Ibn Jurayj: "That is because they said: We have no right to deal with the unlettered ones." He said: The Jews pledged allegiance to some Muslims during the pre-Islamic period, and when they converted to Islam, they demanded the price of their sales from them, and they said: You have no trust from us, and we have no right to judge you, because you have abandoned the religion that you were following! He said: And they claimed that they found that in their book, so God Almighty said: **And they tell lies about God while they know.**

Ibn Wakee' told us, he said, my father told us, he said, Sufyan told us, on the authority of Abu Ishaq, on the authority of Sa'sa'ah, he said: I said to Ibn Abbas: Do we raid the People of the Book and take a share of their fruits? He said: And you say as the People of the Book said: **We have no right to the unlettered!!**

Al-Hasan bin Yahya narrated, he said: Abd al-Razzaq narrated, he said: Muammar narrated, on the authority of Abu Ishaq al-Hamadani, on the authority of Sa'sa'ah: A man asked Ibn Abbas and said: We take from the wealth of the People of the Book in the war - or: [the cluster], the doubt is from al-Hasan - a chicken and a sheep. Ibn Abbas said: What do you say? He said: We say: There is no problem with that! He said: This is like what the People of the Book said: **We have no responsibility for the illiterate!** If they pay the jizyah, their wealth is not permissible for you except with their willing consent.

Abu Ja'far said: By that, may His praise be glorified, He means: Those among them who say: There is no blame upon us for the wealth of the illiterate Arabs if we betray them, they say - by saying that God has permitted that for us, so there is no blame upon us for betraying them and abandoning their judgment - lying about God, intentionally committing a sin by saying a lie about God, that He has permitted that for them. And that is what the Almighty said: **and they know,** as:

Muhammad told us, Ahmad told us, Asbat told us, on the authority of al-Suddi: He tells a lie about God, and He knows it. He means the one among them who says - if it is said to him: Why do you not fulfill your trust? -: There is no blame on us regarding the money of the Arabs, God has made it permissible for us!

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj: **And they tell lies about God while they know,** meaning: their claim that they found in their book their saying: **We have no authority over the unlettered.**

Tafsir al-Qurtubi

It contains eight issues:

The first: The Almighty's saying: And among the People of the Scripture is he who, if you entrust him with a great amount, will return it to you, such as Abdullah ibn Salam. And among them is he who, if you entrust him with a dinar, will not return it to you. He is Phinehas ibn Azura the Jew. A man entrusted him with a dinar and he betrayed him. It was also said: Ka'b ibn al-Ashraf and his companions. Ibn Wathab and al-Ashhab al-Uqaili read **min in yamanhu** according to the language of those who read *nasta'in*, which is the language of Bakr and Tamim. In the version of Abdullah Malik, it is not a good omen for Yusuf, and the rest read it with an alif. Nafi' and al-Kisa'i read **yu'da hi** with a ya' in the inclusion. Abu Ubaid said: Abu Amr, al-A'mash, Asim and Hamzah agreed in the narration of Abu Bakr on stopping the ha', so they read **yu'da ilaika**. Al-Nahhas said: With the sukoon of the ha', it is not permissible except in Ash'ar according to some grammarians, and some of them do not allow it at all and see that it was a mistake from those who read it, that he thought that the jazm falls on the ha', and Abu Amr is too noble for such a thing to be permissible for him. The correct view is that he used to break the ha', which is the reading of Yazid ibn al-Qa'qa'. Al-Farra' said: The doctrine of some of the 'Abbas is to jazm the ha' if what precedes it is moved, and they say: I struck him with a severe strike, just as they make the mim of 'antum wa-qamatum quiescent, and its origin is the nominative, as the poet said:

When he saw that he was not satisfied, he went to a palm grove and lay down.

It was said: The sukoon of the ha' in this position is permissible because it occurred in the position of the jazm and it is the missing ya'. Abu al-Mundhir Salam and al-Zuhri read yu'dah with a damma on the ha' without a waw. Qatada, Hamid and Mujahid read yu'dahhu with a waw in the insertion, the waw was chosen for it from the lip and the ha' has a distant point of articulation. Sibawayh said: The waw in the masculine is like the alif in the feminine and it is replaced by a ya' because the ya' is lighter if it is preceded by a kasra or a ya', and the ya' is deleted and the kasra remains because the ya' was deleted and the verb was raised so it was maintained in its state.

Second: The Most High informed that among the People of the Book there is the traitor and the trustworthy, and the believers do not distinguish between them, so all of them should be avoided. He mentioned the People of the Book specifically, even though the believers are like that, because treachery is more common among them, so the statement was based on the most common. And God knows best. The interpretation of the qintar has already been mentioned. As for the dinar, it is twenty-four qirats, and the qirat is three grains of medium barley, so the total is seventy-two grains, and this is agreed upon. And whoever preserves a lot and pays it, the little is more deserving, and whoever betrays or prevents it in a little, then that is more common in a lot. This is the clearest evidence for the statement of the implication of the

address. There is much disagreement among the scholars about it, mentioned in the principles of jurisprudence. The Most High mentioned two categories: those who pay and those who do not pay except by persisting in doing so. And there may be among the people those who do not pay even if you persist in doing so. The Most High mentioned the two categories because it is the most common and usual, and the third is rare, so the statement was based on the most common. Talha bin Masraf, Abu Abdul Rahman Al-Salami and others read Damt with a kasra on the dal. These are two dialects, and the kasra is the dialect of Azd Al-Sarat, from Damt Tadum, like Khafat Takhaf. Al-Akhfash narrated Damt Tadum, as an anomaly.

Third: Abu Hanifa based his doctrine on the obligation of the debtor to remain with him on the words of God Almighty: **Except as long as you stand over him**. The rest of the scholars rejected it, and it was mentioned earlier in Surat Al-Baqarah. Some of our scholars from Baghdad based their evidence on the imprisonment of the two debtors on the words of God Almighty: **And among them is he who, if you entrust him with a dinar, will return it to you unless you stand over him**. That is, he faces you, but he fears you and is shy of you, because shyness is in the eyes. Do you not see the saying of Ibn Abbas, may God be pleased with him: **And do not ask a blind person for a need, because shyness is in the eyes**. And if you ask your brother for a need, look at him with your face until he is shy and fulfills it. It is said that he is constantly with him, because if you give him a look, he will deny you. It was said that by standing he meant the continuation of the demand, not the very act of standing. The original word *dinar* is dinar, but one of the two *nuns* was replaced with a *ya* in order to make it easier, due to its frequent use. This is indicated by the fact that the plural form is dinars and the diminutive is dinarinir.

Fourth: Trust is of great value in religion, and one of the great things about it is that it and the womb stand on both sides of the Sirat, as in Sahih Muslim. So no one can cross the Gemini except those who preserve them. Muslim narrated on the authority of Hudhayfah that the Prophet, may God bless him and grant him peace, told us about the lifting of trust. He said:

A man sleeps a sleep and the trust is taken from his heart. It was mentioned in its entirety at the beginning of Surat Al-Baqarah. Ibn Majah narrated: Muhammad ibn Al-Musaffa told us, Muhammad ibn Harb told us, on the authority of Saeed bin Sinan, on the authority of Abu Al-Zahariyyah, on the authority of Abu Shajarah, many times, on the authority of Ibn Umar, that the Prophet, may God bless him and grant him peace, said:

"When God, the Almighty, wants to destroy a servant, He strips him of his modesty. If He strips him of his modesty, you will find him only as a hated and detestable person. If He strips him of his trustworthiness, you will find him only as a traitor and a betrayer. If He strips him of his mercy, you will find him only as an accursed and cursed person. If He strips him of his mercy, you will find him only as an accursed and cursed person. The meaning of his, peace be upon him, saying, "Fulfill the trust of the one who

Surat Al Imran 3:75

And among the People of the Scripture is he who, if you entrust him with a great amount, he will return it to you. And among them is he who, if you entrust him with a dinar, he will not return it to you unless you remain standing over him. That is because they say, "There is no blame upon us concerning the unlettered ones," and they speak a lie about God while they know.

entrusted you with it, and do not betray the one who betrayed you," has already been mentioned in Al-Baqarah. And God knows best.

Fifth: This verse does not include any justification for the People of the Book or for some of them, contrary to those who have held this view, because there are some wicked Muslims who fulfill trusts and insure a great deal of money, and they are not therefore just. The path of justice and testimony does not suffice in fulfilling trusts in money in terms of transactions and deposits. Do you not see their saying: **We have no responsibility for the illiterate.** So how can someone who believes that it is permissible to take our money and our women without any hardship on him be just? If that were sufficient for them to be just, their testimony against the Muslims would have been accepted.

Sixth: The Almighty's saying: **That is because they said** meaning the Jews **We have no blame for the unlettered ones.** It was said that when the Jews pledged allegiance to the Muslims, they would say: We have no blame for the unlettered ones, meaning that there is no blame on us for their injustice because they oppose us. They claimed that this was in their book, so God, the Almighty, denied them and responded to them, saying: Yes, yes, there is a path of punishment for them because of their lies and their taking the Arabs' money as permissible. Abu Ishaq al-Zajaj said: The speech was completed, then He said: **Whoever fulfills his covenant and fears God.** It is said that the Jews had borrowed money from the Arabs, and when the people who had rights converted to Islam, the Jews said: We have nothing against you, because you abandoned your religion, so your debt was dropped from us. They claimed that it was the ruling of the Torah, so God, the Almighty, said: Yes, in response to their saying: **We have no blame for the unlettered ones.** That is, it is not as you say. Then He resumed and said: **Whoever fulfills his covenant and fears** polytheism, then he is not one of the liars, but God and His Messenger love him.

Seventh: A man said to Ibn Abbas: We take a share of the wealth of the People of the Covenant, a chicken or a sheep, and we say: There is no harm in that. He said to him: This is like what the People of the Book said: **There is no blame upon us regarding the unlettered ones.** If they pay the jizyah, their wealth is not permissible for you except with their own consent. Abd al-Razzaq mentioned it on the authority of Muammar on the authority of Abu Ishaq al-Hamadani on the authority of Sa'sa'ah that a man said to Ibn Abbas, and he mentioned it.

Eighth: The Almighty's statement: **And they tell lies about God while they know** indicates that the unbeliever is not considered worthy of having his testimony accepted, because God the Almighty described him as a liar. It contains a refutation of the unbelievers who forbid and permit other than what God forbade and permitted, and they make that part of

the Shari'ah. Ibn al-Arabi said: From this comes the refutation of those who rule by istihsan without evidence, and I do not know of anyone from the people of the Qiblah who said this. In the hadith: When this verse was revealed, the Prophet, may God's prayers and peace be upon him, said:

There is nothing that existed in the days of ignorance that is not under my feet except for trust, for it is given to the righteous and the wicked.

Tafsir Ibn Kathir

God the Almighty tells us about the Jews, that among them are traitors, and He warns the believers against being deceived by them, for among them is **one who, if you entrust him with a great amount of money, will return it to you** meaning, money, **and among them is one who, if you entrust him with a dinar, will not return it to you unless you stand over it** meaning, by demanding, persisting, and insisting on getting your right, and if this is what he does with the dinar or anything above it, then it is more likely that he will not return it to him. We have already discussed the great amount at the beginning of the surah, but as for the dinar, it is well-known. Ibn Abi Hatim said: Saeed bin Amr Al-Sakuni told us, Baqiyah told us on the authority of Ziyad bin Al-Haitham, Malik bin Dinar told us, he said: The dinar was called so because it is a debt and a fire. It was said: Its meaning is that whoever takes it rightfully, it is his debt, and whoever takes it wrongfully, the fire is for him. It is appropriate to mention here the hadith that Al-Bukhari included in more than one place in his Sahih, and the best of them is its context in the Book of Guarantee, where he said: Al-Layth said: Ja'far bin Rabi'ah told me, on the authority of 'Abd al-Rahman bin Harmaz al-A'raj, on the authority of Abu Hurayrah, may God be pleased with him, on the authority of the Messenger of God, may God bless him and grant him peace, "that he mentioned a man from the Children of Israel who asked some of the Children of Israel to lend him a thousand dinars. He said: Bring me witnesses so I may bear witness. 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 gave it to him for a specified period. He went out to sea and fulfilled his need, then looked for a ship to ride so that he could arrive at the specified period, but he did not find a ship. So he took a piece of wood and carved it, then put in it a thousand dinars and a document from him to its owner, then he pushed it in its place, then he brought it to the sea and said: O God, You know that I borrowed a thousand dinars from so-and-so, and he asked me for a witness, so I said: God is sufficient as a witness." He asked me for a guarantor, so I said: God is sufficient as a guarantor. So he agreed to that, and I tried hard to find a ship to which I could send what he had, but I was unable to. So I entrusted it to you. So he

threw it into the sea until it entered it, then he turned away while he was looking for a ship to go to his country. Then the man who had given him a loan went out to see if a ship might bring him his money, and there was the piece of wood in which the money was, so he took it for his family as firewood. When he broke it, he found the money and the paper. Then the man from whom he had given him a loan came and brought him a thousand dinars, and said: By God, I have not ceased to strive to find a ship to bring you your money, but I have not found a ship before the one I came in. He said: Did you send me anything? He said: Did I not tell you that I did not find a mount before this? He said: Then God has fulfilled for you what I sent in the wood, so go back with a thousand dinars, guided." This is how Al-Bukhari narrated it in one place, suspended in the form of certainty, and he attributed it in some places in the Sahih on the authority of Abdullah bin Salih, the scribe of Al-Layth, on his authority. Imam Ahmad narrated it in his Musnad in this manner, at length, on the authority of Yunus bin Muhammad Al-Mu'addab on the authority of Al-Layth, and Al-Bazzar narrated it in his Musnad on the authority of Al-Hasan bin Mudrik on the authority of Yahya bin Hammad, on the authority of Abu Awanah, on the authority of Umar bin Abi Salamah, on the authority of his father, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, in a similar manner. Then he said: It is not narrated on the authority of the Prophet, may God bless him and grant him peace, except from this source with this chain of transmission. This is what he said, and it is a mistake for what came before. And his saying: **That is because they said, 'We have no blame upon the unlettered ones'** means that what led them to deny the truth was that they said: There is no blame upon us in our religion for eating the wealth of the unlettered ones, who are the Arabs, for God has made it permissible for us. God the Most High said: **And they tell lies about God while they know.** That is, they fabricated this statement and came up with this misguidance. God has forbidden them to eat wealth except by right. They are only a people of slander. Abd al-Razzaq said: Muammar informed us on the authority of Abu Ishaq al-Hamadani, on the authority of Sa'sa'ah ibn Yazid, that a man asked Ibn Abbas, saying: We take from the wealth of the People of the Covenant in warfare, chickens and sheep. Ibn Abbas said: So what do you say? He said: We say that there is no harm in that. He said this is like what the People of the Book said: **We have no blame upon the unlettered ones**, that is, if they pay the jizyah, their wealth is not permissible for you except with their consent. And thus, Ath-Thawri narrated it on the authority of Abu Ishaq in a similar manner. And Ibn Abi Hatim said: Muhammad ibn Yahya told us, Abu al-Rabi' al-Zahrani told us, Ya'qub told us, Ja'far told us on the authority of Sa'id ibn Jubayr, who said: When the People of the Book said: **We have no blame upon the unlettered ones**, the Prophet of God, may God bless him and grant him peace, said: "The enemies of God lied. There is nothing that existed in the Age of Ignorance except that it is under these two feet of mine except the trust, for it is given to the righteous and the wicked." Then God Almighty said: **Yes, whoever fulfills his covenant and fears God**, meaning, whoever fulfills his covenant and fears God among you, O People of

the Book, that God has made a covenant with you regarding faith in Muhammad, may God bless him and grant him peace, when he is sent, as He took the covenant and pledge from the prophets and their nations with that, and fears God's prohibitions, and follows His obedience and His law with which He sent the Seal of His Messengers and their Master. **For God loves the righteous.**

Fath al-Qadir

This is the beginning of explaining the Jews' treachery in money after explaining their treachery in religion, and the prepositional phrase in his saying 75- **And among the people of the Book** is in the nominative case as the subject, as mentioned in his saying **And among the people is he who says** and the explanation of Qintar has already been presented. And his saying **You trust him** is the reading of the majority. Ibn Waththab and Al-Ashhab Al-Uqaili read Taymanu with a kasra on the upper ta' according to the language of Bakr and Tamim, and similar is the reading of those who read Nasta'een with a kasra on the noon. Nafi' and Al-Kisa'i read *yu'addah* with a kasra on the ha' in Ad-Daraj. Abu Ubaid said: Abu Amr, Al-A'mash, Hamzou and Asim agreed in the narration of Abu Bakr on the sukoon on the ha'. An-Nahhas said: The sukoon on the ha' is not permissible except in poetry according to some grammarians, and some of them do not permit it at all and see that it is a mistake for those who read it, and it gives the impression that the jazm falls on the ha' and Abu Amr is too noble for anything like this to be permissible for him, and the correct thing about him is that he used to break the ha'. Al-Farra' said: The doctrine of some Arabs is to make the ha' quiescent if what precedes it is moved, so they say: **We struck him with severe striking**, just as they make the mim quiescent in *you* and **you stood up**. And he recited:

When he saw that there was no peace or satisfaction, he turned to his land and lay down.

Abu al-Mundhir Salam and al-Zuhri read it with a damma on the ha' without a waw. Qatada, Hamza and Mujahid read it with a waw in the inclusion. The meaning of the verse is that among the People of the Book is the trustworthy one who fulfills his trust even if it is large, and among them is the traitor who does not fulfill his trust even if it is small. Whoever is trustworthy in much, is even more trustworthy in little, and whoever is traitorous in little, is even more traitorous in much. His statement, **except as long as you are standing over it** is an empty exception, meaning that he will not return it to you under any circumstances except as long as you are standing over it, demanding it, pressuring it, and demanding its return. The reference in his statement, *that*, is to the omission of fulfillment indicated by his statement, **does not return it**. The illiterate are the Arabs who are not People of the Book: meaning, there is no blame on us for their injustice because they oppose us in our religion, and they claim, may God curse them, that this is in their book, so God Almighty responded to them by saying, "And they tell lies about God while they know." * Yes." meaning, yes, there is a way for them because of their lies and their taking the Arabs' money as permissible.

Surat Al Imran 3:75

And among the People of the Scripture is he who, if you entrust him with a great amount, he will return it to you. And among them is he who, if you entrust him with a dinar, he will not return it to you unless you remain standing over him. That is because they say, "There is no blame upon us concerning the unlettered ones," and they speak a lie about God while they know.

Tafsir al-Baghawi

75- The Almighty said: **And among the People of the Scripture is he who, if you entrust him with a great amount, will return it to you** The verse was revealed about the Jews. God Almighty informed us that among them are trustworthiness and treachery. The qintar is a large amount of money, and the dinar is a small amount of money. He says: Among them are those who will return the trust even if it is large, and among them are those who will not return it even if it is small. Muqatil said: **And among the People of the Scripture is he who, if you entrust him with a great amount, will return it to you** They are the believers of the People of the Scripture, such as Abdullah bin Salam and his companions. **And among them is he who, if you entrust him with a great amount, will not return it to you** meaning: the infidel Jews, such as Ka'b bin Al-Ashraf and his companions. Juwaybir said on the authority of Ad-Dahhak on the authority of Ibn Abbas regarding the Almighty's saying: **And among the People of the Scripture is he who, if you entrust him with a great amount, will return it to you** meaning: Abdullah bin Salam. A man entrusted him with one thousand two hundred ounces of gold and he returned it to him. **And among them is he who, if you entrust him with a great amount, will not return it to you** meaning: Phinehas bin Azura, he entrusted him with a man from Quraysh gave him a dinar and betrayed him. His saying, **He returns it to you**. Abu Amr, Abu Bakr, and Hamza read *yu'duhu* and *la yu'duhu* and *naslah* and *nu'tuhu* and *nawlah* with the ha' silent. Abu Ja'far, Qalun, and Ya'qub read it with the ikhtilas with a kasra, and the rest with the ishba' with a kasra. Whoever sukun the ha' said that it was placed in the place of the jazm, which is the missing ya'. Whoever ikhtilas was satisfied with the kasra instead of the ya', and whoever ashba' is based on the original, because the original in the ha' is the ishba'. **Except as long as you are standing over it**. Ibn Abbas said, *Malhan*, meaning he stands over it and demands it insistently. Ad-Dahhak said, *Mawaziban*, meaning he is persistent in it by demanding it. It was said, he meant I deposited it and then I took it back while you were standing over it and did not leave it, so he returned it to you. If you left it and delayed it, he denied it and did not return it. *That* means that is the permissibility and betrayal. **Because they said, 'We have no right to the unlettered ones'** meaning: there is a sin in the money of the Arab. And it is difficult, as God Almighty said: **There is no blame upon the righteous**. This is because the Jews said: The money of the Arabs is permissible for us, because they do not follow our religion and there is no sanctity for them in our book, and they considered it permissible to oppress those who differed from them in their religion.

Al-Kalbi said: The Jews said that all the money was ours, and whatever was in the hands of the Arabs was ours. They only wronged us and usurped it, so we had no way of taking it from them.

Al-Hasan, Ibn Jurayj and Muqatil said: The Jews pledged allegiance to some Muslim men during the pre-Islamic period. When they converted to Islam, they demanded the rest of their money from them. They said: You have no right over us, and we have no right to judge you. You have abandoned your religion and the covenant between us and you has been broken. They claimed that they found that in their books, but God Almighty called them liars. He, the Almighty, said: **And they tell lies about God while they know**. Then He said in response to them:

Tafsir al-Baidawi

75 **And among the People of the Scripture is he who, if you entrust him with a great amount, will return it to you** such as Abdullah bin Salam, to whom a Qurayshite entrusted one thousand two hundred ounces of gold and he returned it to him. **And among them is he who, if you entrust him with a dinar, will not return it to you** such as Nahas bin Azura, to whom another Qurayshite entrusted a dinar and he denied it. It was said that those who are trusted with much money are the Christians, since trustworthiness is common among them, and the traitors with little money are the Jews, since treachery is common among them. Hamzah, Abu Bakr, and Abu Amr read *yu'udhu 'ilak* and *la yu'udhu 'ilak* with a sukoon on the ha' and Qalun with the stealing of the kasra of the ha' and likewise it was narrated from Hafsa and the rest with the full kasra. **Except as long as you stand over him** except for the period of time you stand over his head, exaggerating in demanding litigation, pleading, and presenting evidence. *That* is an indication of not returning the payment indicated by his saying **will not return it**. **Because they said** because of their saying. **There is no blame or rebuke against us concerning the unlettered ones** meaning, there is no blame or rebuke against us concerning those who are not from the People of the Book - and who are not of our religion. **And they tell a lie about God** by claiming that **while they know** that they are lying, because they considered it permissible to oppress those who opposed them and said: There was no sanctity for them in the Torah. It was said that the Jews dealt with a man from Quraysh, and when he converted to Islam, they took legal action against them and they said: Your right is forfeited since you abandoned your religion," and they claimed that this was also in their book. It was narrated that the Prophet, may God bless him and grant him peace, said when this verse was revealed: "The enemies lied. There is nothing in the days of ignorance that is not under my feet except for the trust, for it is returned to the righteous and the wicked."

Surat Al Imran 3:76

Yes, whoever fulfills his covenant and fears God - then indeed, God loves the fearing.

Tafsir al-Jalalayn

Yes there is a way for them in it **whoever fulfills his covenant** that which he made a covenant with or God's covenant with him of fulfilling the trust and other things **and fears** God by abandoning sins and performing acts of obedience **then indeed, God loves the righteous** in it He puts the apparent in place of the implicit, meaning He loves them in the sense that He rewards them

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: This is a statement from God, the Almighty, about what those who give their trust to those who entrusted it to fear God and are aware of Him, in His sight. So He, the Most High, said: The matter is not as those liars against God say from among the Jews, that there is no blame or sin upon them in the wealth of the illiterate. Then He said: Yes, but he who fulfills his covenant and fears God, meaning: but he who fulfills his covenant, and that is His command to them which He commanded them in the Torah, of believing in Muhammad and what he brought to them.

The letter *ha* in His statement: **whoever fulfills his covenant** refers back to the name *God* in His statement: **and they tell lies about God**. He says: Yes, whoever fulfills the covenant of God which He made in His Book, so he believes in Muhammad, may God bless him and grant him peace, and believes in him and in what he brought from God, from returning the trust to the one who entrusted it to him, and other than that of God's commands and prohibitions, **and fears God**, he says: and fears what God has forbidden him from, from disbelieving in Him, and all of His sins that He has forbidden him, so he avoids that out of awareness of God's threat and fear of His punishment, **for God loves the righteous**, meaning: for God loves those who fear Him, so they fear His punishment and are wary of His torment, so they avoid what He has forbidden them and prohibited them from, and they obey Him in what He has commanded them to do.

It was narrated on the authority of Ibn Abbas that he used to say: It is avoiding polytheism.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **Yes, whoever fulfills his covenant and fears God** meaning: fears polytheism **then indeed, God loves the righteous**, meaning: those who fear polytheism.

We have explained the differences of opinion among the people of interpretation regarding this and the correct statement regarding it, with evidence indicating

it, in what has passed in our book, sufficiently so that we do not need to repeat it.

Tafsir al-Qurtubi

(*Min*) is raised by the beginning and it is a condition and Awfa is in the place of Jazm. And itqa is conjoined to it, meaning and he feared God and did not lie and did not consider permissible what was forbidden to him. **Indeed, God loves the righteous** meaning He loves those. The meaning of God's love for His friends has been presented. The *ha'* in His statement **by His covenant** refers back to God the Almighty. It has been mentioned in His statement **and they say lies about God while they know**.

It may refer to the one who fulfills his promise, avoids disbelief, betrayal, and breaking a covenant. The covenant is a verbal noun that is added to the subject and the object.

Tafsir Ibn Kathir

God the Almighty tells us about the Jews, that among them are traitors, and He warns the believers against being deceived by them, for among them is **one who, if you entrust him with a great amount of money, will return it to you** meaning, money, **and among them is one who, if you entrust him with a dinar, will not return it to you unless you stand over it** meaning, by demanding, persisting, and insisting on getting your right, and if this is what he does with the dinar or anything above it, then it is more likely that he will not return it to him. We have already discussed the great amount at the beginning of the surah, but as for the dinar, it is well-known. Ibn Abi Hatim said: Saeed bin Amr Al-Sakuni told us, Baqiyah told us on the authority of Ziyad bin Al-Haitham, Malik bin Dinar told us, he said: The dinar was called so because it is a debt and a fire. It was said: Its meaning is that whoever takes it rightfully, it is his debt, and whoever takes it wrongfully, the fire is for him. It is appropriate to mention here the hadith that Al-Bukhari included in more than one place in his Sahih, and the best of them is its context in the Book of Guarantee, where he said: Al-Layth said: Ja'far bin Rabi'ah told me, on the authority of 'Abd al-Rahman bin Harmaz al-A'raj, on the authority of Abu Hurayrah, may God be pleased with him, on the authority of the Messenger of God, may God bless him and grant him peace, "that he mentioned a man from the Children of Israel who asked some of the Children of Israel to lend him a thousand dinars. He said: Bring me witnesses so I may bear witness. 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 gave it to him for a specified period. He went out to sea and fulfilled his need, then looked for a ship to ride so that he could arrive at the specified period, but he did not find a ship. So he took a piece of wood and carved it, then put in it a thousand dinars and a document from him to its owner, then he pushed it in its place, then he brought it to the sea and said: O God, You know that I borrowed a thousand dinars from so-and-so, and he asked me

Surat Al Imran 3:76

Yes, whoever fulfills his covenant and fears G- then indeed, God loves the fearing.

for a witness, so I said: God is sufficient as a witness." He asked me for a guarantor, so I said: God is sufficient as a guarantor. So he agreed to that, and I tried hard to find a ship to which I could send what he had, but I was unable to. So I entrusted it to you. So he threw it into the sea until it entered it, then he turned away while he was looking for a ship to go to his country. Then the man who had given him a loan went out to see if a ship might bring him his money, and there was the piece of wood in which the money was, so he took it for his family as firewood. When he broke it, he found the money and the paper. Then the man from whom he had given him a loan came and brought him a thousand dinars, and said: By God, I have not ceased to strive to find a ship to bring you your money, but I have not found a ship before the one I came in. He said: Did you send me anything? He said: Did I not tell you that I did not find a mount before this? He said: Then God has fulfilled for you what I sent in the wood, so go back with a thousand dinars, guided." This is how Al-Bukhari narrated it in one place, suspended in the form of certainty, and he attributed it in some places in the Sahih on the authority of Abdullah bin Salih, the scribe of Al-Layth, on his authority. Imam Ahmad narrated it in his Musnad in this manner, at length, on the authority of Yunus bin Muhammad Al-Mu'addab on the authority of Al-Layth, and Al-Bazzar narrated it in his Musnad on the authority of Al-Hasan bin Mudrik on the authority of Yahya bin Hammad, on the authority of Abu Awanah, on the authority of Umar bin Abi Salamah, on the authority of his father, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, in a similar manner. Then he said: It is not narrated on the authority of the Prophet, may God bless him and grant him peace, except from this source with this chain of transmission. This is what he said, and it is a mistake for what came before. And his saying: **That is because they said, 'We have no blame upon the unlettered ones'** means that what led them to deny the truth was that they said: There is no blame upon us in our religion for eating the wealth of the unlettered ones, who are the Arabs, for God has made it permissible for us. God the Most High said: **And they tell lies about God while they know.** That is, they fabricated this statement and came up with this misguidance. God has forbidden them to eat wealth except by right. They are only a people of slander. Abd al-Razzaq said: Muammar informed us on the authority of Abu Ishaq al-Hamadani, on the authority of Sa'sa'ah ibn Yazid, that a man asked Ibn Abbas, saying: We take from the wealth of the People of the Covenant in warfare, chickens and sheep. Ibn Abbas said: So what do you say? He said: We say that there is no harm in that. He said this is like what the People of the Book said: **We have no blame upon the unlettered ones**, that is, if they pay the jizyah, their wealth is not permissible for you except with their consent. And thus, Ath-Thawri narrated it on the authority of Abu Ishaq in a similar manner. And Ibn Abi Hatim said: Muhammad ibn Yahya told us, Abu al-Rabi' al-Zahrani told us, Ya'qub told us, Ja'far told us on the authority of Sa'id ibn Jubayr, who said: When the People of the Book said: **We have no blame upon the unlettered ones**, the Prophet of God, may God bless

him and grant him peace, said: "The enemies of God lied. There is nothing that existed in the Age of Ignorance except that it is under these two feet of mine except the trust, for it is given to the righteous and the wicked." Then God Almighty said: **Yes, whoever fulfills his covenant and fears God**, meaning, whoever fulfills his covenant and fears God among you, O People of the Book, that God has made a covenant with you regarding faith in Muhammad, may God bless him and grant him peace, when he is sent, as He took the covenant and pledge from the prophets and their nations with that, and fears God's prohibitions, and follows His obedience and His law with which He sent the Seal of His Messengers and their Master. **For God loves the righteous.**

Fath al-Qadir

His saying: 76- *Yes* is confirmation of what they denied from the path. Al-Zajaj said: The speech was completed by his saying *Yes* then he said **whoever fulfills his covenant and fears God** and this is a new sentence: meaning whoever fulfills his covenant and fears God is not among the liars. Or God loves him, and the pronoun in his saying **with his covenant** refers to whom, or to God the Most High, and the generality of the righteous takes the place of the one who refers to whom, meaning: God loves him.

Tafsir al-Baghawi

76- *Yes* meaning: it is not as they said, but there is a way for them. Then he began and said: **Who fulfilled** meaning: but who or *in* "his covenant" meaning: the covenant of God that He entrusted to him in the Torah of belief in Muhammad, may God bless him and grant him peace, and the Qur'an and fulfilling the trust. It was said: the "ha in his covenant **refers back to the one who fulfilled** and feared **disbelief, betrayal, and breaking the covenant**, for God loves the righteous."

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 Qubaysah bin Uqbah, I told Sufyan, on the authority of Al-A'mash, on the authority of Abdullah bin Marra, on the authority of Masruq, on the authority of Abdullah bin Umar, that the Prophet, may God bless him and grant him peace, said: "There are four things in whomever they are found, he is a pure hypocrite, and whoever has one of them has one characteristic of hypocrisy until he gives it up: If he is entrusted, he betrays; if he speaks, he lies; if he makes a covenant, he breaks it; and if he quarrels, he behaves indecently."

Tafsir al-Baidawi

76 "Yes" is proof of what they denied, i.e. yes, there is a way for them. "Whoever fulfills his covenant and fears God - then indeed, God loves the righteous. **A resumption confirming the sentence that yes filled in for, and the genitive pronoun for whoever or for God**

and the generality of the righteous replaced the one who returned from the reward to whoever", and I feel that piety is the essence of the matter and it includes fulfillment and other things such as performing duties and avoiding prohibitions.

Surat Al Imran 3:77

Indeed, those who exchange the covenant of God and their oaths for a small price - those will have no portion in the Hereafter, and God will not speak to them, nor will He look at them on the Day of Resurrection, nor will He purify them, and they will have a painful punishment.

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Tafsir al-Jalalayn

And it was revealed about the Jews when they changed the description of the Prophet, may God bless him and grant him peace, and God's covenant with them in the Torah, and about those who swore falsely in a claim or in the sale of goods: **Indeed, those who purchase** they exchange **God's covenant** to them in belief in the Prophet and fulfilling the trust **and their oaths** their false oaths by Him, the Most High for a **small price** of this world **they will have no portion share in the Hereafter, and God will not speak to them in anger nor look at them** have mercy on them **on the Day of Resurrection, nor will He purify them** cleanse them **and they will have a painful punishment** painful.

Tafsir al-Suyuti

The Almighty said: Indeed, those who buy the verse. The two sheikhs and others narrated that Al-Ash'ath said: There was a land between me and a Jewish man, and he denied it, so I brought him to the Prophet, may God bless him and grant him peace, and he said: Do you have evidence? I said: No. He said to the Jew: Swear. I said: O Messenger of God, then he will swear and my money will be lost. Then God revealed: Indeed, those who buy the covenant of God and their oaths for a small price, until the end of the verse.

Al-Bukhari narrated on the authority of Abdullah bin Abi Awfa that a man displayed his merchandise in the market and swore by God that he had been given something that he had not been given in order to make a Muslim fall for it. Then this verse was revealed: **Indeed, those who exchange the covenant of God and their oaths for a small price.** Al-Hafiz Ibn Hajar said in his explanation of Al-Bukhari: **There is no contradiction between the two hadiths, but rather it is understood that the revelation was for both reasons together.**

Ibn Jarir narrated on the authority of Ikrimah that the verse was revealed about Huyayy ibn Akhtab, Ka'b ibn al-Ashraf, and other Jews who concealed what God revealed in the Torah and changed it and swore that it was from God. Al-Hafiz Ibn Hajar said: The verse is ambiguous, but the main evidence for that is what is proven in Sahih.

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be glorified, He means: Those who exchange - by abandoning the

covenant of God that He entrusted to them, and His commandment that He commanded them in the books that God revealed to His prophets, for following Muhammad, believing in him, and acknowledging him and what he brought from God - and their false oaths by which they make lawful what God has forbidden them of the money of the people that they were entrusted with, **for a price**, meaning: a lowly exchange and substitute for the worldly goods and its debris, **for them there is no portion in the Hereafter**, meaning: for those who do that there is no share in the good things of the Hereafter, nor a portion of the bliss of Paradise and what God has prepared for its people in it, without others.

We have previously explained the differences of the people of interpretation regarding the meaning of the Creator, and we have sufficiently demonstrated the first of their statements regarding that as being correct.

As for his saying: **And God will not speak to them**, it means: God will not speak to them in a way that pleases them. **And He will not look at them**, he says: He will not be kind to them with good, out of hatred from God for them, like the saying of one who says to another: Look at me as God looks at you, meaning: Be kind to me and God will be kind to you with good and mercy. And as it is said to a man: May God not hear your supplication, meaning: May God not answer you, and nothing is hidden from God. And as the poet said:

I called upon God until I was afraid that God might not hear what I was saying.

And His statement: **And He will not purify them**, meaning: He will not cleanse them from the filth of their sins and disbelief. **And for them is a painful punishment**, meaning: And for them is a painful punishment.

The interpreters differed about the reason for which this verse was revealed, and who it meant.

Some of them said that it was revealed about some of the Jewish rabbis.

Who said that?

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Ikrimah, who said: This verse was revealed: **Indeed, those who exchange the covenant of God and their oaths for a small price**, about Abu Rafi', Kinanah ibn Abi Al-Haqiq, Ka'b ibn Al-Ashraf, and Huyayy ibn Akhtab.

Others said: Rather, it was revealed about Al-Ash'ath bin Qais and his opponent.

Who said that?

Abu al-Sa'ib Salim ibn Junadah told me, he said, Abu Mu'awiyah told us, on the authority of al-A'mash, on the authority of Abu Wa'il, on the authority of Abdullah, he said: "The Messenger of God, may God bless him and grant him peace, said: 'Whoever swears an oath in which he is wicked in order to seize the wealth of a

Muslim, will meet God while He is angry with him.' Al-Ash'ath bin Qays said: 'By God, that was about me. There was a piece of land between me and a Jewish man, and he denied it. So I brought him 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 me: 'Do you have proof?' I said: 'No!' So he said to the Jew: 'Swear.' I said: 'O Messenger of God, then he will swear and my wealth will be lost!' Then God, the Almighty, revealed: 'Indeed, those who exchange the covenant of God and their oaths for a small price...'"

Mujahid bin Musa narrated that Yazid bin Harun narrated that Jarir bin Hazim narrated to us, on the authority of Adi bin Adi, on the authority of Raja bin Haywah and Al-Aras, that they both narrated to him, on the authority of his father Adi bin Umaira, who said: "There was a dispute between Imru' al-Qais and a man from Hadhramaut. They went to the Prophet, may God bless him and grant him peace, and he said to the Hadrami: 'Your evidence, otherwise I swear.' He said: 'O Messenger of God, if he swears, he will take my land!' The Messenger of God, may God bless him and grant him peace, said: 'Whoever swears a false oath in order to seize the right of his brother, will meet God while He is angry with him.' Imru' al-Qais said: 'O Messenger of God, what is the reward for one who abandons it, knowing that it is true?' He said: 'Paradise.' He said: 'Then I bear witness that I have abandoned it.'" Jarir said: I was with Ayoub al-Sakhtiyani when we heard this hadith from Adi, and Ayoub said: 'Adi said in the hadith of Al-Aras bin Umaira: Then this verse was revealed. **Those who exchange the covenant of God and their oaths for a small price** to the end of the verse. Jarir said: I did not remember that day from Adi.

Al-Qasim narrated to us, he said, Al-Husayn narrated to us, he said, Hajjaj narrated to me, on the authority of Ibn Jurayj, he said: Others said: Al-Ash'ath bin Qais and a man disputed before the Messenger of God, may God bless him and grant him peace, regarding a piece of land that was in the possession of that man, who had taken it to strengthen him during the pre-Islamic period. The Prophet, may God bless him and grant him peace, said: Present your evidence. The man said: No one will testify for me against Al-Ash'ath! He said: Then you may take his oath. So Al-Ash'ath stood up to swear, and God, the Almighty, revealed this verse. Al-Ash'ath declined and said: I call God and you to witness that my opponent is truthful. So he returned his land to him, and gave him a great deal of his own land, for fear that something of his right would remain in his possession, and it would be for that man's descendants after him.

Ibn Hamid told us, he said, Jarir told us, on the authority of Mansur, on the authority of Shaiq, on the authority of Abdullah, who said: Whoever swears an oath to obtain money while he is wicked, will meet God while He is angry with him. Then God revealed confirmation of that: **Indeed, those who exchange the covenant of God and their oaths for a small price** Al-An'am 2:17.

Then Al-Ash'ath bin Qais came out to us and said: What did Abu Abd Al-Rahman tell you? So we told him

what he said, and he said: He is right, for it was revealed! There was a dispute between me and a man over a well, so we brought the dispute to the Prophet, may God bless him and grant him peace, and the Prophet, may God bless him and grant him peace, said: Your two witnesses or his oath. I said: Then he swears and does not care! The Prophet, may God bless him and grant him peace, said: Whoever swears an oath by which he deserves money is a sinner, and he will meet God while He is angry with him. Then God Almighty revealed the confirmation of that: **Indeed, those who exchange the covenant of God and their oaths for a small price**, the verse.

Others said:

Muhammad ibn al-Muthanna narrated to us: Abd al-Wahhab narrated to us: Dawud ibn Abi Hind informed me, on the authority of Aamer: A man displayed his merchandise at the beginning of the day, and at the end of the day a man came to bargain with him, so he swore that he had prevented it at the beginning of the day for such and such, and if it had not been for the evening he would not have sold it for that. Then God Almighty revealed: **Indeed, those who exchange the covenant of God and their oaths for a small price**.

Ibn Al-Muthanna told us, he said, Abd Al-A'la told us, he said, Dawud told us, on the authority of a man, on the authority of Mujahid, something similar.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **Indeed, those who exchange the covenant of God and their oaths for a small price** the verse, to: **and for them is a painful punishment**, God has placed them in the same position as the magicians.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: Imran bin Husain used to say: Whoever swears a false oath to seize his brother's wealth, let him take his seat in Hell. Someone said to him: Did you hear something from the Messenger of God, may God bless him and grant him peace? He said to them: You will surely find that. Then he recited this verse: **Indeed, those who exchange the covenant of God and their oaths for a small price** Al-Baqarah 2:170.

Musa bin Abdul Rahman Al-Masruqi told me, he said, Hussain bin Ali told us, on the authority of Zaidah, on the authority of Hisham, he said, Muhammad said, on the authority of Imran bin Husain: Whoever swears an oath that is not binding, let him face down his seat in the Fire. Then he recited this entire verse: **Indeed, those who exchange the covenant of God and their oaths for a small price**.

Ibn Hamid told us, he said, Ibn al-Mubarak told us, on the authority of Muammar, on the authority of al-Zuhri, on the authority of Saeed ibn al-Musayyab, who said: A false oath is one of the major sins. Then he recited: **Indeed, those who exchange the covenant of God and their oaths for a small price**.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: Abdullah bin Masoud used to say: We used to think, while we were with the Messenger of God, may God bless him and

Surat Al Imran 3:77

Indeed, those who exchange the covenant of God and their oaths for a small price - those will have no portion in the Hereafter, and God will not speak to them, nor will He look at them on the Day of Resurrection, nor will He purify them, and they will have a painful punishment.

grant him peace, that among the sins that are not forgiven is the oath of patience, if its owner commits an immoral act in it.

cursing, God willing.

Tafsir al-Qurtubi

There are two issues:

First: The Imams narrated on the authority of Al-Ash'ath bin Qais, who said: There was a land between me and a Jewish man, and he denied it to me, so I brought him 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 me: **Do you have evidence?** I said: *No*. He said to the Jew: *Swear*. I said: **Then he will swear and take my money.** Then God Almighty revealed: **Indeed, those who exchange the covenant of God and their oaths for a small price.** The Imams also narrated on the authority of Abu Umamah that the Messenger of God, may God bless him and grant him peace, said:

Whoever usurps the right of a Muslim by falsely taking an oath, God has made Hell obligatory for him and has forbidden Paradise for him. A man said to him: **Even if it is something insignificant, O Messenger of God?** He said: **Even if it is a twig of arak.** The meaning of **God will not speak to them, nor look at them on the Day of Resurrection, nor will He purify them** has already been mentioned in Surat Al-Baqarah.

The second: This verse and the hadiths indicate that the judge's ruling does not make the hidden money permissible by ruling the apparent if the one in whose favor the ruling is made knows that it is invalid. The imams narrated on the authority of Umm Salamah that she said: The Messenger of God, may God bless him and grant him peace, said:

"You bring your disputes to me, but I am only a human being, and perhaps some of you are more eloquent in their arguments than others. I only judge between you based on what I hear from you. So whoever I judge in his favor regarding his brother's right, he should not take it, for I am only giving him a piece of the Fire which he will bring on the Day of Resurrection." There is no disagreement among the Imams about this. Abu Hanifa contradicted it and went to extremes and said: The ruling of the judge based on invalid testimony makes the vagina permissible for the one who is forbidden to him, as mentioned previously in Surat Al-Baqarah. He claimed that if two false witnesses testified against a man that his wife was divorced and the judge ruled based on their testimony, then her vagina would be permissible for the one who married her if he knew that the case was invalid. He was criticized for ignoring this clear and authentic hadith, and for protecting wealth and not considering it permissible based on corrupt rulings, and for not protecting the vagina from that, while the vagina is more deserving of being protected and preserved. The invalidity of his statement will come in the verse of

Tafsir Ibn Kathir

God the Almighty says: Indeed, those who exchange what they have pledged to God of following Muhammad, may God bless him and grant him peace, and mentioning his description to the people and explaining his command, and their false, wicked, sinful oaths for small, insignificant prices, which are the goods of this fleeting, transient worldly life, **they will have no portion in the Hereafter**, meaning they will have no share in it or portion of it, **nor will God speak to them or look at them on the Day of Resurrection**, meaning with mercy from Him to them, meaning God will not speak to them with words of kindness to them nor will He look at them with an eye of mercy, **nor will He purify them**, meaning from sins and impurities, rather He will order them to the Fire, **and they will have a painful punishment.** There are hadiths related to this noble verse, so let us mention what is easy from them.

The first hadith Imam Ahmad said: Affan told us, Shu'bah told us, Ali bin Mudrik told me, he said I heard Abu Zur'ah on the authority of Kharsha bin 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, nor look at on the Day of Resurrection, nor purify them, and they will have a painful punishment.** I said: O Messenger of God, who are they? They have lost and failed. He said: The Messenger of God, may God bless him and grant him peace, repeated it three times, he said: The one who lets his garment trail, the one who sells his goods by swearing, the liar, and the one who boasts." Muslim and the people of Sunan narrated it on the authority of Shu'bah with it.

Another way Ahmad said: Ismail told us on the authority of Al-Jariry, on the authority of Abu Al-Ala' bin Al-Shakheer, on the authority of Abu Al-Ahmas, who said: I met Abu Dharr and said to him: I have heard from you that you narrate a hadith on the authority of the Messenger of God, may God bless him and grant him peace. He said: As for him, he does not think that I would lie about the Messenger of God, may God bless him and grant him peace, after I heard it from him. So what have you heard from me? I said: I have heard that you say: Three are those whom God loves, and three are those whom God hates. He said: I said it and heard it. I said: Who are these whom God loves? He said: "A man meets the enemy in a group and he sets his throat for them until he is killed or he conquers for his companions, and the people travel and their journey is prolonged until they want to touch the ground and then they stop, and one of them moves aside and prays until he wakes them up for their departure, and a man has a neighbor who annoys him and he endures his annoyance until death or departure separates them. I said: Who are these people whom God hates? He said: The merchant who swears - or he

said: the seller who swears - and the poor who is arrogant, and the miser who boasts." Strange from this aspect.

The second hadith Imam Ahmad said: Yahya bin Saeed told us, on the authority of Jarbar bin Hazim, Adi bin Adi told us, Raja bin Haywah and Al-Aras bin Umaira told me, on the authority of his father Adi, who is Ibn Umaira Al-Kindi, who said: A man from Kinda, whose name was Imru' Al-Qais bin Abis, disputed with a man from Hadhramaut before the Messenger of God, may God bless him and grant him peace, regarding a piece of land. He ruled against the Hadrami with evidence, but he had no evidence, so he ruled against Imru' Al-Qais with an oath. The Hadrami said: If I allow him to swear, O Messenger of God? I swear by the Kaaba that I have left, and the Prophet, may God bless him and grant him peace, said: **Whoever swears a false oath to seize someone's money will meet God Almighty while He is angry with him.** Raja said: The Messenger of God, may God bless him and grant him peace, recited: **Those who exchange the covenant of God and their oaths for a small price.** Imru' al-Qais said: **What is for the one who abandons it, O Messenger of God?** He said: *Paradise.* He said: **Then bear witness that I have abandoned it all for him.** Al-Nasa'i narrated it from the hadith of 'Adi ibn 'Adi with it.

The third hadith Ahmad said: Abu Muawiyah told us, Al-A'mash told us, on the authority of Shuqaiq, on the authority of Abdullah, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever swears an oath in which he is wicked, in order to seize the wealth of a Muslim, will meet God, the Almighty, while He is angry with him.** Al-Ash'ath said: By God, that was the case. There was a land between me and a Jewish man, and he denied it. So I brought him 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 me: **Do you have proof?** I said: *No.* So he said to the Jew: *Swear.* I said: **O Messenger of God, then he will swear and my wealth will be lost.** Then God, the Almighty, revealed: **Indeed, those who exchange the covenant of God and their oaths for a small price Al-Bukhari and Muslim.** They both narrated it from the hadith of Al-A'mash.

Another way Ahmad said: Yahya bin Adam told us, Abu Bakr bin Ayyash told us, on the authority of Asim bin Abi Al-Najoud, on the authority of Shaqiq bin Salamah, on the authority of Abdullah bin Masoud, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever takes the property of a Muslim unjustly will meet God while He is angry with him.** Al-Ash'ath bin Qais came and said: **What is Abu Abd Al-Rahman telling you?** So we told him, and he said: "This hadith was in effect. I argued with my cousin before the Messenger of God, may God bless him and grant him peace, about a well that was in his possession, but he denied it. The Messenger of God, may God bless him and grant him peace, said: "Your proof is that it is your well, otherwise his oath." I said: "O Messenger of God, I have no proof, and if you make it his oath, my well will be gone. My opponent is a wicked man." The Messenger of God, may God bless him and grant him

peace, said: **Whoever takes the property of a Muslim unjustly will meet God while He is angry with him.** The Messenger of God, may God bless him and grant him peace, recited this verse: **Indeed, those who exchange the covenant of God and their oaths for a small price...**

The fourth hadith Ahmad said: Yahya bin Ghailan told us, he said: Rashdin told us on the authority of Zaban, on the authority of Sahl bin Muadh bin Anas, on the authority of his father, that the Messenger of God, may God bless him and grant him peace, said: "God Almighty has servants whom He will not speak to on the Day of Resurrection, nor will He purify them, nor will He look at them. It was said: Who are those, O Messenger of God? He said: One who disowns his parents and is unwilling to be with them, one who disowns his children, and a man upon whom people bestowed a favor, but he was ungrateful for their favor and disowned them."

The fifth hadith Ibn Abi Hatim said: Al-Hasan bin Arfa told us, Hisham told us, Al-A'wam, meaning Ibn Hawshab, informed us, on the authority of Ibrahim bin Abdul Rahman, meaning Al-Sakaski, on the authority of Abdullah bin Abi Awfa, that a man displayed his merchandise in the market, and swore by God that he had been given something for it that he had not been given, in order to cause a Muslim to fall into it, so this verse was revealed: **Indeed, those who exchange the covenant of God and their oaths for a small price Al-Bukhari.** It was narrated by Al-Bukhari from more than one source on the authority of Al-A'wam.

The sixth hadith Imam Ahmad said: We were told by Wakee', 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 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: a man who prevents a wayfarer from having excess water with him, a man who swears an oath regarding a commodity after the afternoon prayer, meaning falsely, and a man who pledges allegiance to an imam, so if he gives him something he fulfills it for him, and if he does not give him something he does not fulfill it for him." Abu Dawud and Al-Tirmidhi narrated it from the hadith of Wakee', and Al-Tirmidhi said: A good and sound hadith.

Fath al-Qadir

His statement 77- **Indeed, those who exchange the covenant of God** means: they exchange, as was previously stated more than once. The covenant of God is what they pledged to Him regarding belief in the Prophet, may God bless him and grant him peace, and the oaths are what they swore that they would believe in him and support him, and the reason for the revelation of the verse will come, *Those* meaning: those described with this description **will have no portion in the Hereafter** meaning: no share **nor will God speak to them** at all as is indicated by the deletion of the subject of the generalization, that He will not speak to them with what pleases them **nor will He look at them on the Day of Resurrection** with a look of mercy, rather He will be angry with them and punish

Surat Al Imran 3:77

Indeed, those who exchange the covenant of God and their oaths for a small price - those will have no portion in the Hereafter, and God will not speak to them, nor will He look at them on the Day of Resurrection, nor will He purify them, and they will have a painful punishment.

them for their sins as is indicated by His statement **and for them is a painful punishment.**

Abd bin Hamid and Ibn Al-Mundhir narrated on the authority of Ikrimah regarding his statement: **And among the People of the Scripture is he who, if you entrust him with a great amount, will return it to you,** he said: This is from the Christians. **And among them is he who, if you entrust him with a dinar,** he said: This is from the Jews. **Except as long as you stand over him,** he said: Except as long as you seek him and follow him. Abd bin Hamid and Ibn Jarir narrated on the authority of Qatadah regarding his statement: **That is because they said, 'There is no blame upon us for the unlettered ones,'** he said: The Jews said: There is no blame upon us for what we have taken from the wealth of the Arabs. Ibn Jarir narrated something similar from Al-Suddi. Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Saeed bin Jubair regarding his statement: **That is because they said, 'There is no blame upon us for the unlettered ones,'** the Prophet (peace and blessings of God be upon him) said: "The enemies of God have lied. There is nothing that existed in the Age of Ignorance but that it is under these two feet of mine, except for the trust, for it is returned to the righteous and the wicked." Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Sa'sa'ah that he asked Ibn Abbas and said: We take from the wealth of the People of the Covenant during the conquest, chickens and sheep. Ibn Abbas said: What do you say? He said: We say that there is no harm in that. He said: This is like what Ibn Abbas said: **There is no blame upon us regarding the unlettered ones** if they pay the jizyah, their wealth is not lawful for you except with their willing consent. Ibn Jarir narrated on the authority of Ibn Abbas: **Yes, whoever fulfills his covenant and fears God** meaning fears polytheism **then indeed, God loves the righteous** meaning those who fear polytheism. Al-Bukhari, Muslim, the Sunan scholars and others narrated on the authority of Ibn Mas'ud that he said: The Messenger of God (peace and blessings of God be upon him) said: **Whoever swears an oath in which he is wicked in order to seize the wealth of a Muslim will meet God while He is angry with him.** Al-Ash'ath ibn Qays said: "By God, that was the case. There was a land between me and a Jewish man and he denied it, so I brought him to the Prophet (peace and blessings of God be upon him). The Messenger of God (peace and blessings of God be upon him) said to me: "Do you have proof?" I said: *No.* He said to the Jew: *Swear.* I said: **O Messenger of God, then he will swear and my wealth will be lost.** Then God revealed: **Indeed, those who exchange the covenant of God and their oaths for a small price** until the end of the verse. It has been narrated that the reason for the revelation of the verse was that a man was swearing in the market that he had given for his goods what he had not been given for them. Narrated by Al-Bukhari and others. It has been narrated that the reason for its revelation was a dispute that took place between Al-Ash'ath, Imru' al-Qays and a man from Hadhramaut. Narrated by Al-Nasa'i and others.

Tafsir al-Baghawi

77- The Almighty said: **Indeed, those who exchange the covenant of God and their oaths for a small price.** Ikrimah said: It was revealed regarding the heads of the Jews who concealed what God had covenanted with them in the Torah regarding Muhammad, may God bless him and grant him peace, and they changed it and wrote with their own hands something else and swore that it was from God so that they would not miss out on the food and bribes that were theirs from their followers.

Abdul Wahid bin Ahmad Al-Malhi told us, I told Ahmad bin Abdullah Al-Nuaimi, I told Muhammad bin Yusuf, I told Muhammad bin Ismail, I told Abu Awana, on the authority of Al-A'mash, on the authority of Abu Wa'il, on the authority of Abdullah, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever swears an oath, and is patient, to seize the wealth of a Muslim, will meet God on the Day of Resurrection while He is angry with him.** So God, the Most High, revealed, confirming that: **Indeed, those who exchange the covenant of God and their oaths for a small price** to the end of the verse. Then Al-Ash'ath bin Qais entered and said: What is Abu Abd Al-Rahman telling you? They said: So-and-so. He said: It was revealed in the following: I had a well in the land of my cousin, so I came to the Messenger of God, may God bless him and grant him peace, and told him. He said: Bring your evidence or his oath. I said: Then he will swear by it, O Messenger of God. So the Messenger of God, may God bless him and grant him peace, said: **Whoever swears an oath, and is patient, and is a sinner, to seize the wealth of a Muslim, will meet God on the Day of Resurrection while He is angry with him.**

Ismail bin Abdul Qahir told us, Abdul Ghafir 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, Qutaybah bin Saeed told us, Abu Al Ahwas, on the authority of Samak bin Harb, on the authority of Alqamah bin Wa'il bin Hajar, on the authority of his father, who said: "A man from Hadhramaut and a man from Kinda came to the Prophet, and the Hadrami said: O Messenger of God, this man has taken over my land that belonged to my father. The Kindi said: It is land in my possession that I cultivate, and he has no right to it. The Prophet, may God bless him and grant him peace, said to the Hadrami: Do you have proof? He said: No. He said: Then his oath is yours. He said: O Messenger of God, the man is immoral and does not care about what he swears to. He said: You have nothing from him except that. So he went to swear for him, and when he turned away, the Messenger of God, may God bless him and grant him peace, said: If he swears to eat his money unjustly, he will meet God while He is averse to it." And Abdul Malik bin Himyar narrated it on the authority of Alqamah, and he said that he was Imru' Al Qais bin

Abis Al Kindi and his opponent was Rabi'ah bin Abdan.

It was narrated that when he was about to swear an oath, this verse was revealed, but Imru' al-Qais refused to swear, and acknowledged his right to his opponent and handed it over to him. Abu al-Hasan Muhammad ibn Muhammad al-Sarakhsi informed us, Zahir ibn Ahmad al-Sarakhsi informed us, Abu Mus'ab informed us, on the authority of Malik, on the authority of al-Ala' ibn Abd al-Rahman, on the authority of Sa'id ibn Ka'b, on the authority of his brother Abdullah ibn Ka'b ibn Malik, on the authority of Abu Umamah, that the Messenger of God, may God bless him and grant him peace, said: **Whoever usurps the right of a Muslim by swearing an oath, God will forbid him Paradise and make Hell obligatory for him. They said: Even if it is something insignificant, O Messenger of God? He said: Even if it is a twig of arak.** He said it three times.

Abdul Wahid bin Ahmed Al-Malhi told us, Ahmed bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Amr bin Muhammad told us, Hisham bin Muhammad told us, Al-Awam bin Hawshab told us, Ibrahim bin Abdul Rahman told us, Abdullah bin Abi Awfa told us that a man displayed a commodity in the market and swore by God that he had been given something for it that he had not been given, so that he could make a Muslim fall for it. Then the verse was revealed. **Indeed, those who exchange the covenant of God and their oaths for a small price.**

God the Almighty says: **Indeed, those who exchange** meaning they exchange **the covenant of God and their false oaths** for a small price" meaning: a small thing of the worldly debris **they have no portion** in the Hereafter" and its pleasures **nor will God speak to them** with words that will benefit them and please them. It was said that it means anger, as a man says: I will not speak to so-and-so if he is angry with him **nor will He look at them on the Day of Resurrection** meaning: He will not have mercy on them, nor will He treat them well, nor will He grant them goodness **nor will He purify them** meaning: He will not praise them with kindness nor purify them from sins **and for them is a painful punishment.**

Ismail bin Abdul Qahir told us, Abdul Ghaffar bin Muhammad Al Farsi told us, Muhammad bin Isa Al Jaloudi told us, Ibrahim bin Muhammad told us, Sufyan told us, Muslim bin Al Hajjaj told us, Muhammad bin Jaafar told us, on the authority of Shu'bah, on the authority of Ali bin Mudrik, on the authority of Abu Zur'ah, on the authority of Kharsha bin Al Har, on the authority of Abu Dharr, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who 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.** He said: The Messenger of God, may God bless him and grant him peace, recited it three times. Abu Dharr said: They have failed and lost. Who are they, O Messenger of God? He said: **The one who lets his garment trail, the one who shows off, and the one who sells his goods with false oaths.** In another narration: **The one who lets his garment trail.**

Imam Abu Ali al-Husayn ibn Muhammad al-Qadi told

us, I said, Asid Abu al-Hasan Muhammad ibn al-Husayn al-Alawi, I said, Abu Nasr Muhammad ibn Hamdawayh al-Marwazi, I said, Sufyan ibn Uyaynah, on the authority of Amr ibn Dinar, on the authority of Abu Salih, on the authority of Abu Hurayrah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who 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 Messenger of God, may God bless him and grant him peace, recited it three times. Abu Dharr said: "They have failed and lost. Who are they, O Messenger of God?" He said: **The one who lets his garment hang down, the one who shows off, and the one who sells his goods by swearing falsely.** In another narration: **The one who lets his garment hang down.** Imam Abu Ali al-Husayn ibn Muhammad al-Qadi told us, I said, Asid Abu al-Hasan Muhammad ibn al-Husayn al-Alawi, I said, Abu Nasr Muhammad ibn Hamdawayh al-Marwazi, I said, Sufyan ibn Uyaynah, on the authority of Amr ibn Dinar, on the authority of Abu Salih, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace: "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: a man who swears an oath regarding the property of a Muslim and seizes it, A man who swears a false oath after the afternoon prayer that he was given more for his goods than he was given, and he is lying. A man who withholds the surplus of his money, then God Almighty says: Today I withhold from you the surplus of what your hands have not earned.

Tafsir al-Baidawi

77 **Those who exchange** "the covenant of God" what they have pledged to God of belief in the Messenger and fulfillment of trusts. "and their oaths **and what they have sworn by saying**, By God, we will believe in him and support him, for a small price" the enjoyment of this world. "Those will have no portion in the Hereafter, nor will God speak to them" with what pleases them or with anything at all, and that the angels will ask Him on the Day of Resurrection, or they will not benefit from the words and verses of God. It appears that it is a metaphor for His anger with them, as He says: "nor will He look at them on the Day of Resurrection", for whoever is angry with someone else and belittles him, He turns away from him and from speaking to him and turning towards him, just as whoever is arrogant towards someone else, speaks to him and looks at him a lot. "nor will He purify them **nor praise them** and for them is a painful punishment" for what they did. It was said: It was revealed about rabbis who distorted the Torah and changed the description of Muhammad, may God bless him and grant him peace, and the ruling on trusts and other things, and they took bribes for that. It was also said: It was revealed about a man who displayed goods in the market and swore that he had bought them for something he had not bought them for. It was also said: It was revealed about a dispute that took place between Al-Ash'ath bin Qais

Surat Al Imran 3:77

Indeed, those who exchange the covenant of God and their oaths for a small price - those will have no portion in the Hereafter, and God will not speak to them, nor will He look at them on the Day of Resurrection, nor will He purify them, and they will have a painful punishment.

and a Jew over a well or land, and the oath was directed at the Jew.

Surat Al Imran 3:78

And indeed, among them is a party who distort the Scripture with their tongues so you may think it is from the Scripture, but it is not from the Scripture. And they say, **It is from God**, but it is not from God, and they speak a lie about God while they know.

Tafsir al-Jalalayn

And among them meaning the People of the Book is a party a group like Ka'b ibn al-Ashraf **who twist their tongues with the Book** meaning they bend it in reading it from the revealed to what they distorted of the description of the Prophet, may God bless him and grant him peace, and the like **so that you may think it** meaning the distorted **is from the Book** that God revealed **and it is not from the Book and they say, It is from God and it is not from God and they tell a lie about God while they know** that they are lying.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be glorified, He means: And among the People of the Book, who are the Jews who were around the city of the Messenger of God, may God bless him and grant him peace, during his time, are the Children of Israel.

The ha and the mim in his saying: **of them** refer to the **People of the Book** whom he mentioned in his saying: **And among the People of the Book is he who, if you entrust him with a great amount, he will return it to you.**

And His statement: **For a party**, meaning: a group, **they distort**, meaning: they distort, **their tongues with the Book so that you may think it is from the Book**, meaning: so that you may think that what they distort with their speech is from the Book of God and His revelation. God Almighty says: And what is that which they have distorted their tongues with, distorted it and innovated from the Book of God, and they claim that what they have distorted their tongues with of distortion, lies and falsehood and inserted into the Book of God, **is from God**, meaning: from what God has revealed to His prophets, **and it is not from God**, meaning: And what is that which they have distorted their tongues with, so that they innovated from what God has revealed to any of His prophets, but rather it is from what they have innovated from themselves, inventing against God.

God Almighty says: **And they tell lies about God while they know**. By that, He means that they intentionally lie about God, bear false witness against Him, and add to the Book of God things that are not from it, seeking leadership and the lowly debris of this world.

And similar to what we said about the meaning of **they distort the Book with their tongues**, the people of interpretation said.

Who said that?

Muhammad bin Amr told us, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And among them is a party who distort the Scripture with their tongues**, he said: they distort 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: **And among them is a party who distort the Scripture with their tongues**, until he reached: **and they know**, they are the enemies of God, the Jews, they distorted the Book of God, and innovated in it, and claimed that it was from God.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **And among them is a party who distort the Scripture with their tongues**, until he reached: **and they know**, they are the enemies of God, the Jews, they distorted the Book of God, and innovated in it, and claimed that it was from God.

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 Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, his statement: **And among them is a party who distort the Scripture with their tongues so that you may think it is from the Scripture**, and they are the Jews, they used to add to the Book of God what God had not revealed.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj: **And among them is a party who distort the Scripture with their tongues**, he said: A party of the People of the Book, **distort their tongues**, and that is their distortion of it from its place.

Abu Jaafar said: The origin of *lay* is twisting and turning. It is from the saying of the speaker: **So-and-so twisted the hand of so-and-so**, meaning he twisted it and turned it. And from this is the saying of the poet:

God, who is victorious, twisted his hand.

It is said: He twisted his hand and tongue, twisting, and no one twisted someone's back, if no one defeated him, and no one twisted his back, and he is very persistent, if he is very argumentative, patient with it, and is not defeated in it, the poet said:

If Laila had any strength of enmity, I would have twisted the necks of her opponents.

Tafsir al-Qurtubi

It means a group of Jews. They twist their tongues with the book. Abu Jaafar and Shaiba read yalawun on the basis of multiplication. If he inclines it, and from it the meaning is they distort the words and deviate from the intended meaning. The origin of li is inclination. He twisted with his hand, and he twisted his head. The

Surat Al Imran 3:78

And indeed, among them is a party who distort the Scripture with their tongues so you may think it is from the Scripture, but it is not from the Scripture. And they say, "It is from God," but it is not from God, and they speak a lie about God while they know.

Almighty said: Twisting their tongues, meaning stubbornly from the truth and inclining away from it to something else. The meaning of do not twist anyone is do not turn towards him. It is said that he turned towards him if he stopped and stayed. And li is the one who delays. He twisted him with his religion, twisting it, twisting, delaying. He said:

I had borrowed Hassan for fear of bankruptcy and misery.

It improves the sale of the original and the visible

And Dhu al-Rummah said:

You want me to come to you while you are full and better, you who wear the scarf, to litigate

In the hadith, the one who finds it is permissible to expose and punish him. Tongues is the plural of tongue in the language of the male, and the feminine says tongues.

Tafsir Ibn Kathir

The Almighty tells us about the Jews, upon them be the curses of God, that there is a group among them who distort words from their places, and change the words of God and remove them from what is intended, to make the ignorant think that it is in the Book of God as well, and they attribute it to God, which is a lie against God, and they know from themselves that they have lied and fabricated all of that, and for this reason God the Almighty said: **And they speak lies about God while they know.** Mujahid, Al-Sha'bi, Al-Hasan, Qatadah, and Al-Rabi' bin Anas said: **They distort the Book with their tongues** they distort it, and thus Al-Bukhari narrated on the authority of Ibn Abbas that they distort and add, and no one among God's creation removes the wording of a Book from God's Books, but they distort it and interpret it in a way other than its interpretation. Wahb ibn Munabbih said: The Torah and the Gospel are as God Almighty revealed them, not a single word of them was changed, but they go astray by distorting and interpreting, and books that they wrote from themselves **and they say, 'It is from God,' but it is not from God.** As for the Books of God, they are preserved and not changed. Narrated by Ibn Abi Hatim. If Wahb meant what they have in their hands of that, then there is no doubt that it has been changed, distorted, added, and subtracted. As for translating that scene into Arabic, there is a great error in it and many additions, subtractions, and gross delusion, and it is from the category of the interpreter's interpretation of the interpreter, and the understanding of many of them, rather most of them, rather all of them, is corrupt. But if he meant the Books of God, which are His Books with him, then those are as he said: preserved, nothing has entered them.

Fath al-Qadir

That is: a group of Jews who distort, that is, they distort and deviate from the intended meaning. The root of *lay* is *inclination*. He says: **He twisted his head** meaning he inclined it. It was also read: *yalawun* with emphasis, and *yalawun* with the conversion of the *waw* to a *hamza*, then its softening by deletion. The pronoun in His statement 78- **that you may think it** refers back to what *yalawun* indicates, which is the distortion that they brought. His statement **and it is not from the Book** is a circumstantial clause, as is His statement **and it is not from God** and His statement **and they know** meaning that they are liars and fabricators.

Ibn Jarir and Ibn Abi Hatim narrated on the authority of Al-Awfi on the authority of Ibn Abbas regarding his statement, **And among them is a party who distort their tongues**, he said: They are the Jews, they used to add to the Book what God had not revealed. Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid, he said: They distort it.

Tafsir al-Baghawi

78- The Almighty said: **And indeed, among them is a party** meaning: from the People of the Book, a party, i.e. a group, and they are Ka'b bin Al-Ashraf, Malik bin Al-Saif, Huyayy bin Akhtab, Abu Yasir, and Shu'bah bin Umar the poet, **distorting the Book with their tongues** meaning: they bend their tongues by distorting and changing it - and that is what they changed from the description of the Prophet, may God bless him and grant him peace, and the verse of stoning and other than that, it is said: If his tongue was like this, i.e. he changed it **you would think it** meaning: you would think / what they distorted **from the Book**, which God Almighty revealed, **and it is not from the Book, and they say**, It is from God and it is not from God, **and they say a lie about God** intentionally, **while they know**, that they are liars, and Ad-Dahhak said on the authority of Ibn Abbas: The verse was revealed about the Jews and Christians together, and that is because they distorted the Torah and the Gospel and added to the Book of God what is not from it.

Tafsir al-Baidawi

78 **And indeed, among them is a group** meaning the distorters such as Ka'b, Malik, and Huyayy ibn Akhtab. **They twist their tongues with the Book** twisting it by reading it, so they incline it away from the revealed text to the distorted text, or they bend it with something resembling the Book. *Yalawn* was read by changing the damma waw to a hamza, then lightening it by deleting it and placing its vowel on the consonant before it. **That you may think it is from the Book, but it is not from the Book** is the pronoun for the distorted

text indicated by the statement **they twist**. **That you may think it** was read with a ya' and the pronoun also refers to the names. **And they say it is from God, but it is not from God** is an emphasis in His statement: **And it is not from the Book** and a denunciation of them and a clarification because they claim that explicitly, not implicitly, meaning that it was not revealed from Him. This does not mean that the servant's action is not the action of God Almighty. **And they tell lies about God while they know** is an emphasis and recording of them lying about God and doing so intentionally.

Surat Al Imran 3:79

It is not for a human being that God should give him the Scripture and wisdom and prophethood and then he should say to the people, "Be my servants instead of God." But be devout scholars of the Scripture because you have been taught the Scripture and because you have been studying.

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Tafsir al-Jalalayn

And it was revealed when the Christians of Najran said that Jesus had commanded them to take him as a lord, and when some of the Muslims asked to prostrate to him, may God bless him and grant him peace. **It is not befitting for a human being that God should give him the Scripture and wisdom** meaning understanding of the Sharia **and prophethood and then say to the people, Be worshippers of me instead of God.** Rather he says **be rabbis** working scholars attributed to the Lord by adding an alif and a nun for emphasis **because you used to know** with emphasis and emphasis **the Scripture and because you used to study** meaning because of that, its benefit is that you work.

Tafsir al-Suyuti

The Almighty said: It was not for a human being, the verse. Ibn Ishaq and Al-Bayhaqi narrated on the authority of Ibn Abbas that Abu Rafi' al-Qurazi said: When the Jewish and Christian rabbis from Najran gathered at the Messenger of God, may God bless him and grant him peace, and he called them to Islam, do you want, O Muhammad, for us to worship you as the Christians worship Jesus? He said: God forbid. So God revealed regarding that: It was not for a human being until His saying: after you have become Muslims.

And Abd al-Razzaq narrated in his interpretation on the authority of al-Hasan, who said: It reached me that a man said: O Messenger of God, we greet you as we greet one another. Should we not prostrate to you? He said: No, but honor your Prophet and recognize the right for its people, for it is not appropriate for anyone to prostrate to anyone other than God. So God revealed: It is not for a human being to prostrate until His saying: After you are Muslims.

Tafsir al-Tabari

Abu Jaafar said: By that, may His praise be glorified, He means: It is not appropriate for any human being.

And the word *humans* is the plural of **children of Adam** and has no singular form, such as *people* and *creation*. It may be a name for one person. **That God should give him the Book** means that God should send down His Book to him, **and wisdom** means that He should teach him the details of wisdom, **and prophethood** means that He should give him prophethood, **then he**

should say to the people, 'Be servants to me instead of God' means that he should call the people to worship himself instead of God, and God has given him what He has given him of the Book, wisdom, and prophethood. But if God gives him that, then he is calling them to knowledge of God, and urging them to know the laws of His religion, and to be leaders in knowledge of God's commands and prohibitions, and leaders in obeying and worshipping Him, by being teachers of the Book to the people, and by being its students.

It was said that this verse was revealed about a group of people from the People of the Book who said to the Prophet, may God bless him and grant him peace: Do you call us to worship you? As:

Ibn Hamid told us, Salamah told us, Ibn Ishaq told us, on the authority of Muhammad ibn Abi Muhammad, on the authority of Ikrimah or Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: Abu Rafi' al-Qurazi said - when the Jewish and Christian rabbis from Najran gathered at the Messenger of God, may God bless him and grant him peace, and he called them to Islam -: Do you want, O Muhammad, for us to worship you, as the Christians worship Jesus, son of Mary? A Christian man from Najran called al-Rabis said: Is that what you want from us, O Muhammad, and to which you are calling us! Or something like that. The Messenger of God, may God bless him and grant him peace, said: God forbid that we worship other than God, or command the worship of other than Him! He did not send me for that, nor did He command me for that! Or something like that. Then God Almighty revealed regarding that from their statement: **It is not for a human being that God should give him the Scripture and wisdom and prophethood**, the verse up to His saying: **After you have become Muslims.**

Abu Kuraib told us, he said, Yunus bin Bakir told us, he said, Muhammad bin Ishaq told us, he said, Muhammad bin Abi Muhammad, the client of Zaid bin Thabit, told me, he said, Saeed bin Jubair or Ikrimah told me, on the authority of Ibn Abbas, he said: Abu Rafi' al-Qurazi said, and he mentioned something similar.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **It is not for a human being that God should give him the Scripture and wisdom and prophethood, then he should say to the people, 'Be my servants instead of God.'** He said: It is not befitting for a human being that God should give him the Scripture and wisdom and prophethood, then he should command his servants to take him as a lord instead of God.

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.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, who said: There were some Jews who worshipped people instead of their Lord, by

distorting the Book of God from its place. So God Almighty said: **It is not for a human being that God should give him the Scripture and wisdom and prophethood, then he should say to the people, 'Be servants to me instead of God,'** then he should command the people to do other than what God revealed in His Book.

Abu Ja'far said: By that, may His praise be glorified, He means: *But* He says to them: **Be rabbis**, so He left out the statement, sufficing with the indication of the speech on it.

As for his saying: **Be rabbis**, the people of interpretation differed in their interpretation of it.

Some of them said: It means: Be wise and knowledgeable.

Who said that?

Muhammad bin Bashar told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Mansur, on the authority of Abu Razin: **Be rabbis**, he said: wise scholars.

Abu Kuraib told us, he said, Ibn Yaman told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Abu Razin: **Be rabbis**, he said: wise scholars.

Ibn Hamid told us, he said, Hakam told us, on the authority of Amr, on the authority of Mansour, on the authority of Abu Razin, similarly.

Ibn Hamid told us, he said, Jarir told us, on the authority of Mansur, on the authority of Abu Razin: **But be rabbis**, wise scholars.

Yaqub bin Ibrahim told me, he said, Hisham told us, on the authority of Aouf, on the authority of Al-Hasan, regarding his statement: **Be rabbis**, he said: Be jurists and scholars.

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: **Be rabbis**, he said: Jurists.

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, Hajaj told me, on the authority of Ibn Jurayj, he said, Al-Qasim told me, on the authority of Mujahid, regarding his statement: **But be rabbis**, he said: jurists.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **But be rabbis**, he said: Be jurists and scholars.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Mansur bin al-Mu'tamir, on the authority of Abu Razin, regarding his statement: **Be scholars of God**, he said: Scholars and wise men. Muammar said: Qatada said.

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi, regarding his statement: **Be rabbis**, as for the

rabbis, they are the wise jurists.

Yunus told me, he said, Ibn Wahb told us, he said, Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, he said: The rabbis are the learned jurists, and they are above the scholars.

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 be rabbis**, meaning: Be wise and knowledgeable.

It was narrated on the authority of Al-Munjab, who said: Bishr bin Amara narrated to us, on the authority of Abu Hamza Al-Thamali, on the authority of Yahya bin Aqil, regarding his statement: **The rabbis and the scholars** (al-Ma'idah 5:63), he said: The jurists and scholars.

It was narrated on the authority of Al-Munjab, who said: Bishr narrated to us, on the authority of Abu Rawq, on the authority of Al-Dahhak, on the authority of Ibn Abbas, similarly.

Ibn Sinan Al-Qazzaz told me, he said, Al-Hussein bin Al-Hasan Al-Ashqar told us, he said, Abu Kudayna told us, on the authority of Ata bin Al-Saib, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, regarding his statement: **Be rabbis**, he said: Be wise and knowledgeable scholars.

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: **Be rabbis**, he said: Be jurists and scholars.

Others said: Rather, they are the pious wise men.

Who said that?

Yahya bin Talha Al-Yarboui told me, he said, Fadil bin Ayyad told us, on the authority of Ata bin Al-Saib, on the authority of Saeed bin Jubair, regarding his statement: **Be pious people**, he said: Wise and pious people.

Others said: Rather, they are the people's rulers and leaders.

Who said that?

Yunus bin Abdul-A'la told me, he said, Ibn Wahb told us, he said, I heard Ibn Zayd say regarding His statement: **Be rabbis**, he said: The rabbis are those who educate the people, the rulers of this matter, educate them: they are in charge of them, and he recited: **Why do not the rabbis and the scholars forbid them?** (al-Ma'idah 5:63), he said: The rabbis are the rulers, and the scholars are the scholars.

Abu Ja'far said: The most correct of the sayings in my opinion about the rabbis is that they are the plural of rabbi, and that the rabbi is related to the rabban, the one who raises people, and he is the one who corrects their affairs, raises them, and takes care of them. From this is the saying of Alqamah ibn 'Abdah:

I was a man to whom I entrusted my lute, and before you I was raised, and I was lost, lutes.

He means by his saying: **You raised me**: My guardian

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and caretaker before you was someone who would raise and reform him, but they did not reform him, but they lost me, so I was lost.

It is said: So-and-so is the Lord of my affair, so he is lord of it, and he is its rabb. If it is intended to exaggerate in praising him, it is said: he is a rabbān, just as it is said: he is na'sān, from their saying: na'sa yan'usu. Most of the nouns that come in the form fa'lān are the verbs whose past tense is fa'l, such as their saying: he is drunk, thirsty, and rayyān from sakāra yasakār, 'atash ya'tash, and rawā yarrowā. It may come from what has a past tense is fa'l, such as what we said about na'sa yan'usu and rabb yarwā.

If the matter is as we have described, and the rabbi is as we have mentioned, and the rabbi is the one attributed to the one who has the description described, and the one who is knowledgeable in jurisprudence and wisdom from the reformers raises the affairs of the people, by teaching them good, and calling them to what is in their best interest, and likewise the wise one who is pious to God, and the governor who oversees the affairs of the people according to the method that the just reformers of the affairs of creation have been entrusted with, by doing for them what is good for their immediate and future lives, and what benefits them in their religion and their worldly life, then they all deserve to be among those included in the words of God Almighty: **But be rabbis**.

So the Rabbaniyyun are the pillars of the people in jurisprudence, knowledge, and matters of religion and the world. That is why Mujahid said: They are above the scholars, because the scholars are the scholars, and the Rabbani is the one who combines knowledge and jurisprudence, insight into politics, management, and taking care of the affairs of the subjects, and what is good for them in their worldly and religious affairs.

Abu Jaafar said: The reading of this differed.

The majority of the reciters of the people of Hijaz and some of the people of Basra read: **By what you know** with the opening of the ta' and the lightening of the lam, meaning: by your knowledge of the Book, your study of it, and your reading.

They based their choice of reading it as such on the fact that the correct reading, as well, if the emphasis was on the lam and the ta' was a damma, then the correct reading would be: *tadrusun* with a damma on the ta' and a shaddah on the ra'.

The majority of the Kufian reciters read it as: **By your teaching the Book** with a damma on the ta' of **you teach** and a shaddah on the lam, meaning: by your teaching people the Book and studying it.

They based their choice on the fact that whoever described them as having taught, described them as having knowledge, since they do not know except after knowing what they know. They said: There is no one described as having knowledge, except that he is described as having knowledge. They said: As for the

one described as having knowledge, he is not described as having taught others. They said: The first of the two readings is more correct and more eloquent in praising the people, and that is describing them as having taught people the Book, as:

Al-Muthanna told me, he said, Ishaq told us, he said, Yahya bin Adam told us, on the authority of Ibn Uyaynah, on the authority of Hamid al-A'raj, on the authority of Mujahid that he read: **Because you taught the Book and because you studied it**, lightened by the accusative of the ta', and Ibn Uyaynah said: They did not teach it until they taught it!

Abu Jaafar said: The more correct of the two readings in this regard is the reading of the one who reads it with a damma on the ta' and a shaddah on the lam. Because God Almighty described the people as people who are a pillar for the people in their religion and their worldly affairs, and people who reform them and their affairs and educate them.

God Almighty says: **But be rabbis**, based on what we explained before about the meaning of rabbi. Then God Almighty informed us about them that they became people who reformed and educated people by teaching them the Book of their Lord.

And their study of it: its recitation.

It has been said: Their study is jurisprudence.

The most similar of the two interpretations to the study is what we said: from the recitation of the Book, because it is an appositive to his saying: **You learn the Book**, and **the Book** is the Qur'an, so the study should be intended to mean the study of the Qur'an, which is more appropriate than it being intended to mean the study of jurisprudence, which was not mentioned.

Who said that?

Al-Muthanna told me, he said, Ishaq told us, he said, Yahya bin Adam said, Abu Zakariya said: Asim used to recite it: **Because you taught the Book**, he said: the Qur'an, **And because you studied**, he said: jurisprudence.

The meaning of the verse is: But he says to them: Be, O people, masters of the people, and their leaders in the affairs of their religion and their worldly affairs, and be pious by teaching them the Book of God and what is in it of what is permissible and forbidden, what is obligatory and recommended, and all the rest of what it contains of meanings of the affairs of their religion, and by your recitation of it and your study of it.

Tafsir al-Qurtubi

It was not means it is not appropriate, as he said: It is not for a believer to kill a believer except by mistake. It is not for God to take a son. It is not for us to speak of this. Meaning it is not appropriate. And the word *human* is used for both singular and plural because it is like a source, and what is meant by it here is Jesus

according to Ad-Dahhak and As-Suddi. The book: the Quran. The rule: knowledge and understanding. It was also said: rulings. That is, God does not choose a liar for His prophethood, and if a human did that, God would deprive him of the signs and indications of prophethood. And the word *then* is in the accusative case, as a combination between **that He gives him** and *says*, meaning that the coming of prophethood and his saying: **Be My servants instead of God** do not come together. But be rabbis, meaning but it is permissible for the prophet to say to them: **Be rabbis**. It was said that this verse was revealed about the Christians of Najran. It was also narrated that the entire Surah up to the words: **And when you left your family** was revealed because of the Christians of Najran, but the Jews were mixed with them because they committed the act of denial and stubbornness that they did.

The rabbis, singular rabbani, is attributed to the Lord. The rabbi is the one who educates people with the small things of knowledge before the big things, as if he follows the example of the Lord Almighty in making things easy. Its meaning was narrated on the authority of Ibn Abbas. Some of them said, it was originally rabbi, then the alif and the nun were added for emphasis, just as someone with a thick beard is called lahyani, someone with a thick forehead is called jammani, and someone with a thick neck is called raqbani. Al-Mubarrad said: The rabbis

The masters of knowledge, the singular of which is rabban, from their saying rabbah yarbahu, so he is rabban if he managed it and fixed it, so its meaning according to this is they manage the affairs of people and fix them. The alif and the nun are for emphasis as they said rayyan and atshan, then the nisba ya was added to it as it was said lahyani and raqbani and jamani. The poet said: If I were mortgaged in the atmosphere, He would bring me down from it. Hadith and rabbanani rabbanani, so the meaning of the rabbanani is the one who knows the religion of the Lord who acts according to his knowledge, because if he does not act according to his knowledge, then he is not a scholar. This meaning was mentioned previously in al-Baqarah 2: Abu Razin Al-Rabbani said: He is the knowledgeable and wise. Shu'bah narrated on the authority of Asim on the authority of Zar'an Abdullah bin Mas'ud: But be rabbanin. He said: Wise scholars. Ibn Jubayr: Wise and pious. Ad-Dahhak said: No one should abandon memorizing the Qur'an as much as he can, because God the Almighty says: But be rabbanin. Ibn Zayd said: The rabbanin are the governors, and the rabbanin are the scholars. Mujahed said: The rabbis are above the scholars. An-Nahhas said: It is a good statement, because the scholars are the scholars. The rabbi is the one who combines knowledge with insight into politics. It is taken from the Arab saying: The Lord of the people's affairs, he raises it if he fixes it and takes care of it, so he is rab and rabbi in the plural. Abu Ubaidah said: I heard a scholar say: The rabbi is the one who knows what is permissible and what is forbidden, the one who commands and forbids, the one who knows the report of the nation and what was and what will be. Muhammad ibn al-Hanafiyyah said on the day Ibn Abbas died: Today the rabbi of this nation died. It was narrated from the Prophet, may God bless him and grant him peace, that he said:

There is no believing man or woman, free or slave, but that God Almighty has a right over him to learn from the Qur'an and understand His religion. Then he recited this verse: **But be devout scholars of the Lord**. The verse. Narrated by Ibn Abbas.

God the Almighty said: **Because you taught the books and because you studied**. Abu Amr and the people of Medina read it with a light pronunciation from knowledge. Abu Hatim preferred this reading. Abu Amr said: **And its confirmation is you study**. He did not say you study with a heavy pronunciation from teaching. Ibn Amir and the people of Kufa read it with a heavy pronunciation from teaching, and Abu Ubaid preferred it. He said: Because it combines two meanings: you know and you study. Makki said: The heavy pronunciation is more expressive, because every teacher is a scholar in the sense of teaches, and not everyone who teaches something is a teacher. The heavy pronunciation indicates knowledge and teaching, while the light pronunciation only indicates knowledge. Teaching is more expressive and praiseworthy, while other than it is more blameworthy. Those who preferred the light pronunciation cited as evidence the words of Ibn Masoud. He said: **Be rabbis, wise scholars**. So it is far-fetched to say: **Be jurists, wise scholars, with your teaching**. Al-Hasan said: **Be wise scholars with your knowledge**. Abu Haywah read: **You study from I study** means **I study**. Mujahid read **you learn** with a fatha on the *ta* and a shaddah on the *lam*, meaning you learn.

Tafsir Ibn Kathir

Muhammad bin Ishaq said: Muhammad bin Abi Muhammad told us, on the authority of Ikrimah or Saeed bin Jubair, on the authority of Ibn Abbas, who said: Abu Rafi' al-Qurazi said: When the Jewish and Christian rabbis from Najran gathered at the Messenger of God, may God bless him and grant him peace, and he called them to Islam: Do you want us, O Muhammad, to worship you as the Christians worship Jesus, son of Mary? A Christian man from Najran called al-Ra'is said: Is that what you want from us, O Muhammad, and to which you are calling us? Or as he said: The Messenger of God, may God bless him and grant him peace, said: **God forbid that we worship other than God, or that we command the worship of other than God, for this is not what He sent me for, nor did He command me for this**. Or as he, may God bless him and grant him peace, said: So God revealed regarding that from their saying: "It is not for a human being that God should give him the Book and wisdom and prophethood, then he should say to the people, 'Be my servants instead of God.' " That is, it is not appropriate for a human being to whom God has given the Book, wisdom and prophethood, to say to the people, 'Worship me instead of God,' meaning with God. So if this is not appropriate for a prophet or a messenger, then it is not appropriate for any other people except them, by a fortiori and more appropriate. For this reason, Al-Hasan Al-Basri said: This is not appropriate for a believer to command the people to worship him. He said: That is because the people used to worship each other, meaning the People of the Book

Surat Al Imran 3:79

It is not for a human being that God should give him the Scripture and wisdom and prophethood and then he should say to the people, "Be my servants instead of God." But be devout scholars of the Scripture because you have been taught the Scripture and because you have been studying.

used to worship their rabbis and monks, as God Almighty said: **They took their rabbis and monks as lords instead of God.** And in Al-Musnad and Al-Tirmidhi, as will come, it is narrated that Adi bin Hatim said: **O Messenger of God, they did not worship them.** He said: **Yes, they did.** They made lawful for them what is unlawful and made unlawful for them what is lawful, so follow them, and that is their worship of them." So the ignorant rabbis, monks, and sheikhs of misguidance are included in this blame and rebuke, unlike the Messengers and their followers from the working scholars, for they only command what God commands, and His noble Messengers conveyed it to them, and they only forbid them from what God forbade them from and His noble Messengers conveyed it to them. The Messengers, may God's prayers and peace be upon them all, are the ambassadors between God and His creation in carrying out what they were entrusted with of the message and conveying the trust, so they carried out that perfectly, and advised the creation, and conveyed the truth to them. And His statement: **But be devout scholars because you have taught the Book and because you have studied it**, meaning, but the Messenger says to the people, **Be devout scholars.** Ibn Abbas, Abu Razin, and more than one said: That is, wise scholars, forbearing. Al-Hasan and more than one said: Jurists. And this is also narrated from Ibn Abbas, Saeed bin Jubayr, Qatadah, Ata' al-Khurasani, Atiyah al-Awfi, and al-Rabi' bin Anas, and from al-Hasan also: That is, people of worship. And people of piety. Ad-Dahhak said in his statement: **Because you have taught the Book and studied it:** It is the right of the one who has learned the Qur'an to be a jurist. **You learn** means you understand its meaning. **You learn** was read with emphasis from teaching. **And because you have studied** means you memorize its words. Then God the Most High said: **And He does not command you to take the angels and the prophets as lords** meaning, and He does not command you to worship anyone other than God: neither a sent prophet nor a close angel. **Would He command you to disbelieve after you have been Muslims?** meaning, no one would do that except the one who called to worship other than God. And whoever called to worship other than God has called to disbelief. The prophets only command faith, which is the worship of God alone, with no partner for Him, as God the Most High said: **And We did not send before you any messenger except that We revealed to him that there is no god except Me, so worship Me.** And God the Most High said: **And We have certainly sent among every nation a messenger, [saying], 'Worship God and avoid false deities' verse,** and He said: **And ask those We sent before you of Our messengers.** Have We made gods to be worshipped besides the Most Merciful?" And He said, informing us about the angels, "And whoever among them says, 'I am a god besides Him,' We will recompense him with Hell. Thus do We recompense the wrongdoers."

Fath al-Qadir

That is, it was not appropriate and proper for a human being to say this statement while he has that characteristic. And in it is a statement from God, the Most High, to His servants that the Christians fabricated against Jesus, peace be upon him, what was not authentically attributed to him, and he should not have said it. The ruling is: understanding and knowledge. His saying 79- **But be** that is: But the Prophet says: Be Rabbaniyyin, and Rabbaniyyin is attributed to the Lord with the addition of the alif and the nun for emphasis, just as someone with a large beard is called Lahayaniyy, someone with a large forelock is called Jammaniyy, and someone with a thick neck is called Raqbaniyyin. It was said: The Rabbaniyyin is the one who educates people with the small things of knowledge before the big things, so it is as if he follows the example of the Lord, the Most High, in making things easy. Al-Mubarrad said: The Rabbaniyyin are the masters of knowledge, and the singular is Rabbaniyyin, from His saying Rabbi yarubihu, so he is Ban: if he manages it and corrects it, and the Ya is for the relation, so the meaning of Rabbani is: the one who knows the religion of the Lord, the strong one who adheres to the obedience of God, and it was said: the knowledgeable and wise one. His saying, **Because you used to know** means: because you are scholars: that is, be rabbis for this reason, because a person's attainment of knowledge and his study results in rabbiyyah, which is teaching knowledge and the strength of adherence to obedience to God. Ibn Abbas and the people of Kufa read **Because you used to know** with emphasis. Abu Amr and the people of Medina read it with emphasis. Abu Ubaid chose the first reading. He said: Because it combines both meanings. Makki said: The emphasis is more eloquent because a scholar may be a scholar who is not a teacher, so the emphasis indicates knowledge and teaching, while the emphasis only indicates knowledge. Abu Hatim chose the second reading. Abu Amr said: And its confirmation is that you study with emphasis without emphasis. The conclusion is that whoever reads with emphasis must interpret rabbiyy as something in addition to knowledge and teaching, which is that he is also sincere or wise or forbearing so that the causality becomes clear. Whoever reads with emphasis is permitted to interpret rabbiyy as a scholar who teaches people, so the meaning is: Be teachers because you are scholars and because you study knowledge. This verse is the greatest incentive for those who know to act, and one of the greatest acts of knowledge is teaching it and being sincere to God Almighty.

Tafsir al-Baghawi

79- The Almighty said: **It is not for a human being that God should give him the Scripture the Gospel.** Muqatil

and Ad-Dahhak said: It is not for a human being, meaning Jesus, peace be upon him. This is because the Christians of Najran used to say that Jesus had ordered them to take him as a god, so the Almighty said: **It is not for a human being, meaning Jesus, that God should give him the Scripture the Gospel.**

Ibn Abbas and Ata' said: **It is not for a human being** meaning Muhammad **that God should give him the Book** meaning the Qur'an. This is because Abu Rafi' al-Qurazi from the Jews and the chief from the Christians of Najran said: O Muhammad, do you want us to worship you and take you as a Lord? He said: God forbid that we should command anyone other than God to worship Him. God did not command me to do that, nor did He command me to do that. So God the Most High revealed this verse: **It is not for a human being** meaning it is not appropriate for a human being, like His statement: **It is not for us to speak of this Surat An-Nur, verse 16**, meaning it is not appropriate for us. Human beings are all of the children of Adam, there is no singular form for them, like the people and the army, and it is used in place of the singular and plural, **that God should give him the Book and wisdom** meaning understanding and knowledge, and it was said: the implementation of the wisdom from God the Almighty, **and prophethood** meaning the high status of the prophets / "Then he will say to the people, 'Be servants to me instead of God. But be' meaning: but he says, 'Be,' 'of the Lord.'"

They differed about it. Ali, Ibn Abbas, and Al-Hassan said: Be jurists and scholars. Qatada said: Wise and scholars. Saeed bin Jubair said: The scholar is the one who acts according to his knowledge. And on the authority of Saeed bin Jubair on the authority of Ibn Abbas: Jurist teachers.

It was said: The Rabbani is the one who educates people with the small things of knowledge before the big things. Ata' said: Scholars are wise and sincere advisers to God in His creation. Abu Ubaidah said: I heard a knowledgeable man say: The Rabbani is the one who knows what is permissible and what is forbidden, what is good and what is forbidden, the one who knows the report of the nation, what was and what will be. It was said: The Rabbani are above the scholars, and the scholars are the scholars, and the Rabbani are those who combine knowledge with insight into the politics of people.

Al-Mu'arraj said: Be rabbis who worship your Lord, from lordship. Originally it was my Lord, then the alif was added for emphasis, then the nun was added for the sukoon of the alif, as it was said: Sana'ani and Bahrani.

Al-Mubarrad said: They are the masters of knowledge, and they were called this because they nurture knowledge, and they carry it out and nurture the learners in the small sciences before the big ones, and whoever undertakes to fix something and complete it has nurtured it, and one of them is: rabban (as they said: rabban), and thirsty, and satiated, and naked, then the relative ya was added to it, as they said: lahyani and raqbani.

It was narrated on the authority of Ali, may God be pleased with him, that he said: He is the one whose

knowledge is increased by his actions. Muhammad bin al-Hanafiyyah said when Ibn Abbas died: Today the master of this nation died.

By what you were meaning: by what you are, like the Almighty's saying: **Whoever was in the cradle a child Surat Maryam, verse 29**, meaning: whoever is in the cradle **You know the Book** Ibn Amir, Asim, Hamza, and Al-Kisa'i read *ya'lamun* with emphasis from teaching, and the others read *ya'lamun* with emphasis from knowledge, like His saying: **By what you were studying** meaning: you read.

Tafsir al-Baidawi

79 **It is not for a human being that God should give him the Book and wisdom and prophethood and then he should say to the people, 'Be my servants instead of God.'** This is a lie and a response to His servant Jesus, peace be upon him. It was said, "Abu Rafi' al-Qurazi and Sayyid al-Najrani said, 'O Muhammad, do you want us to worship you and take you as a Lord?' He said, 'God forbid that we should worship other than God and that we should command the worship of other than God. For that is not what He sent me to do, nor did He command me to do that.' So it was revealed." It was said, "A man said, 'O Messenger of God, we greet you as we greet one another. Should we not prostrate to you?' He said, 'It is not appropriate to prostrate to anyone other than God. Rather, honor your Prophet and acknowledge the truth to its people.'" **But be rabbis.** But he says, **Be rabbis.** The word *rabb* is attributed to the Lord by adding the letter alif and the letter nun, like al-Laythani and al-Raqbani, and it is the perfect one in knowledge and action. **Because you have taught the Book and because you have studied it** because you are teachers of the Book and because you are students of it, the benefit of teaching and learning is knowing the truth and goodness for belief and action. Ibn Kathir, Nafi', Abu Amr, and Ya'qub read **you teach** in the sense of knowing. **You study** was read from teaching and you study from *adris* meaning studied like *akram* and *karam*, and it is possible that the famous reading also has this meaning on the assumption that **because you have taught it to the people.**

Surat Al Imran 3:80

And He does not command you to take the angels and the prophets as lords. Would He command you to disbelieve after you were Muslims?

Surat Al Imran 3:80

And He does not command you to take the angels and the prophets as lords. Would He command you to disbelieve after you were Muslims?

Tafsir al-Jalalayn

And He does not command you in the nominative case as a resumption, meaning God, and the accusative case as an apposition to He says, meaning mankind **that you take the angels and the prophets as lords** as the Sabians took the angels, the Jews took Ezra, and the Christians took Jesus **Does He command you to disbelieve after you have been Muslims** this is not appropriate for Him.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: There is a difference of opinion regarding the reading of His statement: **nor does He command you**.

The majority of the reciters of Hijaz and Madinah read it as: **And He does not command you**, as a beginning from God with the report from the Prophet, may God bless him and grant him peace, that He does not command you, O people, to take the angels and the prophets as lords. The reciters of that also cited a reading that they mentioned from Ibn Masoud that he used to recite, which is: **And He does not command you**, so they used the introduction of *lan* as evidence of the interruption of the speech from what preceded it, and the beginning of a new piece of report. They said: So when *la* was replaced in our recitation, it became obligatory to recite it in the nominative case.

Some of the Kufians and Basrans read it as: **nor does He command you**, with the *ra'* in the accusative case, in apposition to His statement: **Then He says to the people**. Their interpretation was: It was not for a human being that God should give him the Book, then he should say to the people, nor that he should command you, meaning: Nor was it for him to command you to take the angels and the prophets as lords.

Abu Ja'far said: The more correct of the two readings in this regard is: **nor does He command you**, in the accusative case, in connection with what precedes it, with the interpretation: It is not for a human being that God should give him the Book, wisdom, and prophethood, then he should say to the people, **Be my servants instead of God**, nor that he should command you to take the angels and the prophets as lords. Because the verse was revealed regarding the people who said to the Messenger of God, may God bless him and grant him peace: Do you want us to worship you? So God, may He be glorified and exalted, informed

them that it is not for His Prophet, may God bless him and grant him peace, to call the people to worship himself, nor to take the angels and the prophets as lords. Rather, what is for him is to call them to be lords.

As for the one who claimed that he read it in the nominative case, that it is in the reading of Abdullah: **And He will not command you** as evidence for the correctness of his reading in the nominative case, then that is a report whose chain of transmission is not correct. Rather, it is a report narrated by Hajjaj, on the authority of Harun al-A'war: that it is in the reading of Abdullah likewise. If that was a report whose chain of transmission was correct, then there would be no argument in it for the one who argues. Because what was correct in the reading of the Book that the Muslims came with as an inheritance from their Prophet, may God bless him and grant him peace, it is not permissible to abandon it for the sake of interpretation according to a reading attributed to some of the Companions, transmitted by someone in whose transmission errors and forgetfulness are permissible.

Abu Ja'far said: The interpretation of the verse is: It is not for the Prophet to command you, O people, **to take the angels and the prophets as lords** - meaning by that gods to be worshipped instead of God - just as it is not for him to say to them: Be my servants instead of God.

Then He, the Most High, said - denying that His Prophet, may God bless him and grant him peace, would command His servants to do that - **Would your Prophet command you to disbelieve**, O people, by denying the Oneness of God, **after you were Muslims**, meaning: after you were submissive to Him in obedience, humbled before Him in worship: meaning that this would never happen from Him. And:

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, he said: "And the Prophet, may God bless him and grant him peace, does not command you to take the angels and the prophets as lords."

Tafsir al-Qurtubi

Ibn Amir, Asim and Hamzah read it in the accusative case, in apposition to **that he should give it to him**. This is strengthened by the fact that the Jews said to the Prophet, may God bless him and grant him peace: **Do you want us to take you, O Muhammad, as a lord?** God Almighty said: **It is not for a human being that God should give him the Scripture, wisdom and prophethood** - until His saying: **nor does he command you**. The pronoun in it refers to humans, meaning **nor does the human being command you**, meaning Jesus and Ezra. The rest read it in the nominative case, as a resumption and a break from the first statement, and the pronoun in it refers to the name of God Almighty, meaning **nor does God command you to take**. This reading is strengthened by the fact that in the Mushaf of Abdullah it says **and he will not command you**, which indicates a resumption, and the pronoun also

refers to God Almighty, as mentioned by Makki, and Sibawayh and Az-Zajjaj said. Ibn Jurayj and a group said: "nor does Muhammad, peace be upon him, command you". This is the reading of Abu Amr, Al-Kisa'i and the people of the Two Sanctuaries. That you take them as lords for them. Does He command you to disbelieve after you are Muslims? By way of denial and astonishment, God Almighty forbade the prophets to take people as servants to deify them, but He obligated creation to respect them. It has been proven from the Prophet, may God bless him and grant him peace, that he said:

Let none of you say, **My slave** or **My female slave**, but let him say, **My boy** or **My girl**. And let none of you say, **My Lord**, but let him say, **My master**. And in the revelation: **Mention me to your Lord**. And there comes an explanation of this meaning, God willing.

Tafsir Ibn Kathir

Muhammad bin Ishaq said: Muhammad bin Abi Muhammad told us, on the authority of Ikrimah or Saeed bin Jubair, on the authority of Ibn Abbas, who said: Abu Rafi' al-Qurazi said: When the Jewish and Christian rabbis from Najran gathered at the Messenger of God, may God bless him and grant him peace, and he called them to Islam: Do you want us, O Muhammad, to worship you as the Christians worship Jesus, son of Mary? A Christian man from Najran called al-Ra'is said: Is that what you want from us, O Muhammad, and to which you are calling us? Or as he said: The Messenger of God, may God bless him and grant him peace, said: **God forbid that we worship other than God, or that we command the worship of other than God, for this is not what He sent me for, nor did He command me for this**. Or as he, may God bless him and grant him peace, said: So God revealed regarding that from their saying: "It is not for a human being that God should give him the Book and wisdom and prophethood, then he should say to the people, 'Be my servants instead of God.' " That is, it is not appropriate for a human being to whom God has given the Book, wisdom and prophethood, to say to the people, 'Worship me instead of God,' meaning with God. So if this is not appropriate for a prophet or a messenger, then it is not appropriate for any other people except them, by a fortiori and more appropriate. For this reason, Al-Hasan Al-Basri said: This is not appropriate for a believer to command the people to worship him. He said: That is because the people used to worship each other, meaning the People of the Book used to worship their rabbis and monks, as God Almighty said: **They took their rabbis and monks as lords instead of God**. And in Al-Musnad and Al-Tirmidhi, as will come, it is narrated that Adi bin Hatim said: **O Messenger of God, they did not worship them**. He said: **Yes, they did**. They made lawful for them what is unlawful and made unlawful for them what is lawful, so follow them, and that is their worship of them." So the ignorant rabbis, monks, and sheikhs of misguidance are included in this blame and rebuke, unlike the Messengers and their followers from the working scholars, for they only command what God commands, and His noble Messengers conveyed it to

them, and they only forbid them from what God forbade them from and His noble Messengers conveyed it to them. The Messengers, may God's prayers and peace be upon them all, are the ambassadors between God and His creation in carrying out what they were entrusted with of the message and conveying the trust, so they carried out that perfectly, and advised the creation, and conveyed the truth to them. And His statement: **But be devout scholars because you have taught the Book and because you have studied it**, meaning, but the Messenger says to the people, **Be devout scholars**. Ibn Abbas, Abu Razin, and more than one said: That is, wise scholars, forbearing. Al-Hasan and more than one said: Jurists. And this is also narrated from Ibn Abbas, Saeed bin Jubayr, Qatadah, Ata' al-Khurasani, Atiyah al-Awfi, and al-Rabi' bin Anas, and from al-Hasan also: That is, people of worship. And people of piety. Ad-Dahhak said in his statement: **Because you have taught the Book and studied it**: It is the right of the one who has learned the Qur'an to be a jurist. **You learn** means you understand its meaning. **You learn** was read with emphasis from teaching. **And because you have studied** means you memorize its words. Then God the Most High said: **And He does not command you to take the angels and the prophets as lords** meaning, and He does not command you to worship anyone other than God: neither a sent prophet nor a close angel. **Would He command you to disbelieve after you have been Muslims?** meaning, no one would do that except the one who called to worship other than God. And whoever called to worship other than God has called to disbelief. The prophets only command faith, which is the worship of God alone, with no partner for Him, as God the Most High said: **And We did not send before you any messenger except that We revealed to him that there is no god except Me, so worship Me**. And God the Most High said: **And We have certainly sent among every nation a messenger, [saying], 'Worship God and avoid false deities' verse**, and He said: **And ask those We sent before you of Our messengers**. Have We made gods to be worshipped besides the Most Merciful?" And He said, informing us about the angels, "And whoever among them says, 'I am a god besides Him,' We will recompense him with Hell. Thus do We recompense the wrongdoers."

Fath al-Qadir

His saying 80- **And He does not command you to take the angels and the prophets as lords** in the accusative case in apposition to **Then He says** and *nor* is added to emphasize the negation: meaning, He does not have the right to command the worship of Himself, nor does He command the taking of the angels and the prophets as lords, but He forbids it, and it is permissible to conjoin it with **that He gives it**, meaning, it is not for a human being to command you to take the angels and the prophets as lords, and Ibn Amir, Asim, and Hamzah read in the accusative case, and the rest read in the nominative case as a resumption and a break from the first statement: meaning, and God does not command you to take the angels and the prophets as lords, and this is supported by the fact that in the Mushaf of Ibn Mas'ud it is **And He will not command you**. The hamzah in his saying **Does He command you**

Surat Al Imran 3:80

And He does not command you to take the angels and the prophets as lords. Would He command you to disbelieve after you were Muslims?

is to deny what was negated from the humans. And his saying **after you are Muslims** was used as evidence by those who said that the reason for the revelation of the verse was the permission of those Muslims who asked the Prophet, may God bless him and grant him peace, to prostrate to him.

Ibn Ishaq, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, and Al-Bayhaqi in Al-Dala'il narrated on the authority of Ibn Abbas that he said: Abu Rafi' Al-Qurazi said when the Jewish and Christian rabbis from Najran gathered at the presence of the Messenger of God (may God bless him and grant him peace) and he called them to Islam: Do you want us, O Muhammad, to worship you as the Christians worship Jesus? The Messenger of God (may God bless him and grant him peace) said: "God forbid that we should worship other than God or command the worship of other than Him. This is not what He sent me for nor did He command me for that." So God revealed in this regard, **It is not for a human being** *verse*. Abd bin Hamid narrated on the authority of Al-Hasan that he said: "It reached me that a man said: O Messenger of God, we greet you as we greet one another. Should we not prostrate to you? He said: No, but honor your Prophet and recognize the right of its people, for it is not appropriate to prostrate to anyone other than God. So God revealed, "It is not for a human being" *verse*. Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement, *Rabbaniyyin*, that he said: Jurists and scholars. Ibn Abi Hatim narrated on his authority that he said: Wise, knowledgeable, and patient. Ibn Jarir and Ibn Abi Hatim narrated on his authority that he said: Scholars, jurists. Ibn Al-Mundhir narrated on the authority of Ibn Masoud that he said: Wise, knowledgeable. Ibn Abi Hatim narrated on the authority of Abu Razin regarding his statement, **And what you used to study**, he said: Discussing jurisprudence. Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ibn Jurayj regarding his statement, **And He does not command you to take**, he said: And the Prophet does not command them.

this.

Tafsir al-Baidawi

80 And He does not command you to take the angels and the prophets as lords. Ibn Amir, Hamza, Asim, and Yaqub put it in the accusative case in apposition to **Then He says**. The *la* is an additional particle to emphasize the meaning of negation in His statement **it was not**, meaning it was not for a human being to be called by God to be a prophet and then command people to worship Himself and command to take the angels and the prophets as lords, or it is not an additional particle to mean that he does not have the right to command to worship Him or to command to take his equals as lords, rather he forbids it and it is lower than worship. The rest put it in the accusative case as a resumption, and the situation is possible. Abu Amr read it according to its origin according to the narration of Al-Duri by stealing the damma. **Does He command you to disbelieve?** is a denial, and the pronoun in it refers to humans and it was said to God. **After you are Muslims** is evidence that the address is to the Muslims and they are those who have asked permission to prostrate to Him.

Tafsir al-Baghawi

80-His saying: **And He does not command you**, Ibn Amir, Asim, Hamza and Yaqub read with the accusative of the *ra*' in apposition to his saying: Then he says, so it is returned to the people, meaning: And He does not command that people, and it was said: Ali implied that, meaning: And that that people does not command you, and the rest read with the nominative as a resumption, meaning: And God does not command you, and Ibn Jurayj and a group said: And Muhammad does not command you, **that you take the angels and the prophets as lords** like the action of the Quraysh and the Sabians when they swore: The angels are the daughters of God, and the Jews and Christians when they said about the Messiah and Ezra what they said, **Does He command you to disbelieve after you are Muslims?** He said it in a way of astonishment and denial, meaning: He does not say

Surat Al Imran 3:81

And [mention] when God took a covenant from the prophets, "Whatever I have given you of the Book and wisdom and then there comes to you a messenger confirming that which is with you, you must believe in him and support him." He said, "Have you acknowledged and taken upon yourself My covenant?" They said, "We have acknowledged." He said, "Then bear witness, and I am with you among the witnesses."

Tafsir al-Jalalayn

And mention *when* when **God took the covenant of the prophets** their pledge *when* with the opening of the lam for the beginning and to emphasize the meaning of the oath that is in taking the covenant and its breaking is related to taking and what is connected in both ways, meaning to what **I gave you it**, and in a reading {We gave you} **of the Book and wisdom, then there came to you a Messenger confirming what is with you** of the Book and wisdom, and he is Muhammad, may God bless him and grant him peace **that you must believe in him and support him** the answer to the oath if you reach him and their nations follow them in that **He said** the Most High to them **Have you acknowledged** that **and taken** accepted **upon that My covenant** My covenant **they said we have acknowledged**. He said then bear witness) against yourselves and your followers of that **and I am with you among the witnesses** against you and against them

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be glorified, He means: And remember, O People of the Book, **And when God took a covenant from the prophets**, meaning: when God took a covenant from the prophets, and their covenant, what they trusted upon themselves to obey God in what He commanded them and forbade them.

We have explained the origin of the covenant, with the differences of the people of interpretation, sufficiently.

When I have given you a Book and wisdom, and the reading of that differed.

The majority of the reciters of Hijaz and Iraq read it as **lama aatiyyatukum** with the opening of the *lam* of *lama*, except that they differed in the reading: *atayyatukum*.

Some of them read it as: **I have come to you** in the singular form.

Others read it as: **We have brought you** in the plural.

Then the Arabs differed about whether it was read in this way.

Some of the grammarians of Basra said: The lam that comes with *ma* at the beginning of a sentence is the lam of initiation, like when someone says: Zayd is better than you, because *ma* is a noun and what

comes after it is a relative clause for it, and the lam in **you will surely believe in him and you will surely support him** is the lam of an oath, as if he said: By God, you will surely believe in him, it is emphasized at the beginning of the sentence and at the end of it, like one says: By God, if you had come to me, such and such would have happened, and one may dispense with it. So in **you will surely believe in him**, it is emphasized with the lam at the end of the sentence, and one may dispense with it, and the predicate of **what I have given you of the Book and wisdom** is made **you will surely believe in it**. Like: To Abdullah, by God, you will come to him. He said: If you wish, you can make the predicate of *what* "of the Book," meaning: when I have given you, the Book and wisdom, and *of* is redundant.

Some of the grammarians of Kufa made a mistake in all of this and said: The lam that enters at the beginning of the conditional clause is answered with the answers of oaths. It is said: **To whoever stands, I will give him and To whoever stands, I will do well**. So if *ma* and *la* are in their answer, it is known that the lam is not an emphasis of the first, because *ma* and *la* are put in its place, so it is like the first, and it is an answer to the first. He said: As for his saying: **When I gave you from the Book and wisdom**, meaning omitting *min*, this is a mistake. Because *min* that enters and exits does not take the place of nouns. He said: Nor does it occur in the report either, it only occurs in denial, interrogation, and conditional clause.

Abu Ja'far said: The most correct of the sayings in interpreting this verse - according to the reading of those who read it with the opening of the lam - is that his saying: *lama* means lamhama, and that *ma* is a particle of reward to which the lam was inserted, and the verb was made with it into *fa'l*, then it was answered with what oaths are answered with, so the first lam became an oath, since it was met with the answer to the oath.

Others read it as: **When I brought you** with a kasra on the *lam* of *lama*. This is the reading of a group of the people of Kufa.

Then the readers of that differed in their interpretation of it.

Some of them said: Its meaning, if read in this way, is: And when God took a covenant from the prophets for what I gave you, so what is in this reading means what they have. The interpretation of the statement is: And when God took a covenant from the prophets for what He gave them of the Book and wisdom, then **a messenger came to you**, meaning: Then if My messenger came to you, meaning: the mention of Muhammad in the Torah, **you will believe in him**, meaning: your belief in him will be for what you have in the Torah of his mention.

Others among them said: The interpretation of that, if it is read with a kasra on the lam of *lama* is: And when God took a covenant from the prophets, for that which He gave them of wisdom. Then He made His statement: **You shall believe in it** from taking, taking the covenant. Just as it is said in speech: I took your covenant that you shall do. Because taking the covenant is like taking an oath. So the interpretation of the speech according to the one who said this

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And [mention] when God took a covenant from the prophets, “Whatever I have given you of the Book and wisdom and then there comes to you a messenger confirming that which is with you, you must believe in him and support him.” He said, “Have you acknowledged and taken upon yourself My covenant?” They said, “We have acknowledged.” He said, “Then bear witness, and I am with you among the witnesses.”

statement was: And when God took an oath from the prophets for that which He gave them of the Book and wisdom, whenever there came to them a messenger confirming what was with them, that they would believe in him and support him.

Abu Ja’far said: The more correct of the two readings in this regard is the reading of the one who reads: **And when God took a covenant from the prophets, ‘When I gave you’**, with the lam open. This is because God, the Almighty, took a covenant from all the prophets to believe in every messenger He sent to His creation in what He sent him with, whether he was one of those to whom He gave a book or one to whom He did not give a book. This is because it is not permissible to describe any of the prophets and messengers of God, the Almighty, as being one of those who were permitted to disbelieve in any of His messengers. Since this is the case, and it is known that some of them were given the book and some of them were not given the book, it is clear that the reading of the one who reads it: **When I gave you**, with the lam closed, meaning: for the sake of what I gave you of the book, has no basis in understanding, except through a far-fetched interpretation and profound deduction.

Then the people of interpretation differed about the one who took his covenant to believe in the messengers of God who came to him, confirming what he had.

Some of them said: God only took a covenant from the People of the Book regarding this, not from their prophets. They cited as evidence for the validity of their statement the words: **You shall believe in him and support him**. They said: The nations to whom the messengers were sent were commanded to believe in the messengers of God and support them against those who opposed them. As for the messengers, there is no reason to command them to support anyone, because they are the ones who need help against those who oppose them from the disbelieving people of Adam. As for them, they do not help the disbelievers in their disbelief nor support them. They said: If there is no one other than them and the disbelieving nations, then who is the one who supports the prophet, so that a covenant is taken from him to support him?

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: **And when God took a covenant from the prophets, ‘Whatever I give you of the Book and wisdom,’** he said: It is a mistake by the writer, and in the reading of Ibn Masoud it is: And when God took a covenant from those who were given the Scripture.

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, Abdullah bin Abi Jaafar told us, on the authority of his father, on the authority of Al-Rabi’, regarding His statement: **And when God took a covenant from the prophets**, he said: And when God took a covenant from those who were given the Scripture, and that is how the Messenger of God, may God bless him and grant him peace, used to recite it. Al-Rabi’ said: And when God took a covenant from those who were given the Scripture, they are only the People of the Scripture. He said: And that is how Ubayy bin Ka’b used to recite it. Al-Rabi’ said: Do you not see that He says: **Then there came to you a Messenger confirming what is with you, that you must believe in him and support him?** He says: You must believe in Muhammad, may God bless him and grant him peace, and support him. He said: They are the People of the Scripture.

Others said: Rather, the one who took their covenant with that was the prophets, not their nations.

Who said that?

Al-Muthanna and Ahmad bin Hazim told me, they said: Abu Naim told us, he said: Sufyan told us, on the authority of Habib, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, he said: God only took a covenant from the prophets from their people.

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, regarding his statement: **And when God took a covenant from the prophets, that some of them would believe in others.**

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Ibn Tawus, on the authority of his father, regarding his statement: **And when God took a covenant from the prophets, ‘Whatever I give you of the Book and wisdom, then there comes to you a Messenger confirming what is with you’** verse, he said: God took a covenant from the first of the prophets, to believe and have faith in what the last of them brought.

Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah bin Hashim told us, he said, Saif bin Omar told us, on the authority of Abu Rawq, on the authority of Abu Ayoub, on the authority of Ali bin Abi Talib, he said: God Almighty did not send a prophet - Adam and those after him - except that He took a covenant from him regarding Muhammad: If he is sent while he is alive, he will believe in him and support him, and he will command him to take a covenant from his people, so He said: **And when God took a covenant from the prophets, ‘What I have given you of the Book and wisdom,’** the verse.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, his saying: **And when God took a**

covenant from the prophets, 'Whatever I give you of the Book,' the verse: This is a covenant that God took from the prophets that they would believe in each other and convey the Book of God and His messages. So the prophets conveyed the Book of God and His messages to their people, and He took a covenant from them - in what their messengers conveyed to them - that they would believe in Muhammad, may God bless him and grant him peace, and believe in him and support him.

Muhammad ibn al-Husayn told us, Ahmad ibn al-Mufaddal told us, Asbat told us, on the authority of al-Suddi: **And when God took a covenant from the prophets, 'Whatever I give you of the Book and wisdom,'** the verse. He said: God, the Almighty, did not send a prophet since Noah except that He took a covenant from him that he would believe in Muhammad and support him if he emerged while he was alive, and if not, He took a covenant from his people that they would believe in him and support him if he emerged while they were alive.

Muhammad bin Sinan told me, he said, Abdul Kabir bin Abdul Majeed Abu Bakr Al Hanafi told us, he said, Ibad bin Mansour told us, he said, I asked Al Hassan about his saying: **And when God took a covenant from the prophets, 'What I have given you of the Book and wisdom,'** the entire verse, he said: God took a covenant from the prophets: **The last of you will surely convey to the first of you, and do not differ.**

Others said: The meaning of this is that he took a covenant from the prophets and their nations, so he was satisfied with mentioning the prophets instead of mentioning their nations, because in mentioning taking a covenant from the one being followed, there is evidence of taking it from the one being followed, because nations follow the prophets.

Who said that?

Ibn Humayd told us, he said, Salamah told us, on the authority of Muhammad ibn Ishaq, on the authority of Muhammad ibn Abi Muhammad, on the authority of Ikrimah or on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, he said: Then he mentioned what he took from them - meaning from the People of the Book - and from their prophets of the covenant to believe in him - meaning to believe in Muhammad, may God bless him and grant him peace - when he came to them, and their acknowledgment of him for themselves. So he said: **And when God took a covenant from the prophets, 'What I have given you of the Book and wisdom'** to the end of the verse.

Abu Kuraib told us, he said, Yunus bin Bakir told us, he said, Muhammad bin Ishaq told us, he said, Muhammad bin Abi Muhammad, the client of Zaid bin Thabit, told us, he said, Saeed bin Jubair or Ikrimah told me, on the authority of Ibn Abbas, similarly.

Abu Ja'far said: The most correct of these statements is the statement of the one who said: The meaning of this is the report of God taking a covenant from His prophets to believe in one another, and the prophets taking a covenant from their nations and their followers in the same way that their Lord took from them to believe in God's prophets and messengers in what

they brought to them. Because the prophets, peace be upon them, were sent to their nations with that. And none of those who believed in the messengers claimed that a prophet was sent to a nation to deny one of God's prophets and His proofs among His servants, rather all of them, even if some nations denied some of God's prophets, by denying his prophethood, acknowledging that whoever's prophethood is proven to be true, then they are to be judged for believing in him. So that is a covenant that all of them acknowledge.

There is no meaning in the claim of those who claim that the covenant was taken from the nations and not from the prophets. Because God Almighty has informed us that He took that from the prophets. So whether someone says: Her Lord did not take that from her or he says: He did not command her to convey what she was sent for, and God Almighty has stated that He commanded her to convey it, because they are both two pieces of report from God about her: one of them is that He took that from her, and the other of them is that He commanded her. If doubt is permissible about one of them, it is permissible about the other.

As for what Al-Rabi' bin Anas cited as evidence that what is meant by that is the People of the Book, from his saying: **You will believe in him and support him,** that is not evidence of the correctness of what he said. Because the prophets were commanded to believe in each other, and to believe in each other, as support from each other.

Then they differed about those meant by his saying: **Then there came to you a Messenger confirming what is with you, so you must believe in him and support him.**

Some of them said: Those meant by that are the prophets, whose covenants were taken that they would believe each other and support him. We have mentioned the narration of that from the one who said it.

Others said: They are the People of the Book, who were commanded to believe in Muhammad, may God bless him and grant him peace, if God sent him to support him, and He took a covenant from them in their books to that effect. We have also mentioned the narration of that from those who said it.

Others said, among those who said: Those meant by God taking His covenant from them in this verse are the prophets. His statement: **Then there came to you a Messenger confirming what is with you,** means the People of the Book.

Who said that?

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, he said, Ibn Tawus told us, on the authority of his father, regarding his statement: **And when God took a covenant from the prophets, 'What I have given you of the Book and wisdom,'** he said, God took a covenant from the prophets that they would believe in one another, then He said: **Then there came to you a Messenger confirming what is with you, you must believe in him and support him,** he said: So this verse is for the

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And [mention] when God took a covenant from the prophets, “Whatever I have given you of the Book and wisdom and then there comes to you a messenger confirming that which is with you, you must believe in him and support him.” He said, “Have you acknowledged and taken upon yourself My covenant?” They said, “We have acknowledged.” He said, “Then bear witness, and I am with you among the witnesses.”

People of the Book, God took a covenant from them that they would believe in Muhammad and believe in him.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told me, on the authority of his father, he said, Qatada said: God took a covenant from the prophets: that they would believe in one another, and that they would convey God's Book and His message to His servants. So the prophets conveyed God's Book and His messages to their people, and they took covenants from the People of the Book - in their book, in what their messengers conveyed to them -: that they would believe in Muhammad, may God bless him and grant him peace, and believe in him and support him.

Abu Ja'far said: The most correct of the sayings in our view regarding the interpretation of this verse is that all of that is report from God Almighty about His prophets that He took their covenant with Him, and obligated them to call their nations to Him and acknowledge Him. Because the beginning of the verse is report from God Almighty about His prophets that He took their covenant, then He described that by which He took their covenant, saying: He is such and such and He is such and such.

We only said that what God informed us that He took covenants from His prophets regarding that, the prophets took covenants from their nations regarding it, because they were sent to call the servants of God to the judgment with what they were commanded to judge in themselves, of believing in the messengers of God, as we explained before.

Abu Ja'far said: The interpretation of the verse is: And remember, O people of the Book, when God took a covenant from the prophets, “Whatever I give you, O prophets, of the Book and wisdom, and then there comes to you a Messenger from Me confirming what is with you, you must believe in him - he says: you must believe him - and you must support him.”

Al-Saddi said about this:

Muhammad bin Al-Hussein told us, he said, Ahmad told us, he said, Asbat told us, on the authority of Al-Suddi, his saying: **When I came to you**, he says to the Jews: I took the covenant of the prophets through Muhammad, may God bless him and grant him peace, and it is what is mentioned in the book that you have.

The interpretation of this is according to what Al-Suddi mentioned: And remember, O people of the Book, when God took a covenant from the prophets, saying, **What I have given you, O Jews, of the Book and wisdom.**

What Al-Suddi said was an interpretation that had a point, if the revelation had been: **with what I have given you**, but the revelation with the lam is **when I have given you**. It is not permissible in the language of any

of the Arabs to say: **God took a covenant from the prophets when I have given you**, meaning: with what I have given you.

Abu Ja'far said: By that, may His praise be glorified, He means: And when God took the covenant of the prophets with what was mentioned, He, may His praise be glorified, said to them: Have you acknowledged the covenant that you pledged to Me upon: that whenever a messenger comes to you from Me confirming what is with you, **you will believe in him and support him**, “and have you taken upon that My covenant”? He says: And you have taken, upon what you pledged to Me upon of believing in the messengers who come to you confirming what is with you from Me and undertaking to support them, **My covenant**. Meaning My covenant and My testament, and you accepted that from Me and were pleased with it.

Taking: is acceptance - in this context - and satisfaction, from their saying: the governor took the pledge of allegiance from him, meaning: he pledged allegiance to him and accepted his rule and was satisfied with it.

We have explained the meaning of *persistence* according to the differences of those who differed about it, and the correct statement about it in what has passed before, which makes it unnecessary to repeat it in this place.

The letter *fa* was deleted from his statement: **He said, ‘Did you acknowledge?’** because it is the beginning of a statement, as we have explained in similar examples previously.

As for his saying: **They said, ‘We acknowledge,’** he means by it: The prophets from whom God took a covenant with what was mentioned in this verse said: We acknowledge what you have obligated us to believe in your messengers whom you send, confirming what is with us of your books, and their support.

Abu Ja'far said: By that, may His praise be glorified, He means: God said: So bear witness, O prophets, to what I took from you as a covenant of faith in believing in My messengers who come to you with confirmation of what is with you of the Book and wisdom, and their support over yourselves and over your followers from the nations if you take their covenant on that, and I am with you among the witnesses over you and over them in that, as:

Al-Muthanna told us, he said, Ishaq told us, he said, Abdullah bin Hashim told us, he said, Saif bin Omar told us, on the authority of Abu Rawq, on the authority of Abu Ayoub, on the authority of Ali bin Abi Talib, regarding his statement: **He said, ‘Then bear witness,’** meaning: bear witness against your nations with that, **and I am with you among the witnesses**, against you

and against them.

Tafsir al-Qurtubi

It was said: God took a covenant from the prophets that they would believe in each other and command some of them to believe in each other, so that is the meaning of support through belief. This is the saying of Saeed bin Jubair, Qatada, Tawus, As-Suddi and Al-Hasan, and it is the apparent meaning of the verse. Tawus said: God took a covenant from the first of the prophets to believe in what the last brought. Ibn Masoud read: **And when God took a covenant from those who were given the Scripture.** Al-Kisa'i said: It is possible that **And when God took a covenant from the prophets** means when God took a covenant from those with the prophets. The Basrans said: If God took a covenant from the prophets, then He took a covenant from those who were with them, because they followed them and believed them. And in His statement *lama* means *who*. Sibawayh said: I asked Al-Khalil bin Ahmad about His statement: **And when God took a covenant from the prophets**, What I have given you of the Book and wisdom," and he said: "*lama* means *who*." An-Nahhas said: The meaning is based on Al-Khalil's statement, **to that which I have given you**, then the *ha'* was deleted due to the length of the name. *Which* is raised by the beginning and its predicate is **of the Book and wisdom**. "*Min*" is for clarifying the genus. This is like the saying of the speaker: **Zayd is better than you**, and this is the saying of Al-Akhfash that it is the lam of beginning. Al-Mahdawi said: His statement, **Then he came to you**, and what follows it is a sentence connected to the relative clause, and the pronoun referring back to it is deleted, and the meaning is then a messenger came to you confirming it.

God the Almighty said: **Then there came to you a Messenger confirming that which is with you, that you must believe in him and support him.** The Messenger here is Muhammad, peace and blessings of God be upon him, in his statement Ali and Ibn Abbas, may God be pleased with them. Even though the word is indefinite, the reference is to a specific person, like God the Almighty's statement: "God presents an example: a city that was safe and secure" until His statement: **And there had certainly come to them a Messenger from among themselves, but they denied him.** So God took a covenant from all the prophets that they would believe in Muhammad, peace and blessings of God be upon him, and support him if they ever found him, and He commanded them to take that covenant, as it is like a succession. It is as you say in speech: I took your covenant that you will do such and such, as if you said I make you swear, and the separation between the oath and its answer is by the preposition *lama* in the recitation of Ibn Kathir as will come. And whoever opens it makes it the recipient of the oath, which is taking the covenant. And the lam in **that you will believe in him** is the answer to an omitted oath, meaning, by God, that you will believe in him. Al-Mubarrad, Al-Kisa'i and Al-Zajaj said: "It is not a condition that the lam of verification is entered upon it as it is entered upon in, and its meaning is for whatever I have given you, so the position of what is

accusative, and the position of what I have given you is jussive, and "then he came to you" is conjoined to it, **that you will believe in him.** The lam in his statement **that you will believe in him** is the answer to the condition, like the statement of the Most High: **And if We will, We will surely take away** and the like. Al-Kisa'i said: **that you will believe in him** is the basis of the oath, so it is connected to the first statement, and the answer to the condition is his statement: **But whoever turns away after that.** In this way, it does not need anything except the estimation of a pronoun. The people of Kufa read **when I have given you** with a kasra on the lam, and it also means who and it is related to taking, meaning that God took His covenant for the sake of what He gave them of the Book and wisdom, then if there comes to you a messenger confirming what is with you, you will believe in him after the covenant: because taking the covenant is in the meaning of swearing as mentioned above. Al-Nahhas said: Abu Ubaidah has a good statement on this. He said: The meaning is, **And when God took a covenant from those who were given the Scripture, 'You shall believe in what I have given you of the Torah.'** It was said: There is an ellipsis in the speech, and the meaning is, **And when God took a covenant from the prophets, 'You shall teach the people what has come to you of the Book and wisdom, and you shall take from the people that they shall believe.'** This ellipsis is indicated by **and you have taken upon you My covenant.** It was said: The lam in His statement, *when* in the reading of those who break it means after, meaning after what I have given you of the Book and wisdom, as Al-Nabigha said:

I imagined her verses and I knew her for six years and this year is the seventh

That is, after six years. Saeed bin Jubair read *lama* with emphasis, and its meaning is when I came to you. It is possible that its origin is lightening, so *min* was added according to the doctrine of those who see its addition in the answer, so it became **lam ma**, and the *nun* was changed to *mim* for assimilation, so three *mims* came together, so the first one was deleted for lightening. The people of Madinah read *atainakum* for glorification. The rest read *atayyakum* in the singular form. Then, all the prophets were not given the Book, only some were given it, but the upper hand is for those who were given the Book. What is meant is taking the covenant of all the prophets, so whoever was not given the Book is in the same ruling as whoever was given the Book because he was given the judgment and prophethood. Also, whoever was not given the Book is commanded to take the Book of the one who came before him, so he falls under the description of whoever was given the Book.

God the Almighty said: **Have you acknowledged and taken upon yourselves My covenant?** They said, **We have acknowledged.** He said, **Then bear witness, and am with you among the witnesses.** "Acknowledged" is from *acknowledgment*. "*Isr*" and *Isr* are two languages, and it means a covenant. *Isr* in the language means heaviness, so the covenant was called *Isr* because it means prevention and severity. **He said, "Then bear witness** means know, on the authority of Ibn Abbas. Al-Zajaj: Explain because the witness is the one who confirms the claim of the plaintiff. It was said that the

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And [mention] when God took a covenant from the prophets, “Whatever I have given you of the Book and wisdom and then there comes to you a messenger confirming that which is with you, you must believe in him and support him.” He said, “Have you acknowledged and taken upon yourself My covenant?” They said, “We have acknowledged.” He said, “Then bear witness, and I am with you among the witnesses.”

meaning is, **Bear witness against yourselves and your followers.** “And I am with you among the witnesses” over you and over them. Saeed bin Al-Musayyab said: God the Almighty said to the angels, **Bear witness against them**, so it is a metaphor for something not mentioned.

Tafsir Ibn Kathir

God Almighty tells us that He took a covenant from every prophet He sent from Adam, peace be upon him, to Jesus, peace be upon him, that no matter what book and wisdom God gave to one of them, and he reached any level, then a messenger came to him after him, he would believe in him and support him, and what he had of knowledge and prophethood would not prevent him from following and supporting whoever was sent after him. For this reason, God Almighty said, “And when God took a covenant from the prophets, ‘Whatever I give you of the Book and wisdom, then there comes to you a messenger confirming what is with you, you must believe in him and support him. He said, ‘Have you acknowledged and taken upon yourself My burden?’” Ibn Abbas, Mujahid, Ar-Rabi’ ibn Anas, Qatadah, and As-Suddi said, it means My covenant. Muhammad ibn Ishaq said, **My burden** means the weight of what you have carried of My covenant, meaning My strong and confirmed covenant. They said, **We have acknowledged it.** He said, “Then bear witness, and I am with you among the witnesses. But whoever turns away after that,” meaning from this covenant and covenant, **then those are the wicked.** Ali ibn Abu Talib and his cousin Ibn Abbas, may God be pleased with them both, said: God did not send a prophet from the prophets except that He took a covenant from him, that if God sent Muhammad while he was alive, they would believe in him and support him, and He ordered him to take a covenant from his nation, that if Muhammad was sent while they were alive, they would believe in him and support him. Tawus, Al-Hasan Al-Basri and Qatadah said: God took a covenant from the prophets that they would believe in each other, and this does not contradict what Ali and Ibn Abbas said nor does it negate it, rather it requires it and requires it, and for this reason Abd Al-Razzaq narrated from Muammar, from Ibn Tawus, from his father, like the saying of Ali and Ibn Abbas. Imam Ahmad said: Abd Al-Razzaq told us, Sufyan told us, from Jabir, from Al-Sha’bi, from Abdullah bin Thabit, who said: “Umar came to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, I passed by a brother of mine who was a Jew from Qurayza, and he wrote for me comprehensive verses from the Torah. Should I not present them to you?” He said, so the face of the Messenger of God, may God bless him and grant him peace, changed. Abdullah bin Thabit said, I said to him: Do you not see what is on the face of the Messenger of God, may God

bless him and grant him peace? Umar said: We are pleased with God as our Lord, with Islam as our religion, and with Muhammad as our Messenger. He said: So the Prophet, may God bless him and grant him peace, was relieved and he said: By the One in Whose Hand is my soul, if Moses, peace be upon him, were to appear among you and you were to follow him and abandon me, you would go astray. You are my portion among the nations, and I am your portion among the prophets.

Another Hadith Al-Hafiz Abu Bakr said: Ishaq told us, Hammad told us, on the authority of Mujalid, on the authority of Al-Sha’bi, on the authority of Jabir, who said: “The Messenger of God, may God bless him and grant him peace, said: ‘Do not ask the People of the Book about anything, for they will not guide you and they have gone astray. You will either believe in falsehood or deny the truth. By God, if Moses were alive among you, he would have no choice but to follow me.’” In some Hadiths it says: **If Moses and Jesus were alive, they would have no choice but to follow me.** So the Messenger Muhammad, the Seal of the Prophets, may God’s prayers and peace be upon him, will always remain until the Day of Judgment. He is the greatest Imam, and if he had existed in any era, he would have been the one whose obedience is obligatory and who is preferred over all the Prophets. For this reason, he was their Imam on the Night of the Isra’ when they gathered in the Holy House. Likewise, he is the intercessor on the Day of Resurrection when the Lord, may He be glorified and exalted, comes to decide the judgment between His servants. He is the praised station that is only befitting of Him, and from which the resolute prophets and messengers deviate until the turn comes to Him, and he is the one singled out for it, may God’s prayers and peace be upon him.

Fath al-Qadir

There is a difference of opinion regarding the interpretation of the Almighty’s saying 81- **And when God took the covenant of the prophets.** Saeed bin Jubair, Qatadah, Tawus, Al-Hasan and Al-Suddi said that God took the covenant of the prophets that they would believe in each other and command each other to do so. This is the meaning of supporting Him and believing in Him, and this is the apparent meaning of the verse. The gist of it is that God took the covenant of the first of the prophets to believe in what the other brought and support him. Al-Kisa’i said: It is possible that the meaning of **And when God took the covenant of the prophets** is: And when God took the covenant of those with the prophets. This is supported by the reading of Ibn Mas’ud: And when God took the covenant of those who were given the Scripture. It was said: There is an omission in the speech. The meaning is: And when God took the covenant of the prophets, that you will teach people what came to you of the Book and wisdom, and that you will take from people

that they will believe. This omission is indicated by His saying: **And you took upon yourselves My covenant for that.** What is in His saying: **When I gave you** means that which. Sibawayh said: I asked Al-Khalil about his statement, **And when God took a covenant from the prophets, 'When I gave you,'** and he said: *What* means *which*. An-Nahhas said: The meaning in Al-Khalil's statement is **what I gave you**, then the ha' was deleted due to the length of the noun, and the lam is the lam of initiation, and Al-Akhfash said this, and *what* is in the nominative case as initiation, and its predicate is from the Book and Wisdom. His statement, **Then it came to you**, and what follows it is a sentence conjoined to the relative clause, and the pronoun is deleted, meaning it is believed in. Al-Mubarrad, Al-Zajaj, and Al-Kisa'i said: *What* is a conditional clause that the lam of verification entered upon, just as it enters upon *in*, and **you shall surely believe in it** is the answer to the oath, which is taking the covenant, as it is like an oath, as you say, **I took your covenant that you shall do such-and-such**, and it is the equivalent of the recompense. Al-Kisa'i said: The recompense is his statement, **So whoever turns away.** He said in Al-Kashshaf: The lam in his statement **when I gave you** is the lam of introduction and the lam in his statement **you will surely believe** is the answer to the oath, and what is possible is that it includes the meaning of the condition, and **you will surely believe** is the answer to the oath and the condition together, and that it is connected with the meaning of **for that which I gave you** so that you will surely believe in it. Hamza read **when I gave you** with a kasra on the lam and *what* means *who* and it is related to *took*. The people of Madinah read *ataynakum* as a sign of glorification. The rest read *ataytukum* as a singular. It was said: that *what* in the reading of those who read with a kasra on the lam is a source. Its meaning is: for the sake of my giving you some of the Book and wisdom, then for the coming of a Messenger confirming what is with you, and the lam is the lam of al-Sharh 94: that is, for that reason God took a covenant from those who were given the Book to believe in it. His statement **you acknowledged** is from acknowledgment. And *Isr* in the language means: heaviness, the covenant is called *Isr* because of the severity in it. The meaning is: and you took my covenant on that. His statement, **They said, 'We acknowledge it,'** is an introductory sentence, as if it was said: What did they say at that time? It was said: They said, 'We acknowledge it,' and none of them mentioned the burden because that was sufficient. His statement, **He said, 'Then bear witness,'** means that God Almighty said, "Then bear witness," meaning that some of them should bear witness against others. "And I am with you among the witnesses," meaning: I am among the witnesses to your admission and the testimony of some of you against others.

Tafsir al-Baghawi

81- The Almighty said: "And when God took a covenant from the prophets, 'What I have given you of the Book and wisdom.' **Hamza read** when" with the necessary kasra, and the others read it with the fatha. Whoever breaks the lam, it is the lam of addition that entered upon what, and its meaning is that which he

wants for what I have given you, that is: He took the covenant from the prophets for what He gave them of the Book and wisdom, meaning that they are the people of the laws. Whoever opens the lam, its meaning is: for what I have given you, in the sense of report. It was said: in the sense of reward, that is: if I give you and whatever I give you. The answer to the reward is His statement: "You will believe."

His saying: **When I gave you** Nafi' and the people of Medina read **we gave you** as an expression of glorification, just as he said: **And We gave David the Psalms** (An-Nisa': 163) **And We gave him judgment when he was a boy** (Surat Maryam 19:12). The others read with a ta' to match the script, and because of his saying: **And I am with you.**

They differed about the meaning of this verse: Some people went to the fact that God Almighty took a covenant from the prophets in particular that they would convey the Book of God and His messages to His servants, and that they would believe in each other, and He took a covenant from every prophet to believe in the prophets who would come after him, and to support him if he reached him, and if he did not reach him, to command his people to support him if they reached him, so He took the covenant from Moses to believe in Jesus, and from Jesus to believe in Muhammad, may God bless him and grant him peace.

(And others said: Because God took the covenant from them in the matter of Muhammad, may God bless him and grant him peace), and on this they differed: Some of them said: He only took the covenant from the People of the Book from whom the prophets were sent, and this is the saying of Mujahid and Al-Rabi'. Do you not see his saying: **Then there came to you a Messenger confirming what is with you, you must believe in him and support him**, and Muhammad, may God bless him and grant him peace, was sent to the People of the Book and not to the prophets, as indicated by the reading of Abdullah bin Mas'ud and Ubayy bin Ka'b: **And when God took the covenant of those who were given the Scripture**, and as for the well-known reading: **And when God took the covenant of the prophets**, he meant: God took the covenant of the prophets that they take the covenant from their nations to believe in Muhammad, may God bless him and grant him peace, and to believe in him and support him, if they catch up with him.

Some of them said: He meant that God took a covenant from the prophets and all their nations in the matter of Muhammad, may God bless him and grant him peace, so he was satisfied with mentioning the prophets because the covenant with the one being followed is a covenant with the followers, and this is the meaning of what Ibn Abbas said. Ali ibn Abi Talib said: God did not send a prophet, Adam and those after him, except that He took a covenant from him in the matter of Muhammad, and He took a covenant from his people to believe in him, and if he was sent while they were alive, they would support him.

His saying: **Then there came to you a Messenger confirming what is with you**, meaning: Muhammad, may God bless him and grant him peace, **that you may believe in him and support him**, God Almighty says to the prophets when He extracted the offspring from the

Surat Al Imran 3:81

And [mention] when God took a covenant from the prophets, "Whatever I have given you of the Book and wisdom and then there comes to you a messenger confirming that which is with you, you must believe in him and support him." He said, "Have you acknowledged and taken upon yourself My covenant?" They said, "We have acknowledged." He said, "Then bear witness, and I am with you among the witnesses."

loins of Adam, peace be upon him, and the prophets among them were like lamps and lamps, and He took a covenant from them regarding the matter of Muhammad, may God bless him and grant him peace, He said: **Have you acknowledged and taken upon yourselves My covenant**, meaning: have you accepted upon yourselves My covenant, and the covenant is the heavy covenant, "They said: We have acknowledged," God Almighty said: **Then bear witness**, meaning: bear witness you against yourselves and against your followers, **and I am with you among the witnesses**, over you and over them, and Ibn Abbas said: bear witness, meaning: know, and Saeed bin Al-Musayyab said: God Almighty said to the angels: bear witness against them, as a metaphor for something not mentioned.

is either a dialect in it like *'abara* and *'abara* about the plural of *isaar* which is what is tightened with. **They said**, We acknowledged. **He said**, Then bear witness." meaning, let some of you bear witness to one another with the acknowledgment. Al-Hattāb said in "li-l-mala'iq. And I am with you among the witnesses." I am also a witness to your acknowledgment and your bearing witness, and it is a great emphasis and warning.

Tafsir al-Baidawi

81 "And when God took a covenant from the prophets, 'Whatever I have given you of the Book and wisdom and then there comes to you a Messenger confirming what is with you, you must believe in him and support him.' " It was said that it is on its face value, and if this is the ruling of the prophets, then the nations are more deserving of it. It was said that its meaning is that God the Most High took the covenant from the prophets and their nations and dispensed with mentioning them instead of mentioning the nations. It was said that adding the covenant to the prophets is adding it to the subject, and the meaning is, and when God took the covenant that the prophets confirmed with their nations. It was said that what is meant is the children of the prophets with the deletion of the added, and they are the children of Israel, or He called them prophets in mockery because they used to say, "We are more deserving of prophethood than Muhammad because we are the people of the Book and the prophets were from us. **The lam in lama**" is used for an oath because taking the covenant means swearing, and what is possible is the conditional and you must believe, it is the answer to the oath and the condition and it is possible for the report. Hamza read "lamma **with a kasra on the basis that lamma is a source, meaning** because of my giving you some of you the Book, then the coming of a messenger confirming him, God took the covenant that you should believe in him and support him", or it is a relative pronoun meaning God took it for what I gave you and a messenger came to you confirming him. "lamma **was read with the meaning when I gave you, or for the sake of what I gave you, on the basis that its origin is lamma**" with assimilation, so one of the three meems was deleted due to the difficulty. Nafi' read "ataynakum" with a nun and an alif together. "He said, **Did you acknowledge and take upon yourself My covenant for that?** meaning My pledge, it was named thus because it is called *yasir*, meaning it tightens. It was read with a damma, which

Surat Al Imran 3:82

But whoever turns away after that - then it is those who are the wicked.

Tafsir al-Jalalayn

So whoever turns away rejects **after that** the covenant **then those are the wicked**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be glorified, He means: So whoever turns away from belief in My messengers whom I sent to confirm what was with My prophets of books and wisdom, and from supporting them, and turns away and does not believe in that, and does not support, and breaks his covenant and pact, **after that**, meaning after the covenant and pact that God took from him, **they are the wicked**, meaning by that: Those who turn away from belief in the messengers whose matter was described, and supporting them after the covenant and pact that God took from them, **they are the wicked**, meaning by that: those who have departed from the religion of God and the obedience of their Lord, as:

Al-Muthanna told us, he said, Ishaq told us, he said, Abdullah bin Hashim told us, he said, Saif bin Omar told us, on the authority of Abu Rawq, on the authority of Abu Ayoub, on the authority of Ali bin Abi Talib: Whoever turns away from you, O Muhammad, after this covenant from all nations, **they are the wicked**, they are the disobedient in disbelief.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father - Abu Ja'far said: meaning Al-Razi - **But whoever turns away after that** meaning after the covenant and pledge that was taken from them, **then those are the wicked**.

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.

Abu Ja'far said: And these two verses, even though the source of the report of them is from God Almighty, with what He informed that He bore witness and took a covenant from those who took a covenant with Him, from His prophets and messengers, then what is intended by it is to inform those who were around the migration of the Messenger of God, may God bless him and grant him peace, from the Jews of the Children of Israel during the days of his life, may God bless him and grant him peace, about what God had taken from them of the covenant and pacts in belief in the prophethood of Muhammad, may God bless him and grant him peace, and the meaning [of it] is to remind them of what God had taken from their fathers and ancestors of covenants and pacts, and what the prophets of God had known and preceded them in believing in Him, following Him, and supporting Him against those who opposed Him and denied Him, and

to inform them of what is in the books of God, which He sent down to His prophets whom He sent to them, of His description and His sign.

Tafsir al-Qurtubi

(of) is a condition. So whoever among the nations of the prophets turned away from the faith after taking the covenant, **they are the wicked**, meaning those who have departed from the faith. And the wicked is the one who has departed. And it has been mentioned before.

Tafsir Ibn Kathir

God Almighty tells us that He took a covenant from every prophet He sent from Adam, peace be upon him, to Jesus, peace be upon him, that no matter what book and wisdom God gave to one of them, and he reached any level, then a messenger came to him after him, he would believe in him and support him, and what he had of knowledge and prophethood would not prevent him from following and supporting whoever was sent after him. For this reason, God Almighty said, "And when God took a covenant from the prophets, 'Whatever I give you of the Book and wisdom, then there comes to you a messenger confirming what is with you, you must believe in him and support him. He said, 'Have you acknowledged and taken upon yourself My burden?'" Ibn Abbas, Mujahid, Ar-Rabi' ibn Anas, Qatadah, and As-Suddi said, it means My covenant. Muhammad ibn Ishaq said, **My burden** means the weight of what you have carried of My covenant, meaning My strong and confirmed covenant. They said, **We have acknowledged it**. He said, "Then bear witness, and I am with you among the witnesses. But whoever turns away after that," meaning from this covenant and covenant, **then those are the wicked**. Ali ibn Abi Talib and his cousin Ibn Abbas, may God be pleased with them both, said: God did not send a prophet from the prophets except that He took a covenant from him, that if God sent Muhammad while he was alive, they would believe in him and support him, and He ordered him to take a covenant from his nation, that if Muhammad was sent while they were alive, they would believe in him and support him. Tawus, Al-Hasan Al-Basri and Qatadah said: God took a covenant from the prophets that they would believe in each other, and this does not contradict what Ali and Ibn Abbas said nor does it negate it, rather it requires it and requires it, and for this reason Abd Al-Razzaq narrated from Muammar, from Ibn Tawus, from his father, like the saying of Ali and Ibn Abbas. Imam Ahmad said: Abd Al-Razzaq told us, Sufyan told us, from Jabir, from Al-Sha'bi, from Abdullah bin Thabit, who said: "Umar came to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, I passed by a brother of mine who was a Jew from Qurayza, and he wrote for me comprehensive verses from the Torah. Should I not present them to you?" He said, so the face of the Messenger of God, may God bless him and grant him peace, changed. Abdullah bin Thabit said, I said to him: Do you not see

Surat Al Imran 3:82

But whoever turns away after that - then it is those who are the wicked.

what is on the face of the Messenger of God, may God bless him and grant him peace? Umar said: We are pleased with God as our Lord, with Islam as our religion, and with Muhammad as our Messenger. He said: So the Prophet, may God bless him and grant him peace, was relieved and he said: By the One in Whose Hand is my soul, if Moses, peace be upon him, were to appear among you and you were to follow him and abandon me, you would go astray. You are my portion among the nations, and I am your portion among the prophets.

Another Hadith Al-Hafiz Abu Bakr said: Ishaq told us, Hammad told us, on the authority of Mujalid, on the authority of Al-Sha'bi, on the authority of Jabir, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Do not ask the People of the Book about anything, for they will not guide you and they have gone astray. You will either believe in falsehood or deny the truth. By God, if Moses were alive among you, he would have no choice but to follow me.'" In some Hadiths it says: **If Moses and Jesus were alive, they would have no choice but to follow me.** So the Messenger Muhammad, the Seal of the Prophets, may God's prayers and peace be upon him, will always remain until the Day of Judgment. He is the greatest Imam, and if he had existed in any era, he would have been the one whose obedience is obligatory and who is preferred over all the Prophets. For this reason, he was their Imam on the Night of the Isra' when they gathered in the Holy House. Likewise, he is the intercessor on the Day of Resurrection when the Lord, may He be glorified and exalted, comes to decide the judgment between His servants. He is the praised station that is only befitting of Him, and from which the resolute prophets and messengers deviate until the turn comes to Him, and he is the one singled out for it, may God's prayers and peace be upon him.

Fath al-Qadir

His saying 82- **So whoever turns away** meaning turns away from what was mentioned after that covenant **they are the wicked** meaning: those who are outside of obedience.

Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Saeed bin Jubair who said: I said to Ibn Abbas: The companions of Abdullah used to recite: "And when God took a covenant from those who were given the Scripture, 'When I have given you a Book and wisdom,' but we recite: "The covenant of the prophets." Ibn Abbas said: God only took a covenant from the prophets from their people. Abd Al-Razzaq, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Tawus regarding the verse, he said: **God took a covenant from the prophets** that they would believe in each other. Abd bin Hamid, Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Mujahid regarding his statement: **And when God took a covenant from the prophets**, he said: It is a mistake in the book, and in Ibn Masoud's reading it is the covenant of those who were given the Scripture. Ibn Jarir narrated on the authority of Ali who said: God did not send a prophet, Adam or anyone after him, except

that He took a covenant from him regarding Muhammad that if he was sent while he was alive, he would believe in him and support him and command him to take a covenant from his people, then he recited: **And when God took a covenant from the prophets** the verse. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Al-Suddi regarding the verse something similar. Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ibn Abbas something similar. Ibn Jarir narrated on the authority of Al-Awfi on his authority regarding his statement, **My covenant**, he said: My covenant. Ibn Jarir narrated on the authority of Ali regarding his statement, **He said, 'Then bear witness,'** he said: So bear witness against your nations regarding that, **and I am with you among the witnesses**, against you and against them, **But whoever turns away**, from you, O Muhammad, after this covenant from all nations, **they are the wicked**, they are the disobedient in disbelief.

Tafsir al-Baghawi

82- **But whoever turns away after that**, the acknowledgment, **then those are the wicked**, that is, the disobedient ones who have left the faith.

Tafsir al-Baidawi

82 **But whoever turns away after that** after the covenant, confirmation, acknowledgment, and testimony. **Then those are the wicked** the rebellious unbelievers.

Surat Al Imran 3:83

Is it other than the religion of God that they seek, while to Him have submitted [all] those within the heavens and the earth, willingly or by compulsion, and to Him they will be returned?

Tafsir al-Jalalayn

Do they seek other than the religion of God with the letter ya and the letter ta, meaning the followers **while to Him has submitted** obeyed **whoever is in the heavens and the earth, willingly** without refusal **and by compulsion** with the sword and witnessing what he resorts to **and to Him you will be returned** with the letter ta and the letter ya and the hamza at the beginning of the verse for denial

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: The readings differed in the reading of that: the majority of the readers of the Hijaz from Mecca and Medina, and the readers of Kufa read: Do you seek other than the religion of God, and to Him you will be returned, in the form of address.

Some of the people of Hijaz read it as **Do they seek other than the religion of God?** and **And to Him they will return** with both *ya's*, as a report on the absent.

Some of the people of Basra read it as: **Do they seek other than the religion of God?** as a statement about the absent person, and to Him you will be returned, with the letter *ta* as a direct address.

Abu Ja'far said: The most correct of these is the reading of those who read: **Do you then seek other than the religion of God?** as a direct address, and to Him you will be returned, with the letter *ta'*. Because the verse before it is an address to them, so following the address with its counterpart is more appropriate than diverting the speech to something other than its counterpart. Even though the other interpretation is permissible, for what we have mentioned before: that the narration sometimes brings out the speech with it as a whole address, and sometimes as a report about the absent, and sometimes some of it as an address, and some of it as an absent, so his saying: **You seek and to Him you will be returned** in this verse is from that.

The interpretation of the statement: O people of the Book, do you seek other than the religion of God? He says: Do you seek and desire other than the obedience of God? **And to Him submits whoever is in the heavens and the earth**, He says: And to Him submits whoever is in the heavens and the earth, so they submit to Him in worship, and acknowledge His uniqueness of Lordship, and submit to Him in sincerity of monotheism and divinity, **willingly or by compulsion**, He says whoever among them submits to Him by obedience, submits to God willingly, and that is like the angels, prophets, and messengers, for they submitted

to God willingly, **or by compulsion**, whoever among them was by compulsion.

The interpreters differed about the meaning and description of the Islam of one who hates Islam.

Some of them said: His Islam is his acknowledgment that God is his Creator and Lord, even if he associates others with Him in worship.

Who said that?

Abu Kuraib told us, he said, Waki' told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid: **And to Him submits whoever is in the heavens and the earth**. He said: It is like His saying: **And if you ask them, 'Who created the heavens and the earth?' they will surely say, 'God.'** (al-Zumar 39:38)

Muhammad bin Bashar told us, he said, Abu Ahmad told us, he said, Sufyan told us, on the authority of Mansur, 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', on the authority of Abu Al-'Aliyah, regarding His statement: **And to Him submits whoever is in the heavens and the earth, willingly or by compulsion, and to Him they will be returned**, he said: Every human being has acknowledged upon himself that God is my Lord and I am His servant. So whoever associates others with Him in worship, this is the one who has submitted unwillingly, and whoever sincerely worships Him, he is the one who has submitted willingly.

Others said: Rather, the conversion of the one who was reluctant among them to Islam was when the covenant was taken from him and he acknowledged it.

Who said that?

Abu Kuraib told us, he said, Wakee' told us, on the authority of Sufyan, on the authority of Al-A'mash, on the authority of Mujahid, on the authority of Ibn Abbas: **And to Him submits whoever is in the heavens and the earth, willingly or by compulsion**, he said: When the covenant was taken.

Others said: By the Islam of the one who hates them, he meant the prostration of his shadow.

Who said that?

Suwar bin Abdullah told us, he said, Al-Mu'tamir bin Sulayman told us, on the authority of Layth, on the authority of Mujahid, regarding the statement of God Almighty: **And to Him submits whoever is in the heavens and the earth, willingly or by compulsion**, he said: The obedient one is the believer, and **by compulsion** is the shadow of the disbeliever.

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: **willingly or unwillingly**, he said: The prostration of the believer is voluntary, and the prostration of the disbeliever is unwilling.

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: *Unwillingly*, he

Surat Al Imran 3:83

Is it other than the religion of God that they seek, while to Him have submitted [all] those within the heavens and the earth, willingly or by compulsion, and to Him they will be returned?

said: The prostration of the believer willingly, and the prostration of the shadow of the unbeliever while he is unwilling.

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 Abdullah bin Katheer, on the authority of Mujahid, who said: His face prostrates willingly, and his shadow is unwillingly.

Others said: Rather, his Islam is in his heart in the will of God, and his submission to His command, even if he denies His divinity with his tongue.

Who said that?

Abu Kuraib told us, he said, Waki` told us, on the authority of Israel, on the authority of Jabir, on the authority of Amer: **And to Him submits whoever is in the heavens and the earth**, he said: They all seek retribution for Him.

Others said: He meant by that the conversion of those who converted unwillingly, fearing the sword for themselves.

Who said that?

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 to Him submits whoever is in the heavens and the earth, willingly or by compulsion**, the entire verse, he said: Some people were forced to Islam, and some people came willingly.

Al-Hasan bin Qaz'ah Al-Bahili told me, he said, Ruh bin Ata' told us, on the authority of Matar Al-Warraq, regarding the words of God Almighty: **And to Him submits whoever is in the heavens and the earth, willingly or by compulsion, and to Him they will be returned**, he said: The angels willingly, the Ansar willingly, Banu Salim and Abd Al-Qais willingly, and all people unwillingly.

Others said that this means that the people of faith converted voluntarily, and that the unbeliever converted in a state of witnessing, when his conversion would not benefit him, out of force.

Who said that?

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, his statement: **Do you seek other than the religion of God?** The verse: As for the believer, he converted willingly, so that benefited him and was accepted from him. As for the disbeliever, he converted reluctantly when that did not benefit him, nor was it accepted from him.

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 to Him submits whoever is in the heavens and the earth, willingly or by compulsion**, he said: As for the believer, he submitted willingly, and as for the disbeliever, he submitted when he saw the wrath of God, **But their faith did not benefit them when they saw Our wrath** (Ghafir 40:85).

Others said: The meaning of this is: the worship of creation to God Almighty.

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: **Do they seek other than the religion of God, while to Him have submitted [all] those within the heavens and the earth, willingly or by compulsion?** He said: Their worship of Me, all of them, willingly or by compulsion, and this is His statement: **And to God prostrates whoever is within the heavens and the earth, willingly or by compulsion** (Al-Ra'd: 15).

As for his statement: **And to Him you will return**, he means: **And to Him**, O group of those who seek a religion other than Islam, from the Jews, Christians, and all other people, you will return. He says: To Him you will go after your death, so He will reward you for your deeds, the good among you for his goodness, and the evildoer for his evil.

This is from God Almighty, warning His creation that none of them should return to Him and become a follower of a religion other than Islam after his death.

Tafsir al-Qurtubi

The Almighty said: **Do they seek other than the religion of God?** Al-Kalbi said: Ka'b bin Al-Ashraf and his companions argued with the Christians before the Prophet, peace and blessings of God be upon him, and they said: Which of us has more right to the religion of Abraham? The Prophet, peace and blessings of God be upon him, said: **Both groups are innocent of his religion**. They said: We are not satisfied with your judgment and we do not accept your religion. Then, **Do they seek other than the religion of God?** was revealed, meaning they seek. And the subject of ghair was made yabughun, meaning they seek other than the religion of God. Abu Amr alone read yabughun with the ya' as a predicate and to him you return with the ta' as a second person addressee. He said: Because the first is specific and the second is general, so they were distinguished because of their difference in meaning. Hafs and others read yabughun and yaji'un with the ya' in both, because of His statement: **Then those are the transgressors**. The rest read with the ta' in both as an address, because of His statement: **For what I have given you of the Book and wisdom**. And God knows best.

The Almighty said: **And to Him I submit** meaning I surrender, submit, obey, and humble myself. Every creature is submissive and obedient, because it is created with something that it cannot escape. Qatada said: The believer submits willingly, and the disbeliever submits unwillingly when he dies, and that does not benefit him, because of His saying: **So their faith did not benefit them when they saw Our punishment**.

Mujahid said: The conversion of the infidel to Islam is unwilling because he prostrates to other than God and his shadow prostrates to God. **Have they not seen what God has created of things, whose shadows extend to the right and the left, prostrating to God, while they are humbled?** "And to God prostrates whoever is in the heavens and the earth, willingly or by compulsion, and so do their shadows in the mornings and the evenings." It was said: The meaning is that God created creation as He wanted from them, so among them are the handsome and the ugly, the tall and the short, the healthy and the sick, and all of them are obedient by necessity. The healthy is obedient and obedient, loving that, and the sick is obedient and submissive, even if he is unwilling. Obedience is submission and following with ease. Unwillingness is that which is with difficulty and refusal from the soul. **Willingly and by compulsion** are two sources in the place of the state, meaning obedient and compelled. Anas bin Malik narrated that he said:

The Messenger of God, may God bless him and grant him peace, said regarding the Almighty's words: **And to Him submits whoever is in the heavens and the earth, willingly or by compulsion**, he said, **The angels obeyed him in the heavens, and the Ansar and Abd al-Qais on the earth.** And he, peace be upon him, said:

Do not curse my companions, for my companions submitted out of fear of God, and the people submitted out of fear of the sword. Ikrimah said: *Willingly* is the one who submitted without argument, and *unwillingly* is the one who was forced by the argument to monotheism. This is indicated by the words of God the Almighty: **And if you ask them who created them, they will surely say, 'God.'** "And if you ask them, who created the heavens and the earth and subjected the sun and the moon, they will surely say, 'God.'" Al-Hasan said: It is a general meaning with a specific meaning. And from him: **All those in the heavens submitted**, and the speech was completed. Then he said: **And the earth, willingly or unwillingly.** He said: The hypocrite who is unwilling will not benefit from his deeds. **Willingly or unwillingly** are two sources in the place of the state. On the authority of Mujahid, on the authority of Ibn Abbas, he said: If one of your animals finds it difficult or it is a sun, then let him recite in its ear this verse: **Is it other than the religion of God that they seek, while to Him submits all who are in the heavens and the earth, willingly or unwillingly?** to the end of the verse.

Tafsir Ibn Kathir

The Almighty says, denying whoever wants a religion other than the religion of God, with which He sent His books and with which He sent His messengers, which is the worship of God alone, with no partner for Him, to whom **everyone in the heavens and the earth submits**, meaning everyone in them submits to Him willingly or unwillingly, as God the Almighty says: **And to God prostrates whoever is in the heavens and the earth, willingly or unwillingly**, the verse, and God the Almighty says: "Have they not seen what God has created of things? They turn their shadows to the right and the left, prostrating to God, and they are humbled.

And to God prostrates whatever is in the heavens and whatever is on the earth of creatures, and the angels, and they are not arrogant. They fear their Lord above them and do what they are commanded." So the believer submits with his heart and body to God, and the disbeliever submits to God unwillingly, for he is under subjugation, coercion, and the great authority that does not oppose or resist. A hadith was reported in the interpretation of this verse with another meaning that is strange, so Al-Hafiz Abu Al-Qasim Al-Tabarani said: Ahmad bin Al-Nadr Al-Askari told us, Saeed bin Hafs Al-Nufaili told us, Muhammad bin Muhsin Al-Akashi told us, Al-Awza'i told us, on the authority of Ata bin Abi Rabah, on the authority of the Prophet, may God bless him and grant him peace, **And to Him submits everyone in the heavens and the earth, willingly or unwillingly.** "As for those in the heavens, they are the angels, and as for those on the earth, they are those who were born as Muslims, and as for those who were unwillingly, they are those who were brought from the captives of the nations in chains and shackles, they are led to Paradise unwillingly." It was mentioned in Sahih: **Your Lord is amazed at a people who are led to Paradise in chains.** And there will be evidence for it from another source, but the first meaning of the verse is stronger. Waki' said in his interpretation: Sufyan told us, on the authority of Mansur, on the authority of Mujahid, **And to Him submits whoever is in the heavens and the earth, willingly or by compulsion.** He said: It is like His saying: **And if you ask them who created the heavens and the earth, they will surely say, 'God.'** He also said: Sufyan told us, on the authority of Al-A'mash, on the authority of Mujahid, on the authority of Ibn Abbas, **And to Him submits whoever is in the heavens and the earth, willingly or by compulsion.** He said: When the covenant was taken, **And to Him they will be returned**, meaning on the Day of Resurrection, when He will reward each one according to his deeds. Then God the Almighty said: **Say, 'We believe in God and what was revealed to us,'** meaning the Qur'an, "and what was revealed to Abraham, Ishmael, Isaac, and Jacob," meaning of the scriptures and revelation, "and the tribes, meaning the clans of the Children of Israel branching off from the twelve sons of Israel, who is Jacob, and what was given to Moses and Jesus, meaning by that the Torah. The Gospel, **And the prophets are from their Lord**, and this includes all the prophets. The phrase **We make no distinction between any of them** means: Rather, we believe in all of them, and we are Muslims to Him. So the believers of this nation believe in every prophet who was sent, and in every book that was revealed. They do not disbelieve in any of that, rather they believe in what was revealed from God, and in every prophet that God sent.

Then God Almighty said: **And whoever desires other than Islam as religion - never will it be accepted from him** verse, meaning whoever follows a path other than what God has prescribed, it will not be accepted from him and he, in the Hereafter, will be among the losers as the Prophet, may God bless him and grant him peace, said in the authentic hadith: **Whoever does an action that is not in accordance with our command, it will be rejected.** Imam Ahmad said: Abu Saeed, the client of Banu Hashim, told us, Ibad bin Rashid told us, Al-Hasan told us, Abu Hurairah told us at that time

Surat Al Imran 3:83

Is it other than the religion of God that they seek, while to Him have submitted [all] those within the heavens and the earth, willingly or by compulsion, and to Him they will be returned?

while we were in Madinah, he said: The Messenger of God, may God bless him and grant him peace, said: "On the Day of Resurrection, deeds will come, and prayer will come and say: O Lord, I am prayer, and He will say: You are on good. Charity will come and say: O Lord, I am charity, and He will say: You are on good. Then fasting will come and say: O Lord, I am fasting, and He will say: You are on good. Then deeds will come, and God, the Most High, will say: You are on good. Then Islam will come and say: O Lord, You are peace and I am Islam, and God, the Most High, will say: You are on good. Today I take and through you I give. God said in His Book: 'And whoever desires a religion other than Islam - never will it be accepted of him, and he, in the Hereafter, will be among the losers.'" Ahmad alone transmitted it. Abu Abd al-Rahman Abdullah bin al-Imam Ahmad said: Ibad bin Rashid is trustworthy, but al-Hasan did not hear it from Abu Hurairah.

Fath al-Qadir

His statement 83- *Afghair* is in apposition to an implied word, meaning: Do you turn away and seek other than the religion of God? The object is brought forward because it is the intended meaning of the denial. Abu Amr alone read *Yabghoon* with a lower case and *Tarajoon* with a higher case. He said: Because the first is specific and the second is general, so a distinction was made between them due to their difference in meaning. Hafs read with a lower case in both instances. The rest read with a higher case in both instances, and **Ta'wil wa-Khara** was in the accusative case as a state, meaning willingly and under duress. Ta'wil means submission and following with ease, and *Khara* means that which involves hardship, and it is from someone who became Muslim for fear of being killed, and his Islam is his surrender from him.

Tafsir al-Baghawi

83- The Almighty said: **Do they seek other than the religion of God?** That is because "the People of the Book differed and each one claimed that he followed the religion of Abraham, peace be upon him, and they disputed before the Messenger of God, may God bless him and grant him peace, and the Prophet, may God bless him and grant him peace, said: Both groups are innocent of the religion of Abraham, peace be upon him, so they became angry and said: We are not satisfied with your judgment and we do not accept your religion, so God, the Almighty, revealed: "Do they seek other than the religion of God? **Abu Ja'far, the people of Basra, and Hafs from Asim read Yabghun with the letter ya**" because of the Almighty's saying: "And those are the wicked. **The others read with the letter ta**" because of the Almighty's saying: "When I gave you, and to Him submitted, whoever is in the heavens and the earth, willingly or unwillingly," so obedience means submission and following with ease, and unwillingness means what is difficult and with refusal from the soul.

They differed regarding his statement, **willingly or unwillingly**. Al-Hasan said: The people of the heavens submitted willingly, and those on the earth submitted, some of them willingly and some of them unwillingly, for fear of the sword and captivity. Mujahid said: The believer willingly, and the disbeliever unwillingly, as evidenced by: **And to God prostrates whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and the evenings.** (al-Ra'd 13:15). It was said: This is the Day of the Covenant when He said to them: **Am I not your Lord?** They said: *Yes.* (al-A'raf 7:172). Some of them said: Willingly, and some of them: Unwillingly. Qatada said: The believer submitted willingly, so it benefited him, while the disbeliever submitted unwillingly at the time of battle, so it did not benefit him. God Almighty said: **So their faith did not benefit them when they saw Our punishment.** (Ghafir 40:85). Al-Sha'bi said: It is their seeking refuge in Him when they were forced, as God Almighty said: **And when they embark on a ship, they supplicate God, devoting their religion to Him alone.** (al-Ankabut 29:172) -65).

Al-Kalbi said: **Willingly, he who was born into Islam, and unwillingly, he who was forced to convert to Islam, from among those who were taken captive and brought in chains, "and to Him they will return.** Hafs read with a ya' from Asim and Ya'qub, just as he read *yabghūn* with a ya', and the rest read with a ta' in both of them, except for Abu Amr, who read *yabghūn* with a ya' and *tarjūn* with a ta', and he said: Because the first is specific and the second is general, because the return of all creation is to God Almighty.

Tafsir al-Baidawi

83 "Do they seek other than the religion of God? **is in apposition to the previous sentence, and the hamza is between them for denial, or something is omitted, meaning** Do you turn to God and seek other than the religion of God?" The object is presented because it is the intended meaning of the denial, and the verb is in the third person according to Abu Amr and Asim in the narration of Hafs and Ya'qub, and with the ta' according to the rest, based on the estimation of "and say to him. And to Him submits whoever is in the heavens and the earth, willingly or by compulsion." That is, willingly by looking and following the argument, and reluctantly by the sword and witnessing what compels one to Islam, such as moving a mountain, realizing drowning, and looming over death. Or chosen like the angels and believers, and subjugated like the disbelievers, for they are not able to refrain from what He has decreed for them. "And to Him they will be returned." It was read with the ya', so that the pronoun refers to whoever.

Surat Al Imran 3:84

Say, "We believe in God and what was revealed to us and what was revealed to Abraham and Ishmael and Isaac and Jacob and the Tribes and what was given to Moses and Jesus and the prophets from their Lord. We make no distinction between any of them, and we are Muslims [in submission] to Him."

Tafsir al-Jalalayn

Say to them, O Muhammad, **We believe in God and what was revealed to us and what was revealed to Abraham, Ishmael, Isaac, Jacob, and the Tribes** his sons (and what was given to Moses and Jesus and the prophets from their Lord. We make no distinction between any of them) in belief or denial **and we are Muslims [in submission] to Him** sincere in worship. And it was revealed about those who apostatized and joined the infidels:

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be exalted, He means: Do you seek other than the religion of God, O group of Jews, while to Him has submitted whoever is in the heavens and the earth, willingly or by compulsion, and to Him you will be returned? So if they seek other than the religion of God, O Muhammad, then say to them: **We believe in God**. So He left out mentioning His statement: If they say: Yes, or He mentioned His statement: If they seek other than the religion of God, because of the evidence of what appeared in the speech on that.

And His saying: "Say: We believe in God," meaning: Say to them, O Muhammad: We believe in God that He is our Lord and our God, there is no god but Him, and we do not worship anyone other than Him, **and what was revealed to us**, meaning: And say: And we also believe in what was revealed to us of His revelation and sending down, so we acknowledged it, **and what was revealed to Abraham**, meaning: And we also believe in what was revealed to Abraham, the friend of God, and to his sons Ishmael and Isaac, and his grandson Jacob, and what was revealed to the tribes, who are the twelve children of Jacob, and we have explained their names in a way that makes it unnecessary to repeat it in this place, **and what was given to Moses and Jesus**, meaning: And we also believe with that in what God revealed to Moses and Jesus of the books and revelation, and in what was revealed to the prophets from Him.

And what God gave to Moses and Jesus, from what God Almighty commanded Muhammad to believe in and have faith in, is the Torah that He gave to Moses, and the Gospel that He gave to Jesus.

We make no distinction between any of them, meaning: We do not believe some of them and disbelieve others, nor do we have faith in some of them and disbelieve in

others, just as the Jews and Christians disbelieved in some of God's prophets and believed in others. Rather, we believe in all of them and believe in them. **And we are Muslims [in submission] to Him**, meaning: We profess Islam to God and do not profess anything other than Him. Rather, we disavow to Him every religion other than Him, and every creed other than Him.

What he means by his saying: **And we are Muslims to Him**, is that we are submissive to Him in obedience, humbled in servitude, acknowledging His divinity and lordship, and that there is no god but Him. We have mentioned the narration with the meaning of what we said about that previously, and we dislike repeating it.

Tafsir al-Qurtubi

"Say, 'We believe in God and what was revealed to us and what was revealed to Abraham, Ishmael, Isaac, Jacob, and the Tribes, and what was given to Moses, Jesus, and the prophets from their Lord. We make no distinction between any of them, and we are Muslims [in submission] to Him.'"

Tafsir Ibn Kathir

The Almighty says, denying whoever wants a religion other than the religion of God, with which He sent His books and with which He sent His messengers, which is the worship of God alone, with no partner for Him, to whom **everyone in the heavens and the earth submits**, meaning everyone in them submits to Him willingly or unwillingly, as God the Almighty says: **And to God prostrates whoever is in the heavens and the earth, willingly or unwillingly**, the verse, and God the Almighty says: "Have they not seen what God has created of things? They turn their shadows to the right and the left, prostrating to God, and they are humbled. And to God prostrates whatever is in the heavens and whatever is on the earth of creatures, and the angels, and they are not arrogant. They fear their Lord above them and do what they are commanded." So the believer submits with his heart and body to God, and the disbeliever submits to God unwillingly, for he is under subjugation, coercion, and the great authority that does not oppose or resist. A hadith was reported in the interpretation of this verse with another meaning that is strange, so Al-Hafiz Abu Al-Qasim Al-Tabarani said: Ahmad bin Al-Nadr Al-Askari told us, Saeed bin Hafs Al-Nufaili told us, Muhammad bin Muhsin Al-Akashi told us, Al-Awza'i told us, on the authority of Ata bin Abi Rabah, on the authority of the Prophet, may God bless him and grant him peace, **And to Him submits everyone in the heavens and the earth, willingly or unwillingly**. "As for those in the heavens, they are the angels, and as for those on the earth, they are those who were born as Muslims, and as for those who were unwillingly, they are those who were brought from the captives of the nations in chains and shackles, they are led to Paradise unwillingly." It was mentioned in Sahih: **Your Lord is amazed at a people who are led to Paradise in chains**. And there will be evidence for it from another source, but the first meaning of the verse is stronger. Waki' said in his interpretation: Sufyan told

Surat Al Imran 3:84

Say, "We believe in God and what was revealed to us and what was revealed to Abraham and Ishmael and Isaac and Jacob and the Tribes and what was given to Moses and Jesus and the prophets from their Lord. We make no distinction between any of them, and we are Muslims [in submission] to Him."

us, on the authority of Mansur, on the authority of Mujahid, **And to Him submits whoever is in the heavens and the earth, willingly or by compulsion.** He said: It is like His saying: **And if you ask them who created the heavens and the earth, they will surely say, 'God.'** He also said: Sufyan told us, on the authority of Al-A'mash, on the authority of Mujahid, on the authority of Ibn Abbas, **And to Him submits whoever is in the heavens and the earth, willingly or by compulsion.** He said: When the covenant was taken, **And to Him they will be returned,** meaning on the Day of Resurrection, when He will reward each one according to his deeds. Then God the Almighty said: **Say, 'We believe in God and what was revealed to us,'** meaning the Qur'an, **"and what was revealed to Abraham, Ishmael, Isaac, and Jacob,"** meaning of the scriptures and revelation, **"and the tribes,** meaning the clans of the Children of Israel branching off from the twelve sons of Israel, who is Jacob, **and what was given to Moses and Jesus,** meaning by that the Torah. The Gospel, **And the prophets are from their Lord,** and this includes all the prophets. The phrase **We make no distinction between any of them** means: Rather, we believe in all of them, **and we are Muslims to Him.** So the believers of this nation believe in every prophet who was sent, and in every book that was revealed. They do not disbelieve in any of that, rather they believe in what was revealed from God, and in every prophet that God sent.

Then God Almighty said: **And whoever desires other than Islam as religion - never will it be accepted from him** *verse*, meaning whoever follows a path other than what God has prescribed, it will not be accepted from him **and he, in the Hereafter, will be among the losers** as the Prophet, may God bless him and grant him peace, said in the authentic hadith: **Whoever does an action that is not in accordance with our command, it will be rejected.** Imam Ahmad said: Abu Saeed, the client of Banu Hashim, told us, Ibad bin Rashid told us, Al-Hasan told us, Abu Hurairah told us at that time while we were in Madinah, he said: The Messenger of God, may God bless him and grant him peace, said: "On the Day of Resurrection, deeds will come, and prayer will come and say: O Lord, I am prayer, and He will say: You are on good. Charity will come and say: O Lord, I am charity, and He will say: You are on good. Then fasting will come and say: O Lord, I am fasting, and He will say: You are on good. Then deeds will come, and God, the Most High, will say: You are on good. Then Islam will come and say: O Lord, You are peace and I am Islam, and God, the Most High, will say: You are on good. Today I take and through you I give. God said in His Book: 'And whoever desires a religion other than Islam - never will it be accepted of him, and he, in the Hereafter, will be among the losers.'" Ahmad alone transmitted it. Abu Abd al-Rahman Abdullah bin al-Imam Ahmad said: Ibad bin Rashid is trustworthy, but al-Hasan did not hear it from Abu Hurairah.

Fath al-Qadir

His statement 84- **We believe** is a statement from him, may God bless him and grant him peace, about himself and his nation. **We make no distinction between any of them,** just as the Jews and Christians made distinctions, believing in some and disbelieving in others. The interpretation of this verse has already been presented. **And we are Muslims to Him,** meaning: obedient and sincere.

Tafsir al-Baghawi

84- The Almighty said: "Say, 'We believe in God and what was revealed to us and what was revealed to Abraham, Ishmael, Isaac, Jacob, and the Tribes, and what was given to Moses, Jesus, and the prophets from their Lord. We make no distinction between any of them, and we are Muslims [in submission] to Him.'" He mentioned the religions and sects and the confusion of people in them, then he ordered the Messenger of God, may God bless him and grant him peace, to say, **We believe in God,** the verse.

Tafsir al-Baidawi

84 "Say: We believe in God and what was revealed to us and what was revealed to Abraham, Ishmael, Isaac, Jacob, and the Tribes, and what was given to Moses, Jesus, and the prophets from their Lord." An order to the Messenger, may God bless him and grant him peace, to inform about himself and his followers with faith, and the Qur'an as it was revealed to him through the mediation of its delivery to them, and also what is attributed to one of the group may be attributed to them, or to speak about itself in the manner of kings out of reverence for it, and the revelation as it is transitive with *ila* because it ends with the messengers is transitive with *ala* because it is from above, and the one who was sent down to him, peace be upon him, was presented before the one sent down to the rest of the messengers because he is the one who is known and the standard is upon him **We make no distinction between any of them** in belief and denial. **And we are Muslims to Him** obedient or sincere in his worship.

Surat Al Imran 3:85

And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers.

Tafsir al-Jalalayn

And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers because he will be destined for the Fire that is being supported against him.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be glorified, He means: And whoever seeks a religion other than the religion of Islam to follow it, God will not accept it from him, **and in the Hereafter he will be among the losers**, meaning: among those who deprive themselves of their share of God Almighty's mercy.

He mentioned that the people of every religion claimed that they were the Muslims, when this verse was revealed, so God commanded them to perform Hajj if they were truthful, because Hajj is part of the Sunnah of Islam, but they refused, so God thus refuted their argument.

The report mentioned that:

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, he said, Ikrimah claimed: **And whoever desires other than Islam as religion - never will it be accepted from him**. The Jews said: So we are the Muslims! So God Almighty revealed: **And Hajj to the House is a duty that mankind owes to God - those who can afford the expenses for one's expenses**. And whoever disbelieves - then indeed, God is free from need of the worlds." (Al Imran 3:97), so the Muslims performed Hajj, and the disbelievers stayed away.

Al-Muthanna told me, he said, Al-Qa'nabi told me, he said, Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Ikrimah, he said: **And whoever desires other than Islam as religion - never will it be accepted from him**. The Jews said: So we are the Muslims! So God, the Almighty, revealed to His Prophet, may God bless him and grant him peace, urging them to perform Hajj: **And Hajj to the House is a duty that mankind owes to God - those who can afford the expenses for one's journey**. But whoever disbelieves - then indeed, God is free from need of the worlds." (Al Imran 3:97)

Yunus told me, he said, Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Ikrimah, he said: When the verse: **And whoever desires other than Islam as religion** to the end of the verse was revealed, the Jews said: So we are Muslims! God Almighty said to His Prophet, may God bless him and

grant him peace: Tell them that: **And Hajj to the House is a duty that mankind owes to God, those who can afford the expenses for one's expenses**. And whoever disbelieves, **then indeed, God is free from need of the worlds**. (Al Imran 3:97)

Others said about this verse:

Al-Muthanna narrated to us, he said: Abdullah bin Saleh narrated to us, he said: Muawiyah narrated to me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **Indeed, those who believed and those who were Jews or Christians or Sabeans - those who believed in God and the Last Day to His statement: nor will they grieve** (al-Baqarah 2:62). Then God Almighty revealed after this: **And whoever desires other than Islam as religion - never will it be accepted from him**.

Tafsir al-Qurtubi

(ghair) is the object of (yabtagh), (dinaa) is accusative as an explanation, and it is permissible for dinaa to be accusative with yabtagh, and ghair to be accusative as a state of religion. Mujahid and As-Suddi said: This verse was revealed about Al-Harith bin Suwaid, the brother of Al-Jalas bin Suwaid, and he was one of the Ansar. He and twelve others with him apostatized from Islam and went to Mecca as disbelievers, so this verse was revealed, then he sent to his brother asking for repentance. This was narrated from Ibn Abbas and others. Ibn Abbas said: He converted to Islam after the verses were revealed. **And in the Hereafter he will be among the losers**. Hisham said: That is, he will be a loser in the Hereafter among the losers. If it were not for this, I would have distinguished between the relative clause and the relative pronoun. Al-Mazini said: The alif and lam are the same in the man. This was mentioned previously in Al-Baqarah when He said: **And indeed, in the Hereafter he will be among the righteous**.

Tafsir Ibn Kathir

The Almighty says, denying whoever wants a religion other than the religion of God, with which He sent His books and with which He sent His messengers, which is the worship of God alone, with no partner for Him, to whom **everyone in the heavens and the earth submits**, meaning everyone in them submits to Him willingly or unwillingly, as God the Almighty says: **And to God prostrates whoever is in the heavens and the earth, willingly or unwillingly**, the verse, and God the Almighty says: "Have they not seen what God has created of things? They turn their shadows to the right and the left, prostrating to God, and they are humbled. And to God prostrates whatever is in the heavens and whatever is on the earth of creatures, and the angels, and they are not arrogant. They fear their Lord above them and do what they are commanded." So the believer submits with his heart and body to God, and the disbeliever submits to God unwillingly, for he is under subjugation, coercion, and the great authority that does not oppose or resist. A hadith was reported

Surat Al Imran 3:85

And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers.

in the interpretation of this verse with another meaning that is strange, so Al-Hafiz Abu Al-Qasim Al-Tabarani said: Ahmad bin Al-Nadr Al-Askari told us, Saeed bin Hafs Al-Nufaili told us, Muhammad bin Muhsin Al-Akashi told us, Al-Awza'i told us, on the authority of Ata bin Abi Rabah, on the authority of the Prophet, may God bless him and grant him peace, **And to Him submits everyone in the heavens and the earth, willingly or unwillingly.** "As for those in the heavens, they are the angels, and as for those on the earth, they are those who were born as Muslims, and as for those who were unwillingly, they are those who were brought from the captives of the nations in chains and shackles, they are led to Paradise unwillingly." It was mentioned in Sahih: **Your Lord is amazed at a people who are led to Paradise in chains.** And there will be evidence for it from another source, but the first meaning of the verse is stronger. Waki' said in his interpretation: Sufyan told us, on the authority of Mansur, on the authority of Mujahid, **And to Him submits whoever is in the heavens and the earth, willingly or by compulsion.** He said: It is like His saying: **And if you ask them who created the heavens and the earth, they will surely say, 'God.'** He also said: Sufyan told us, on the authority of Al-A'mash, on the authority of Mujahid, on the authority of Ibn Abbas, **And to Him submits whoever is in the heavens and the earth, willingly or by compulsion.** He said: When the covenant was taken, **And to Him they will be returned,** meaning on the Day of Resurrection, when He will reward each one according to his deeds. Then God the Almighty said: **Say, 'We believe in God and what was revealed to us,' meaning the Qur'an, "and what was revealed to Abraham, Ishmael, Isaac, and Jacob," meaning of the scriptures and revelation, "and the tribes,** meaning the clans of the Children of Israel branching off from the twelve sons of Israel, who is Jacob, **and what was given to Moses and Jesus,** meaning by that the Torah. The Gospel, **And the prophets are from their Lord,** and this includes all the prophets. The phrase **We make no distinction between any of them** means: Rather, we believe in all of them, **and we are Muslims to Him.** So the believers of this nation believe in every prophet who was sent, and in every book that was revealed. They do not disbelieve in any of that, rather they believe in what was revealed from God, and in every prophet that God sent.

Then God Almighty said: **And whoever desires other than Islam as religion - never will it be accepted from him** *verse*, meaning whoever follows a path other than what God has prescribed, it will not be accepted from him **and he, in the Hereafter, will be among the losers** as the Prophet, may God bless him and grant him peace, said in the authentic hadith: **Whoever does an action that is not in accordance with our command, it will be rejected.** Imam Ahmad said: Abu Saeed, the client of Banu Hashim, told us, Ibad bin Rashid told us, Al-Hasan told us, Abu Hurairah told us at that time while we were in Madinah, he said: The Messenger of God, may God bless him and grant him peace, said: "On the Day of Resurrection, deeds will come, and prayer will come and say: O Lord, I am prayer, and He will say: You are on good. Charity will come and say: O

Lord, I am charity, and He will say: You are on good. Then fasting will come and say: O Lord, I am fasting, and He will say: You are on good. Then deeds will come, and God, the Most High, will say: You are on good. Then Islam will come and say: O Lord, You are peace and I am Islam, and God, the Most High, will say: You are on good. Today I take and through you I give. God said in His Book: 'And whoever desires a religion other than Islam - never will it be accepted of him, and he, in the Hereafter, will be among the losers.'" Ahmad alone transmitted it. Abu Abd al-Rahman Abdullah bin al-Imam Ahmad said: Ibad bin Rashid is trustworthy, but al-Hasan did not hear it from Abu Hurairah.

Fath al-Qadir

His statement 85- **A religion** is the object of the verb: meaning he seeks a religion while it is other than Islam. It is permissible for other than Islam to be in the accusative case as the object of the verb, and religion is either a distinguishing feature or a state if it is interpreted by the derivative, or a substitute for other. His statement **and in the Hereafter he will be among the losers** is either in the accusative case as a state or a renewed sentence: meaning among those who will fall into loss on the Day of Resurrection.

Al-Tabarani narrated with a weak chain of transmission on the authority of the Prophet, may God bless him and grant him peace, regarding his statement, **And to Him submits whoever is in the heavens and the earth,** he said: As for those in the heavens, they are the angels, and as for those on the earth, they are those who were born as Muslims, and as for those who were forced, they are those who were brought from the captives of the nations in chains and shackles, they are led to Paradise unwillingly.

Al-Daylami narrated on the authority of Anas who said: The Messenger of God, may God bless him and grant him peace, said regarding the verse, **The angels obeyed him in the heaven, and the Ansar and Abd al-Qais obeyed him on the earth.** Ibn Jarir narrated on the authority of Ibn Abbas who said regarding the verse, **Whoever is in the heavens and the earth submits,** when He took the covenant from them. Ibn Abi Hatim narrated on his authority regarding his statement, **And to Him submits,** he said: Knowledge. Abd ibn Hamid, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Qatadah regarding the verse, he said: As for the believer, he submitted willingly, so that benefited him and was accepted from him. As for the disbeliever, he submitted when he saw the wrath of God, but that did not benefit him and was not accepted from him. **So their faith did not benefit them when they saw Our wrath.** Al-Tabarani narrated in Al-Awsat on the authority of Anas who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever has a bad character among slaves, animals, or children, then recite in his ear, 'Do they seek other than the religion of God?'** Ibn Al-Sunni narrated in Amal Al-Yawm Wal-Laylah on the authority of Yunus bin Ubaid who said: There is no man who is on a difficult animal and recites in its ear, 'Do they seek

other than the religion of God?' the verse except that it will be humbled by the permission of God Almighty. Ahmad and Al-Tabarani narrated in Al-Awsat on the authority of Abu Hurairah who said: The Messenger of God, may God bless him and grant him peace, said: "The deeds will come on the Day of Resurrection, and the prayer will come and say: O Lord, I am the prayer. He will say: You are on the right path. The charity will come and say: O Lord, I am the charity. He will say: You are on the right path. The fasting will come and say: I am the fasting. He will say: You are on the right path. Then the deeds will come, and God will say: You are on the right path. Then Islam will come and say: O Lord, You are peace and I am Islam. He will say: You are on the right path. Through you today I take and through you I give. God the Most High said in His Book: 'And whoever desires other than Islam as religion - never will it be accepted of him, and in the Hereafter he will be among the losers.'"

Tafsir al-Baghawi

85- His saying: **And whoever desires other than Islam as religion - never will it be accepted from him**, was revealed about twelve men who apostatized from Islam and left Medina and came to Mecca as infidels, among them Al-Harith bin Suwaid Al-Nasari, so it was revealed about them: **And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers.**

Tafsir al-Baidawi

85 **And whoever desires other than Islam as religion** meaning other than monotheism and submission to the rule of God. **Never will it be accepted from him, and he, in the Hereafter, will be among the losers** falling into loss. The meaning is that the one who turns away from Islam and seeks something other than it is missing out on benefit and falling into loss by invalidating the sound nature upon which people were created. It is used as evidence that faith is Islam, since if it were other than it, it would not be accepted. The answer is that it negates the acceptance of every religion that differs from it, not the acceptance of everything that differs from it. Perhaps religion is also for deeds.

Surat Al Imran 3:86

How can God guide a people who disbelieved after their belief and had testified that the Messenger was true and clear proofs had come to them? And God does not guide the wrongdoing people.

Surat Al Imran 3:86

How can God guide a people who disbelieved after their belief and had testified that the Messenger was true and clear proofs had come to them? And God does not guide the wrongdoing people.

Tafsir al-Jalalayn

How that is, does not **God guide a people who disbelieved after their belief and bore witness** that is, their testimony **that the Messenger is true and that clear proofs have come to them** the apparent arguments for the truthfulness of the Prophet **and God does not guide the wrongdoing people** that is, the disbelievers.

Tafsir al-Suyuti

The Almighty said: How can God guide a people who disbelieved? The verses were narrated by Al-Nasa'i, Ibn Hayyan, and Al-Hakim on the authority of Ibn Abbas, who said: There was a man from the Ansar who converted to Islam, then he regretted it, so he sent to his people, "Send to the Messenger of God, may God bless him and grant him peace, 'Is there any repentance for me?'" So the verse was revealed: How can God guide a people who disbelieved, until His saying: Indeed, God is Forgiving and Merciful. So his people sent to him, and he converted to Islam."

Musaddad narrated in his Musnad and Abd al-Razzaq on the authority of Mujahid who said: Al-Harith ibn Suwaid came and became Muslim with the Prophet, may God bless him and grant him peace, then he disbelieved and returned to his people. Then God revealed the Qur'an concerning him: How does God guide a people who disbelieved until His saying: Forgiving, Merciful. Then a man from his people brought it to him and recited it to him. Al-Harith said: By God, you are, as I know, truthful, and the Messenger of God, may God bless him and grant him peace, is more truthful than you, and God is the most truthful of the three. So he returned and became Muslim, and his Islam was good.

Tafsir al-Tabari

The interpreters differed about who this verse refers to, and about whom it was revealed.

Some of them said: It was revealed about Al-Harith bin Suwaid Al-Ansari, who was a Muslim and then apostatized after his conversion to Islam.

Who said that?

Muhammad ibn Abdullah ibn Buzay' al-Basri told me, he said, Yazid ibn Zari' told us, he said, Dawud ibn Abi Hind told us, on the authority of 'Ikrimah, on the authority of Ibn 'Abbas, he said: There was a man from the Ansar who had converted to Islam, then he apostatized and returned to polytheism. Then he

regretted it and sent to his al-Nas 114: Send to the Messenger of God, may God bless him and grant him peace. Is there any repentance for me? He said: Then the verse was revealed: **How can God guide a people who disbelieved after their belief until His saying: And clear proofs have come to them? And God does not guide the wrongdoing people** "Except those who repent after that and reform. Indeed, God is Forgiving and Merciful." So his people sent to him and he converted to Islam.

Ibn Al-Muthanna told me, he said, Abd Al-A'la told me, he said, Dawud told us, on the authority of 'Ikrimah, something similar, and he did not trace it back to Ibn Abbas, except that he said: So his people wrote to him, and he said: My people did not lie to me! So he returned.

Abu Kuraib told us, he said, Hakim bin Jami' told us, on the authority of Ali bin Masaher, on the authority of Dawud bin Abi Hind, on the authority of 'Ikrimah, on the authority of Ibn Abbas, who said: A man from the Ansar apostatized, and he mentioned something similar.

Al-Hasan bin Yahya narrated to us, he said: Abd al-Razzaq narrated to us, he said: Ja'far bin Sulayman narrated to us, he said: Hamid al-A'raj narrated to us, on the authority of Mujahid, he said: Al-Harith bin Suwayd came and became Muslim with the Prophet, may God bless him and grant him peace. Then Al-Harith disbelieved and returned to his people, so God, the Almighty, revealed the Qur'an concerning him: **How can God guide a people who disbelieved after their belief? to Except those who repent after that and reform, for indeed, God is Forgiving and Merciful.** He said: So a man from his people brought it to him and recited it to him, so Al-Harith said: By God, I do not know that you are truthful, but the Messenger of God, may God bless him and grant him peace, is more truthful than you, and God, the Almighty, is more truthful than the three. He said: So Al-Harith returned and became Muslim, and his Islam was good.

Musa bin Harun told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **How can God guide a people who disbelieved after their belief and bore witness that the Messenger is true?** He said: It was revealed about Al-Harith bin Suwaid Al-Ansari. He disbelieved after his belief, so God, the Almighty, revealed these verses about him, up to: **Those are the companions of the Fire; they will abide therein eternally.** Then he repented and became Muslim, so God abrogated it for him, and said: **Except for those who repent after that and reform, for indeed, God is Forgiving and Merciful.**

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: **How can God guide a people who disbelieved after their belief and bore witness that the Messenger was true and clear proofs had come to them?** He said: A man from Banu Amr bin Awf disbelieved after his belief.

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, he said, Al-Husayn narrated to us, he said, Hajjaj narrated to me, on the authority of Ibn Jurayj, on the authority of Mujahid, he said: He is a man from Banu Amr ibn Awf, who disbelieved after his belief. Ibn Jurayj said: Abdullah ibn Kathir informed me, on the authority of Mujahid, he said: He went to the land of the Romans and converted to Christianity, then he wrote to his al-Nas 114: Send, is there any repentance for me? He said: I thought that he had believed, then he returned. Ibn Jurayj said: Ikrimah said: It was revealed about Abu Amir the monk, Al-Harith ibn Suwayd ibn As-Samit, and Wahuh ibn Al-Aslat, and twelve men who turned away from Islam and went to Quraysh, then they wrote to their al-Nas 114: Is there any repentance for us? So this verse was revealed: **Except for those who repent after that**, and the verses.

Others said: This verse refers to the People of the Book, and it was revealed about them.

Who said that?

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **How can God guide a people who disbelieved after their belief?** They are the People of the Book, they knew Muhammad, may God bless him and grant him peace, then they disbelieved in him.

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: **How can God guide a people who disbelieved after their belief**, the entire verse, he said: The Jews and the Christians.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, he said: Al-Hasan used to say regarding the verse: **How can God guide a people who disbelieved after their belief?** They are the People of the Book, the Jews and Christians. They saw the description of Muhammad, may God bless him and grant him peace, in their book and acknowledged it, and testified that it was true. But when he was sent from outside of them, they envied the Arabs for that and denied it, and disbelieved after their acknowledgment, out of envy for the Arabs when he was sent from outside of them.

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: **How can God guide a people who disbelieved after their belief?** He said: They are the People of the Book. They used to find Muhammad, may God bless him and grant him peace, in their book, and they used to seek his help, but they disbelieved after their belief.

Abu Ja'far said: The two opinions that are most similar to the apparent meaning of the revelation is what Al-Hasan said: that this verse is intended for the People of the Book according to what he said, except that the reports of the other opinion are more

numerous, and those who say it are more knowledgeable in the interpretation of the Qur'an. It is possible that God, the Almighty, revealed these verses because of the people who He mentioned had apostatized from Islam, so He gathered their story and the story of those whose path was their path in apostasy from belief in Muhammad, may God bless him and grant him peace, in these verses. Then He informed His servants of His way with them, so included in that is everyone who believed in Muhammad, may God bless him and grant him peace, before he was sent, then disbelieved in him after he was sent, and everyone who was a disbeliever then became Muslim during his time, may God bless him and grant him peace, then apostatized from his Islam while he was alive, so the verse is intended for all of these two categories and others who are similar in meaning to them, and that is also the case, God willing.

The interpretation of the verse is: **How can God guide a people who disbelieved after their belief?** That is, how can God guide to the truth and guide to faith a people who denied the prophethood of Muhammad, may God bless him and grant him peace, **after their belief**, that is, after they believed in him and acknowledged what he brought them from his Lord, **and bore witness that the Messenger is true**, that is, after they acknowledged that Muhammad is the Messenger of God, may God bless him and grant him peace, to His creation, **and clear proofs have come to them**, that is, and arguments from God and evidence of the truth of that have come to them? **And God does not guide the wrongdoing people**, that is, God does not guide to the truth and the right path the wrongdoing group, who are those who changed the truth to falsehood, so they chose disbelief over faith.

We have previously demonstrated the meaning of injustice, which is putting something in the wrong place, which makes it unnecessary to repeat it.

Tafsir al-Qurtubi

"Ibn Abbas said: A man from the Ansar converted to Islam, then apostatized and joined polytheism, then regretted it. So he sent to his al-Nas 114: Ask the Messenger of God for me, is there any chance for me to repent? So his people came to the Messenger of God, may God bless him and grant him peace, and said: Is there any chance for him to repent? So the verse was revealed: "How can God guide a people who disbelieved after their belief?" until His saying: "Forgiving, Most Merciful. **So he sent to him and he converted to Islam.**" Narrated by al-Nasa'i. And "In another narration: A man from the Ansar converted to Islam and joined the polytheists, so God revealed: "How can God guide a people who disbelieved?" until His saying: "Except those who repent?" So his people sent it to him, and when it was read to him, he said: By God, my people did not call me a liar on the authority of the Messenger of God, may God bless him and grant him peace, nor did I call the Messenger of God, may God bless him and grant him peace, a liar on the authority of God, and God Almighty is the most truthful of the three. So he returned repentant, and the

Surat Al Imran 3:86

How can God guide a people who disbelieved after their belief and had testified that the Messenger was true and clear proofs had come to them? And God does not guide the wrongdoing people.

Messenger of God, may God bless him and grant him peace, accepted it from him and left him." Al-Hasan said: It was revealed about the Jews because they were giving good tidings of the Prophet, may God bless him and grant him peace, and were asking for victory over those who disbelieved. When he was sent, they were stubborn and disbelieved, so God Almighty revealed: **The reward of those is that upon them is the curse of God and of the angels and of mankind, all together.** Then it was said: How is an interrogative word and its meaning is denial, meaning God does not guide. Similar to it is His statement: **How can there be a covenant for the polytheists with God and with His Messenger?** meaning they will not have a covenant. The poet said:

How can I sleep on the bed while the people are in a fierce raid?

That is, I have no sleep. **And God does not guide the wrongdoing people.** It is said: The apparent meaning of the verse is that whoever disbelieves after his conversion to Islam, God will not guide him, and whoever is a wrongdoer, God will not guide him. We have seen many apostates who have converted to Islam and God has guided them, and many wrongdoers have repented from wrongdoing. It is said to him: Its meaning is that God will not guide them as long as they persist in their disbelief and wrongdoing and do not accept Islam. But if they convert to Islam and repent, God has guided them to that. And God knows best.

Tafsir Ibn Kathir

Ibn Jarir said: Muhammad ibn Abdullah ibn Buzay' al-Basri told us, Yazid ibn Zura' told us, Dawud ibn Abi Hind told us, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: There was a man from the Ansar who converted to Islam, then apostatized and joined polytheism, then he regretted it and sent to his people to ask the Messenger of God for me, is there any repentance for me? Then the verse was revealed: "How can God guide a people who disbelieved after their belief and had testified that the Messenger was true and clear proofs had come to them? And God does not guide the wrongdoing people. Those - their recompense is that upon them is the curse of God and of the angels and of the people, all together. They will abide therein. The punishment will not be lightened for them, nor will they be reprieved. Except for those who repent after that and reform. Indeed, God is Forgiving and Merciful." So his people sent to him and he became Muslim. This is how al-Nasa'i, al-Hakim and Ibn Hibban narrated it on the authority of Dawud ibn Abi Hind. Al-Hakim said: Its chain of transmission is sound, but they did not include it. Abd al-Razzaq said: Ja'far ibn Sulayman informed us, Hamid al-A'raj told us, on the authority of Mujahid, who said: Al-Harith ibn Suwayd came and became Muslim with the Prophet, may God bless him and grant him peace. Then al-Harith disbelieved and returned to

his people, so God revealed about him: "How can God guide a people who disbelieved after their belief and had testified that the Messenger was true and the clear proofs had come to them? And God does not guide the wrongdoing people. Those - their recompense is that upon them is the curse of God." And the angels and the people, all together, will abide therein. The punishment will not be lightened for them, nor will they be reprieved. Except for those who repent after that and reform. Indeed, God is Forgiving and Merciful." He said: So a man from his people brought it to him and he recited it to him, and Al-Harith said: By God, I do not know that you are truthful, and the Messenger of God is more truthful than you, and God is the most truthful of the three. He said: So Al-Harith returned and converted to Islam, and his conversion to Islam was good. So the words of God the Most High: **How can God guide a people who disbelieved after their belief and bore witness that the Messenger was true and clear proofs had come to them?** means that the arguments and evidence were established against them regarding the truth of what the Messenger had brought them, and the matter was made clear to them, then they reverted to the darkness of polytheism. So how do these people deserve guidance after they have been blinded by it? For this reason God the Most High said: **And God does not guide the wrongdoing people.** Then the Almighty said: **Their recompense is that upon them is the curse of God and of the angels and of mankind, all together.** That is, God curses them and His creation curses them. **They will abide therein.** That is, in the curse. **The punishment will not be lightened for them, nor will they be reprieved.** That is, the punishment will not be abated for them, nor will it be lightened for them for a single hour. Then the Almighty said: "Except for those who repent after that and reform. Indeed, God is Forgiving and Merciful." This is from His kindness, goodness, compassion, mercy, and reward for His creation, that whoever repents to Him, He will accept his repentance.

Fath al-Qadir

His saying 86- **How can God guide a people?** This question means denial: that is, God does not guide. Similar to it is the Almighty's saying: **How can the polytheists have a covenant with God?** That is, they have no covenant. Similar to it is the saying of the poet:

How can I sleep on the bed while a fierce raid covers Damascus?

That is: I have no sleep. The meaning of the verse is: God does not guide a people to the truth who disbelieved after their belief, and after they witnessed that the Messenger was true, and after the clear proofs came to them from the Book of God, the Most High, and the miracles of the Messenger of God, may God bless him and grant him peace. His statement, **And God does not guide the wrongdoing people** is a circumstantial clause: that is, how can He guide the apostates, when the fact is that He does not guide those among them who merely wronged themselves,

and among them are those who remain in disbelief? There is no doubt that the sin of the apostate is more severe than the sin of one who remains in disbelief, because the apostate has known the truth, then turned away out of stubbornness and rebellion.

Tafsir al-Baghawi

86-How can God guide a people who disbelieved after their belief? Its wording is a question and its meaning is denial, i.e. He does not guide everyone. The meaning before it is: How can God guide them in the Hereafter to Paradise and reward? "And they testified that the Messenger is true and clear proofs came to them. And God does not guide the wrongdoing people."

Tafsir al-Baidawi

86 How can God guide a people who disbelieved after their belief and testified that the Messenger was true and clear proofs had come to them? It is unlikely that God would guide them, for the one who deviates from the truth after it has been made clear to him is immersed in misguidance and far from guidance. It was said that it is a denial and rejection of it, and that requires that the repentance of the apostate not be accepted. **And they testified** is in apposition to what is in **their belief** of the meaning of the verb and its equivalent, so I believed and I was, or a state with the omission of qad from disbelieved, and in both cases it is evidence that the admission with the tongue is outside the reality of faith. **And God does not guide the wrongdoing people** who wronged themselves by neglecting to consider and placing disbelief in place of faith, so how about the one to whom the truth came and he recognized it and then turned away from it.

Surat Al Imran 3:87

Those - their recompense is that upon them is the curse of God and the angels and the people, all together.

Surat Al Imran 3:87

Those - their recompense is that upon them is the curse of God and the angels and the people, all together.

Tafsir al-Jalalayn

Their recompense is that upon them is the curse of God and the angels and the people, all together.

Tafsir al-Suyuti

Tafsir al-Tabari

Their recompense - meaning: those who disbelieved after their belief, and after they had witnessed that the Messenger was true - **their recompense**, their reward for the work they did, **is that upon them is the curse of God**, meaning: that they will be ostracized and distanced from God, and that the angels and people will pray for a punishment that will harm them, **all together**, meaning: from all of them, not from some of those whom God, the Most High, named from the angels and people, but from all of them. And God, the Most High, made that the reward for their work, because their work was disbelief in God.

We have explained the nature of the people's curse on the infidel in other places, so there is no need to repeat it.

Tafsir al-Qurtubi

That is, if they persist in their disbelief. The meaning of the curse of God and the people has already been mentioned in Surat Al-Baqarah, so there is no point in repeating it.

Tafsir Ibn Kathir

Ibn Jarir said: Muhammad ibn Abdullah ibn Buzay' al-Basri told us, Yazid ibn Zura' told us, Dawud ibn Abi Hind told us, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: There was a man from the Ansar who converted to Islam, then apostatized and joined polytheism, then he regretted it and sent to his people to ask the Messenger of God for me, is there any repentance for me? Then the verse was revealed: "How can God guide a people who disbelieved after their belief and had testified that the Messenger was true and clear proofs had come to them? And God does not guide the wrongdoing people. Those - their recompense is that upon them is the curse of God and of the angels and of the people, all together. They will abide therein. The punishment will not be lightened for them, nor will they be reprieved.

Except for those who repent after that and reform. Indeed, God is Forgiving and Merciful." So his people sent to him and he became Muslim. This is how al-Nasa'i, al-Hakim and Ibn Hibban narrated it on the authority of Dawud ibn Abi Hind. Al-Hakim said: Its chain of transmission is sound, but they did not include it. Abd al-Razzaq said: Ja'far ibn Sulayman informed us, Hamid al-A'raj told us, on the authority of Mujahid, who said: Al-Harith ibn Suwayd came and became Muslim with the Prophet, may God bless him and grant him peace. Then al-Harith disbelieved and returned to his people, so God revealed about him: "How can God guide a people who disbelieved after their belief and had testified that the Messenger was true and the clear proofs had come to them? And God does not guide the wrongdoing people. Those - their recompense is that upon them is the curse of God." And the angels and the people, all together, will abide therein. The punishment will not be lightened for them, nor will they be reprieved. Except for those who repent after that and reform. Indeed, God is Forgiving and Merciful." He said: So a man from his people brought it to him and he recited it to him, and Al-Harith said: By God, I do not know that you are truthful, and the Messenger of God is more truthful than you, and God is the most truthful of the three. He said: So Al-Harith returned and converted to Islam, and his conversion to Islam was good. So the words of God the Most High: **How can God guide a people who disbelieved after their belief and bore witness that the Messenger was true and clear proofs had come to them?** means that the

arguments and evidence were established against them regarding the truth of what the Messenger had brought them, and the matter was made clear to them, then they reverted to the darkness of polytheism. So how do these people deserve guidance after they have been blinded by it? For this reason God the Most High said: **And God does not guide the wrongdoing people.** Then the Almighty said: **Their recompense is that upon them is the curse of God and of the angels and of mankind, all together.** That is, God curses them and His creation curses them. **They will abide therein.** That is, in the curse. **The punishment will not be lightened for them, nor will they be reprieved.** That is, the punishment will not be abated for them, nor will it be lightened for them for a single hour. Then the Almighty said: "Except for those who repent after that and reform. Indeed, God is Forgiving and Merciful." This is from His kindness, goodness, compassion, mercy, and reward for His creation, that whoever repents to Him, He will accept his repentance.

Fath al-Qadir

His statement 87- *Those* refers to the people who are described by the previous characteristics, and it is a subject whose predicate is the sentence that follows it. The explanation of the curse has been presented previously.

Tafsir al-Baghawi

87- Their recompense is that upon them is the curse of God and the angels and the people, all together.

Tafsir al-Baidawi

87 Their recompense is that upon them is the curse of God and the angels and of mankind, all together. Its explicit meaning indicates that it is permissible to curse them, and its implication indicates that it is not permissible to curse others. Perhaps the difference is that they are naturally infidels, forbidden from guidance, and denied mercy altogether, unlike others. What is meant by *people* are the believers or the general public, for the infidel is also cursed by the one who denies the truth and apostatizes from it, but he does not know the truth specifically.

Surat Al Imran 3:88

They will abide therein. The punishment will not be lightened for them, nor will they be reprieved.

Surat Al Imran 3:88

They will abide therein. The punishment will not be lightened for them, nor will they be reprieved.

Tafsir al-Jalalayn

They will abide therein meaning the curse or fire indicated by it **the punishment will not be lightened for them, nor will they be reprieved** they will be given respite

Tafsir al-Suyuti

Tafsir al-Tabari

They will abide therein eternally means: they will remain there, meaning in God's punishment. **The punishment will not be lightened for them**, they will not be diminished in the least from the punishment under any circumstances, nor will they be relieved from it. **Nor will they be reprieved**, meaning: nor will they be reprieved for an excuse to apologize. All of this is the very definition of eternal punishment in the Hereafter.

Tafsir al-Qurtubi

Nor do they give respite meaning they do not delay or postpone.

Tafsir Ibn Kathir

Ibn Jarir said: Muhammad ibn Abdullah ibn Buzay' al-Basri told us, Yazid ibn Zura' told us, Dawud ibn Abi Hind told us, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: There was a man from the Ansar who converted to Islam, then apostatized and joined polytheism, then he regretted it and sent to his people to ask the Messenger of God for me, is there any repentance for me? Then the verse was revealed: "How can God guide a people who disbelieved after their belief and had testified that the Messenger was true and clear proofs had come to them? And God does not guide the wrongdoing people. Those - their recompense is that upon them is the curse of God and of the angels and of the people, all together. They will abide therein. The punishment will not be lightened for them, nor will they be reprieved. Except for those who repent after that and reform. Indeed, God is Forgiving and Merciful." So his people sent to him and he became Muslim. This is how al-Nasa'i, al-Hakim and Ibn Hibban narrated it on the authority of Dawud ibn Abi Hind. Al-Hakim said: Its chain of transmission is sound, but they did not include it. Abd al-Razzaq said: Ja'far ibn Sulayman informed us, Hamid al-A'raj told us, on the authority of Mujahid, who said: Al-Harith ibn Suwayd came and became Muslim with the Prophet, may God bless him and grant him peace. Then al-Harith disbelieved and returned to

his people, so God revealed about him: "How can God guide a people who disbelieved after their belief and had testified that the Messenger was true and the clear proofs had come to them? And God does not guide the wrongdoing people. Those - their recompense is that upon them is the curse of God." And the angels and the people, all together, will abide therein. The punishment will not be lightened for them, nor will they be reprieved. Except for those who repent after that and reform. Indeed, God is Forgiving and Merciful." He said: So a man from his people brought it to him and he recited it to him, and Al-Harith said: By God, I do not know that you are truthful, and the Messenger of God is more truthful than you, and God is the most truthful of the three. He said: So Al-Harith returned and converted to Islam, and his conversion to Islam was good. So the words of God the Most High: **How can God guide a people who disbelieved after their belief and bore witness that the Messenger was true and clear proofs had come to them?** means that the arguments and evidence were established against them regarding the truth of what the Messenger had brought them, and the matter was made clear to them, then they reverted to the darkness of polytheism. So how do these people deserve guidance after they have been blinded by it? For this reason God the Most High said: **And God does not guide the wrongdoing people.** Then the Almighty said: **Their recompense is that upon them is the curse of God and of the angels and of mankind, all together.** That is, God curses them and His creation curses them. **They will abide therein.** That is, in the curse. **The punishment will not be lightened for them, nor will they be reprieved.** That is, the punishment will not be abated for them, nor will it be lightened for them for a single hour. Then the Almighty said: "Except for those who repent after that and reform. Indeed, God is Forgiving and Merciful." This is from His kindness, goodness, compassion, mercy, and reward for His creation, that whoever repents to Him, He will accept his repentance.

Fath al-Qadiri

His saying 88- **nor do they give respite** means: they delay and give respite.

Tafsir al-Baghawi

88- "They will abide therein eternally. The punishment will not be lightened for them, nor will they be reprieved." This is because when Al-Harith bin Suwaid joined the infidels, he regretted it, so he sent to his al-Nas 114: Ask the Messenger of God, may God bless him and grant him peace: Is there any repentance for me? So they did that, and God Almighty revealed:

Tafsir al-Baidawi

88 **They will abide therein eternally** in the curse, or punishment, or Hellfire, even though it is not permissible to mention them because the speech

indicates them. **The punishment will not be lightened for them, nor will they be reprieved.**

Surat Al Imran 3:89

Except for those who repent after that and reform, then indeed, God is Forgiving and Merciful.

Surat Al Imran 3:89

Except for those who repent after that and reform, then indeed, God is Forgiving and Merciful.

Tafsir al-Jalalayn

Except for those who repent after that and amend their deeds **then indeed, God is Forgiving** to them **and Merciful** to them.

Tafsir al-Suyuti

Tafsir al-Tabari

Then He, the Most High, excepted those who repented, from those who disbelieved after their belief, so He, the Most High, said: **Except for those who repent after that and reform**, meaning: except for those who repented after their apostasy, so they reviewed the belief in God and His Messenger, and believed in what their Prophet, may God bless him and grant him peace, brought to them from their Lord, **and reformed**, meaning: and did righteous deeds, **then indeed, God is Forgiving and Merciful**, meaning: for the one who does that after his disbelief, *Forgiving*, meaning: He conceals his sin that he committed of apostasy, so He leaves his punishment for it, and his disgrace for it on the Day of Resurrection, and does not hold him accountable for it if he dies repentant from it, *Merciful*, compassionate toward him with mercy.

Tafsir al-Qurtubi

Then he excluded the repentant ones and said: **Except those who repent**, that is Al-Harith bin Suwaid as mentioned above. The meaning of the verse includes everyone who returns to Islam and is sincere.

Tafsir Ibn Kathir

Ibn Jarir said: Muhammad ibn Abdullah ibn Buzay' al-Basri told us, Yazid ibn Zura' told us, Dawud ibn Abi Hind told us, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: There was a man from the Ansar who converted to Islam, then apostatized and joined polytheism, then he regretted it and sent to his people to ask the Messenger of God for me, is there any repentance for me? Then the verse was revealed: "How can God guide a people who disbelieved after their belief and had testified that the Messenger was true and clear proofs had come to them? And God does not guide the wrongdoing people. Those - their recompense is that upon them is the curse of God and of the angels and of the people, all together. They will abide therein. The punishment will not be lightened for them, nor will they be reprieved. Except for those who repent after that and reform. Indeed, God is Forgiving and Merciful." So his people

sent to him and he became Muslim. This is how al-Nasa'i, al-Hakim and Ibn Hibban narrated it on the authority of Dawud ibn Abi Hind. Al-Hakim said: Its chain of transmission is sound, but they did not include it. Abd al-Razzaq said: Ja'far ibn Sulayman informed us, Hamid al-A'raj told us, on the authority of Mujahid, who said: Al-Harith ibn Suwayd came and became Muslim with the Prophet, may God bless him and grant him peace. Then al-Harith disbelieved and returned to his people, so God revealed about him: "How can God guide a people who disbelieved after their belief and had testified that the Messenger was true and the clear proofs had come to them? And God does not guide the wrongdoing people. Those - their recompense is that upon them is the curse of God." And the angels and the people, all together, will abide therein. The punishment will not be lightened for them, nor will they be reprieved. Except for those who repent after that and reform. Indeed, God is Forgiving and Merciful." He said: So a man from his people brought it to him and he recited it to him, and Al-Harith said: By God, I do not know that you are truthful, and the Messenger of God is more truthful than you, and God is the most truthful of the three. He said: So Al-Harith returned and converted to Islam, and his conversion to Islam was good. So the words of God the Most High: **How can God guide a people who disbelieved after their belief and bore witness that the Messenger was true and clear proofs had come to them?** means that the arguments and evidence were established against them regarding the truth of what the Messenger had brought them, and the matter was made clear to them, then they reverted to the darkness of polytheism. So how do these people deserve guidance after they have been blinded by it? For this reason God the Most High said: **And God does not guide the wrongdoing people.** Then the Almighty said: **Their recompense is that upon them is the curse of God and of the angels and of mankind, all together.** That is, God curses them and His creation curses them. **They will abide therein.** That is, in the curse. **The punishment will not be lightened for them, nor will they be reprieved.** That is, the punishment will not be abated for them, nor will it be lightened for them for a single hour. Then the Almighty said: "Except for those who repent after that and reform. Indeed, God is Forgiving and Merciful." This is from His kindness, goodness, compassion, mercy, and reward for His creation, that whoever repents to Him, He will accept his repentance.

Fath al-Qadir

Then he made an exception for the repentant. He said 89- **Except for those who repent after that:** meaning after apostasy **and reform** with Islam what they had corrupted of their religion through apostasy. This is evidence of the acceptance of the repentance of the apostate if he returns to Islam sincerely, and there is no disagreement about that as far as I remember.

Tafsir al-Baghawi

89- **Except for those who repent after that and reform,**

for indeed, God is Forgiving and Merciful, for what he had done, so a man from his people brought it to him and read it to him, so Al-Harith said: By God, I know that you are truthful, and the Messenger of God, may God bless him and grant him peace, is more truthful than you, and God Almighty is the most truthful of the three, so Al-Harith returned to Medina and converted to Islam, and his conversion was good.

Tafsir al-Baidawi

89 **Except for those who repent after that** meaning after apostasy. **And put right** what they corrupted, and it is permissible that it does not have an object meaning and entered into righteousness. **Then God is Forgiving** accepting his repentance. *Merciful* showing favor to him. It was said that it was revealed about Al-Harith bin Suwaid when he regretted his apostasy and sent to his people to ask if there is repentance for me, so his brother Al-Jalas sent him the verse and he returned to Madinah and repented.

Surat Al Imran 3:90

Indeed, those who disbelieve after their belief and then increase in disbelief - never will their repentance be accepted, and it is those who are the ones astray.

Surat Al Imran 3:90

Indeed, those who disbelieve after their belief and then increase in disbelief - never will their repentance be accepted, and it is those who are the ones astray.

Tafsir al-Jalalayn

And it was revealed about the Jews **Indeed, those who disbelieved** in Jesus **after their belief** in Moses **and then increased in disbelief** in Muhammad **their repentance will not be accepted** if they gurgled or die as disbelievers **and it is those who are astray**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: The people of interpretation differed in the interpretation of that.

Some of them said: God Almighty meant by His saying: **Indeed, those who disbelieved** in some of His prophets who were sent before Muhammad, may God bless him and grant him peace, **after their belief and then increased in disbelief** by their disbelief in Muhammad, **their repentance will not be accepted**, when death approaches and he himself is dying.

Who said that?

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: **Indeed, those who disbelieved after their belief and then increased in disbelief - never will their repentance be accepted, and those are the ones who are astray**, he said: The Jews and Christians, their repentance will not be accepted at death.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **Indeed, those who disbelieved after their belief and then increased in disbelief**, those are the enemies of God, the Jews. They disbelieved in the Gospel and Jesus, then increased in disbelief in Muhammad, may God bless him and grant him peace, and the Criterion.

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 they increased in disbelief**, he said: They increased in disbelief until death came to them, and their repentance was not accepted when death came to them. Muammar said: Ata al-Khurasani said something similar.

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: "Indeed, those who disbelieved after their belief and then increased in disbelief - never will their

repentance be accepted. And it is those who are the ones who are astray." He said: They are the Jews, they disbelieved in the Gospel, then increased in disbelief when God sent Muhammad, may God bless him and grant him peace, so they denied him and belied him.

Others said: The meaning of this is: Those of the People of the Book who disbelieved in Muhammad, after believing in their prophets, **then increased in disbelief**, meaning: sins, **their repentance will not be accepted** for their sins, and they will remain in disbelief.

Who said that?

Al-Muthanna told us, he said, Abdul-Wahhab told us, he said, Dawud told us, on the authority of Rafi': **Indeed, those who disbelieved after their belief and then increased in disbelief**, they increased in sins while they were disbelievers, **their repentance will never be accepted** from those sins, as long as they were in their disbelief and misguidance.

Ibn Al-Muthanna told us, he said, Ibn Abi Uday told us, on the authority of Dawud, he said: I asked Abu Al-Aaliyah, he said, I said: **Indeed, those who disbelieved after their belief and then increased in disbelief - never will their repentance be accepted?** He said: They are only those Christians and Jews who disbelieved, then increased in disbelief due to sins they committed, so they repent from them in their disbelief.

Abdul Hamid bin Bayan Al-Sakari told us, he said, Ibn Abi Uday told us, on the authority of Dawud, he said: I asked Abu Al-Aaliyah about: those who believed and then disbelieved, and he mentioned something similar to it.

Ibn Al-Muthanna told us, he said, Abdul-A'la told us, he said, Dawud told us, he said: I asked Abu Al-A'la about this verse: "Indeed, those who disbelieved after their belief and then increased in disbelief - never will their repentance be accepted. And it is those who are astray." He said: They are the Jews, Christians, and Magians. They committed sins in their disbelief, and they wanted to repent from them, but they will never repent from disbelief. Do you not see that He says: **And it is those who are astray?**

Muhammad bin Bashar told us, he said, Abu Asim told us, he said, Sufyan told us, on the authority of Dawud, on the authority of Abu Al-Aaliyah, regarding his statement: **Their repentance will not be accepted**, he said: They repented from some of it, but they did not repent from the origin.

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 Dawud ibn Abi Hind, on the authority of Abu al-'Aliyah, regarding his statement: **Indeed, those who disbelieved after their belief and then increased in disbelief**, he said: They are the Jews and Christians, who commit sins and say: We repent, while they are polytheists. God Almighty said: Repentance will not be

accepted in misguidance.

Others said: Rather, the meaning of this is: Those who disbelieved after their belief in their prophets, **and then increased in disbelief**, meaning: by their increasing disbelief: their completion of it, until they perished while they were still in it, **their repentance will not be accepted**, their first repentance and belief will not benefit them, because of their later disbelief and death.

Who said that?

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 Ikrimah, regarding his statement: **Then they increased in disbelief**, he said: They remained in their disbelief. Ibn Jurayj said: **Their repentance will not be accepted**, he said: Their faith the first time will not benefit them.

Others said: The meaning of his statement, **Then they increased in disbelief**, is that they died as disbelievers, so that was their increase in their disbelief. They said: The meaning of **Their repentance will not be accepted**, is that their repentance will not be accepted upon their death.

Who said that?

Muhammad told us, Ahmad told us, Asbat told us, on the authority of al-Suddi: "Indeed, those who disbelieved after their belief and then increased in disbelief - never will their repentance be accepted. And it is those who are astray." As for **increased in disbelief**, it means that they died as disbelievers. As for **never will their repentance be accepted**, it means at his death, if he repented, his repentance would not be accepted.

Abu Ja'far said: The most correct of these sayings in interpreting this verse is the saying of the one who said: It means the Jews, and that its interpretation is: Those Jews who disbelieved in Muhammad, may God bless him and grant him peace, when he was sent, after their belief in him before his mission, then increased in disbelief because of the sins they committed in their disbelief and their persistence in their misguidance, their repentance will not be accepted for the sins they committed in their disbelief, until they repent from their disbelief in Muhammad, may God bless him and grant him peace, and return to repentance from it by believing in what came from God.

We said: This is the most correct of the sayings about this verse, because the verses before and after it were revealed about them, so it is more likely that it is in the same meaning as what came before and after it, since they were in one context.

We said: The meaning of their increasing disbelief is the sins they committed in their disbelief, because God, the Most High, said: **Their repentance will not be accepted**. So it was known that the meaning of His statement: **Their repentance will not be accepted** is: Their repentance will not be accepted for what they increased in disbelief after their belief, not for their disbelief. Because God, the Most High, promised to accept repentance from His servants, saying: **And it is He who accepts repentance from His servants**

(al-Shura 42:25). So it is impossible for God, the Most High, to say: I accept and I do not accept in one thing. Since that is the case, and it is from God's ruling regarding His servants that He accepts the repentance of every repentant person from every sin, and disbelief after belief is one of those sins for which He promised to accept repentance by saying: **Except for those who repent after that and reform, for indeed, God is Forgiving and Merciful**, it is known that the meaning for which He does not accept repentance is not the meaning for which He accepts repentance. Since this is the case, then what is not accepted from him is the increase in disbelief after disbelief. God does not accept the repentance of his companion as long as he remains in his disbelief, because God does not accept any action from a polytheist as long as he remains in his polytheism and misguidance. But if he repents from his polytheism and disbelief and reforms, then God - as He described Himself - is Forgiving and Merciful.

If someone says: Why do you deny that the meaning of this is as the one who said: His repentance from his disbelief will not be accepted when his time comes and his first repentance?

It was said: We deny that, because repentance from a servant does not occur except during his life, as for after his death there is no repentance. And God the Almighty has promised His servants to accept their repentance as long as their souls are in their bodies. And there is no disagreement among all the arguments that if a disbeliever converts to Islam before his soul departs by the blink of an eye, his ruling is the ruling of Muslims in praying over him, inheritance, and all other rulings besides them. So it was known from this that if his repentance in that state was not accepted, his ruling would not move from the ruling of the disbelievers to the ruling of the people of Islam, and there is no status between death and life. It is permissible to say: God does not accept the repentance of the disbeliever in it. So if it is true that it is accepted during his life, and there is no way to it after death, then the statement of the one who claimed that it is not accepted when the appointed time comes is invalid.

As for the statement of the one who claimed that the meaning of this is: the repentance that was before disbelief, then this statement has no meaning. Because God, the Almighty, did not describe the people with faith that came from them after disbelief, then disbelief after faith, but rather He described them with disbelief after faith. So that faith was not preceded by disbelief from which faith was a repentance for them, so the interpretation of that is according to what the speaker interpreted it. And the interpretation of the Qur'an according to what was present in the outward recitation - if there is no evidence indicating a specific inner meaning - is more appropriate than otherwise, even if it is possible to direct it to something else.

As for his saying: **And those are the ones who are astray**, he means by that: And those who disbelieved after their belief, then increased in disbelief, they are the ones who went astray from the path of truth, so they erred in its path, and abandoned half the path and the guidance of the religion, out of confusion on their part, and blindness to it.

Surat Al Imran 3:90

Indeed, those who disbelieve after their belief and then increase in disbelief - never will their repentance be accepted, and it is those who are the ones astray.

We have previously explained the meaning of misguidance sufficiently.

Tafsir al-Qurtubi

Qatada, Ata' al-Khurasani and al-Hasan said: It was revealed about the Jews who disbelieved in Jesus and the Gospel, then they increased in disbelief in Muhammad, peace and blessings be upon him, and the Qur'an. Abu al-Aaliyah said: It was revealed about the Jews and Christians who disbelieved in Muhammad, peace and blessings be upon him, after believing in his description and attributes. **Then they increased in disbelief** by continuing in their disbelief. It was also said: **They increased in disbelief** by the sins they acquired. This is the choice of al-Tabari, and according to him it refers to the Jews. **Their repentance will not be accepted** is problematic because of his statement: **And it is He who accepts repentance from His servants and pardons misdeeds.** It was said that the meaning is that their repentance will not be accepted at death. An-Nahhas said: This is a good statement, as God the Almighty said: **And repentance is not for those who do evil deeds until, when death approaches one of them, he says,** Indeed, I have repented now." It was narrated from al-Hasan, Qatadah and Ata'. The Prophet, peace and blessings be upon him, said: "God accepts the repentance of the servant as long as he is not at the point of death." This meaning will be explained in Surat An-Nisa. It was said: **Their repentance will not be accepted** which they were upon before they disbelieved, because disbelief had nullified it. It was also said: Their repentance will not be accepted if they repent from their disbelief to another disbelief, and their repentance will only be accepted if they repent to Islam. Qatib said: This verse was revealed about a group of people from Mecca who said: We are waiting for Muhammad to be struck by a calamity of fate, and if we decide to return, we will return to our people. So God revealed: Indeed, those who disbelieved after their belief and then increased in disbelief, their repentance will never be accepted. That is, their repentance will not be accepted while they persist in disbelief. So He called it an unacceptable repentance because the people did not have a sound resolve, and God, the Almighty, accepts all repentance if the resolve is sound.

Tafsir Ibn Kathir

God the Almighty says, threatening and threatening those who disbelieved after their belief, then increased in disbelief, meaning they continued in it until death, and informing that their repentance will not be accepted at death, as God the Almighty said: **And repentance is not for those who do evil deeds until, when death approaches one of them** (al-Baqarah 2:17). That is why He said here: "Never will their repentance be accepted. And it is those who are astray," meaning those who have deviated from the right path to the

path of error. Al-Hafiz Abu Bakr al-Bazzar said: Muhammad ibn Abdullah ibn Buzay' told us, Yazid ibn Zura' told us, Dawud ibn Abi Hind told us, on the authority of Ikrimah, on the authority of Ibn Abbas, that some people converted to Islam, then apostatized, then converted to Islam, then apostatized, so they sent to their people asking for them, so they mentioned that to the Messenger of God, may God bless him and grant him peace, so this verse was revealed: **Indeed, those who disbelieved after their belief and then increased in disbelief - never will their repentance be accepted.** And thus it was narrated, and its chain of transmission is good. Then God the Almighty said: **Indeed, those who disbelieved and died...** And they are disbelievers, so the earth full of gold will not be accepted from any of them, even if he ransomed himself with it. That is, whoever dies as a disbeliever, no good will ever be accepted from him. Even if he spent the earth full of gold in what he considered to be an act of devotion, as the Prophet, may God bless him and grant him peace, was asked about Abdullah bin Jud'an, who used to host guests, free the captive, and feed the poor: Will that benefit him? He said, "No, he never said a single day in his life: 'My Lord, forgive me my sin on the Day of Judgment.'" Likewise, if he ransomed himself with the earth full of gold, it would not be accepted from him, as God Almighty said, **And no compensation will be accepted from them, nor will intercession benefit them.** And He said, **There is no trade in it nor friendship.** And He said, "Indeed, those who disbelieve, if they had all that is in the earth and the like thereof with it to ransom themselves thereby from the punishment of the Day of Resurrection, it would not be accepted from them, and they will have a painful punishment." And for this reason the Almighty said here: **Indeed, those who disbelieved and died while they were disbelievers - never will it be accepted from one of them an earth full of gold, even if he were to ransom himself with it.** So He connected **even if he were to ransom himself** with the first, so it indicates that he is not the same. And what we mentioned is better than saying that the *waw* is redundant, and God knows best. And that requires that nothing will save him from the punishment of God, even if he had spent the equivalent of the earth in gold, even if he ransomed himself from God with an earth full of gold, the weight of its mountains and hills, its soil and sand, its plains and rugged areas, its land and sea. And Imam Ahmad said: Hajjaj told us, Shu'bah told me on the authority of Abu Imran al-Jawni, on the authority of Anas ibn Malik, that the Prophet, may God bless him and grant him peace, said: "A man from the people of Hell will be told on the Day of al-Qiyamah 75: Tell me, if you had everything on the earth, would you ransom yourself with it? He said: He will say: Yes. Then God will say: I wanted something easier from you than that. I took a covenant from you in the loins of your father Adam that you would not associate anything with Me, but you refused except to associate." And so on. Narrated by Al-Bukhari and Muslim.

Another way Imam Ahmad said: Ruh told us, Hammad told us on the authority of Thabit, on the authority of Anas, who said: The Messenger of God, may God

bless him and grant him peace, said: "A man from the people of Paradise will be brought and it will be said to him: O son of Adam, how did you find your home? He will say: O Lord, what is the best home? He will say: Ask and wish. He will say: I do not ask nor wish except that you return me to the world so that I may be killed in your path ten times, because of what he sees of the virtue of martyrdom. And a man from the people of Hell will be brought and it will be said to him: O son of Adam, how did you find your home? He will say: O Lord, what is the worst home. He will say: Will you ransom yourself from me with the weight of the earth in gold? He will say: O Lord, yes. He will say: You have lied. I asked you for less than that and easier and you did not do it, so he will be returned to Hell." That is why He said: **For those is a painful punishment, and they will have no helpers.** That is, they will have no one to save them from the punishment of God or protect them from His painful chastisement.

Fath al-Qadir

His saying 90- "Then they increased in disbelief." Qatada, Ata' al-Khurasani and al-Hasan said: It was revealed about the Jews and Christians who disbelieved in Muhammad, may God bless him and grant him peace, after believing in his description and attributes. "Then they increased in disbelief" by continuing in their disbelief. It was said: They increased in disbelief because of the sins they acquired. Ibn Jarir al-Tabari preferred this and made it specific to the Jews. A group of commentators found difficulty in the words of God Almighty: "Their repentance will not be accepted" even though repentance is accepted as in the first verse, and as in His words: "And He is the One who accepts repentance from His servants" and other than that. It was said: The meaning is that their repentance will not be accepted at death. Al-Nahhas said: This is a good statement, as God Almighty said: **And repentance is not for those who do evil deeds until, when death approaches one of them, he says, 'Indeed, I have repented now.'** Al-Hasan, Qatadah, and Ata' said the same. From this is the hadith: **God accepts the repentance of the servant as long as he is not at the point of death.** It was said: The meaning is that their repentance that they were upon before they disbelieved will not be accepted, because disbelief is nullified. It was said: Their repentance will not be accepted if they repent from their disbelief to another disbelief. It is better to interpret the non-acceptance of their repentance in this verse as referring to someone who died as a disbeliever without repenting, as if he expressed death in disbelief as the non-acceptance of repentance, and the aforementioned verse comes after this verse.

Tafsir al-Baghawi

90- The Almighty said: **Indeed, those who disbelieved after their belief and then increased in disbelief.** Qatada and Al-Hasan said: It was revealed about the Jews who disbelieved in Jesus, peace be upon him,

and the Gospel after their belief in their prophets, then they increased in disbelief by their disbelief in Muhammad, may God bless him and grant him peace, and the Qur'an.

Abu Al-Aaliyah said: It was revealed about the Jews and Christians who disbelieved in Muhammad, may God bless him and grant him peace, when they saw him after they acknowledged that God was their Creator. Then they increased in disbelief, meaning: they persisted in their disbelief until they perished because of it.

Al-Hasan said: They increased in disbelief every time a verse was revealed, they disbelieved in it, so they increased in disbelief. It was also said: They increased in disbelief by saying: We are waiting for Muhammad to be struck by a calamity.

Al-Kalbi said: It was revealed about the eleven companions of Al-Harith bin Suwaid. When Al-Harith returned to Islam, they remained in disbelief in Mecca and said: We will remain in disbelief as long as we wish, and when we want to return, what was revealed about Al-Harith will be revealed about us. So when the Messenger of God, may God bless him and grant him peace, conquered Mecca, whoever among them entered Islam, his repentance was accepted, and it was revealed about whoever among them died as disbelievers.

Tafsir al-Baidawi

90 "Indeed, those who disbelieved after their belief and then increased in disbelief" such as the Jews who disbelieved in Jesus and the Gospel after believing in Moses and the Torah, then increased in disbelief in Muhammad and the Qur'an, or disbelieved in Muhammad after they believed in him before his mission then increased in disbelief by persisting and obstinacy and slandering him and turning away from faith and breaking the covenant, or like a people who apostatized and went to Mecca then increased in disbelief by saying we will await for Muhammad the vicissitudes of fate or we will return to him and we will be hypocritical with him by showing it. "Their repentance will not be accepted" because they do not repent, or they do not repent except when they are on the verge of destruction, so the non-acceptance of their repentance was referred to as non-acceptance as a harshness in their case and to highlight their condition in the image of those who have despaired of mercy, or because their repentance is nothing but hypocrisy due to their apostasy and increased disbelief, and for this reason the letter "fa" was not included in it. "And those are the ones who are astray" those who persist in misguidance.

Surat Al Imran 3:91

Indeed, those who disbelieve and die while they are disbelievers - never will an earth full of gold be accepted from any of them, even if he were to ransom himself with it. Those will have a painful punishment, and they will have no helpers.

Surat Al Imran 3:91

Indeed, those who disbelieve and die while they are disbelievers - never will an earth full of gold be accepted from any of them, even if he were to ransom himself with it. Those will have a painful punishment, and they will have no helpers.

Tafsir al-Jalalayn

Indeed, those who disbelieve and die while they are disbelievers - never will it be accepted from one of them an earth full of gold, even if he were to ransom himself with it. The letter fa was inserted in the predicate of inna to resemble those who are with the condition and to indicate that the cause of the non-acceptance of death in disbelief is (those will have a painful punishment. And they will have no helpers.) to prevent it.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, God the Most High means: **Those who disbelieved**, that is, denied the prophethood of Muhammad, may God bless him and grant him peace, and did not believe in him and what he brought from God, from the people of every religion, Jews, Christians, Zoroastrians, and others, **died while they were disbelievers**, that is, and died in that state of denying his prophethood and denying what he brought, **the earth full of gold will not be accepted from any of them, even if he were to ransom himself with it**, meaning: no reward or bribe will be accepted from someone who has this characteristic in the Hereafter for not punishing him for his disbelief, nor will he be given a reward for pardoning him, even if he had enough gold to fill the earth from east to west, as a reward and a reward for not punishing him and in pardoning him for his disbelief as compensation for what God has decreed for him of punishment. Because bribes are only accepted by someone who has a need for what he was bribed with. As for the one who has this world and the hereafter, how can he accept the ransom, while he is the Creator of every ransom with which a person redeems himself or someone else?

We have explained that the meaning of ransom is compensation and recompense from the one being ransomed, which makes it unnecessary to repeat it in this place.

Then the Almighty informed about what they will have with Him, saying: *Those*, meaning those who disbelieved and died while they were disbelievers, **will have a painful punishment**, meaning: they will have a painful punishment with God in the Hereafter, **and they**

will have no helpers, meaning: they will have no relative, intimate friend, or friend to support him and rescue him from God and His punishment, as they used to support him in this world against those who tried to harm him and harm him. And:

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, who said, Anas bin Malik told us: "The Prophet of God, may God bless him and grant him peace, used to say: 'The disbeliever will be brought on the Day of Resurrection and it will be said to him: 'Tell me, if you had the earth full of gold, would you ransom yourself with it?' He will say: 'Yes!' It will be said: 'You were asked something easier than that!' That is what He said: 'Indeed, those who disbelieved and died while they were disbelievers - never will an earth full of gold be accepted from one of them, even if he ransomed himself with it.'"

Muhammad bin Sinan told me, he said, Abu Bakr al-Hanafi told us, he said, Ibad told us, on the authority of al-Hasan, his saying: **Indeed, those who disbelieved and died while they were disbelievers - never will an earth full of gold be accepted from one of them**, he said: It is every disbeliever.

The accusative case of his saying: *gold* is to deviate from the amount that preceded it and to explain it, which is his saying: **filling the earth**, like the saying of the one who says: I have a skin's worth of ghee and a pound's worth of honey. So the honey is what is mentioned of the amount, and it is an indefinite noun in the accusative case to explain the amount and to deviate from it.

As for the grammarians of Basra, they claimed that the word *gold* was placed in the accusative case because the word *filling* was occupied with **the earth** and that gold came after them, so its accusative case was similar to the accusative case of the state. This is because the state comes after a verb that is occupied with its subject, so it is placed in the accusative case like the object that comes after a verb that is occupied with its subject. They said: Similar to his saying, **filling the earth with gold**, in the accusative case of gold in speech: **I have a man like you** means: **I have a man like you**. They claimed that the accusative case of the man was due to the addition being occupied with the noun, so it was placed in the accusative case like the object is placed in the accusative case, because the verb is occupied with the subject.

The letter waw was inserted in His statement, **And if he ransomed himself with it**, because of something omitted from the statement after it, which was indicated by the insertion of the waw. It is like the waw in His statement, **And that he may be among the certain** (al-An'am 6:75). The interpretation of the statement is: And that he may be among the certain, We will show him the kingdom of the heavens and the earth. Likewise in His statement, **And if he ransomed himself with it**. If there were no waw in the statement, the statement would be correct, and there would be no omission, and it would be: Then the earth full of gold

would not be accepted from any of them if he ransomed himself with it.

Tafsir al-Qurtubi

Filling **with kasra** is the amount that fills something, and filling with fatha is the source of filling something, and it is said: Give me its fullness and its two fullness and three fullness. The waw in **and if he ransomed himself with it** is said to be an intrusive and redundant letter, meaning: no one will be accepted to fill the earth with gold if he ransomed himself with it. The grammarians who are experts in the field of reasoning said: The waw cannot be intrusive because it indicates a meaning. The meaning of the verse is: no one will be accepted to fill the earth with gold as a donation even if he ransomed himself with it. And gold is in the accusative case for interpretation according to Al-Farra'. Al-Mufaddal said: The condition of interpretation is that the speech be complete and vague, like your saying **I have twenty**, so the number is known and the counted is vague, so if you say **a dirham**, you explain. The accusative of the distinguishing is in fact intrusive because it has nothing to lower it or raise it, and the accusative is the lightest of the vowels, so it is made for everything that has no factor. Al-Kisa'i said: It is in the accusative case with the omission of *min* meaning **of gold**, like his saying: **or equivalent to that in fasting**. Meaning, of fasting. In Al-Bukhari and Muslim on the authority of Qatada, "On the authority of Anas bin Malik, that the Prophet, may God bless him and grant him peace, said: The disbeliever will be brought on the Day of Resurrection and it will be said to him: Tell me, if you had the earth full of gold, would you ransom yourself with it? He will say: Yes. It will be said to him: You were asked for something easier than that." The wording of Al-Bukhari. Muslim said: **Instead of 'I was,' 'I lied,' 'I was asked.'**

Tafsir Ibn Kathir

God the Almighty says, threatening and threatening those who disbelieved after their belief, then increased in disbelief, meaning they continued in it until death, and informing that their repentance will not be accepted at death, as God the Almighty said: **And repentance is not for those who do evil deeds until, when death approaches one of them** (al-Baqarah 2:17). That is why He said here: "Never will their repentance be accepted. And it is those who are astray," meaning those who have deviated from the right path to the path of error. Al-Hafiz Abu Bakr al-Bazzar said: Muhammad ibn Abdullah ibn Buzay' told us, Yazid ibn Zura' told us, Dawud ibn Abi Hind told us, on the authority of Ikrimah, on the authority of Ibn Abbas, that some people converted to Islam, then apostatized, then converted to Islam, then apostatized, so they sent to their people asking for them, so they mentioned that to the Messenger of God, may God bless him and grant him peace, so this verse was revealed: **Indeed, those who disbelieved after their belief and then increased in disbelief - never will their repentance be accepted.** And thus it was narrated, and its chain of

transmission is good. Then God the Almighty said: **Indeed, those who disbelieved and died...** And they are disbelievers, so the earth full of gold will not be accepted from any of them, even if he ransomed himself with it. That is, whoever dies as a disbeliever, no good will ever be accepted from him. Even if he spent the earth full of gold in what he considered to be an act of devotion, as the Prophet, may God bless him and grant him peace, was asked about Abdullah bin Jud'an, who used to host guests, free the captive, and feed the poor: Will that benefit him? He said, "No, he never said a single day in his life: 'My Lord, forgive me my sin on the Day of Judgment.'" Likewise, if he ransomed himself with the earth full of gold, it would not be accepted from him, as God Almighty said, **And no compensation will be accepted from them, nor will intercession benefit them.** And He said, **There is no trade in it nor friendship.** And He said, "Indeed, those who disbelieve, if they had all that is in the earth and the like thereof with it to ransom themselves thereby from the punishment of the Day of Resurrection, it would not be accepted from them, and they will have a painful punishment." And for this reason the Almighty said here: **Indeed, those who disbelieved and died while they were disbelievers - never will it be accepted from one of them an earth full of gold, even if he were to ransom himself with it.** So He connected **even if he were to ransom himself** with the first, so it indicates that he is not the same. And what we mentioned is better than saying that the *waw* is redundant, and God knows best. And that requires that nothing will save him from the punishment of God, even if he had spent the equivalent of the earth in gold, even if he ransomed himself from God with an earth full of gold, the weight of its mountains and hills, its soil and sand, its plains and rugged areas, its land and sea. And Imam Ahmad said: Hajjaj told us, Shu'bah told me on the authority of Abu Imran al-Jawni, on the authority of Anas ibn Malik, that the Prophet, may God bless him and grant him peace, said: "A man from the people of Hell will be told on the Day of al-Qiyamah 75: Tell me, if you had everything on the earth, would you ransom yourself with it? He said: He will say: Yes. Then God will say: I wanted something easier from you than that. I took a covenant from you in the loins of your father Adam that you would not associate anything with Me, but you refused except to associate." And so on. Narrated by Al-Bukhari and Muslim.

Another way Imam Ahmad said: Ruh told us, Hammad told us on the authority of Thabit, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: "A man from the people of Paradise will be brought and it will be said to him: O son of Adam, how did you find your home? He will say: O Lord, what is the best home? He will say: Ask and wish. He will say: I do not ask nor wish except that you return me to the world so that I may be killed in your path ten times, because of what he sees of the virtue of martyrdom. And a man from the people of Hell will be brought and it will be said to him: O son of Adam, how did you find your home? He will say: O Lord, what is the worst home. He will say: Will you ransom yourself from me with the weight of the earth in gold? He will say: O Lord, yes. He will say: You have lied. I asked you for less than that and easier and you did not do it, so he will be returned to Hell." That is why

Surat Al Imran 3:91

Indeed, those who disbelieve and die while they are disbelievers - never will an earth full of gold be accepted from any of them, even if he were to ransom himself with it. Those will have a painful punishment, and they will have no helpers.

He said: **For those is a painful punishment, and they will have no helpers.** That is, they will have no one to save them from the punishment of God or protect them from His painful chastisement.

Fath al-Qadir

And it is His statement, **Indeed, those who disbelieved and died while they were disbelievers** in the ruling of explaining it. His statement, **filling the earth with gold**, filling with the kasra is the amount that fills something, and filling with the fatha is the source of filling something, and gold is a distinction, as stated by al-Farra' and others. Al-Kisa'i said: It is accusative because of the implication of **from gold**. Like his statement, **or the equivalent of that in fasting**, meaning from fasting. Al-A'mash read gold with the nominative as a substitute for filling, and the waw in his statement, **even if he ransomed himself with it**, it was said: It is an intrusive and redundant letter, and the meaning is if he ransomed himself with it, and it was said: It is based on the rich as if it was said: No ransom will be accepted from any of them even if he ransomed himself with the earth full of gold, and it was said: It is an appositive to something implied: that is, no one will be accepted from him filling the earth with gold even if he gave it in charity in this world, even if he ransomed himself with it from the punishment: meaning with its like.

Al-Nasa'i, Ibn Jarir, Ibn Abi Hatim, Ibn Hibban, Al-Hakim **who authenticated it** and Al-Bayhaqi in his Sunan narrated on the authority of Ibn Abbas who said: "There was a man from the Ansar who converted to Islam, then he apostatized and joined the polytheists. Then he regretted it and sent to his al-Nas 114: Send to the Messenger of God (peace and blessings of God be upon him), is there any repentance for me? So the verse was revealed: 'How can God guide a people who disbelieved after their belief?' until His saying: 'Forgiving, Most Merciful.' So his people sent to him and he converted to Islam." 'Abd Al-Razzaq, Ibn Jarir and Ibn Al-Mundhir narrated something similar on the authority of Mujahid, and he said: He is Al-Harith Ibn Suwaid. 'Abd Ibn Hamid and Ibn Jarir narrated something similar on the authority of Al-Suddi. Ibn Ishaq and Ibn Al-Mundhir narrated something similar on the authority of Ibn Abbas. It was also narrated on the authority of a group similarly. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Al-'Awfi on the authority of Ibn Abbas regarding his statement: 'How can God guide a people who disbelieved after their belief?' He said: They are the People of the Book from the Jews who knew Muhammad then disbelieved in him. Abd bin Hamid, Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Al-Hasan who said: They are the People of the Book from the Jews and Christians, and he mentioned something similar to what was mentioned above. Al-Bazzar narrated on the authority of Ibn Abbas that some people converted to Islam then apostatized, then converted to Islam then apostatized, so they sent to their people asking for them, so they mentioned that to the Messenger of God,

may God bless him and grant him peace, and this verse was revealed: **Indeed, those who disbelieved after their belief and then increased in disbelief** Al-Suyuti said: This is a mistake by Al-Bazzar. Ibn Jarir narrated on the authority of Al-Hasan regarding the verse, he said: The repentance of the Jews and Christians will not be accepted at the time of death. Abd bin Hamid, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Qatadah regarding the verse, he said: They are the Jews who disbelieved in the Gospel and Jesus, then increased in disbelief in Muhammad, may God bless him and grant him peace, and the Qur'an. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Abu Al-Aliyah regarding the verse, he said: It was revealed about the Jews and Christians who disbelieved after their belief, then increased in disbelief due to sins they committed, then went to repent from those sins in their disbelief. If they had been on the right path, their repentance would have been accepted, but they are still misguided. Abd Ibn Humayd and Ibn Jarir narrated on the authority of Mujahid regarding the words **Then they increased in disbelief**, he said: They grew in their disbelief. Ibn Jarir narrated on the authority of Al-Suddi regarding the words **Then they increased in disbelief**, he said: They died while they were disbelievers. **Their repentance will not be accepted**, he said: If he repents at the time of his death, his repentance will not be accepted. Abd Ibn Humayd, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Abu Al-Aliyah regarding the words **Their repentance will not be accepted**, he said: They continued committing sins but did not repent from the beginning. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Al-Hasan regarding the words **And they died while they were disbelievers**, he said: It refers to every disbeliever. Al-Bukhari, Muslim and others narrated on the authority of Anas, on the authority of the Prophet, may God bless him and grant him peace: "The disbeliever will be brought on the Day of Resurrection and it will be said to him: 'Tell me, if you had the earth full of gold, would you ransom yourself with it?' He will say: 'Yes.' It will be said to him: 'You were asked for something easier than that,' and that is what God Almighty said: 'Indeed, those who disbelieved and died while they were disbelievers' 17:10."

Tafsir al-Baghawi

91- **Indeed, those who disbelieved and died while they were disbelievers** the verse.

If it is said: God has promised to accept the repentance of whoever repents, then what is the meaning of His saying: **Their repentance will never be accepted, and it is those who are astray?** It is said: Their repentance will not be accepted if **they return in the state of witnessing**, as He said: **And repentance is not for those who do evil deeds until, when death approaches one of them, he says, 'Indeed, I have repented now'** Surah An-Nisa, verse 18.

It was said: This is about the companions of Al-Harith bin Suwaid, when they refrained from Islam and said: We will wait for Muhammad, and if time helps him, we will return to his religion. But that will not be accepted from them because they are waiting and not certain, so those are the ones who are astray.

The Almighty said: **Indeed, those who disbelieved and died while they were disbelievers - never will it be accepted from one of them an amount filling the earth,** meaning: an amount that would fill the earth from east to west. *Gold* is in the accusative case as an explanation, like their saying: twenty dirhams. **And if he ransomed himself with it,** it was said that its meaning is if he ransomed himself with it, and the *waw* is an additional insertion. **Those will have a painful punishment, and they will have no helpers.**

Abdul Wahid bin Al-Malhi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Muhammad bin Bashir told us, Ghundar told us, Shu'bah told us, on the authority of Abu Imran, who said: I heard Anas bin Malik, on the authority of the Prophet, may God bless him and grant him peace, who said: "God will say to the one who will be least punished in Hell on the Day of al-Qiyamah 75: If you had everything on earth, would you ransom yourself with it? He will say: Yes. He will say: I wanted something easier than that from you while you were in the loins of Adam, that you would not associate anything with Me, but you refused except to associate anything with Me."

Tafsir al-Baidawi

91 **Indeed, those who disbelieved and died while they were disbelievers - never will an earth full of gold be accepted from one of them.** Since death in disbelief was a reason for not accepting the ransom, the letter *fa* was inserted here to indicate this, and filling something is what fills it.

And gold is in the accusative case as a distinction. It is read in the nominative case as a substitute for *filling* or as a predicate for something omitted. **And if he ransomed himself with it** is based on the meaning as if it was said: No ransom will be accepted from any of them even if he ransomed himself with the earth full of gold, or it is conjoined with an implied meaning: No ransom will be accepted from any of them even if he ransomed himself with the earth full of gold even if he offered it in this world even if he ransomed himself with it from the punishment in the hereafter, or what is meant is if he ransomed himself with something similar, as in the saying of the Most High: **Indeed, those who disbelieve, if they had all that is in the earth and something like it** and the like is omitted and is often intended because two like things are considered one thing, **those will have a painful punishment** as an exaggeration in warning and despair because the one from whom the ransom is not accepted may be pardoned as a kindness, **and they will have no helpers** in repelling the punishment, and *of* is an additional word for comprehensiveness.

Surat Al Imran 3:92

You will never attain righteousness until you spend from that which you love. And whatever you spend - indeed, God is Knowing of it.

Surat Al Imran 3:92

You will never attain righteousness until you spend from that which you love. And whatever you spend - indeed, God is Knowing of it.

Tafsir al-Jalalayn

You will not attain righteousness meaning its reward, which is Paradise **until you spend** give charity **out of what you love** of your money **and whatever you spend, indeed, God is Knowing of it** so He will reward for it.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be glorified, He means: You, O believers, will not attain righteousness, which is *righteousness* from God, which they seek from Him through their obedience to Him and their worship of Him, and which they hope for from Him. This is His favor upon them by admitting them into His Paradise and turning away His punishment from them.

Therefore, many of the people of interpretation said that *righteousness* means Paradise, because the Lord's righteousness towards His servant in the afterlife is His honoring him by admitting him into Paradise.

Who said that?

Abu Kuraib told us, he said, Waki' told us, on the authority of Sharik, on the authority of Abu Ishaq, on the authority of Amr bin Maymun, regarding his statement: **You will not attain righteousness**, he said: Paradise.

Al-Muthanna told me, he said, Al-Hammani told us, he said, Sharik told us, on the authority of Abu Ishaq, on the authority of Amr bin Maymun, regarding his statement: **You will never attain righteousness**, he said: Righteousness is Paradise.

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **You will not attain righteousness**. As for righteousness, it is Paradise.

Abu Ja'far said: The interpretation of the statement is: You, O believers, will not attain the Paradise of your Lord, **until you spend from what you love**, meaning: until you give in charity from what you love and desire to have, from your most precious wealth, as:

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **You will not attain righteousness until you spend from that which you love**, meaning: You will not attain the righteousness of your Lord until you spend

from that which pleases you and from that which you desire of your wealth.

Muhammad bin Sinan told me, he said, Abu Bakr told us, on the authority of Ibad, on the authority of Al-Hasan, regarding his statement: **You will not attain righteousness until you spend from what you love**, he said: from money.

As for his statement: **And whatever you spend, indeed, God is Knowing of it**, he means by it: And whatever you spend, and give in charity from your wealth, then God, the Most High, mentioned that which the charitable among you gives in charity, and spends from what he loves of his wealth in the way of God and other than that, **is Knowing**, meaning: He has knowledge of all of that, nothing of it is hidden from Him, until He rewards its owner for it with his reward in the Hereafter, as:

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **And whatever you spend, God is Knowing of it**, meaning: It is preserved for you, God is Knowing of it, and is grateful for it.

In the same interpretation that we mentioned, a group of the Companions and Followers interpreted this verse.

Who said that?

Muhammad ibn Amr told us, Abu Asim told us, Isa told me, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God Almighty: **You will never attain righteousness until you spend from that which you love**, he said: Umar ibn al-Khattab wrote to Abu Musa al-Ash'ari to buy him a slave girl from Jalula on the day that Madain Kisra was conquered in the fight against Sa'd ibn Abi Waqqas. Umar ibn al-Khattab called for her and said: God says: **You will never attain righteousness until you spend from that which you love**, so Umar freed her, and she is like the statement of God Almighty: **And they give food, in spite of their love for it, to the poor, the orphan, and the captive** (al-Insan 76:8), and **And they give preference over themselves, even though they are in privation** (al-Hashr 59:9).

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 same.

Ibn Bashar told us, he said, Ibn Abi Uday told us, on the authority of Hamid, on the authority of Anas bin Malik, he said: "When this verse was revealed: 'You will never attain righteousness until you spend from that which you love,' or this verse: 'Who is it that would loan God a goodly loan?'" (al-Baqarah 2:245, al-Hadid 57:11), Abu Talha said: O Messenger of God, my garden of such-and-such is charity, and if I could make it secret, I would not make it public! So the Messenger of God, may God bless him and grant him peace, said: Give it to the poor of your family."

Al-Muthanna told me, he said, Al-Hajaj bin Al-Munhal told us, he said, Hammad told us, on the authority of Thabit, on the authority of Anas bin Malik, he said:

"When this verse was revealed: 'You will not attain righteousness until you spend from that which you love,' Abu Talha said: O Messenger of God, God will ask us about our wealth. I bear witness that I have given my land in Jericho to God. So the Messenger of God, may God bless him and grant him peace, said: Give it to your relatives. So he gave it to Hassan bin Thabit and Ubayy bin Ka'b."

Imran bin Musa narrated, Abdul Warith narrated, Laith narrated, on the authority of Maimun bin Mihran: A man asked Abu Dharr: Which deeds are best? He said: Prayer is the pillar of Islam, jihad is the pinnacle of deeds, and charity is something amazing! He said: O Abu Dharr, you have left out something that is the most trustworthy deed in my heart, I do not see you mention it! He said: What is it? He said: Fasting! He said: An act of worship, but it is not there! And he recited this verse: **By no means will you attain righteousness until you spend from that which you love.**

Yunus told me, he said, Ibn Wahb told us, he said, Dawud ibn Abd al-Rahman al-Makki told me, on the authority of Abdullah ibn Abd al-Rahman ibn Abi Husayn, on the authority of Amr ibn Dinar, who said: "When this verse was revealed: 'You will never attain righteousness until you spend out of that which you love,' Zayd brought his horse called Sabl to the Prophet, may God bless him and grant him peace, and said: Give this in charity, O Messenger of God. So the Messenger of God, may God bless him and grant him peace, gave it to his son Usamah ibn Zayd ibn Haritha, and he said: O Messenger of God, I only wanted to give it in charity! The Messenger of God, may God bless him and grant him peace, said: I have accepted your charity."

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Ayoub and others: "When the verse, 'You will not attain righteousness until you spend from that which you love' was revealed, Zaid bin Haritha came with a horse of his that he loved, and he said: O Messenger of God, this is for the sake of God. So the Messenger of God, may God bless him and grant him peace, mounted Usama bin Zaid on it, and it was as if Zaid felt something in his heart, and when the Prophet, may God bless him and grant him peace, saw that from him, he said: Indeed, God has accepted it."

Tafsir al-Qurtubi

There are two issues:

First: The imams narrated, and the wording is from Al-Nasa'i, on the authority of Anas, who said:

When this verse was revealed, **You will never attain righteousness until you spend from that which you love.** Abu Talha said: **Our Lord asks us about our wealth, so I bear witness, O Messenger of God, that I have dedicated my land to God.** The Messenger of God, may God bless him and grant him peace, said: **Dedicate it to your relatives, Hassan bin Thabit and Ubayy bin Ka'b.** In Al-Muwatta', the most beloved of his wealth to him was Bayruha', which faced the

mosque. The Messenger of God, may God bless him and grant him peace, used to enter it and drink from its pure water. And he mentioned the hadith. In this verse, there is evidence of the use of the apparent and general address, for the Companions, may God be pleased with them all, did not understand anything other than that from the meaning of the address when the verse was revealed. Do you not see that when Abu Talha heard, **You will never attain righteousness until you spend**, he did not need to stop until he explained what God wants His servants to spend from with another verse or a clear Sunnah, for they love many things. And Zaid bin Haritha did the same.

He took a horse called Subul from what he loved and said: O God, You know that I have no wealth more beloved to me than this horse of mine. So he brought it to the Prophet, may God bless him and grant him peace, and said: This is for the sake of God. So he said to Usama bin Zaid, **Take it.** Zaid seemed to feel bad about that. So the Messenger of God, may God bless him and grant him peace, said: God has accepted it from you. Asad bin Musa mentioned it. Ibn Umar freed his freed slave Nafi', and Abdullah bin Ja'far had given him a thousand dinars for him. Safiyya bint Abi Ubaid said: I think he interpreted the words of God, the Almighty: You will never attain righteousness until you spend from that which you love. Shibl narrated on the authority of Ibn Abi Nujayh on the authority of Mujahid who said: Umar ibn al-Khattab wrote to Abu Musa al-Ash'ari to buy him a slave girl from the captives of Jalula on the day of the conquest of Mada'in Kisra, in the fight against Sa'd ibn Abi Waqqas. Umar called for her and she pleased him, so he said: God the Almighty says: You will never attain righteousness until you spend from that which you love. So Umar, may God be pleased with him, freed her. It was narrated on the authority of al-Thawri that he heard that the mother of the slave girl al-Rabi' ibn Khaitham said: When a beggar came to him, he would say to me: O so-and-so, give the beggar some sugar, for al-Rabi' loves sugar. Sufyan said: He interprets the words of God the Almighty: You will never attain righteousness until you spend from that which you love. It was narrated on the authority of Umar ibn Abdul Aziz that he used to buy quantities of sugar and give it in charity. It was said to him: Why don't you give its value in charity? He said: Because sugar is dearer to me, so I wanted to spend from that which I love. Al-Hassan said: You will not attain what you love except by abandoning what you desire, and you will not attain what you hope for except by being patient with what you hate.

Second: They differed in the interpretation of righteousness. It was said that it means Paradise, according to Ibn Masoud, Ibn Abbas, Ata, Mujahid, Amr ibn Maymun, and As-Suddi. The meaning is that you will not attain the reward of righteousness until you spend from what you love. And giving is giving, from your saying I gave him a giving. And a favor reached me from so-and-so, meaning it reached me. So the meaning is that you will not reach Paradise and be given it until you spend from what you love. And it was said: Righteousness is righteous action. And in the authentic hadith:

You must be truthful, for it leads to righteousness, and

Surat Al Imran 3:92

You will never attain righteousness until you spend from that which you love. And whatever you spend - indeed, God is Knowing of it.

righteousness leads to Paradise. This has already been mentioned in Surat Al-Baqarah. Atiyah Al-Awfi said: It means obedience. Ata' said: You will not attain the honor of religion and piety until you give in charity while you are healthy and miserly, hoping for a living and fearing poverty. And from Al-Hasan: Until you spend is the obligatory zakat. Mujahid and Al-Kalbi: It is abrogated, abrogated by the verse on zakat. And it was said: The meaning is until you spend from what you love in the way of goodness, whether in charity or other acts of obedience, and this is comprehensive. And An-Nasa'i narrated on the authority of Sa'sa'ah bin Mu'awiyah, who said:

A Muslim slave who spends from all his wealth in the way of God, two pairs will be received by the guardians of Paradise, all of them calling him to what they have. I said: How is that? He said: If it is camels, then two camels, and if it is cows, then two cows. Abu Bakr al-Warraq said: This verse showed them the virtue of chivalry. That is, you will not attain My kindness to you except by being kind to your brothers and spending on them from your wealth and status. So if you do that, My kindness and compassion will attain you. Mujahid said: It is like His statement: {And they give food, in spite of their love for it, to the poor. And whatever you spend - indeed, God is Knowing of it.} That is, if He knows, He will reward for it.

Tafsir Ibn Kathir

Waki' narrated in his interpretation on the authority of Sharik, on the authority of Abu Ishaq, on the authority of Amr ibn Maymun, **You will never attain righteousness**, he said: Paradise. Imam Ahmad said: Ruh told us, Malik told us, on the authority of Ishaq ibn Abdullah ibn Abi Talhah, he heard Anas ibn Malik say: Abu Talhah was the wealthiest of the Ansar in Medina, and the most beloved of his wealth to him was Bayra'a, which was facing the mosque. The Prophet, may God bless him and grant him peace, used to enter it and drink from its pure water. Anas said: When the verse, **You will never attain righteousness until you spend from that which you love**, was revealed, Abu Talhah said: O Messenger of God, God says, **You will never attain righteousness until you spend from that which you love**, and the most beloved of my wealth to me is Bayra'a, and it is a charity for God, and I hope for its righteousness and its storage with God Almighty, so put it, O Messenger of God, where God wills you to put it. The Prophet, may God bless him and grant him peace, said, "Good, good, that is profitable wealth, that is profitable wealth, and I heard and I think that you should put it in **The closest relatives**, Abu Talha said, **I will, O Messenger of God**. So Abu Talha divided it among his relatives and cousins. They both narrated it. In the two Sahih, it is narrated that Umar said, "O Messenger of God, I have never acquired wealth that is more precious to me than my share in Khaybar. What do you command me to do with it?" He said, **Keep the principal and distribute the fruits**. Al-Hafiz Abu Bakr al-Bazzar said: Abu al-Khattab Ziyad ibn

Yahya al-Hassani narrated to us, Yazid ibn Harun narrated to us, Muhammad ibn Amr narrated to us, on the authority of Abu Amr ibn Hamas, on the authority of Hamza ibn Abdullah ibn Omar, who said: Abdullah said: This verse came to my mind: **You will not attain righteousness until you spend from that which you love**. So I remembered what God had given me, and I did not find anything more beloved to me than a Roman slave girl of mine. I said: She is free for the sake of God. If I were to return to something that I had given to God, I would marry her, meaning I married her.

Fath al-Qadir

This is a renewed speech addressing the believers after mentioning what does not benefit the disbelievers. His statement, "You will never attain righteousness." It is said: "A favor from so-and-so has reached me. **And an-Nawal means giving, from your saying**, I bestowed upon him a favor, **meaning**, I gave him. **And an-Nawal**" means righteous deeds. Ibn Mas'ud, Ibn Abbas, Ata', Mujahid, Amr ibn Maymun, and As-Suddi said: It is Paradise. So the meaning of the verse, "You will never attain righteous deeds or Paradise," means, you will not reach that and attain it until you spend from what you love, meaning until your spending is from your money that you love. 92- "**Min is a particle, and this is supported by the reading of Ibn Mas'ud**, until they spend some of what you love." It was said: It is explanatory. "And" is a relative or a description, and what is meant is spending in the way of goodness from charity or other acts of obedience. It was said: What is meant is the obligatory zakat. His saying, **of anything**, is an explanation of his saying, **whatever you spend**, meaning: whatever you spend of anything, whether good or bad, **then indeed, God is Knowing of it**. "What" is a conditional particle that makes it imperative. His saying, **then indeed, God is Knowing of it**, is an explanation of the answer to the condition, and it is in its place.

Al-Bukhari, Muslim and others narrated on the authority of Anas that "when this verse was revealed, Abu Talha came to the Messenger of God (peace and blessings of God be upon him) and said: O Messenger of God, the most beloved of my possessions to me is Bir Ha', and it is charity." The hadith has been narrated with different wordings. Abd ibn Humayd and Al-Bazzar narrated on the authority of Ibn Umar who said: This verse came to my mind: **You will never attain righteousness until you spend from that which you love**. So I remembered what God had given me and found nothing more beloved to me than Marjana, my Roman slave girl. I said: She is free for the sake of God, so if I were to seek refuge in something that I have made for God, I would marry her. So I married her to Nafi'." Abd ibn Humayd and Ibn Jarir narrated on the authority of Umar ibn Al-Khattab that he wrote to Abu Musa Al-Ash'ari to buy him a slave girl from the captives of Jalula. Umar called for her and said: God says: **You will never attain righteousness until you spend from that which you love**. So Umar freed her. Sa'id ibn Mansur, 'Abd ibn Humayd, Ibn al-Mundhir and Ibn Abi Hatim narrated: When the verse was

revealed, Zayd ibn Haritha came with his horse called Subul, and he had no wealth that he loved more than it, so he said: It is charity. Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Mas'ud regarding the words of God the Almighty: **You will never attain righteousness**, he said: Paradise. Ibn Jarir narrated on the authority of 'Amr ibn Maymun and al-Suddi something similar. Ibn al-Mundhir narrated on the authority of Masruq something similar.

Tafsir al-Baghawi

92- The Almighty's saying: **You will never attain righteousness** means: Paradise. This was said by Ibn Abbas, Ibn Masoud, and Mujahid. Muqatil bin Hayyan said: Piety. It was said: Obedience. It was said: Goodness. Al-Hasan said: That you be righteous.

Muhammad ibn Abdullah al-Salihi told us, I told Abu Bakr Ahmad ibn al-Hasan al-Hayri, I told Hajib ibn Ahmad al-Tusi, Muhammad ibn Hammad told us, he said: Abu Muawiyah told us, on the authority of al-A'mash, on the authority of Shaqiq, on the authority of Abdullah, may God be pleased with him, he said: The Messenger of God, may God bless him and grant him peace, said: "Be truthful, for truthfulness leads to righteousness, and righteousness leads to Paradise. A man continues to tell the truth and strives for truthfulness until he is recorded with God as truthful. Beware of lying, for lying leads to immorality, and immorality leads to Hellfire. A man continues to tell lies and strives for lies until he is recorded with God as a liar."

The Almighty says: **Until you spend from what you love** meaning: from the most beloved of your wealth to you. Ad-Dahhak narrated on the authority of Ibn Abbas: What is meant by this is paying zakat.

Mujahid and Al-Kalbi said: This verse was abrogated by the verse on zakat. Al-Hasan said: Every expenditure by which a Muslim seeks the pleasure of God, even fruit, he attains this righteousness. Ata' said: You will not attain righteousness, meaning: the honor of religion and piety, until you give charity while you are healthy and miserly.

Abu al-Hasan al-Sarakhsi told us, I told Zahir ibn Ahmad, I told Abu Ishaq al-Hashemi, I told Abu Mus'ab, on the authority of Malik, on the authority of Ishaq ibn 'Abdullah ibn Abi Talhah, that he heard Anas ibn Malik say: Abu Talhah al-Ansari was the wealthiest of the Ansar in Madinah, and the most beloved of his wealth to him was Bayra', which was facing the mosque, and the Messenger of God (may God bless him and grant him peace) used to enter it and drink from its pure water. Anas said: When this verse was revealed: **You will never attain righteousness until you spend from that which you love**, Abu Talhah went to the Messenger of God (may God bless him and grant him peace) and said: "O Messenger of God, God the Most High says in His Book: 'You will never attain righteousness until you spend from that which you love,' and the most beloved of my wealth to me is Bayra', and it is a charity for God, and I hope for its reward and its storage with God. So spend it, O

Messenger of God, wherever you wish." The Messenger of God (may God bless him and grant him peace) said: **Good, good, that is profitable wealth**. Or he said: **That is profitable wealth, and I have heard what you said about it, and I think that you should give it to your relatives**. Abu Talhah said: **I will do it, O Messenger of God**. So Abu Talhah divided it among... His relatives and cousins.

It was narrated on the authority of Mujahid that he said: Umar ibn al-Khattab, may God be pleased with him, wrote to Abu Musa al-Ash'ari to buy him a slave girl from the captives of Jalula on the day it was conquered. He called for her and she pleased him, so he said: God Almighty says: **You will not attain righteousness until you spend from that which you love**. So Umar freed her.

On the authority of Hamza bin Abdullah bin Omar, he said: This verse came to the mind of Abdullah bin Omar: **You will never attain righteousness until you spend from that which you love**. Ibn Omar said: So I remembered what God Almighty had given me, and nothing was more amazing to me than so-and-so, who is free for the sake of God Almighty. He said: If it were not for the fact that I would not go back on something that I had given to God, I would have married her.

And whatever you spend, God is Knowing of it, meaning: He knows it and will reward for it.

Tafsir al-Baidawi

92 "You will never attain righteousness" meaning you will never attain the true righteousness which is the perfection of goodness, or you will never attain the righteousness of God the Most High which is mercy, pleasure and Paradise. "Until you spend from that which you love" meaning money, or what is general and other than that, such as spending one's status in helping people, one's body in obeying God and one's life in His path. It was narrated that "when this was revealed, Abu Talha came and said: O Messenger of God, the most beloved of my wealth to me is Bayruha, so put it where God shows you. He said: Good, good, that is profitable or profitable wealth, and I think that you should give it to your relatives. Zaid ibn Haritha came with a horse that he loved and said: This is for the sake of God. So the Messenger of God, may God bless him and grant him peace, loaded Usama ibn Zaid on it. Zaid said: I only wanted to give it in charity. He, peace be upon him, said: God has accepted it from you." This indicates that spending the most beloved wealth on the closest of relatives is better, and that the verse includes obligatory and recommended spending. Some of what you love was read, and it indicates that *min* is for partiality and may be for clarification. **And whatever you spend of anything** meaning of anything beloved or otherwise, and *min* is for clarifying what. **God is Knowing of it** so He will reward you according to it.

Surat Al Imran 3:93

All food was lawful to the Children of Israel, except what Israel had forbidden to himself before the Torah was revealed. Say, "Then bring the Torah and recite it, if you should be truthful."

Surat Al Imran 3:93

All food was lawful to the Children of Israel, except what Israel had forbidden to himself before the Torah was revealed. Say, "Then bring the Torah and recite it, if you should be truthful."

Tafsir al-Jalalayn

And it was revealed when the Jews said that you claim that you follow the religion of Abraham and he did not eat camel meat or milk: **All food was lawful** permissible **for the Children of Israel except what Israel** Jacob **forbade himself** which is camels when he had sciatica with the fat-ha and the qasr, so he vowed that if he recovered he would not eat them, so they were forbidden to him **before the Torah was revealed** and that was after Abraham and it was not forbidden during his time as they claimed *Say* to them **Then bring the Torah and recite it** so that the truth of your statement **if you are truthful** in it becomes clear, so they were dumbfounded and did not bring it. God Almighty said:

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be glorified, He means that nothing of the foods were forbidden to the Children of Israel - and they are the descendants of Jacob, son of Isaac, son of Abraham, the friend of the Most Merciful - before the Torah was revealed. Rather, all of that was permissible for them except what Jacob had forbidden for himself, for his descendants forbade it in imitation of their father Jacob, without God forbidding it to them in revelation or sending down, nor on the tongue of a messenger of His to them, before the Torah was revealed.

Then the people of interpretation differed about the prohibition of that for them. Was it revealed in the Torah or not?

Some of them said: When God Almighty revealed the Torah, He forbade them from that which they had forbidden before it was revealed.

Who said that?

Muhammad ibn al-Husayn told me, Ahmad ibn al-Mufaddal told us, Asbat told us, on the authority of al-Suddi, who said: "All food was lawful to the Children of Israel except what Israel had forbidden to himself before the Torah was revealed. Say, 'Bring the Torah and recite it, if you should be truthful.'" The Jews said: We only forbid what Israel had forbidden to himself. Israel only forbade the veins. He used to suffer from sciatica. He used to take it at night and leave it during the day. So he swore that if God spared him from it, he would never eat a vein again. So God forbade it to

them. Then He said: **Say, 'Bring the Torah and recite it, if you should be truthful.'** None has forbidden this to you except Me because of your transgression. That is what God said: **But because of wrongdoing on the part of the Jews, We prohibited for them [certain] good things which had been lawful to them** (An-Nisa': 160).

Abu Ja'far said: The interpretation of the verse according to this statement is: **All food was lawful to the Children of Israel except what Israel had forbidden to himself before the Torah was revealed.** For God forbade them from that what Israel had forbidden to himself in the Torah, because of their transgression and injustice towards themselves. Say, O Muhammad: So bring, O Jews, if you deny that, the Torah and recite it, if you are truthful, that God did not forbid that to you in the Torah, and that you only forbid it because Israel forbade it to himself.

Others said: None of that was forbidden to them, nor did God forbid it to them in the Torah. Rather, it was something they forbade themselves in following their father, then they attributed its prohibition to God. So God Almighty belied them in attributing that to Him. So God Almighty said to our Prophet Muhammad, may God bless him and grant him peace: Say to them, O Muhammad: If you are truthful, then bring the Torah and recite it so that we may see whether that is in it or not. So their lie will be clear to those who are ignorant of their matter.

Who said that?

It was narrated on the authority of Al-Husayn ibn Al-Faraj who said, I heard Abu Muadh who said, Ubayd ibn Sulayman told us who said, I heard Ad-Dahhak say about His statement, **Except what Israel had forbidden to himself**, Israel is Jacob. He was afflicted with sciatica and would not sleep at night because of the pain, but it did not bother him during the day. So he swore that if God healed him he would never eat a plant again. This was before the Torah was revealed to Moses. So the Prophet of God, may God bless him and grant him peace, asked the Jews: What is it that Israel had forbidden to himself? They said: The Torah was revealed with the prohibition of what Israel had forbidden. So God said to Muhammad, may God bless him and grant him peace: "Say, 'Bring the Torah and recite it, if you should be truthful.'" until His statement, **For those are the wrongdoers.** They lied and fabricated. The Torah was not revealed with that.

The interpretation of the verse according to this statement is: **All food was lawful to the Children of Israel** before the Torah was revealed and after it was revealed, **except what Israel made unlawful to himself** before the Torah was revealed. Meaning: But Israel made some of that unlawful to himself before the Torah was revealed. It is as if Ad-Dahhak directed his statement: **except what Israel made unlawful to himself** to the exception that grammarians call the discontinuous exception.

Others said: The interpretation of that is: **All food was permissible for the Children of Israel except what**

Israel forbade himself before the Torah was revealed, for that was forbidden to his son because Israel forbade it to his son, without God forbidding it to Israel or his son.

Who said that?

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, his saying: **All food was lawful to the Children of Israel except what Israel made unlawful to himself**, for he made the veins unlawful to himself, because he suffered from sciatica and would not sleep at night, so he said: By God, if God cures me of it, no child of mine will eat it. And it is not written in the Torah! Muhammad, peace and blessings be upon him, asked a group of the People of the Book, saying: Why is this unlawful? They said: It was unlawful to us from the Book. Then God Almighty said: **All food was lawful to the Children of Israel to if you are truthful.**

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, Ibn Jurayj said, Ibn Abbas said: He - meaning Israel - suffered from sciatica, so he would not sleep at night because of the severity of the pain, and it did not bother him during the day, so he swore that if God healed him he would never eat sciatica again, and that was before the Torah was revealed. So the Jews said to the Prophet, may God bless him and grant him peace: The Torah was revealed prohibiting what Israel prohibited for himself. God said to Muhammad, may God bless him and grant him peace: "Say: Bring the Torah and recite it, if you should be truthful," and they lied, it is not in the Torah.

Abu Ja'far said: The most correct of the sayings on this matter, in our view, is the saying of the one who said: The meaning of this is: All food was permissible for the Children of Israel before the Torah was revealed, except for what Israel forbade for himself without God forbidding it to him, for it was forbidden to them because their father Israel forbade it to them, without God forbidding it to them in any revelation or revelation before the Torah, until the Torah was revealed, and God forbade them in it whatever He willed, and permitted them in it whatever He liked.

This is a statement made by a group of interpreters, and it is the meaning of the statement of Ibn Abbas that we mentioned before.

Some of those who said that said:

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **All food was lawful to the Children of Israel except what Israel had forbidden to himself before the Torah was revealed**, and Israel is Jacob. Say, 'Bring the Torah and recite it, if you should be truthful,' meaning: All food was lawful to the Children of Israel before the Torah was revealed, except what Israel had forbidden to himself. Then when God revealed the Torah, He forbade them whatever He wanted and permitted them whatever He wanted.

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, something similar.

The people of interpretation differed about what Israel forbade himself.

Some of them said: What Israel forbade himself was the veins.

Who said that?

Yaqub ibn Ibrahim told me, Hisham told us, Abu Bishr told us, on the authority of Yusuf ibn Mahak, who said: A Bedouin came to Ibn Abbas and said that he had made his wife forbidden to him, so he said: She is not forbidden to you. The Bedouin said: Why, while God says in His Book: **All food was lawful to the Children of Israel except what Israel made unlawful to himself**? Ibn Abbas laughed and said: How do you know what Israel made unlawful to himself? He said: Then he turned to the people and told them, and said: Israel was exposed to women and they made him weak, so he made a vow to God that if God healed him from them he would not eat a vein. He said: That is why the Jews remove veins from meat.

Ibn Bashir told us, he said, Muhammad ibn Ja'far told us, he said, Shu'bah told us, on the authority of Abu Bishr, he said: I heard Yusuf ibn Mahak narrating: A Bedouin came to Ibn `Abbas and mentioned a man who had forbidden his wife, so he said: She is not forbidden. The Bedouin said: What do you think of the statement of God, the Almighty: **All food was lawful to the Children of Israel except what Israel had forbidden to himself**? He said: Israel had sciatica, so he swore that if God cured him he would not eat the veins of meat, and they are not forbidden to you.

Yaqub ibn Ibrahim told me, he said, Ibn Ulayyah told us, on the authority of Sulayman al-Taymi, on the authority of Abu Majlaz, regarding his statement: **All food was lawful to the Children of Israel except what Israel had forbidden to himself**, he said: Yaqub was afflicted with sciatica, so he made a vow to God - or he swore, or he made an oath - that he would not eat any animal. He said: And all the veins are subject to that vein.

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 what Israel forbade himself was that women took him one night and kept him awake, so he swore that God had healed him that he would never eat women again, so his sons followed the veins after that, extracting them from the flesh.

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, in a similar manner, and he added to it: He said: He swore that if God healed him, he would never eat a vein again. So his sons began to trace the veins after that and extract them from the meat. And what he had forbidden himself before the Torah was revealed was the veins.

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: **Except what Israel had forbidden to himself**, he said: Israel complained of sciatica and said: God has healed me, so I will forbid the veins! So he forbade them.

Al-Hasan bin Yahya told us, Abd al-Razzaq told us,

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All food was lawful to the Children of Israel, except what Israel had forbidden to himself before the Torah was revealed. Say, "Then bring the Torah and recite it, if you should be truthful."

Sufyan al-Thawri told us, on the authority of Habib bin Abi Thabit, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: Israel was afflicted with sciatica, so he used to have a waterskin for himself every night. He made a vow to God that if he cured him, he would not eat the waterskin. Then God Almighty revealed: **All food was lawful to the Children of Israel, except what Israel had forbidden to himself.** Sufyan said: It had a waterskin, meaning: a screaming sound.

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: **Except what Israel had forbidden to himself,** he said: He was suffering from sciatica, so he forbade the veins.

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

Ibn Hamid told us, he said, Jarir told us, on the authority of Mansur, on the authority of Habib bin Abi Thabit, on the authority of Ibn Abbas, regarding his statement: **All food was lawful for the Children of Israel except what Israel had forbidden to himself before the Torah was revealed,** he said: Israel was afflicted with sciatica, so he would sleep with a waterskin, so he forbade himself from eating sciatica.

Others said: Rather, the one who was Israel forbade himself the meat and milk of camels.

Who said that?

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Abdullah ibn Kathir, who said: We heard that he complained of a complaint, and they said: It is sciatica. So he said: O Lord, the food I love most is camel meat and milk, so if You cure me, then I forbid them to myself. Ibn Jurayj said: And Ata ibn Abi Rabah said: The meat and milk of camels were forbidden to Israel.

Muhammad ibn Sinan told us, he said, Abu Bakr al-Hanafi told us, he said, Ibad told us, on the authority of al-Hasan, regarding his statement: **All food was lawful to the Children of Israel,** he said: Israel had forbidden himself camel meat, and they claimed that they would find in the Torah a prohibition of Israel from camel meat. But Israel had forbidden himself camel meat before the Torah was revealed, so God said: **Then bring the Torah and recite it, if you should be truthful,** and He said: You will not find in the Torah a prohibition of Israel from himself, meaning camel meat.

Muhammad ibn Bashir told us, Yahya ibn Saeed told us, Sufyan told us, Habib ibn Abi Thabit told us, Saeed told us, on the authority of Ibn Abbas: That Israel was afflicted with sciatica, and he would spend the night crying out in the open - meaning: screaming - he said: So he vowed to himself that if God cured him of it, he would not eat it - meaning: camel meat - he said: So the Jews forbade it, and he recited this verse: "All food

was lawful to the Children of Israel except what Israel had forbidden to himself before the Torah was revealed. Say: 'Bring the Torah and recite it, if you should be truthful'" meaning: This was before the Torah.

Abu Kuraib told us, he said, Yahya bin Isa told us, on the authority of Al-A'mash, on the authority of Habib, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas regarding: **Except what Israel made unlawful for himself,** he said: He made unlawful the veins and the meat of camels. He said: He had sciatica, so he ate some of its meat and spent the night vomiting, so he swore that he would never eat it again.

Abu Kuraib told us, he said, Waki' told us, on the authority of Israel, on the authority of Jabir, on the authority of Mujahid, regarding his statement: **Except what Israel made unlawful for himself.** He said: He made unlawful the meat of livestock.

Abu Ja'far said: The most correct of these statements is the statement of Ibn 'Abbas, which was narrated by Al-A'mash, on the authority of Habib, on the authority of Sa'id, on his authority: That is, the veins and the meat of camels, because the Jews are unanimously agreed to this day on their prohibition, just as they were in their early days. And a report similar to this has been narrated from the Messenger of God, may God bless him and grant him peace, which is: What:

Abu Kuraib narrated to us, saying: Yunus bin Bakir narrated to us, on the authority of Abdul Hamid bin Bahram, on the authority of Shahr bin Hawshab, on the authority of Ibn Abbas: "A group of Jews attended the Messenger of God, may God bless him and grant him peace, and said: O Abu al-Qasim, tell us which food Israel forbade himself before the Torah was revealed? The Messenger of God, may God bless him and grant him peace, said: I ask you by the One who revealed the Torah to Moses, do you know that Israel, Jacob, fell seriously ill and his illness lasted a long time, so he made a vow to God that if God cured him of his illness, he would forbid himself the most beloved food and drink to him, and the most beloved food to him was camel meat, and the most beloved drink to him was camel milk? They said: By God, yes."

As for his saying: "Say: 'Bring the Torah and recite it, if you should be truthful,'" its meaning is: Say, O Muhammad, to those Jews who claim that God has forbidden them in the Torah the veins, meat, and milk of camels: Bring the Torah and recite it. He says: Say to them: Bring the Torah and recite it, so that it becomes clear to whoever is unaware of their lie and their false claim about God regarding their affair: that this is not what I revealed in the Torah, **if you should be truthful.** He says: If you are right in your claim that God revealed the prohibition of that in the Torah, then bring it to us and recite the prohibition of that to us from it.

Rather, this is a report from God about their lie, because they never come with that in its correct form. So God informed His Prophet, may God bless him and grant him peace, of their lie against Him, and made His

informing him of that a proof for Him against them. Because that was hidden from many of the people of their religion, and Muhammad, may God bless him and grant him peace, who was illiterate and not from their religion, had God not informed him of that through revelation from Him, it would have been more appropriate for him not to know it. So that was for him, one of the greatest proofs against them that he was a Prophet of God, may God bless him and grant him peace, to them. Because that was from the reports of their predecessors, it was from the hidden knowledge of theirs that no one knew except a select few of them, except for the one whom He informed, from whom nothing is hidden, of a prophet or messenger, or whomever God informed of His knowledge from among His creation He willed.

Tafsir al-Qurtubi

It has four issues:

The first: The Almighty's saying: *lawful* meaning lawful, then He made an exception and said: **Except what Israel made unlawful for himself.** He is Jacob, peace be upon him. In Al-Tirmidhi, on the authority of Ibn Abbas, the Jews said to the Prophet, may God bless him and grant him peace:

Tell us, what did Israel forbid himself? He said: He lived among the Bedouins and complained of sciatica, and he did not find anything that suited him except camel meat and milk, so he forbade them. They said: You are right. And he mentioned the hadith. And it is said: He vowed that if he recovered from it, he would give up the food and drink he loved most, and the food and drink he loved most were camel meat and milk. Ibn Abbas, Mujahid, Qatada and Al-Suddi said: Jacob, peace be upon him, came from Harran intending to go to Jerusalem when he fled from his brother Esau. He was a strong and powerful man. A king met him and Jacob thought he was a thief, so he tried to defeat him. The king nudged Jacob's thigh, peace be upon him. Then the king ascended to heaven while Jacob was looking at him. He suffered from sciatica, which caused him severe suffering. He could not sleep at night because of the pain and would spend the night screaming. Jacob, peace be upon him, swore that if God, the Almighty, healed him, he would not eat a vein or eat food that contained a vein, so he forbade it to himself. After that, his sons would follow the veins and extract them from the flesh. The reason for the king's nudging of Jacob was that he had vowed that if God gave him twelve sons and he came to Jerusalem healthy, he would slaughter the last one. This was done to fulfill his vow, according to Ad-Dahhak.

Second: There is a difference of opinion as to whether the prohibition was imposed by Jacob based on his own efforts or by permission from God Almighty?

The first correct opinion is that God the Almighty added the prohibition to it by His saying: **Except what He has forbidden.** And that if the Prophet's ijihad leads him to something, it is a religion that we must follow because God the Almighty has confirmed it for him. And just as it is revealed to him and it is necessary to follow it, likewise he is given permission to exert himself, and the result of his ijihad is

determined if he is able to do so. And if permission had not been given to him to prohibit that, he would not have climbed over the ladder of making it permissible and forbidden. And our Prophet, may God's prayers and peace be upon him, prohibited honey according to the authentic narration, or his servant Maria, but God did not approve of his prohibition and revealed: **You have not forbidden what God has made lawful for you,** as will be explained in the prohibition. Al-Kaya al-Tabari said: It can be said: The general meaning of God the Almighty's saying: **You have not forbidden what God has made lawful,** requires that it is not specific to Maria. Al-Shafi'i saw that the obligation of expiation in that is not reasonable in meaning, so he made it specific to the place of the text. Abu Hanifa saw that as a principle in the prohibition of everything permissible and treated it as an oath.

Third: The Almighty's saying: Say: Then bring the Torah and recite it, if you should be truthful. Ibn Abbas said: When Jacob, peace be upon him, was afflicted with sciatica, the doctors prescribed that he avoid camel meat, but he forbade it to himself. The Jews said: We only forbid ourselves camel meat because Jacob forbade it and God revealed its prohibition in the Torah. So God revealed this verse. Ad-Dahhak said: God denied them and responded to them, saying: O Muhammad, "Say: Then bring the Torah and recite it, if you should be truthful." But they did not.

Tafsir Ibn Kathir

Imam Ahmad said: Hisham bin Al-Qasim told us, Abdul Hamid told us, Shahr told us, he said: Ibn Abbas said: "A group of Jews attended the Prophet of God, may God bless him and grant him peace, and they said: Tell us about characteristics that we ask you about, which only a prophet knows. He said: Ask me about whatever you wish, but give me the protection of God, and what Jacob took from his sons, if I tell you something and you understand it, you will follow me in Islam. They said: That is for you. He said: Ask me about whatever you wish. They said: Tell us about four characteristics: Tell us what food Israel forbade himself? And how is the woman's water and the man's water? And how is the male and female from it? And tell us how this illiterate prophet sleeps, and who is his guardian from the angels? So he took a covenant from them that if he told them, they would follow him. He said: I ask you by the One who sent down the Torah to Moses, do you know that Israel fell seriously ill and his illness lasted a long time, so he made a vow to God that if God cured him of his illness To forbid the most beloved food and drink to him, while the most beloved food to him was camel meat, and the most beloved drink to him was camel milk? They said: O God, yes. He said: O God, bear witness against them. He said: I ask you by God, there is no god but Him, Who sent down the Torah to Moses, do you know that the man's semen is white and thick, and the woman's semen is yellow and thin, so whichever of them is higher will have the child, and the resemblance is by God's permission. If the man's semen rises above the woman's semen, it will be a boy, by God's permission, and if the woman's semen rises above the man's

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semen, it will be a girl, by God's permission? They said: Yes. He said: O God, bear witness against them. He said: I ask you by Him Who sent down the Torah to Moses, do you know that the eyes of this unlettered prophet sleep but his heart does not? They said: O God, yes. He said: O God, bear witness. They said: And you now, tell us who is your guardian among the angels? Then we will have intercourse with you and leave you. He said: My guardian is Gabriel, and God never sent a prophet except that he was his guardian. They said: Then we will leave you. If your guardian were other than him, we would have followed you. Then God Almighty said: "Say: Who is an enemy to Gabriel?" The verse, and Ahmad also narrated it on the authority of Hussein bin Muhammad on the authority of Abdul Hamid on his authority.

Another way Ahmad said: Abu Ahmad al-Zubayri told us, Abdullah ibn al-Waleed al-Ajli told us, on the authority of Bakir ibn Shihab, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: "The Jews came to the Messenger of God, may God bless him and grant him peace, and said: O Abu al-Qasim, we ask you about five things. If you inform us of them, we will know that you are a prophet and we will follow you. So he took from them what Israel took from his sons when he said: 'And God is witness over what we say.' He said: Bring them. They said: Tell us about the sign of the Prophet. He said: His eyes sleep but his heart does not sleep. They said: Tell us how a woman becomes feminine and how she becomes masculine? He said: The two waters meet, so if the man's water rises above the woman's water, she becomes masculine, and if the woman's water rises above the man's water, she becomes feminine. They said: Tell us what Israel forbade himself? He said: He used to suffer from sciatica, and he did not find anything that suited him except the milk of such-and-such - Ahmad said: Some of them said: He meant camels - so he forbade their meat. They said: You have spoken the truth. They said: Tell us, what is this thunder? He said: An angel. From the angels of God, the Almighty, he is entrusted with the clouds. In his hand - or in his hands - is a whip of fire with which he drives the clouds, driving them where God, the Almighty, commands them. They said: What is this voice that is heard? He said: His voice. They said: You have spoken the truth. There is only one thing left, and it is the one that we will follow if you inform us of it. There is no prophet but that he has an angel who brings him report. So inform us who is your companion? He said: Gabriel, peace be upon him. They said: Gabriel, that one, descends with war, fighting and torment, our enemy. If you had said: Michael, who descends with mercy, plants and rain, it would have been... Then God Almighty revealed: "Say: Whoever is an enemy to Gabriel - for indeed, he has brought it down upon your heart by permission of God, confirming what was before it and as guidance and good tidings for the believers." And the verse after it. Al-Tirmidhi and Al-Nasa'i narrated it from the hadith of Abdullah bin Al-Waleed Al-Ajli, with a similar meaning. Al-Tirmidhi said: It is strange. Ibn Jurayj and Al-Awfi said on the authority of Ibn Abbas: Israel, peace be

upon him - he is Jacob - was afflicted with sciatica at night, and it would disturb him and prevent him from sleeping, and the pain would go away from him during the day, so he vowed to God that if God healed him, he would not eat a vein nor would a child eat one that had a vein. And this is what Al-Dahhak and Al-Suddi said. This is how Ibn Jarir narrated it and related it in his interpretation. He said: His sons followed him in forbidding that, following his example and imitating his method. He said: And his saying **before he...** "The Torah was revealed" means that he forbade himself from that before the Torah was revealed. I said: This context, after it was presented, has two reasons: **One of them** is that Israel, peace be upon him, forbade the things he loved most and left them for God, and this was permissible in their law, so it has a reason after his saying: **You will not attain righteousness until you spend from that which you love.** This is what is permissible according to us, which is spending in obedience to God from that which the servant loves and desires, as God Almighty said: **And he gives wealth, in spite of his love for it.** God Almighty also said: **And they feed the poor, in spite of their love for it.**

The second occasion When the statement of the response to the Christians, their false belief in the Messiah, and the clarification of the falsehood of what they went to and the emergence of the truth and certainty in the matter of Jesus and his mother, how God created him with His power and will and sent him to the Children of Israel calling to the worship of His Lord, the Blessed and Most High, began to respond to the Jews, may God curse them, and to clarify that the abrogation that they denied had occurred and was permissible, for God Almighty stated in their book, the Torah, that when Noah, peace be upon him, left the ship, God permitted him to eat from all the animals of the earth, then after this Israel forbade himself the meat and milk of camels, and his sons followed him in that, and the Torah came with the prohibition of that, and other things in addition to that, and God Almighty had permitted Adam to marry his daughters to his sons, and He prohibited that after that, and taking a wife as a concubine was permissible in the law of Abraham, peace be upon him, and Abraham did it with Hagar when he took her as a concubine to Sarah, and something like this was prohibited for them in the Torah, and likewise the union of two sisters It is permissible, and Jacob, peace be upon him, did it, he married two sisters, then he forbade them that in the Torah, and all of this is stipulated in the Torah for them, and this is abrogation itself, so let what God legislated for Christ, peace be upon him, be like that, in his making permissible some of what was forbidden in the Torah, so why did they not follow him? Rather, they denied him and opposed him? And likewise what God sent Muhammad, peace be upon him, with of the true religion, the straight path, and the religion of his father Abraham, so why do they not believe? That is why God Almighty said: **All food was lawful to the Children of Israel except what Israel had forbidden to himself before the Torah was revealed.** That is, all foods were lawful to them before the Torah was revealed except what Israel had forbidden. Then God Almighty said:

"Say: 'Bring the Torah and recite it, if you should be truthful.'" For it speaks of what we have said. **But whoever invents a lie against God after that, it is those who are the wrongdoers.** That is, whoever lies about God and claims that He has prescribed for them the Sabbath and that they should always adhere to the Torah, and that He did not send another prophet to call to God with proofs and arguments after what we have explained of the occurrence of abrogation and the emergence of what we have mentioned. **It is those who are the wrongdoers.** Then God Almighty said: "Say: God has spoken the truth." That is, say, O Muhammad, God has spoken the truth in what He has informed us of and in what He has prescribed in the Qur'an. **So follow the religion of Abraham, inclining toward truth, and he was not of the polytheists.** That is, follow the religion of Abraham that God prescribed in the Qur'an on the tongue of Muhammad, may God bless him and grant him peace, for it is the truth about which there is no doubt or uncertainty, and it is the way that no prophet has come with anything more perfect or clearer than it. There is nothing clearer or more complete than what God Almighty said: **Say, 'Indeed, my Lord has guided me to a straight path, a right religion, the religion of Abraham, inclining toward truth, and he was not of those who associate others with God.'** God Almighty also said: **Then We revealed to you, [O Muhammad], to follow the religion of Abraham, inclining toward truth, and he was not of those who associate others with God.**

Fath al-Qadir

His statement 93- **All food** means the food, and the solution is a source that is the same for the singular and plural and the masculine and feminine, and it is the lawful and Israel is Jacob as was previously explained. The meaning of the verse is that all foods were lawful for the children of Jacob, nothing was forbidden to them except what Israel forbade himself. An explanation of what he forbade himself will come, and this exception is connected to the name of was. His saying, **before the Torah was revealed**, is related to his saying, **it was lawful**, meaning that all foods were lawful, **before the Torah was revealed**, meaning that everything except what was excluded was lawful for them, **before the Torah was revealed**, including the prohibition of what He prohibited for them because of their injustice. It contains a response to the Jews when they denied what God Almighty told His Messenger, may God bless him and grant him peace, that the reason for what God prohibited for them was their injustice and transgression, as in His saying, **Because of the wrongdoing of those who were Jews, We prohibited for them [certain] good things which had been lawful for them**, the verse. And His statement, **And We forbade the Jews every animal with claws, and of the cattle and the sheep We forbade them their fat**, until His statement, **That is how We recompensed them for their transgression**, and they said: It is a mercy for the prophets before them, meaning by that to deny what God related to our Prophet, may God bless him and grant him peace, in His Noble Book. Then God, the Exalted, commanded him to argue with them with their Book and to make between him and them a judgement that God revealed to them, not what He revealed to him, so He said, **Say, 'Bring the Torah**

and recite it, if you should be truthful,' so that you would know the truth of what God related in the Qur'an that nothing was forbidden to the Children of Israel before the revelation of the Torah except what Jacob forbade himself. And in this there is fairness to the opponents that cannot be measured or reached.

Tafsir al-Baghawi

93- The Almighty said: **All food was lawful to the Children of Israel except what Israel had forbidden to himself before the Torah was revealed.** The reason for the revelation of this verse: "The Jews said to the Messenger of God, may God bless him and grant him peace: Do you claim that you are following the religion of Abraham? Abraham did not eat camel meat or milk, but you eat it, so you are not following his religion. The Messenger of God, may God bless him and grant him peace, said: That was lawful to Abraham, peace be upon him. They said: Everything that we forbid today was forbidden to Noah and Abraham until it reached us. So God Almighty revealed this verse: 'All food was lawful to the Children of Israel.'" He meant: except for dead meat and blood, which were never lawful.

Except what Israel had forbidden to himself - that is, Jacob, peace be upon him - **before the Torah was revealed** - meaning: The matter is not as they said about the prohibition of camel meat and milk for Abraham, rather everything was permissible for him and for the children of Israel, and Israel only forbade it to himself before the Torah was revealed - meaning: Its prohibition is not in the Torah.

They differed about the food that Jacob forbade himself and its reason. Abu Al-Aaliyah, Ata', Muqatil and Al-Kalbi said: The food was camel meat and milk. It was narrated that Jacob fell seriously ill and his illness lasted a long time, so he vowed that if God cured him of his illness, he would forbid himself the food and drink he loved most. The food he loved most was camel meat and the drink he loved most was camel milk, so he forbade them.

Ibn Abbas, Mujahid, Qatadah, Al-Suddi and Al-Dahhak said: They are the veins.

The reason for this was that he complained of sciatica, which was the origin of his pain, as narrated by Juwaybir and Muqatil on the authority of Ad-Dahhak: Jacob had vowed that if God gave him twelve sons and he came to Jerusalem in good health, he would slaughter the last of them. An angel **from the angels** met him and said: O Jacob, you are a strong man, would you like to wrestle? So he wrestled with them, but neither of them defeated the other. The angel nudged him and caused him sciatica. Then he said to him: If I wanted to wrestle with you, I would have done so, but I nudged you this nudge because you had vowed that if you came to Jerusalem in good health, you would slaughter the last of your sons. So God made for you a way out of this by nudging him. When Jacob presented it, he wanted to slaughter his son and forgot what the angel had said. The angel came to him and said: I only nudged you to get out, and you have fulfilled your vow, so you have no way to your son.

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All food was lawful to the Children of Israel, except what Israel had forbidden to himself before the Torah was revealed. Say, "Then bring the Torah and recite it, if you should be truthful."

Ibn Abbas, Mujahid, Qatadah and Al-Suddi said: Jacob came from Harran intending to go to Jerusalem when he fled from his brother Esau. He was a strong, impetuous man. A king met him and Jacob thought he was a thief. He tried to defeat him, but the king poked Jacob's thigh and then ascended to heaven while Jacob, peace be upon him, was looking at him. He suffered from sciatica and suffered from that and was severely afflicted. He could not sleep at night because of the pain and would spend the night with a sore throat. Jacob swore that if God healed him, he would not eat any sore throat or food containing sore throat, so he forbade himself from it. After that, his sons would follow the paths and extract them from the meat.

Juwaybir narrated on the authority of Ad-Dahhak on the authority of Ibn Abbas: When Jacob was afflicted with sciatica, the doctors prescribed for him to avoid camel meat, so Jacob forbade it for himself.

Al-Hasan achieved: Israel forbade himself from eating the meat of camels in worship of God Almighty. So he asked his Lord to permit him to do so, and God forbade it to his son.

Then they differed about the status of this food that was forbidden to the Children of Israel after the revelation of the Torah. Al-Suddi said: God forbade them in the Torah what they had forbidden before its revelation. Atiyah said: It was only forbidden to them because of the prohibition of Israel, for he had said: If God spares me, no child of mine will eat it. It was not forbidden to them in the Torah. Al-Kalbi said: God did not forbid it **to them** in the Torah, but it was only forbidden to them after the Torah because of their injustice, as God Almighty said: **But because of the injustice of those who were Jews, We prohibited to them [certain] good things which had been lawful to them Surat An-Nisa, verse 160.** God Almighty said: **And We forbade to those who were Jews all things having claws, until He said: That is how We recompensed them for their transgression, and indeed, We are truthful Surat An-Na'am, verse (146.** When the Children of Israel committed a great sin, God forbade them good food or poured upon them a punishment, which is death.

Ad-Dahhak said: None of that was forbidden to them, nor did God forbid it in the Torah. Rather, they forbade it to themselves in imitation of their father, then they attributed its prohibition to God, so God Almighty denied them, and said: **Say, O Muhammad, Then bring the Torah and recite it,** until it becomes clear that it is as you said, **if you are truthful,** but they did not bring it. So God Almighty said:

are not lawful for them. "Except what Israel made unlawful" Jacob. "For himself" such as camel meat and milk. It was said that he had sciatica and vowed that if he recovered he would not eat the food he loved most and that was what he loved most. It was said that he did that for treatment with the advice of doctors. It was used as evidence by those who permitted the Prophet, may God bless him and grant him peace, to exert himself, and the one who prevented him from saying that with God's permission in it is like forbidding it from the beginning. "Before the Torah was revealed" meaning before it was revealed, including the prohibition of what was prohibited to them due to their injustice and transgression, as punishment and severity. This is a response to the Jews in their claim of innocence from what was criticized against them in the Almighty's saying: "Then because of the wrongdoing of those who are Jews, We prohibited for them [certain] good things" and His saying: "And for those who are Jews, We prohibited every animal with claws" the two verses, by saying that they were not the first to whom it was prohibited, but rather it was prohibited to Noah and Abraham and those after him until the matter reached us, so it was prohibited to us as it was prohibited to those before us. In it is the prevention of abrogation and the attack on the claim of the Messenger, may God bless him and grant him peace, to agree with Abraham, peace be upon him, in permitting camel meat and milk. "Say: Bring the Torah and recite it, if you should be truthful" He ordered to argue with them with their book and to rebuke them for what is in it that what was not prohibited was prohibited to them due to their injustice. It was narrated that when he, peace be upon him, said this to them, they were astonished and did not dare to bring out the Torah. This is evidence of his prophethood.

Tafsir al-Baidawi

93 **All food** meaning the foodstuffs and what is meant is to eat them. **It was lawful for the Children of Israel** lawful for them, and it is a source of description and therefore the singular and plural and masculine and feminine are the same in it. God Almighty said: **They**

Surat Al Imran 3:94

So whoever invents a lie against God after that - it is those who are the wrongdoers.

Tafsir al-Jalalayn

So whoever invents a lie against God after that meaning the emergence of the proof that the prohibition was only on the part of Jacob and not during the time of Abraham **then those are the wrongdoers** who transgress the truth towards falsehood.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, the Most High means: Whoever among us and among you lies about God, after you have brought the Torah and recited it, and you have not claimed that God has forbidden the veins, meat, and milk of camels in it. **Then those are the wrongdoers**, meaning: whoever among them does that, **they**, meaning: those who do that, **are the wrongdoers**, meaning: they are the disbelievers, who say falsehood about God, like:

Al-Muthanna told us, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Zakariya, on the authority of Al-Sha'bi: **Then it is those who are the wrongdoers**, he said: It was revealed about the Jews.

Tafsir al-Qurtubi

Then the Almighty said: **But whoever invents a lie against God after that - it is those who are the wrongdoers.**

Al-Zajjaj said: In this verse is the greatest evidence of the prophethood of our Prophet Muhammad, may God bless him and grant him peace. He informed them that it was not in their book, and ordered them to bring the Torah, but they refused, meaning they knew that he said that through revelation. Atiyah Al-Awfi said: It was only forbidden to them because Jacob forbade it to them. That is because Israel said when he was afflicted with sciatica: By God, if God cures me of it, I will not eat it for you or me, and that was not forbidden to them. Al-Kalbi said: God Almighty did not forbid it to them in the Torah, but He forbade it after the Torah because of their injustice and disbelief. When the Children of Israel committed a great sin, God Almighty forbade them good food, or poured upon them a punishment, which is death. This is what God Almighty said: **But because of the words of those who were Jews, We forbade them [some] good things that had been lawful to them Al-Anfal 13:10.** And His statement: **And We forbade those who were Jews every animal with claws.** The verse - to His saying: That is how We rewarded them for their transgression, and indeed, We are truthful.

Fourth: Ibn Majah included in his Sunan the medicine for sciatica. Hisham bin Ammar and Rashid bin Saeed Al-Ramli told us: Al-Walid bin Muslim told us: Hisham bin Hassan told us: Anas bin Sirin told us that he heard Anas bin Malik say: I heard the Messenger of God, may God bless him and grant him peace, say:

Healing sciatica: Melt the buttocks of an Arabian sheep, then divide it into three parts, then drink one part on an empty stomach every day. Al-Tha'labi also included it in his interpretation from the hadith of Anas bin Malik, who said: The Messenger of God, may God bless him and grant him peace, said about sciatica: Take the buttocks of an Arabian ram, neither young nor old, and cut them into small pieces, then take out its dung and divide it into three parts, one third on an empty stomach every day. Anas said: So I prescribed it to more than a hundred people and they were cured, God willing. Shu'bah: An old man told me during the time of Al-Hajjaj bin Yusuf about sciatica: I swear to you by God the Most High, if you do not stink, I will burn you in fire or shave you with a razor. Shu'bah said: I have tried it, say it and wipe that place.

Tafsir Ibn Kathir

Imam Ahmad said: Hisham bin Al-Qasim told us, Abdul Hamid told us, Shahr told us, he said: Ibn Abbas said: "A group of Jews attended the Prophet of God, may God bless him and grant him peace, and they said: Tell us about characteristics that we ask you about, which only a prophet knows. He said: Ask me about whatever you wish, but give me the protection of God, and what Jacob took from his sons, if I tell you something and you understand it, you will follow me in Islam. They said: That is for you. He said: Ask me about whatever you wish. They said: Tell us about four characteristics: Tell us what food Israel forbade himself? And how is the woman's water and the man's water? And how is the male and female from it? And tell us how this illiterate prophet sleeps, and who is his guardian from the angels? So he took a covenant from them that if he told them, they would follow him. He said: I ask you by the One who sent down the Torah to Moses, do you know that Israel fell seriously ill and his illness lasted a long time, so he made a vow to God that if God cured him of his illness To forbid the most beloved food and drink to him, while the most beloved food to him was camel meat, and the most beloved drink to him was camel milk? They said: O God, yes. He said: O God, bear witness against them. He said: I ask you by God, there is no god but Him, Who sent down the Torah to Moses, do you know that the man's semen is white and thick, and the woman's semen is yellow and thin, so whichever of them is higher will have the child, and the resemblance is by God's permission. If the man's semen rises above the woman's semen, it will be a boy, by God's permission, and if the woman's semen rises above the man's semen, it will be a girl, by God's permission? They said: Yes. He said: O God, bear witness against them. He said: I ask you by Him Who sent down the Torah to Moses, do you know that the eyes of this unlettered prophet sleep but his heart does not? They said: O God, yes. He said: O God, bear witness. They said:

So whoever invents a lie against God after that - it is those who are the wrongdoers.

And you now, tell us who is your guardian among the angels? Then we will have intercourse with you and leave you. He said: My guardian is Gabriel, and God never sent a prophet except that he was his guardian. They said: Then we will leave you. If your guardian were other than him, we would have followed you. Then God Almighty said: "Say: Who is an enemy to Gabriel?" The verse, and Ahmad also narrated it on the authority of Hussein bin Muhammad on the authority of Abdul Hamid on his authority.

Another way Ahmad said: Abu Ahmad al-Zubayri told us, Abdullah ibn al-Waleed al-Ajli told us, on the authority of Bakir ibn Shihab, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: "The Jews came to the Messenger of God, may God bless him and grant him peace, and said: O Abu al-Qasim, we ask you about five things. If you inform us of them, we will know that you are a prophet and we will follow you. So he took from them what Israel took from his sons when he said: 'And God is witness over what we say.' He said: Bring them. They said: Tell us about the sign of the Prophet. He said: His eyes sleep but his heart does not sleep. They said: Tell us how a woman becomes feminine and how she becomes masculine? He said: The two waters meet, so if the man's water rises above the woman's water, she becomes masculine, and if the woman's water rises above the woman's water, she becomes feminine. They said: Tell us what Israel forbade himself? He said: He used to suffer from sciatica, and he did not find anything that suited him except the milk of such-and-such - Ahmad said: Some of them said: He meant camels - so he forbade their meat. They said: You have spoken the truth. They said: Tell us, what is this thunder? He said: An angel. From the angels of God, the Almighty, he is entrusted with the clouds. In his hand - or in his hands - is a whip of fire with which he drives the clouds, driving them where God, the Almighty, commands them. They said: What is this voice that is heard? He said: His voice. They said: You have spoken the truth. There is only one thing left, and it is the one that we will follow if you inform us of it. There is no prophet but that he has an angel who brings him report. So inform us who is your companion? He said: Gabriel, peace be upon him. They said: Gabriel, that one, descends with war, fighting and torment, our enemy. If you had said: Michael, who descends with mercy, plants and rain, it would have been... Then God Almighty revealed: "Say: Whoever is an enemy to Gabriel - for indeed, he has brought it down upon your heart by permission of God, confirming what was before it and as guidance and good tidings for the believers." And the verse after it. Al-Tirmidhi and Al-Nasa'i narrated it from the hadith of Abdullah bin Al-Waleed Al-Ajli, with a similar meaning. Al-Tirmidhi said: It is strange. Ibn Jurayj and Al-Awfi said on the authority of Ibn Abbas: Israel, peace be upon him - he is Jacob - was afflicted with sciatica at night, and it would disturb him and prevent him from sleeping, and the pain would go away from him during the day, so he vowed to God that if God healed him, he would not eat a vein nor would a child eat one that had a vein. And this is what Al-Dahhak and Al-Suddi said. This is how Ibn Jarir narrated it and related it in

his interpretation. He said: His sons followed him in forbidding that, following his example and imitating his method. He said: And his saying **before he...** "The Torah was revealed" means that he forbade himself from that before the Torah was revealed. I said: This context, after it was presented, has two reasons: **One of them** is that Israel, peace be upon him, forbade the things he loved most and left them for God, and this was permissible in their law, so it has a reason after his saying: **You will not attain righteousness until you spend from that which you love.** This is what is permissible according to us, which is spending in obedience to God from that which the servant loves and desires, as God Almighty said: **And he gives wealth, in spite of his love for it.** God Almighty also said: **And they feed the poor, in spite of their love for it.**

The second occasion When the statement of the response to the Christians, their false belief in the Messiah, and the clarification of the falsehood of what they went to and the emergence of the truth and certainty in the matter of Jesus and his mother, how God created him with His power and will and sent him to the Children of Israel calling to the worship of His Lord, the Blessed and Most High, began to respond to the Jews, may God curse them, and to clarify that the abrogation that they denied had occurred and was permissible, for God Almighty stated in their book, the Torah, that when Noah, peace be upon him, left the ship, God permitted him to eat from all the animals of the earth, then after this Israel forbade himself the meat and milk of camels, and his sons followed him in that, and the Torah came with the prohibition of that, and other things in addition to that, and God Almighty had permitted Adam to marry his daughters to his sons, and He prohibited that after that, and taking a wife as a concubine was permissible in the law of Abraham, peace be upon him, and Abraham did it with Hagar when he took her as a concubine to Sarah, and something like this was prohibited for them in the Torah, and likewise the union of two sisters It is permissible, and Jacob, peace be upon him, did it, he married two sisters, then he forbade them that in the Torah, and all of this is stipulated in the Torah for them, and this is abrogation itself, so let what God legislated for Christ, peace be upon him, be like that, in his making permissible some of what was forbidden in the Torah, so why did they not follow him? Rather, they denied him and opposed him? And likewise what God sent Muhammad, peace be upon him, with of the true religion, the straight path, and the religion of his father Abraham, so why do they not believe? That is why God Almighty said: **All food was lawful to the Children of Israel except what Israel had forbidden to himself before the Torah was revealed.** That is, all foods were lawful to them before the Torah was revealed except what Israel had forbidden. Then God Almighty said: "Say: 'Bring the Torah and recite it, if you should be truthful.' " For it speaks of what we have said. **But whoever invents a lie against God after that, it is those who are the wrongdoers.** That is, whoever lies about God and claims that He has prescribed for them the Sabbath and that they should always adhere to the Torah, and that He did not send another prophet to call to God with proofs and arguments after what we have

explained of the occurrence of abrogation and the emergence of what we have mentioned. **It is those who are the wrongdoers.** Then God Almighty said: "Say: God has spoken the truth." That is, say, O Muhammad, God has spoken the truth in what He has informed us of and in what He has prescribed in the Qur'an. **So follow the religion of Abraham, inclining toward truth, and he was not of the polytheists.** That is, follow the religion of Abraham that God prescribed in the Qur'an on the tongue of Muhammad, may God bless him and grant him peace, for it is the truth about which there is no doubt or uncertainty, and it is the way that no prophet has come with anything more perfect or clearer than it. There is nothing clearer or more complete than what God Almighty said: **Say, 'Indeed, my Lord has guided me to a straight path, a right religion, the religion of Abraham, inclining toward truth, and he was not of those who associate others with God.'** God Almighty also said: **Then We revealed to you, [O Muhammad], to follow the religion of Abraham, inclining toward truth, and he was not of those who associate others with God.**

Fath al-Qadir

Then he said 94- **So whoever invents a lie against God after that** meaning: after bringing the Torah and reciting it **they are the wrongdoers** meaning: those who are excessive in their wrongdoing and who go to extremes in it, for there is no one more unjust than one who is judged by his book and what he believes to be correct law.

Tafsir al-Baghawi

:94- **But whoever invents a lie against God after that - it is those who are the wrongdoers.**

Tafsir al-Baidawi

94 **So whoever invents a lie against God** innovates it against God Almighty by claiming that He prohibited that before the Torah was revealed to the Children of Israel and before them. **After that** after the proof was imposed on them. **Then those are the wrongdoers** who do not do justice to themselves and deny the truth after it has become clear to them.

Surat Al Imran 3:95

Say, “God has spoken the truth. So follow the religion of Abraham, the upright. He was not of the polytheists.”

Surat Al Imran 3:95

Say, “God has spoken the truth. So follow the religion of Abraham, the upright. He was not of the polytheists.”

Tafsir al-Jalalayn

(Say: God has spoken the truth) in this as in all that He has informed us of **So follow the religion of Abraham** which I am upon **as a monotheist** inclined away from every religion to Islam **and he was not of the polytheists**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be glorified, He means: *Say*, O Muhammad, **God has spoken the truth**, in what He has informed us of in His saying: **All food was lawful for the Children of Israel**, and that God did not forbid Israel or his children the veins or the meat and milk of camels, and that this was only something that Israel forbade himself and his children without God forbidding it to them in the Torah—and in everything that He has informed His servants of, but not you. And you, O Jews, are the liars in your attribution of the prohibition of that to God upon you in the Torah, the slanderers against God falsely in your untrue claim against Him, **So follow the religion of Abraham, inclining toward truth, and he was not of the polytheists**, He says: If you, O Jews, are right in your claim that you are upon those whom God has chosen for His prophets and messengers, **then follow the religion of Abraham**, the friend of God, for you know that it is the truth which God has chosen for His creation as a religion, and with which He sent His prophets, that is the uprightness of Islam and its laws, not Judaism, Christianity, and polytheism.

And His statement: **And he was not of the polytheists**, meaning: He did not associate anyone of His creation with Him in His worship. So too you, O Jews, do not take one another as lords besides God, obeying them as Abraham obeyed his Lord. And you, O group of idol worshippers, do not take idols and statues as lords, and do not worship anything besides God, for Abraham, the friend of the Most Merciful, had the religion of sincere worship of his Lord alone, without associating anyone with Him in that. Likewise, you also, so devote your worship to Him and do not associate anyone with Him in worship, for all of you acknowledge that Abraham was on the right path and the straight path, so follow what you all agreed upon to be correct from his pure religion, and leave what you differed upon from all other religions, O parties, for they are innovations that you innovated for what you agreed upon to be the truth, for what you agreed upon to be correct and the truth from the religion of Abraham

is the truth that I was pleased with and sent My prophets and messengers with, and the rest of that is falsehood that I will not accept from any of My creation who brings it to Me on the Day of Resurrection.

Rather, God the Most High said: **And he was not of the polytheists**, meaning: and he was not of their number and their allies. This is because the polytheists are from one another in their support of one another in their disbelief and their assistance to one another. So God cleared His friend Abraham from being one of them or [one of] their supporters and those who are their allies. Rather, God the Most High meant by the polytheists the Jews, Christians and all other religions other than the Hanifite religion. He said: Abraham was not one of the people of these polytheistic religions, but he was a Hanif Muslim.

Tafsir al-Qurtubi

That is, say, O Muhammad, God has spoken the truth, that it was not forbidden in the Torah. **So follow the religion of Abraham, the upright one**. He was commanded to follow his religion. **And he was not of the polytheists**. He responded to them in their false claim, as mentioned above.

Tafsir Ibn Kathir

Imam Ahmad said: Hisham bin Al-Qasim told us, Abdul Hamid told us, Shahr told us, he said: Ibn Abbas said: “A group of Jews attended the Prophet of God, may God bless him and grant him peace, and they said: Tell us about characteristics that we ask you about, which only a prophet knows. He said: Ask me about whatever you wish, but give me the protection of God, and what Jacob took from his sons, if I tell you something and you understand it, you will follow me in Islam. They said: That is for you. He said: Ask me about whatever you wish. They said: Tell us about four characteristics: Tell us what food Israel forbade himself? And how is the woman's water and the man's water? And how is the male and female from it? And tell us how this illiterate prophet sleeps, and who is his guardian from the angels? So he took a covenant from them that if he told them, they would follow him. He said: I ask you by the One who sent down the Torah to Moses, do you know that Israel fell seriously ill and his illness lasted a long time, so he made a vow to God that if God cured him of his illness To forbid the most beloved food and drink to him, while the most beloved food to him was camel meat, and the most beloved drink to him was camel milk? They said: O God, yes. He said: O God, bear witness against them. He said: I ask you by God, there is no god but Him, Who sent down the Torah to Moses, do you know that the man's semen is white and thick, and the woman's semen is yellow and thin, so whichever of them is higher will have the child, and the resemblance is by God's permission. If the man's semen rises above the

woman's semen, it will be a boy, by God's permission, and if the woman's semen rises above the man's semen, it will be a girl, by God's permission? They said: Yes. He said: O God, bear witness against them. He said: I ask you by Him Who sent down the Torah to Moses, do you know that the eyes of this unlettered prophet sleep but his heart does not? They said: O God, yes. He said: O God, bear witness. They said: And you now, tell us who is your guardian among the angels? Then we will have intercourse with you and leave you. He said: My guardian is Gabriel, and God never sent a prophet except that he was his guardian. They said: Then we will leave you. If your guardian were other than him, we would have followed you. Then God Almighty said: "Say: Who is an enemy to Gabriel?" The verse, and Ahmad also narrated it on the authority of Hussein bin Muhammad on the authority of Abdul Hamid on his authority.

Another way Ahmad said: Abu Ahmad al-Zubayri told us, Abdullah ibn al-Waleed al-Ajli told us, on the authority of Bakir ibn Shihab, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: "The Jews came to the Messenger of God, may God bless him and grant him peace, and said: O Abu al-Qasim, we ask you about five things. If you inform us of them, we will know that you are a prophet and we will follow you. So he took from them what Israel took from his sons when he said: 'And God is witness over what we say.' He said: Bring them. They said: Tell us about the sign of the Prophet. He said: His eyes sleep but his heart does not sleep. They said: Tell us how a woman becomes feminine and how she becomes masculine? He said: The two waters meet, so if the man's water rises above the woman's water, she becomes masculine, and if the woman's water rises above the man's water, she becomes feminine. They said: Tell us what Israel forbade himself? He said: He used to suffer from sciatica, and he did not find anything that suited him except the milk of such-and-such - Ahmad said: Some of them said: He meant camels - so he forbade their meat. They said: You have spoken the truth. They said: Tell us, what is this thunder? He said: An angel. From the angels of God, the Almighty, he is entrusted with the clouds. In his hand - or in his hands - is a whip of fire with which he drives the clouds, driving them where God, the Almighty, commands them. They said: What is this voice that is heard? He said: His voice. They said: You have spoken the truth. There is only one thing left, and it is the one that we will follow if you inform us of it. There is no prophet but that he has an angel who brings him report. So inform us who is your companion? He said: Gabriel, peace be upon him. They said: Gabriel, that one, descends with war, fighting and torment, our enemy. If you had said: Michael, who descends with mercy, plants and rain, it would have been... Then God Almighty revealed: "Say: Whoever is an enemy to Gabriel - for indeed, he has brought it down upon your heart by permission of God, confirming what was before it and as guidance and good tidings for the believers." And the verse after it. Al-Tirmidhi and Al-Nasa'i narrated it from the hadith of Abdullah bin Al-Waleed Al-Ajli, with a similar meaning. Al-Tirmidhi said: It is strange. Ibn Jurayj and Al-Awfi said on the authority of Ibn Abbas: Israel, peace be upon him - he is Jacob - was afflicted with sciatica at

night, and it would disturb him and prevent him from sleeping, and the pain would go away from him during the day, so he vowed to God that if God healed him, he would not eat a vein nor would a child eat one that had a vein. And this is what Al-Dahhak and Al-Suddi said. This is how Ibn Jarir narrated it and related it in his interpretation. He said: His sons followed him in forbidding that, following his example and imitating his method. He said: And his saying **before he...** "The Torah was revealed" means that he forbade himself from that before the Torah was revealed. I said: This context, after it was presented, has two reasons: **One of them** is that Israel, peace be upon him, forbade the things he loved most and left them for God, and this was permissible in their law, so it has a reason after his saying: **You will not attain righteousness until you spend from that which you love.** This is what is permissible according to us, which is spending in obedience to God from that which the servant loves and desires, as God Almighty said: **And he gives wealth, in spite of his love for it.** God Almighty also said: **And they feed the poor, in spite of their love for it.**

The second occasion When the statement of the response to the Christians, their false belief in the Messiah, and the clarification of the falsehood of what they went to and the emergence of the truth and certainty in the matter of Jesus and his mother, how God created him with His power and will and sent him to the Children of Israel calling to the worship of His Lord, the Blessed and Most High, began to respond to the Jews, may God curse them, and to clarify that the abrogation that they denied had occurred and was permissible, for God Almighty stated in their book, the Torah, that when Noah, peace be upon him, left the ship, God permitted him to eat from all the animals of the earth, then after this Israel forbade himself the meat and milk of camels, and his sons followed him in that, and the Torah came with the prohibition of that, and other things in addition to that, and God Almighty had permitted Adam to marry his daughters to his sons, and He prohibited that after that, and taking a wife as a concubine was permissible in the law of Abraham, peace be upon him, and Abraham did it with Hagar when he took her as a concubine to Sarah, and something like this was prohibited for them in the Torah, and likewise the union of two sisters It is permissible, and Jacob, peace be upon him, did it, he married two sisters, then he forbade them that in the Torah, and all of this is stipulated in the Torah for them, and this is abrogation itself, so let what God legislated for Christ, peace be upon him, be like that, in his making permissible some of what was forbidden in the Torah, so why did they not follow him? Rather, they denied him and opposed him? And likewise what God sent Muhammad, peace be upon him, with of the true religion, the straight path, and the religion of his father Abraham, so why do they not believe? That is why God Almighty said: **All food was lawful to the Children of Israel except what Israel had forbidden to himself before the Torah was revealed.** That is, all foods were lawful to them before the Torah was revealed except what Israel had forbidden. Then God Almighty said: "Say: 'Bring the Torah and recite it, if you should be truthful.' " For it speaks of what we have said. **But whoever invents a lie against God after that, it is those who are the wrongdoers.** That is, whoever lies about

Surat Al Imran 3:95

Say, "God has spoken the truth. So follow the religion of Abraham, the upright. He was not of the polytheists."

God and claims that He has prescribed for them the Sabbath and that they should always adhere to the Torah, and that He did not send another prophet to call to God with proofs and arguments after what we have explained of the occurrence of abrogation and the emergence of what we have mentioned. **It is those who are the wrongdoers.** Then God Almighty said: "Say: God has spoken the truth." That is, say, O Muhammad, God has spoken the truth in what He has informed us of and in what He has prescribed in the Qur'an. **So follow the religion of Abraham, inclining toward truth, and he was not of the polytheists.** That is, follow the religion of Abraham that God prescribed in the Qur'an on the tongue of Muhammad, may God bless him and grant him peace, for it is the truth about which there is no doubt or uncertainty, and it is the way that no prophet has come with anything more perfect or clearer than it. There is nothing clearer or more complete than what God Almighty said: **Say, 'Indeed, my Lord has guided me to a straight path, a right religion, the religion of Abraham, inclining toward truth, and he was not of those who associate others with God.'** God Almighty also said: **Then We revealed to you, [O Muhammad], to follow the religion of Abraham, inclining toward truth, and he was not of those who associate others with God.**

Fath al-Qadir

Then he argued after that, fabricating lies against God. Then, since what they fabricated of lies after the proof was established against them in their book was false and rejected, and what God Almighty narrated in the Qur'an and the Torah confirmed was true and honest, and the proof of this honesty was with evidence that the opponent could not refute, God Almighty commanded His Prophet, may God bless him and grant him peace, to call out God's honesty after he recorded the lie against them, so He said 95- "Say: God has spoken the truth, so follow the religion of Abraham," meaning: the religion of Islam that I am upon. The meaning of *Hanif* has been explained previously, and it is as if He said to them: If my honesty and the honesty of what I have brought are clear to you, then enter my religion, for among the things that God revealed to me is **And whoever desires other than Islam as religion - never will it be accepted from him.**

Al-Tirmidhi narrated and authenticated it on the authority of Ibn Abbas, "The Jews said to the Prophet, may God bless him and grant him peace: Tell us what Israel forbade himself? He said: He lived in the desert and suffered from the sweat of women and did not find anything suitable for him except the prohibition of camels and their milk, so he forbade them. They said: You have spoken the truth." He mentioned the hadith. Ahmad and al-Nasa'i also narrated it. Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and al-Hakim narrated it and authenticated it on the authority of Ibn Abbas regarding the verse, he said: The sweat I find is the sweat of women, so he used to spend the night in a water skin, meaning a screaming camel, so he made a promise to God that if he cured him, he would not eat meat in which there was a sweat, so the Jews forbade

it. Al-Bukhari narrated in his history, Ibn al-Mundhir and Ibn Abi Hatim on the authority of Ibn Abbas from his saying what al-Tirmidhi narrated previously on his authority with a chain of transmission traceable to the Prophet. Ibn Ishaq, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ikrimah on the authority of Ibn Abbas that he used to say: What Israel forbade himself was the two appendages of the liver and kidneys and the fat except what was on the back. Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated on his authority that he said: The Jews said to the Prophet, may God bless him and grant him peace, that the Torah was revealed prohibiting what Israel prohibited. So God said to Muhammad, may God bless him and grant him peace, **Say, 'Bring the Torah and recite it, if you should be truthful.'** They lied. It is not in the Torah.

Tafsir al-Baghawi

95- "Say, 'God has spoken the truth. So follow the religion of Abraham, the upright, and he was not of the polytheists.'" He only called them to follow the religion of Abraham because in following the religion of Abraham, following him, may God bless him and grant him peace.

Tafsir al-Baidawi

95 "Say: God has spoken the truth" is an allusion to their lie, meaning that it is proven that God is truthful in what He revealed and you are the liars. **So follow the religion of Abraham, the upright** meaning the religion of Islam which is originally the religion of Abraham, or similar to his religion until you are free from Judaism which forced you to distort and be stubborn in order to achieve worldly goals, and obligated you to forbid good things which God Almighty made lawful for Abraham and those who followed him. **And he was not of the polytheists** is an allusion to the fact that following him is obligatory in pure monotheism and uprightness in religion and avoiding excess and deficiency, and an allusion to the polytheism of the Jews.

Surat Al Imran 3:96

Indeed, the first House [of worship] established for mankind was that at Bakkah - blessed and a guidance for the worlds.

Tafsir al-Jalalayn

And when they said, **Our qiblah is before your qiblah**, it was revealed: **Indeed, the first House established** as a place of worship **for mankind** on earth **was that at Bakkah** with the letter *ba* in the language of Mecca. It was named thus because it crushes the necks of tyrants, i.e., it crushes them. The angels built it before the creation of Adam, and after it Al-Aqsa was established, and between them there were forty years, as in the hadith of the two Sahihs and in the hadith:

The first thing that appeared on the surface of the water when the heavens and the earth were created was a white foam, and the earth spread out from beneath it. *Blessed* is a state of *who*, i.e., possessing blessing and a guidance for the worlds because it is their qiblah.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: The people of interpretation differed in the interpretation of that. Some of them said: Its interpretation is: The first house established for people, in which God is worshipped, blessed and a guidance for the worlds, is the one in Bakkah. They said: It is not the first house established on earth, because there were many houses before it.

Who said that?

Hanad bin Al-Sarri told us, he said, Abu Al-Ahwas told us, on the authority of Samak, on the authority of Khalid bin Arara, he said: A man stood up to Ali and said: Will you not tell me about the House? Was it the first House placed on Earth? He said: No, but it was the first House placed in the pool, the Station of Abraham, and whoever enters it is safe.

Muhammad ibn al-Muthanna told us, Muhammad ibn Ja'far told us, Shu'bah told us, on the authority of Samak, who said: I heard Khalid ibn Ar'arah say: I heard Ali, and it was said to him: **The first House established for mankind was the one in Bakkah.** Was it the first House on earth? He said: No! He said: Then where were the people of Noah? And where were the people of Hud? He said: But it was the first House established for mankind, blessed and a guidance.

Yaqub told me, he said, Ibn Ulayyah told us, on the authority of Abu Raja', he said: Hafsa asked al-Hasan, and I was listening, about his saying: **Indeed, the first House [of worship] established for mankind was that at Bakkah, full of blessing.** He said: It is the first mosque in which God was worshipped on earth.

Abdul Jabbar bin Yahya Al-Ramli told us, he said, Damrah told us, on the authority of Ibn Shawdhab, on

the authority of Matar, regarding his statement: **Indeed, the first House established for mankind was that at Bakkah**, he said: There were houses before it, but it was the first house established for worship.

Muhammad bin Sinan told me, he said, Abu Bakr al-Hanafi told us, he said, Ibad told us, on the authority of al-Hasan, his saying: **The first House established for mankind**, in which God was worshipped, **was that at Bakkah.**

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: **The first House established for mankind was the one in Mecca, blessed.** He said: It was established for worship.

Others said: Rather, it is the first house established for people.

Then those who said that differed about the description of its first placement.

Some of them said: He was created before all the earths, then the earths were rolled out from beneath him.

Who said that?

Muhammad bin Amara Al-Asadi told us, he said, Ubaid God bin Musa told us, he said, Shaiban told us, on the authority of Al-A'mash, on the authority of Bakir bin Al-Akhns, on the authority of Mujahid, on the authority of Abdullah bin Amr, who said: God created the House two thousand years before the Earth, and it was - when His Throne was on the water - a white foam, then the Earth was spread out from beneath it.

Muhammad bin Abdul Malik bin Abi Al-Shawarib told me, he said, Abdul Wahid bin Ziyad told us, he said, Khasif told us, he said: I heard Mujahid say: The first thing that God created was the Kaaba, then He spread out the earth from beneath 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 the statement of God Almighty: **Indeed, the first House [of worship] established for mankind**, like His statement: **You are the best nation produced for mankind** (Al Imran 3:110).

Muhammad told me, he said, Ahmad told us, he said, Asbat told us, on the authority of al-Suddi: **The first House established for mankind was that at Bakkah, blessed and a guidance for the worlds.** As for the first House, it was when the earth was water, it was butter on the earth, so when God created the earth, He created the House with it, so it is the first House established on 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: **Indeed, the first House [of worship] established for mankind was that at Bakkah - blessed**, he said: The first House that God Almighty established, so Adam and those after him circumambulated it.

Others said: The location of the Kaaba is the location of the first house that God placed on Earth.

Surat Al Imran 3:96

Indeed, the first House [of worship] established for mankind was that at Bakkah - blessed and a guidance for the worlds.

Who said that?

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: It was mentioned to us that the House descended with Adam when he descended. He said: My House descends with you, and it is circumambulated around it as one circumambulates around My Throne. So Adam and those who came after him of the believers circumambulated around it, until the time of the Flood came, the time when God drowned the people of Noah. God raised it and purified it from being afflicted with the punishment of the people of the Earth, so it became inhabited in the heavens. Then Abraham followed a trace of it after that, so he built it on an ancient foundation that had been before it.

Abu Ja'far said: The correct statement about this is what God Almighty said about it: The first blessed House and guidance established for mankind was the one in Makkah. The meaning of this is: **The first House established for mankind**, that is, for the worship of God in it, **blessed and guidance**, meaning by that: and a place of refuge for the worshippers and the circumambulations of those who circumambulate, in glorification and reverence of God, **was the one in Makkah**, due to the authenticity of the report about this from the Messenger of God, may God bless him and grant him peace. This is what:

Muhammad ibn al-Muthanna told us, he said, Ibn Abi Uday told us, on the authority of Shu'bah, on the authority of Sulayman, on the authority of Ibrahim al-Taymi, on the authority of his father, on the authority of Abu Dharr, he said, I said: O Messenger of God, which mosque was established first? He said: The Sacred Mosque. He said: Then which? He said: Al-Aqsa Mosque. He said: How much time is between them? He said: Forty years.

This report from the Messenger of God, may God bless him and grant him peace, has shown that the Sacred Mosque is the first mosque that God established on earth, according to what we have said. As for its location as a house, other than the meaning of a house for worship, guidance and blessing, there is a difference of opinion about it, some of which I have mentioned in this place, and some of which in Surat Al-Baqarah and other surahs of the Qur'an, and I have explained the correct statement about that, in a way that makes it unnecessary to repeat it in this place.

As for his saying: **For the one in Mecca, blessed**, he means: for the House in which people crowd for their circumambulation during their Hajj and Umrah.

The root of baq is crowding. It is said: **So-and-so crowded so-and-so** if he jostled and bumped into him, so he wept over him, and they were crying in it, meaning: they were jostling and colliding in it. So Bakkah is an action of **so-and-so crowded so-and-so**; the spot was named after the action of those crowding in it.

If Mecca was as we have described, and it was a place of crowding of people around the House, and no

circumambulation was permissible outside the mosque, then it was known from this that what was around the Kaaba was inside the mosque, and that what was outside the mosque was Mecca, not Mecca. Because there was no meaning outside it that would require people to weep in it. Since that was the case, then it was clear from this that the statement of those who said: Mecca is the name of the valley of Mecca and Mecca is the name of the sanctuary is false.

Mention of those who said what we said about that: that Mecca is a place crowded with people for circumambulation:

Yaqub bin Ibrahim told me, he said, Hisham told us, on the authority of Hisin, on the authority of Abu Malik Al-Ghifari, regarding his statement: **Indeed, the first House [of worship] established for mankind was that at Bakkah**, he said: Bakkah is the location of the House, and Mecca is everything else.

Yaqub told me, he said, Hisham told us, he said, Mughirah told us, on the authority of Ibrahim, the same.

Ibn Hamid told us, he said, Hakam told us, on the authority of Amr, on the authority of Ata', on the authority of Abu Ja'far, he said: A woman passed in front of a man while he was praying and she was circumambulating the House, so he pushed her. Abu Ja'far said: It is Mecca, some parts of it weeping over others.

Ibn Al-Muthanna told us, he said, Abd Al-Samad told us, he said, Shu'bah told us, he said, Salamah told us, on the authority of Mujahid, he said: It was called Bakkah because people wept in it, men and women.

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Hammad, on the authority of Saeed, he said: I said: Why is it called Mecca? He said: Because they weep in it. He said: Meaning: They crowd together.

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Al-Aswad bin Qais, on the authority of his father, on the authority of Ibn Al-Zubayr, he said: It was called Bakkah because they came to it as pilgrims.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, his saying: **Indeed, the first House [of worship] established for mankind was that at Bakkah - blessed**, for God has blessed all people in it, so women pray in front of men, and it is not appropriate in any other city.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada: Mecca, people are in Mecca, some of them are in Mecca, men and women, some of them pray in front of others, this is not appropriate except in Mecca.

Ibn Wakee' told us, he said, my father told us, on the authority of Fadil bin Marzouq, on the authority of Atiyah Al-Awfi, he said: Bakkah is the location of the House, and Mecca is what is around it.

Yunus told me, he said, Ibn Wahb told us, he said, Yahya bin Azhar told me, on the authority of Ghalib bin Ubaid God: that he asked Ibn Shihab about Bakkah, he said: Bakkah is the House and the Mosque. And he asked him about Mecca, Ibn Shihab said: Mecca is the entire Sanctuary.

Al-Husayn told us, Hisham told us, Hajjaj told us, on the authority of Ata' and Mujahid, who said: Mecca, in Mecca there are men and women.

Abdul Jabbar bin Yahya Al-Ramli told me: Damrah bin Rabi'ah said: Bakkah is the mosque, and Mecca is the houses.

Some of them said:

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: **Indeed, the first House [of worship] established for mankind was that at Bakkah**, he said: It is Mecca.

It was said: *Blessed*, because circumambulating it is a forgiveness of sins.

As for the accusative of his saying: *blessed*, it is to depart from his saying: *placed*, because in *placed* there is a mention of the house with which he is occupied, and it is definite, and blessed is indefinite, and it is not appropriate for it to follow it in parsing.

As for the saying of those who said: It is the first House established for mankind, according to what we mentioned in that, the saying of those we mentioned, then it is in the accusative case as a state of his saying: **for the one in Mecca**. Because the meaning of the speech according to their saying: The first House established for mankind is the House in Mecca, blessed. So the House, according to them, is described as the one in Mecca, and the one connected to it is definite, and blessed is indefinite, so it is in the accusative case as a separation from it, according to the saying of some of them, and as a state according to the saying of some of them, and *guidance* is in the accusative case as a conjunction to his saying: *blessed*.

Tafsir al-Qurtubi

It has five issues:

First: It is proven in Sahih Muslim that Abu Dharr said: I asked the Messenger of God, may God bless him and grant him peace, about the first mosque established on earth. He said: Al-Masjid Al-Haram. I said: Then which? He said: Al-Masjid Al-Aqsa. I said: How much time is between them? He said: Forty years, then the earth is a mosque for you, so wherever the prayer time comes, pray. Mujahid and Qatada said: No house was established in the direction of prayer. Ali, may God be pleased with him, said: There were many houses before the house, meaning that it was the first house established for worship. Mujahid said: The Muslims and the Jews boasted, so the Jews said: Jerusalem is better and greater than the Kaaba, because it is the place of migration of the prophets and it is in the Holy Land. The Muslims said: Rather, the

Kaaba is better, so God revealed this verse. The construction of the House and the first to build it have already been mentioned in Surat Al-Baqarah. Mujahid said: God created the location of this House two thousand years before He created anything on earth, and its foundations are in the seventh lowest earth. As for the Al-Aqsa Mosque, it was built by Solomon, peace be upon him, as Al-Nasa'i narrated with a sound chain of transmission from "the hadith of Abdullah bin Amr on the authority of the Prophet, may God bless him and grant him peace: When Solomon, son of David, built the Holy House, he asked God for three things: He asked God Almighty for a rule that would match His rule, and he was given it. He asked God Almighty for a kingdom that no one after him would deserve, and he was given it. And when he finished building the mosque, he asked God Almighty that no one would come to it with nothing but prayer in it, and that He would bring him out of his sin as on the day his mother bore him, and he was given it." So there is a problem between the two hadiths, because there were long periods between Abraham and Solomon. The historians said: More than a thousand years. It was said: Abraham and Solomon, peace be upon them, only renewed what others had founded. It has been narrated that the first to build the House was Adam, peace be upon him, as mentioned above. So it is possible that someone other than him from his descendants built the Holy House forty years after him, and it is also possible that the angels built it after building the House with God's permission, and each is possible. And God knows best. Ali bin Abi Talib, may God be pleased with him, said: God Almighty commanded the angels to build a house on Earth and to circumambulate it. This was before the creation of Adam. Then Adam built what he built and circumambulated it, then the prophets after him, then Abraham, peace be upon him, completed its construction.

Second: The Almighty's saying: **For the one at Bakkah** is the predicate of *in* and the lam is for emphasis. And *Bakkah* is the location of the House, and Mecca is the rest of the country, according to Malik bin Anas. Muhammad bin Shihab said: Bakkah is the mosque, and Mecca is the entire sanctuary, and houses are included in it. Mujahid said: Bakkah is Mecca. So the *mim* in this case is replaced by the *bā'*, as they said: sticky and inseparable clay. Ad-Dahhak and the historian said the same. Then it was said: Bakkah is derived from *bak*, which means crowding. The people crowded together. It was called Bakkah because of the crowding of people in the place of their circumambulation. And *bak* means breaking the neck. It was said: It was called that because it used to break the necks of tyrants if they committed injustice there. Abdullah bin Az-Zubayr said: No tyrant ever intended to harm it except that God, the Almighty, punished him. As for Mecca, it was said that it was named thus because of its scarcity of water. It was also said that it was named thus because it sucks the marrow from the bone, which causes difficulty to the one who intends to go there, from their saying: **Makakat al-Azm** if you extract what is in it. And the young camel sucks its mother's udder and drinks it if it sucks all the milk in it and drinks it. The poet said:

She wrote, but there were no pearls left in her heart.

Surat Al Imran 3:96

Indeed, the first House [of worship] established for mankind was that at Bakkah - blessed and a guidance for the worlds.

It was said: It was called this because it enables injustice in it, i.e. it destroys and diminishes it. It was also said: It was called this because people used to laugh and make noise in it, from His statement: **And their prayer at the House was nothing but whistling and clapping of hands** (al-Anfal 8:35), i.e. clapping and whistling. This is not required by the inflection, because <Makkah> is a doubled dual and <Makka> is a defective triliteral.

Third: The Almighty's saying: *blessed*. He made it blessed because of the multiplication of work in it, so blessing is the abundance of good. It is accusative as a state of the implied in <place> or as an adverb of <Bakkah>, meaning: the one who settled **in Bakkah blessed**. It is permissible in other than the Qur'an to use <blessed>, as a second predicate, or as a substitute for who, or as an implied subject. **And guidance for the worlds** is in apposition to it, and it has the meaning of and it is guidance for the worlds. It is permissible in other than the Qur'an to use <blessed> in the accusative as an adjective for the house.

Tafsir Ibn Kathir

The Almighty informs us that the first House established for mankind, that is, for all people, for their worship and rituals, to circumambulate it, pray to it, and seclude themselves at it, **was the one at Bakkah** meaning the Kaaba that was built by Abraham, peace be upon him, whom both the Christian and Jewish sects claim to follow his religion and method, and they do not perform Hajj to the House that he built by God's command to him in that and called people to perform Hajj, and for this reason the Almighty said: *Blessed* meaning it was established blessedly **and a guidance for the worlds**. Imam Ahmad said: Sufyan told us on the authority of Al-A'mash, on the authority of Ibrahim Al-Taymi, on the authority of his father, on the authority of Abu Dharr, may God be pleased with him, who said: "I said, O Messenger of God, which mosque was established on earth first? He said, Al-Masjid Al-Haram. I said: Then which? He said, Al-Masjid Al-Aqsa. I said: How much time is between them? He said: Forty years. I said: Then which? He said: Then wherever you find the prayer, pray, for all of it is a mosque." Al-Bukhari and Muslim narrated it from the hadith of Al-A'mash with it. Ibn Abi Hatim said: Al-Hasan bin Muhammad bin Al-Sabah told us, Saeed bin Sulaiman told us, on the authority of Sharik, on the authority of Mujalid, on the authority of Al-Sha'bi, on the authority of Ali, may God be pleased with him, regarding the words of God Almighty: **Indeed, the first House [of worship] established for mankind was that at Bakkah - blessed**. He said: There were houses before it, but it was the first house established for the worship of God. My father told us, Al-Hasan bin Al-Rabi' told us, Abu Al-Ahwas told us, on the authority of Samak, on the authority of Khalid bin Arara, who said: A man stood up to Ali, may God be pleased with him, and said: Will you not tell me about the House? Was it the first

house established on earth? He said: No, but it was the first house in which blessing was established, the Station of Abraham, and whoever entered it was safe. He mentioned the full story of how Abraham built the House, and we have mentioned that in detail at the beginning of Surat Al-Baqarah, so there is no need to repeat it here. Al-Suddi claimed that it was the first house established on the face of the earth absolutely, and the correct statement is that of Ali, may God be pleased with him. As for the hadith that Al-Bayhaqi narrated in the construction of the Kaaba in his book, Evidences of Prophethood, on the authority of Ibn Lahi'ah, on the authority of Yazid ibn Abi Habib, on the authority of Abu Al-Khair, on the authority of Abdullah ibn Amr ibn Al-Aas, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, that God sent Gabriel to Adam and Eve and commanded them to build the Kaaba. So Adam built it, then he was commanded to circumambulate it, and it was said to him: You are the first of mankind, and this is the first House established for mankind, then as you see it is from the individual hadiths of Ibn Lahi'ah, and he is weak. What is more likely, and God knows best, is that this is attributed to Abdullah ibn Amr, and it is from the two Zamilah that were afflicted on the Day of Yarmouk from the words of the People of the Book.

God the Almighty said: **For the one at Bakkah**. Bakkah is one of the names of Mecca according to the well-known. It was said: It was named thus because it weeps the necks of the oppressors and tyrants, meaning that they are humiliated and submissive there. It was also said: Because people weep in it, meaning they crowd together. Qatada said: God has made all people in it, so women pray in front of men and He does not do that in any other city. This was also narrated on the authority of Mujahid, Ikrimah, Saeed bin Jubayr, Amr bin Shuaib, and Muqatil bin Hayyan. Hammad bin Salamah narrated on the authority of Ata bin Al-Saib, on the authority of Saeed bin Jubayr, on the authority of Ibn Abbas, may God be pleased with him, who said: Mecca is from Al-Faj to At-Tan'im, and Bakkah is from the House to Al-Batha'. Shu'bah said, on the authority of Al-Mughirah, on the authority of Ibrahim: Bakkah is the House and the Mosque. Al-Zuhri said the same. Ikrimah said, in one narration, and Maymun bin Mihran: The House and what is around it is Bakkah, and what is beyond that is Mecca. Abu Saleh, Ibrahim Al-Nakha'i, Atiyah Al-Awfi and Muqatil bin Hayyan said: Bakkah is the location of the House, and everything else is Mecca. They mentioned many names for Mecca: Mecca, Bakkah, the Ancient House, the Sacred House, the Safe City, Al-Ma'mun, Umm Rahm, Umm Al-Qura, Salah, the Throne on the same weight as Badr, Al-Qadis because it purifies from sins, Al-Muqaddasah, Al-Naasah with a nun, and also with a ba', Al-Hatima, Al-Nasasa, Al-Ra's, Kutha', Al-Balda, Al-Bunya, and Al-Ka'bah.

And the Almighty's saying: **In it are clear signs** meaning clear evidence that it was built by Abraham, and that God made it great and honored. Then the Almighty said: **The Station of Abraham** meaning that

when the building was raised, he used it to help raise its foundations and walls, where he used to stand and hand it to Ishmael. It was attached to the wall of the House until Omar bin Al-Khattab **may God be pleased with him** moved it during his rule to the eastern side so that it would be possible to circumambulate it, and not disturb those praying at it after circumambulating, because God Almighty has commanded us to pray at it when He said: **And take, [O Muhammad], the Station of Abraham as a place of prayer.** We have already presented the hadiths on that, so there is no need to repeat them here. Praise and thanks be to God.

Al-Awfi said on the authority of Ibn Abbas regarding his saying: **In it are clear signs, the Station of Abraham** meaning that among them is the Station of Abraham and the Monument. Mujahid said: The trace of his feet in the Station is a clear sign. This was also narrated on the authority of Omar bin Abdul Aziz, Al-Hasan, Qatadah, Al-Suddi, Muqatil bin Hayyan, and others. Abu Talib said in his famous poem, *Al-Lamiyyah*:

And Abraham's footsteps in the rock were wet on his bare feet, without sandals.

Ibn Abi Hatim said: Abu Saeed and Amr Al-Awdi told us: Waki' told us, Sufyan told us, on the authority of Ibn Jurayj, on the authority of Ata', on the authority of Ibn Abbas, regarding the words of God the Almighty: **The Station of Abraham**, he said: The entire Sanctuary is the Station of Abraham. Amr's wording is: The entire Stone is the Station of Abraham. It was narrated on the authority of Saeed bin Jubair that he said: The Hajj is the Station of Abraham. This is how I saw it in the copy, and perhaps the entire Stone is the Station of Abraham. Mujahid stated this explicitly. And the words of God the Almighty: **And whoever enters it shall be safe**, meaning the Sanctuary of Mecca. If the fearful enters it, he is safe from all harm. This was the case in the time of ignorance, as Al-Hasan Al-Basri and others said: A man would be killed and a wool would be placed around his neck and he would enter the Sanctuary, and the son of the murdered man would meet him and not disturb him until he came out. Ibn Abi Hatim said: Abu Saeed Al-Ashja told us, Abu Yahya Al-Taymi told us, on the authority of Ata', on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, regarding the words of God Almighty: **And whoever enters it shall be safe**, he said: Whoever seeks refuge in the House, the House will protect him, but he shall not be sheltered, fed, or given water. So if he leaves, he will be seized for his sin. God Almighty said: **Have they not seen that We have made a secure sanctuary, while people are being snatched away from all around them?** The verse, and God Almighty said: **So let them worship the Lord of this House, Who has fed them against hunger and made them safe from fear.** And among its prohibitions is the prohibition of hunting its game and scaring it away from its nests, and the prohibition of cutting its trees and uprooting its grass, as the hadiths and reports on that have been proven from a group of the Companions, both with and without chains of transmission. In the two Sahihs, and the wording is from Muslim, on the authority of Ibn Abbas, may God be pleased with him, he said: "The Messenger of God, may God bless him and grant him peace, said on the day of the conquest of Mecca, 'There is no migration, but jihad and intention, and if you are called to arms, then go out.' And he said on

the day of the conquest of Mecca, 'This country was made sacred by God on the day He created the heavens and the earth, so it is sacred by God's sanctity until the Day of Resurrection. Fighting in it was not permitted for anyone before me, and it was not permitted for me except during one hour of the day, so it is sacred by God's sanctity until the Day of Resurrection. Its thorns should not be cut, its game should not be frightened, its lost items should not be picked up except by one who recognizes them, and its solitude should not be taken away.' Al-Abbas said, 'O Messenger of God, except for idhkhir, for it is their herb and for their houses.' He said, 'Except idhkhir.' " And they have a similar or similar narration from Abu Hurairah, and they have a similar narration from Abu Shuraih al-Adawi as well, that he said to Amr ibn Saeed while he was sending out the expeditions to Mecca, 'Give me permission, O prince, to tell you a statement that the Messenger of God, may God bless him and grant him peace, said the next day on the day of the conquest. My ears heard it and I remembered it.' My heart, and my eyes saw it when he spoke it, that he praised and extolled God, then he said: "God has made Mecca sacred, and people have not made it sacred. It is not permissible for a man who believes in God and the Last Day to shed blood there, or cut down a tree there. If someone seeks permission to fight the Messenger of God, may God bless him and grant him peace, there, then say to him: God has given permission to His Messenger and has not given you permission. He has only given me permission there for an hour of a day, and its sanctity has returned today to what it was yesterday, so let the witness inform the absent." It was said to Abu Shuraih: What did Amr say to you? He said: I know that better than you, O Abu Shuraih. The sanctuary does not protect a sinner, nor one who flees with blood, nor one who flees with disgrace. Jabir, may God be pleased with him, said: I heard the Messenger of God, may God bless him and grant him peace, say: **It is not permissible for any of you to carry weapons in Mecca.** Narrated by Muslim. On the authority of Abdullah bin Adi bin Al-Hamra Al-Zuhri that he heard the Messenger of God, may God bless him and grant him peace, while he was standing in Al-Huzura in the market of Mecca, saying, "By God, you are the best land of God, and the most beloved land of God to God. Had I not been expelled from you, I would not have left." Narrated by Imam Ahmad, and this is his wording, and by Al-Tirmidhi, Al-Nasa'i, and Ibn Majah. Al-Tirmidhi said: It is hasan sahih. He also authenticated a hadith similar to it from Ibn Abbas. Ahmad narrated a similar hadith from Abu Hurayrah. Ibn Abi Hatim said: My father told us, Bishr bin Adam bin Bint Azhar Al-Samman told us, Abu Asim told us, on the authority of Zura'iq bin Muslim Al-Ama, a client of Banu Makhzum, on the authority of Ziyad bin Abi Ayyash, on the authority of Yahya bin Ja'dah bin Hubaira, regarding the words of God the Almighty: **And whoever enters it shall be safe**, he said: Safe from the Fire. And in the meaning of this statement is the hadith narrated by Al-Bayhaqi: Abu Al-Hasan Ali bin Ahmad bin Abdun told us, Ahmad bin Ubaid told us, Muhammad bin Sulayman Al-Wasiti told us, Saeed bin Sulayman told us, Ibn Al-Mu'ammil told us, on the authority of Ibn Muhaisin, on the authority of Ata', on the authority of Abdullah bin Abbas, who said: The Messenger of God, may God bless him and grant him

Indeed, the first House [of worship] established for mankind was that at Bakkah - blessed and a guidance for the worlds.

peace, said: **Whoever enters the House, enters into a good deed, exits from a bad deed, and exits forgiven.** Then he said: Abdullah bin Al-Mu'ammil is the only one who narrated it, and it is not strong. And his statement, **And Hajj to the House is a duty that mankind owes to God, those who can afford the expenses for the journey to it,** this is a verse of the obligation of Hajj according to the majority of scholars. It was said: Rather, it is his statement, **And complete the Hajj and Umrah for God,** and the first is more apparent. Multiple hadiths have been reported that it is one of the pillars, foundations, and foundations of Islam, and the Muslims have unanimously agreed upon this, and it is only obligatory for the accountable person once in a lifetime, according to the text and consensus. Imam Ahmad, may God have mercy on him, said: Yazid bin Harun told us, Al-Rabi' bin Muslim Al-Qurashi told us, on the authority of Muhammad bin Ziyad, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, delivered a sermon to us and said: **O people, Hajj has been made obligatory upon you, so perform Hajj.** A man said: **Every year, O Messenger of God?** He was silent until he said it three times. The Messenger of God, may God bless him and grant him peace, said: **If I had said yes, it would have been obligatory and you would not have been able to do it.** Then he said: "Leave me as I have left you, for those who came before you were destroyed because of their excessive questioning and disagreement with their prophets. If I command you to do something, do as much of it as you can, and if I forbid you from something, leave it." Muslim narrated it similarly on the authority of Zuhair bin Harb on the authority of Yazid bin Harun. Sufyan bin Husayn, Sulayman bin Katheer, Abdul Jalil bin Hamid and Muhammad bin Abi Hafsah narrated on the authority of Al-Zuhri, on the authority of Abu Sinan Al-Du'ali, whose name was Yazid bin Umayyah, on the authority of Ibn Abbas, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, delivered a sermon to us and said: **O people, God has prescribed Hajj for you.** Then Al-Aqra' bin Habis stood up and said: **O Messenger of God, is it every year?** He said: "If I had said it, it would have been obligatory, and if it were obligatory, you would not have performed it and you would not have been able to perform it. Hajj is performed once, so whoever performs more than that, it is voluntary." Narrated by Ahmad, Abu Dawud, Al-Nasa'i, Ibn Majah and Al-Hakim from the hadith of Al-Zuhri with it. It was narrated by Sharik from Samak from Ikrimah from Ibn Abbas in a similar manner. It was narrated from the hadith of Usamah bin Yazid.

Imam Ahmad said: Mansur bin Wardan narrated to us on the authority of Ali bin Abdul-Ala, on the authority of his father, on the authority of Abu Al-Bukhtari, on the authority of Ali, may God be pleased with him, who said: When the verse, **And Hajj to the House is a duty that mankind owes to God, those who can afford the expenses for one's expenses,** was revealed, they said, **O Messenger of God, every year?** He was silent. They said, **O Messenger of God, every year?** He said, **No,** and if I had said yes, it would have been obligatory.

Then God Almighty revealed, **O you who have believed, do not ask about things which, if they are made known to you, may distress you.** This is how Al-Tirmidhi, Ibn Majah, and Al-Hakim narrated it on the authority of Mansur bin Wardan. Then Al-Tirmidhi said, **Hasan Gharib,** and what he said is questionable, because Al-Bukhari said, **Abu Al-Bukhtari did not hear it from Ali.** Ibn Majah said: Muhammad ibn Abdullah ibn Numayr told us, Muhammad ibn Abi Ubaydah told us, on the authority of his father, on the authority of Al-A'mash, on the authority of Abu Sufyan, on the authority of Anas ibn Malik, who said: They said: **O Messenger of God, is Hajj every year?** He said: **If you had said yes, it would be obligatory, and if it were obligatory, you would not have performed it, and if you did not perform it, you would have been punished.** And in the two Sahihs, on the authority of Ibn Jurayj, on the authority of Ata', on the authority of Jabir, on the authority of Suraqah ibn Malik, "He said: O Messenger of God, is this enjoyment of ours for this year, or forever?" He said: **No, rather forever.** And in another narration: **Rather, forever and ever.**

In Musnad of Imam Ahmad and Sunan Abi Dawud, from the hadith of Waqid bin Abi Waqid Al-Laihi, from his father, that the Messenger of God, may God bless him and grant him peace, said to his wives during his Hajj: **This is the time when the confinement will appear - meaning, then the time when the confinement will appear - and do not leave the houses.** As for the ability, it is divided into sections: Sometimes a person is able to do it by himself, and sometimes by someone else, as is established in the books of rulings. Abu Isa Al-Tirmidhi said: Abd bin Hamid told us, Abd Al-Razzaq told us, Ibrahim bin Yazid told us, he said: I heard Muhammad bin Ibad bin Ja'far narrating from Ibn Umar, may God be pleased with them both, "He said: A man stood up to the Messenger of God, may God bless him and grant him peace, and said: Who is the pilgrim, O Messenger of God? He said: The disheveled one who has spitting. Another stood up and said: Which Hajj is best, O Messenger of God? He said: The one who is tired and has spitting. Another stood up and said: What is the way, O Messenger of God? He said: The provisions and the mount." And Ibn Majah narrated it in this way from the hadith of Ibrahim bin Yazid, who is Al-Khawzi. Al-Tirmidhi said: We do not know it except from his hadith, and some scholars have spoken about it. Before he memorized it, he said here and he said in the Book of Hajj: This is a good hadith. There is no doubt that the men of this chain of transmission are all trustworthy except for this Al-Khawzi, and they spoke about him because of this hadith, but others followed him, so Ibn Abi Hatim said: My father told us, Abdul Aziz bin Abdullah Al-Amiri told us, Muhammad bin Abdullah bin Ubaid bin Umair Al-Laihi told us, on the authority of Muhammad bin Ibad bin Jaafar, he said: I sat with Abdullah bin Umar, he said: "A man came to the Prophet, may God bless him and grant him peace, and said to him: What is the way? He said: Provisions and a mount." And Ibn Mardawayh narrated it in this way from the narration of Muhammad bin Abdullah bin Ubaid bin Umair with it. Then Ibn Abi Hatim said: It has been narrated from Ibn

Abbas, Anas, Al-Hasan, Mujahid, Ata', Saeed bin Jubayr, Al-Rabi' bin Anas and Qatadah something similar to that, and this hadith has been narrated from other paths from the hadith of Anas, Abdullah bin Abbas, Ibn Mas'ud and Aisha, all of them with chains of transmission traceable back to the Prophet, but there is a question about their chains of transmission as is established in the Book of Rulings, and God knows best. Al-Hafiz Abu Bakr bin Mardawayh took care to collect the chains of transmission of this hadith. Al-Hakim narrated it from the hadith of Qatada on the authority of Hammad bin Salamah, on the authority of Qatada, on the authority of Anas that the Messenger of God, may God bless him and grant him peace, was asked about the statement of God, the Almighty, **Whoever can afford the expenses of making the journey to it.** It was said: **What is the expenses?** He said: **Provisions and a mount.** Then he said: **It is authentic according to the conditions of Muslim, and they did not include it.** Ibn Jarir said: Ya'qub told me, Ibn Ulayyah told us on the authority of Yunus, on the authority of Al-Hasan, "He said: The Messenger of God, may God bless him and grant him peace, recited: 'And Hajj to the House is a duty owed to God by mankind, those who can afford the expenses of making the journey to it.'" They said: **O Messenger of God, what is the expenses of making the journey?** He said: **Provisions and a mount.** Waki' narrated it in his interpretation on the authority of Sufyan, on the authority of Yunus on his authority. Imam Ahmad said: Abd al-Razzaq told us, al-Thawri told us, on the authority of Ismail, who is Abu Isra'il al-Mala'i, on the authority of Fadi'l, meaning Ibn Amr, on the authority of Sa'id Ibn Jubayr, on the authority of Ibn Abbas, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Hasten to perform Hajj, for none of you knows what will happen to him.'" Ahmad also said: Abu Mu'awiyah told us, al-Hasan Ibn Amr al-Faqimi told us, on the authority of Mihran Ibn Abi Safwan, on the authority of Ibn Abbas, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Whoever intends to perform Hajj should hasten.'" Abu Dawud narrated it on the authority of Musaddad on the authority of Abu Mu'awiyah al-Dharee' with it. Ibn Jubayr narrated on the authority of Ibn Abbas regarding his statement, **Whoever can afford it,** he said: Whoever possesses three hundred dirhams has afforded it. And on the authority of his freed slave, Ikrimah, he said: The way is health. And Wakee' ibn al-Jarrah narrated on the authority of Abu Janab, meaning al-Kalbi, on the authority of al-Dahhak ibn Muzahim, on the authority of Ibn Abbas, he said: **Whoever can afford it,** he said: provisions and a camel. And the statement of God Almighty, **And whoever disbelieves, then indeed, God is independent of the worlds,** Ibn Abbas, Mujahid, and more than one said: That is, whoever denies the obligation of Hajj has disbelieved, and God is independent of him. Saeed bin Mansour said on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Ikrimah, who said: When the verse, **And whoever desires other than Islam as religion - never will it be accepted from him,** was revealed, the Jews said: We are Muslims. God Almighty said: So argue with them and make them fight, meaning, "Then the Prophet, may God bless him and grant him peace, said to them: God has enjoined upon the Muslims the pilgrimage to the

House, whoever is able to do so. They said: It is not prescribed for us, and they refused to make the pilgrimage." God Almighty said: **And whoever disbelieves - then indeed, God is free from need of the worlds.** Ibn Abi Nujayh narrated something similar on the authority of Mujahid. Abu Bakr bin Mardawayh said: Abdullah bin Jaafar told us, Ismail bin Abdullah bin Masoud told us, Muslim bin Ibrahim and Shadh bin Fayyad told us, they said: Hilal Abu Hashim Al-Khurasani told us, Abu Ishaq Al-Hamadani told us on the authority of Al-Harith, on the authority of Ali, may God be pleased with him, he said: "The Messenger of God, may God bless him and grant him peace, said: Whoever owns provisions and a mount and does not perform Hajj to the House of God, it does not harm him if he dies a Jew or a Christian, because God said: 'And Hajj to the House is a duty that mankind owes to God, those who can afford the expenses for one's expenses. But whoever disbelieves - then indeed, God is independent of the worlds.'" Ibn Jarir narrated it on the authority of Muslim bin Ibrahim, and Ibn Abi Hatim narrated it in this way on the authority of Abu Zur'ah Al-Razi: Hilal bin Fayyad told us, Hilal Abu Hashim Al-Khurasani told us, and he mentioned it with his chain of transmission likewise, and Al-Tirmidhi narrated it on the authority of Muhammad bin Yahya Al-Qat'i on the authority of Muslim bin Ibrahim, on the authority of Hilal bin Abdullah, the client of Rabi'ah bin Amr bin Muslim Al-Bahili, on his authority. He said: This is a strange hadith that we do not know except from this source, and there is talk about its chain of transmission, and Hilal is unknown, and Al-Harith is weak in hadith. Al-Bukhari said: This Hilal is a fabricator of hadith. Ibn Adi said: This hadith is not authentic. Abu Bakr Al-Isma'ili Al-Hafiz narrated from the hadith of Abu Amr Al-Awza'i: Ismail bin Ubaidullah bin Abi Al-Muhajir told me, Abd Al-Rahman bin Ghanem told me that he heard Umar bin Al-Khattab **may God be pleased with him** say: Whoever is able to perform Hajj but does not perform it, it is the same to him whether he dies a Jew or a Christian. This is a sound chain of transmission back to Umar **may God be pleased with him.** Saeed bin Mansour narrated in his Sunan from Al-Hasan Al-Basri, who said: Umar bin Al-Khattab **may God be pleased with him** said: I was thinking of sending men to these regions to look for everyone who had a grandmother and did not perform Hajj, and impose the jizyah on them. They are not Muslims, they are not Muslims.

Fath al-Qadir

This is the beginning of explaining something else that the Jews argued about falsely, which is that they said: The Holy House is better and greater than the Kaaba because it is the place where the prophets migrated and it is in the Holy Land. God responded to them by saying 96- **Indeed, the first House [of worship] established for mankind** *verse*. His saying *established* is a description of the House and the report of His saying **for that at Makkah** so God Almighty pointed out that it was the first place of worship and that it is better than others. There is a difference of opinion about who built it in the beginning. It was said the angels, it was said Adam, and it was said Abraham. This is reconciled by the fact that the first one to build it was

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Indeed, the first House [of worship] established for mankind was that at Bakkah - blessed and a guidance for the worlds.

the angels, then Adam renovated it, then Abraham. Bakkah is a name for the Sacred Land, as is Mecca, and they are two languages. It was said that Bakkah is the name of the location of the House, and Mecca is the name of the Sacred Land. It was said that Bakkah is for the mosque, and Mecca is for the entire Sanctuary. It was said that it was named Bakkah because of the crowding of people during the circumambulation. It is said that the people crowded together, and it was said that Bakkah means to break the neck. It was named that because it used to break the necks of tyrants. As for naming it Mecca, it was said that it was named that because of its little water. It was also said that it is because it pulls the marrow from the bone due to the hardship that its inhabitant endures. From this comes the word *makakat* **to extract what is in it**, and *maka* **to suck** the udder of a young camel, and *imtaka* **to suck** it. It was also said that it was named that because it destroys someone who has been wronged there. His statement, *blessed* is a state of the pronoun in the context, or of the object of the circumstance, because the estimate is for the one who settled in Bakkah blessed, and blessing is the abundance of good that comes to those who settle in it or intend to go there, meaning the doubled reward. The clear and evident signs: Among them are Safa and Marwa, and the footprint on the solid rock, and that if the rain falls in the direction of the Yemeni corner, there will be fertility in Yemen, and if it falls in the direction of the Levant, there will be fertility in the Levant, and if it covers the House, there will be fertility in all countries, and the birds' deviation from flying in its air at all times, and the destruction of those who intend to go to it from the tyrants, and other things.

Tafsir al-Baghawi

God Almighty said: **Indeed, the first House [of worship] established for mankind was that at Bakkah - blessed.** The reason **for the revelation of this verse** is that the Jews said to the Muslims: Jerusalem is our qibla, and it is better than the Kaaba and older and it is the place of migration of the prophets. The Muslims said: Rather, the Kaaba is better, so God Almighty revealed: **Indeed, the first House [of worship] established for mankind was that at Bakkah - blessed and a guidance for the worlds.**

"In it are clear signs, the standing place of Abraham. And whoever enters it shall be safe." None of these virtues are for the Holy House.

Scholars differed regarding the Almighty's statement: **Indeed, the first House [of worship] established for mankind was that at Bakkah.** Some of them said: It is the first House to appear on the surface of the water after the creation of the heavens and the earth. God created it two thousand years before the earth, and it was a white foam on the water, then the earth spread out from beneath it. This is the statement of Abdullah bin Omar, Mujahid, Qatadah, and al-Suddi.

Some of them said: It is the first house built on earth. It

was narrated on the authority of Ali bin Al-Hussein: God Almighty placed a house under the display, which is the Frequented House, and He ordered the angels to circumambulate it. Then He ordered the angels who are the inhabitants of the earth to build a house on the earth in its likeness and capacity, so they built it and its name is Ad-Dharah. He ordered those on earth to circumambulate it as the people of heaven circumambulate the Frequented House.

It was narrated that the angels built it two thousand years before the creation of the people, and they used to perform Hajj to it. When Adam performed Hajj, the angels said: "Your Hajj is good, O Adam. We performed Hajj to this House a thousand years before you." It was narrated on the authority of Ibn Abbas, may God be pleased with him, that he said: He meant that it was the first. On the authority of Ali bin Abi Talib, Ad-Dahhak said: The first house in which blessings were placed. It was also said: The first house established for people to make Hajj to. It was also said: The first house made a Qiblah for people. Al-Hasan and Al-Kalbi said: Its meaning is: The first mosque and place of worship established for people to worship God in, as God Almighty said: **In houses which God has permitted to be raised** meaning the mosques.

Abdul Wahid Al-Malhi told us, I told Ahmad bin Abdullah Al-Nuaimi, I told Muhammad bin Yusuf, I told Muhammad bin Ismail, Musa bin Ismail told us, Abdul Wahid told us, Al-A'mash told us, Ibrahim bin Yazid Al-Taimi told us, on the authority of his father, he said, I heard Abu Dharr say: "I said, O Messenger of God, which mosque was established on earth first? He said: The Sacred Mosque. I said, Then which? He said: Al-Aqsa Mosque. I said: How much time was there between them? He said: Forty years, then wherever the prayer catches you after a separation, the virtue is in it."

The Almighty said: **For the one at Bakkah.** A group said: It is Mecca itself, and this is the saying of Ad-Dahhak. The Arabs alternate between the Ba and the Meem, so they say: Sabd Ra'shu and Samadhu, and Daraba Lazib and Lazim. The others said: Bakkah is the location of the House and Mecca is the name of the entire country.

It was said: Bakkah is the location of the House and the sanctuary. It was called Bakkah because people weep in it, that is, they crowd together, weeping over one another, praying in front of one another, and passing in front of one another.

Abdullah bin Al-Zubayr said that it was called Mecca because it breaks the necks of tyrants, meaning it crushes them. No tyrant will attempt to build a wall against it except that God will break it.

As for Mecca, it was named thus because of its scarcity of water, from the saying of the Arabs: **The young camel sucks the udder of its mother and absorbs all the milk in it.** It is called Umm Rahm because mercy descends upon it.

Blessed is in the accusative case, meaning: blessed.

And guidance for the worlds because it is the direction of prayer of the believers. **In it are clear signs.** Ibn Abbas read **clear signs** in the singular, and he meant the station of Abraham alone. The others read **clear signs** in the plural, and he mentioned among them the station of Abraham **which is the stone** on which Abraham stood, and the traces of his feet were in it but disappeared from the abundance of wiping with the hands. Among those signs are: the Black Stone, Al-Hateem, Zamzam and all the sacred sites. It was said: the station of Abraham is the entire sanctuary. Among the signs in the house is that birds fly but do not rise above it, and that if a bird of prey intends to hunt, when the hunted animal enters the sanctuary it refrains from it, and that it is a country to which the prophets, messengers, saints and righteous people came, and that obedience and charity in it are multiplied by a hundred thousand.

Abdul Wahid Al-Malhi told us, I told Abu Muhammad Al-Hasan bin Ahmad Al-Mukhaldi, I told Abu Al-Abbas Muhammad bin Ishaq Al-Sarraj, I told Abu Musab Ahmad bin Abi Bakr Al-Zuhri, I told Malik bin Anas, on the authority of Zaid bin Rabah and Ubaid God bin Abi Abdullah, on the authority of Abu Abdullah Al-Aghar, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: **A prayer in this mosque of mine is better than a thousand prayers in any other mosque except the Sacred Mosque.**

God the Almighty said: **And whoever enters it shall be safe** from being argued about in it, and that is by the supplication of Abraham, peace be upon him, when he said: **My Lord, make this a secure beginning.** The Arabs in the pre-Islamic period used to kill each other and raid each other. Whoever enters the sanctuary is safe from being killed or raided, and this is what is meant by the verse according to Al-Hasan, Qatadah, and most of the commentators. God the Almighty said: **Have they not seen that We have made a secure sanctuary while people are snatched away all around them? Surat Al-Ankaboon, verse 67.** It was said that what is meant by it is that whoever enters it in the year of the Umrah of Compensation with the Messenger of God, may God bless him and grant him peace, is safe, as God the Almighty said: **You shall surely enter the Sacred Mosque, if God wills, in security. Surat Al-Fath, verse 27.** It was said that it is a report with the meaning of a command, the meaning of which is: And whoever enters it, make him safe, as God the Almighty said: **There shall be no obscenity, no wickedness, and no disputing during Hajj. Surat Al-Baqarah, 197,** meaning: Do not engage in obscenity or commit wickedness, to the extent that some of the scholars have said that whoever is required to be killed as retaliation or a prescribed punishment and takes refuge in the sanctuary, then the punishment is not to be exacted from him there. But he **does not feed** nor does he buy and sell until he leaves it, so he is killed. Ibn Abbas said this, and Abu Hanifa said the same. Some people went to the view that the killing required by the Sharia is fulfilled in it, but if he commits the crime in the sanctuary, his punishment is fulfilled in it by spending.

It was said: Its meaning is that whoever enters it, honoring it and drawing closer to God Almighty, will be safe from punishment on the Day of Resurrection.

God Almighty said

Tafsir al-Baidawi

96 The first House established for mankind means established for worship and made a place of worship for them, and the one who established it is God the Most High. This is indicated by the fact that it was read in the active form. **For the one in Makkah** for the house **in Makkah**, which is a language in Makkah like Nabit and Namit, and a regular and final matter and a constant and necessary and it was said that it is the location of the mosque. Makkah is the city from Bakkah if it is crowded, or from Bakkah if it is crushed, for it makes the necks of tyrants weep. It was narrated: "That peace be upon him was asked about the first house established for mankind, and he said: The Sacred Mosque, then the Holy House. And he was asked how much time was between them, and he said forty years." And it was said that the first to build it was Abraham, then it was demolished and a people from Jurhum built it, then the Amalekites, then the Quraysh. And it was said that it was the first house built by Adam, then it was obliterated in the flood, then Abraham built it. It was said: There was a house in its place before Adam called Ad-Dhirah, which the angels would circumambulate. When Adam descended, he was ordered to perform Hajj and circumambulate around it, and he was raised in the flood to the fourth heaven, and the angels of the heavens would circumambulate around it. This does not fit the meaning of the verse. It was said that what is meant is that it is the first house in honor, not in time. *Blessed* is full of goodness and benefit for whoever performs Hajj, Umrah, and I'tikaf there and circumambulates around it, a state of what is hidden in the circumstance. **And a guidance for the worlds** because it is their qiblah and their place of worship, and because it contains amazing signs, as He said:

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In it are clear signs [the station of Abraham]. And whoever enters it shall be safe. And Hajj to the House is a duty that mankind owes to God, those who can afford the expenses (for one's journey). And whoever disbelieves - then indeed, God is free from need of the worlds.

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In it are clear signs [the station of Abraham]. And whoever enters it shall be safe. And Hajj to the House is a duty that mankind owes to God, those who can afford the expenses **for one's journey**. And whoever disbelieves - then indeed, God is free from need of the worlds.

Tafsir al-Jalalayn

In it are clear signs including **the station of Abraham** meaning the stone on which he stood when building the House, so the trace of his feet in it has remained until now despite the passage of time and the circulation of hands on it, and including the doubling of good deeds in it and that birds do not climb it **and whoever enters it is safe** not exposed to killing or injustice or anything else **and Hajj to the House is a duty that mankind owes to God** obligatory with the kasra and fatha of the ha', two languages in the source of Hajj intended and it is replaced by people **whoever can find a way to it** a path which the Prophet, may God bless him and grant him peace, interpreted as provisions and a mount, narrated by Al-Hakim and others **and whoever disbelieves** in God or in what He has imposed of Hajj **then indeed, God is independent of the worlds** mankind, the jinn, and the angels and their worship

Tafsir al-Suyuti

The Almighty said: And whoever disbelieves - then indeed, God is Free of need of the worlds. Saeed bin Mansour narrated on the authority of Ikrimah who said: When the verse: And whoever desires other than Islam as religion was revealed, the Jews said: We are Muslims. So the Prophet, may God bless him and grant him peace, said to them: God has imposed on the Muslims the pilgrimage to the House. They said: It has not been prescribed for us, and they refused to perform the pilgrimage. So God revealed: And whoever disbelieves - then indeed, God is Free of need of the worlds.

Tafsir al-Tabari

Abu Jaafar said: The readings differed in the reading of that.

So he read it as the people of the regions read: **In it are clear signs**, in the plural of *ayat*, meaning: in it are clear signs.

Ibn Abbas read it: **There is a clear sign in it**, meaning the Station of Abraham, meaning one sign.

Then the people of interpretation differed in the interpretation of his saying: **In it are clear signs**, and what are those signs? Some of them said: The Station of Abraham, the Sacred Monument, and the like.

Who said that?

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **In it are clear signs**, the Station of Abraham and the Mash'ar.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada and Mujahid: **In it are clear signs, the Station of Abraham**, he said: The Station of Abraham, is one of the clear signs.

Others said: The clear signs, the station of Abraham. **And whoever enters it shall be safe.**

Who said that?

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: **In it are clear signs**, he said: **Abraham stood up, and whoever entered it was safe.**

Others said: The clear signs are the Station of Abraham.

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: **In it are clear signs, the Station of Abraham**. As for the clear signs, they are the Station of Abraham.

Abu Jaafar said: As for those who read that: **There is a clear sign in it for monotheism**, they meant by the clear sign the Station of Abraham.

Who said that?

Muhammad bin Amr told us: Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: In it is a clear sign. He said: His feet in the station are a clear sign. He says: **And whoever enters it shall be safe**. He said: This is something else.

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: In it is a clear sign, the Station of Abraham. He said: The trace of his feet in the Station is a clear sign.

Abu Ja'far said: The most correct interpretation of this is that of those who say: The clear signs, among them is the Station of Abraham. This is the opinion of Qatada and Mujahid, which was narrated by Mu'mar from them. So the speech would mean that it is among them, so he left out mentioning it because the speech indicates it.

If someone says: This position is one of the clear signs, so what are the other signs for which it was said: **clear signs**?

It was said: Some of them are the Maqam, some are the Stone, and some are the Hatim.

The most correct of the two readings in this regard is the reading of the one who reads it: **In it are clear signs** regarding sexual intercourse, because the readers of the Muslim countries agree that this is the correct reading and no other.

As for the difference of opinion among the people of interpretation regarding the interpretation of **the station of Abraham**, we have mentioned it in Surat Al-Baqarah, and we have explained the most correct of the sayings there, and that in our view it is the station known by it.

The interpretation of the verse is: The first House established for mankind, blessed and a guidance for the worlds, was that at Bakkah. In it were clear signs of God's power and traces of His friend Abraham, including the trace of the foot of His friend Abraham, peace be upon him, in the stone on which he stood.

The interpreters differed in their interpretation of this.

Some of them said: Its interpretation is: The report that whoever committed a crime in the pre-Islamic era and then sought refuge in the House, will not be held accountable for it.

Who said that?

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **And whoever enters it shall be safe**. This was in the pre-Islamic era. If a man committed every crime against himself, then sought refuge in the sanctuary of God, he would not take it or seek it. But in Islam, he is not prevented from the limits of God. Whoever steals therein will have his hand cut off, whoever commits adultery therein will have the prescribed punishment carried out on him, and whoever kills therein will be killed. Qatada reported that Al-Hasan used to say: The sanctuary does not prevent from the limits of God. If he committed a crime outside the sanctuary, then sought refuge in the sanctuary, that would not prevent him from having the prescribed punishment carried out on him.

Qatada saw what Al-Hasan said.

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 whoever enters it is safe**, he said: That was during the pre-Islamic era.

As for today, if someone steals, his hand is cut off, if he kills, he is killed, and if he is able to defeat the polytheists, they are killed.

Saeed bin Yahya Al-Umawi told us, he said, Abdul Salam bin Harb told us, he said, Khasif told us, on the authority of Mujahid - regarding a man who kills and then enters the Sacred Sanctuary - he said: He is taken, taken out of the Sacred Sanctuary, then the prescribed punishment is carried out on him. He says: killing.

Muhammad bin Al-Muthanna told us, he said, Muhammad bin Ja'far told us, on the authority of Shu'bah, on the authority of Hammad, similar to what Mujahid said.

Abu Kuraib and Abu al-Sa'ib told us, they said, Ibn Idris told us, he said, Hisham told us, on the authority of al-Hasan and Ata' - regarding a man who commits the prescribed punishment and takes refuge in the sanctuary - he leaves the sanctuary, and the prescribed punishment is carried out on him.

Abu Jaafar said: The interpretation of the verse, according to what these people say, is: It contains clear signs, the Station of Abraham, and whoever entered it from the people was safe in it during the pre-Islamic era.

Others said: The meaning of this is: And whoever enters it will be safe therein, in the sense of reward, like the saying of someone: Whoever stands up for me, I will honor him, meaning: Whoever stands up for me, I will honor him. They said: This was a matter that existed in the pre-Islamic era, the sanctuary was a refuge for every frightened person, and a shelter for every jinn, because no one who committed a crime was attacked there, and no man would expose the killer of his father or son to harm therein. They said: And it is the same in Islam, because Islam increased its glorification and honor.

Who said that?

Muhammad ibn Abd al-Malik ibn Abi al-Shawarib told me, he said, Abd al-Wahid ibn Ziyad told us, he said, Khasif told us, he said, Mujahid told us, he said, Ibn Abbas said: If a man is subject to the prescribed punishment, whether he kills or steals, and enters the Sacred Sanctuary, he should not pledge allegiance or give shelter until he becomes fed up and leaves the Sacred Sanctuary, and the prescribed punishment should be carried out on him. I said to Ibn Abbas: But I do not see that! I see that he should be taken in his entirety, then taken out of the Sacred Sanctuary, and the prescribed punishment should be carried out on him, because the Sacred Sanctuary only increases his severity.

Abu Kuraib and Abu al-Sa'ib narrated, they said: Ibn Idris narrated, he said: Abdul Malik narrated, on the authority of Ata' who said: Ibn al-Zubayr took Sa'd, the freed slave of Mu'awiyah - who was in a castle in Taif - and sent someone to Ibn Abbas to consult him about them: They are our enemy. Ibn Abbas sent him: If I found the killer of my father, I would not attack him. Ibn al-Zubayr sent him: Shall we not expel them from the sanctuary? Ibn Abbas sent him: Why not before you bring them into the sanctuary? Abu al-Sa'ib added in his hadith: So he expelled them and crucified them, and did not pay attention to what Ibn Abbas said.

Yaqub bin Ibrahim told me, he said, Hisham told us, he said, Hajjaj told us, on the authority of Ata', on the authority of Ibn Abbas, he said: Whoever commits an act of ritual impurity outside the Haram, then takes refuge in the Haram, he should not be approached, pledged allegiance to, spoken to, or given shelter until he leaves the Haram. When he leaves the Haram, he should be seized and the prescribed punishment should be carried out on him. He said: Whoever commits an act of ritual impurity in the Haram, the punishment should be carried out on him.

Abu Kuraib told us, he said, Ibrahim bin Ismail bin Nasr

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Al-Salami told us, on the authority of Ibn Abi Habeeba, on the authority of Dawud bin Husayn, on the authority of Ikrimah, on the authority of Ibn Abbas, that he said: Whoever commits an act of evil and then seeks protection in the House, he is safe, and the Muslims have no right to punish him for anything until he leaves. Then if he leaves, they will carry out the prescribed punishment on him.

Yaqub told me, he said, Hisham told us, he said, Hajjaj told us, on the authority of Ata', on the authority of Ibn Umar, he said: If I found the killer of Umar in the sanctuary, I would not attack him.

Abu Kuraib and Abu al-Sa'ib told us, they said: Ibn Idris told us, he said: Laith told us, on the authority of Ata': Al-Walid ibn Utbah wanted to carry out the punishment in the sanctuary, so Ubayd ibn Umair said to him: Do not carry out the punishment on him in the sanctuary, unless he committed it in it.

Abu Kuraib and Abu al-Sa'ib told us, they said: Ibn Idris told us, he said: Mutraf told us, on the authority of Amer, he said: If he commits the prescribed punishment and then flees to the sanctuary, then he is safe. But if he commits it in the sanctuary, then the prescribed punishment is carried out on him in the sanctuary.

Ibn Bashar told us, Muammil told us, Sufyan told us, on the authority of Firas, on the authority of Al-Sha'bi, who said: Whoever commits a prescribed punishment in the Sacred Sanctuary, the punishment will be carried out against him in the Sacred Sanctuary. And whoever commits it outside the Sacred Sanctuary and then enters the Sacred Sanctuary, he will not be spoken to or pledge allegiance to until he leaves the Sacred Sanctuary, and the punishment will be carried out against him.

Saeed bin Yahya Al-Umawi told us, he said, Abdul Salam bin Harb told us, he said, Ata bin Al-Saib told us, on the authority of Saeed bin Jubair. And on the authority of Abdul Malik, on the authority of Ata bin Abi Rabah - regarding a man who kills and then enters the Sacred Sanctuary - he said: The people of Mecca do not sell him or buy from him, nor give him water or food or shelter - he listed many things - until he leaves the Sacred Sanctuary, then he is punished for his sin.

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 'Ata' ibn al-Sa'ib, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas: If a man commits a sin and then enters the Sacred Sanctuary, he is not to be given food, drink, shelter, spoken to, married, or sold. Then, when he leaves it, the prescribed punishment is carried out on him.

Al-Muthanna told me, he said, Hajjaj told me, he said, Hammad told us, on the authority of Amr bin Dinar, on the authority of Ibn Abbas, he said: If a man commits an act of ritual impurity and then enters the Sacred Sanctuary, he should not be given shelter, nor should

he sit with others, nor should he pledge allegiance, nor should he be given food or drink, until he leaves the Sacred Sanctuary.

Al-Muthanna told me, he said, Hajjaj told us, he said, Hammad told us, on the authority of Ata' bin Al-Sa'ib, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, similarly.

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: As for his saying: **And whoever enters it is safe**, if a man kills a man, then comes to the Kaaba and seeks refuge in it, then the brother of the murdered man meets him, it is never permissible for him to kill him.

Others said: The meaning of this is: Whoever enters it will be safe from the Fire.

Who said that?

Ali bin Muslim told us, Abu Asim told us, Zuraiq bin Muslim Al-Makhzumi told us, Ziyad bin Abi Ayyash told us, on the authority of Yahya bin Ja'dah, regarding his statement: **And whoever enters it shall be safe**, he said: Safe from the Fire.

Abu Ja'far said: The most correct of the sayings on this matter in our view is the saying of Ibn al-Zubayr, Mujahid, and al-Hasan, and those who said: The meaning of that is: And whoever enters it from someone other than him who has taken refuge in it, seeking protection from it, is safe as long as he is in it, but he leaves it and the punishment is carried out on him, if he committed what he deserves in another place and then took refuge in it. And if he committed it in it, it is carried out on him in it.

The interpretation of the verse is: In it are clear signs, the Station of Abraham, and whoever enters it among the people seeking refuge in it will be safe from that from which he sought refuge, until he leaves it.

If someone says: What prevented you from carrying out the punishment on him?

It was said: Because all the predecessors agreed that whoever committed a crime in another place and then sought refuge in it, he will not be held accountable for his crime in it. They only differed about the manner of removing him from it in order to hold him accountable for it.

Some of them said: Its description is: preventing meanings that, when prevented and lost, one is forced to leave.

Others said: There is no description for that other than removing it from what is possible to remove from the meanings that lead to the implementation of God's punishment on it with it.

Therefore, we said: It is not permissible to carry out the punishment on him in it except after he is expelled from it. As for the one who is subject to the punishment

in it, there is no disagreement among all that the punishment is carried out on him in it. Both issues are a principle agreed upon in their ruling as we have described.

If someone were to say to us: What is your proof that expelling the one who seeks refuge in the House - if he comes to it seeking protection from a crime he committed or from a punishment he suffered - from the Sacred Sanctuary is permissible in order to carry out the punishment on him and take him for the crime, while you have acknowledged that God Almighty has made whoever enters it safe, and the meaning of safe is not the meaning of fearful? So how do they differ?

It was said: We said that, because of the consensus of all the scholars of the nation, both early and late, that expelling the one who seeks refuge in Him - from a crime he committed or an abomination he committed for which he was required to be punished - with some meanings of expulsion to take what is required of him, is obligatory upon the leader of the Muslims and the people of Islam with him.

They only differed on the reason for which he leaves it.

Some of them said: The reason for which it is permissible to expel him from it is that all Muslims did not pledge allegiance to him, feed him, give him water, shelter him, speak to him, and other similar meanings in which the one seeking refuge with him has no stability with some of them, so how about with all of them?

Others among them said: Rather, his removal to carry out the punishment that is required of him is obligatory in all meanings of removal.

Since there was consensus among all that the ruling of God - regarding someone who sought refuge in the House from a punishment that had befallen him or a crime that he committed - was to expel him from it, in order to carry out what God had obligated the believers to carry out upon it, then they differed about the reason by which it was permissible to expel him from it. It was necessary for them and their Imam to expel him from it in any sense in which they could expel him from it, so that they could carry out upon him the punishment that was incumbent upon him outside it if he had sought refuge in it from outside, as we have explained before.

Moreover, God Almighty did not set any of His limits for any of His creation because of a spot or location that someone who was obliged to do so went to. The report has been reported from the Messenger of God, may God bless him and grant him peace, that he said:

I have made Medina sacred just as Abraham made Mecca sacred.

There is no disagreement among the entire Ummah that if someone seeks refuge from a punishment imposed on him in the sanctuary of the Prophet, may God bless him and grant him peace, he will be held accountable for the punishment therein. Were it not for what I mentioned about the consensus of the predecessors that the sanctuary of Abraham is not to be carried out on someone who seeks refuge in it from a punishment imposed on him until he has done what

he was obligated to do, then the most deserving of places in which the obligations of God that He has imposed on His servants, whether killing or otherwise, should be performed would be the greatest of places to God, like the sanctuary of God and the sanctuary of His Messenger, may God bless him and grant him peace. But we were commanded to expel from the sanctuary of God whoever we were commanded to expel in order to carry out the prescribed punishment, because of what we mentioned about the Ummah doing that by inheritance.

The meaning of the statement - since the matter is as we have described - is: whoever enters it is safe as long as he is in it. So since that is the case, whoever seeks refuge in it from the punishment that is upon him, seeking protection in it, is safe as long as he is in it until he leaves it. And he only becomes fearful after leaving or being removed from it, so at that time he is neither entering it nor in it.

Abu Ja'far said: By that, may His praise be glorified, He means: It is an obligation that is incumbent upon God - upon those of those who are obligated to perform the Hajj - to perform the Hajj to His Sacred House.

We have previously explained the meaning of Hajj, and we have demonstrated the correctness of what we have said about its meaning, which makes it unnecessary to repeat it in this place.

The people of interpretation differed in their interpretation of the Almighty's saying: **Whoever can afford a way to it**, and what is the way that requires the obligation of Hajj if one is able to do so?

Some of them said: It is the provisions and the mount.

Who said that?

Muhammad ibn Bashar told us, he said, Muhammad ibn Bakr told us, he said, Ibn Jurayj told us, he said, Umar ibn al-Khattab, may God be pleased with him, said: **Whoever can find a way to it**, he said: provisions and a mount.

Ibn Bashar told us, he said, Muhammad ibn Bakr told us, he said, Ibn Jurayj told us, he said, Amr ibn Dinar said: The provisions and the mount.

Abu Kuraib told us, he said, Waki' told us, on the authority of Abu Janab, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, regarding his statement: **Whoever can find a way to it**, he said: provisions and a camel.

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, his saying: **And Hajj to the House is a duty that mankind owes to God, those who can afford the expenses**, and the expenses are for the servant's body to be healthy, and for him to have the price of provisions and a mount without being overburdened by it.

Khallad bin Aslam told us, Al-Nadr bin Shumayl told us, Israel told us, on the authority of Abu Abdullah Al-Bajali, who said: I asked Saeed bin Jubair about his statement: **Whoever can afford it**, he said: Ibn Abbas said: Whoever has three hundred dirhams, then that is

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the way to it.

Muhammad bin Sinan told me, he said, Abu Asim told us, on the authority of Ishaq bin Othman, he said: I heard Ata' say: The path is the provisions and the mount.

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: As for **whoever can find a way to it**, Ibn Abbas said: The way is a mount and provisions.

Al-Muthanna and Ahmad bin Hazim told me, they said: Abu Naim told us, he said: Sufyan told us, on the authority of Muhammad bin Suqah, on the authority of Saeed bin Jubair: **Whoever can find a way to it**, he said: provisions and a mount.

Ahmad bin Hazim told us, Abu Naim told us, Al-Rabi' bin Subaih told us, on the authority of Al-Hasan, who said: The provisions and the mount.

Ibn Hamid told us, he said, Jarir told us, on the authority of Mansur, on the authority of Al-Hasan, he said: "The Prophet, may God bless him and grant him peace, recited this verse: 'And Hajj to the House is a duty that mankind owes to God, those who can afford the expenses **of making the journey** to it.' A man said: O Messenger of God, what is the expenses **of making the journey**? He said: 'Provisions and a mount.'"

Those who said this article based their argument on reports narrated from the Messenger of God, may God bless him and grant him peace, in a manner similar to what they said about it.

Mentioning the narration on the authority of the Messenger of God, may God bless him and grant him peace:

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Ibrahim bin Yazid al-Khawzi told us, he said: I heard Muhammad bin Abbad bin Ja'far narrating, on the authority of Ibn 'Umar, he said: "A man stood up to the Messenger of God, may God bless him and grant him peace, and said: What is the way? He said: Provisions and a mount."

Muhammad bin Sinan told me, he said, Abu Hudhayfah told us, he said, Sufyan told us, on the authority of Ibrahim al-Khawzi, on the authority of Muhammad bin Ibad, on the authority of Ibn Umar: "The Prophet, may God bless him and grant him peace, said regarding the words of God Almighty: 'Whoever can afford the expenses', he said: The expenses to Hajj are provisions and a mount."

Humayd ibn Mas'adah told us, Bishr ibn al-Mufaddal told us, Yunus told us, and Ya'qub ibn Ibrahim told me, Ibn 'Ulayyah told us, on the authority of Yunus, on the authority of al-Hasan, who said: "The Messenger of God, may God bless him and grant him peace, recited: 'And Hajj to the House is a duty that mankind owes to God, those who can afford the expenses **of the journey** to it.' They said: O Messenger of God, what is the expenses **of the journey**? He said: 'Provisions and a

mount.'"

Abu Uthman al-Muqaddami and al-Muthanna ibn Ibrahim told us, Muslim ibn Ibrahim told us, Hilal ibn Abdullah, the client of Rabia ibn Amr ibn Muslim al-Bahili told us, Abu Ishaq told us, on the authority of al-Harith, on the authority of Ali, on the authority of the Prophet, may God bless him and grant him peace, who said: Whoever has provisions and a mount to take him to the House of God and does not perform Hajj, then it does not matter if he dies a Jew or a Christian. This is because God Almighty says in His Book: **And Hajj to the House is a duty that mankind owes to God, those who can afford the expenses for one's own expenses.**

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, on the authority of Al-Hasan, who said: It has reached us that a speaker or a man said to the Prophet of God, may God bless him and grant him peace: O Messenger of God, what is the way to it? He, may God bless him and grant him peace, said: Whoever finds provisions and a mount.

Ahmad ibn al-Hasan al-Tirmidhi told us, Shadh ibn Fayyad al-Basri told us, Hilal Abu Hashim told us, on the authority of Abu Ishaq al-Hamadani, on the authority of al-Harith, on the authority of Ali ibn Abi Talib, may God be pleased with him, who said: "The Messenger of God, may God bless him and grant him peace, said: Whoever has provisions and a mount but does not perform Hajj dies a Jew or a Christian. This is because God says in His Book: 'And Hajj to the House is a duty that mankind owes to God, those who can afford the expenses **for one's expenses**'" **the verse.**

Ahmad bin Hazim told me, he said, Abu Naim told us, he said, Hammad bin Salamah told us, on the authority of Qatada and Hamid, on the authority of Al-Hasan: "A man said: O Messenger of God, what is the way to it? He said: The provisions and the mount."

Muhammad bin Bashar told us, Al-Hajjaj bin Al-Munhal told us, Hammad told us, on the authority of Qatada, on the authority of Al-Hasan, on the authority of the Prophet, may God bless him and grant him peace, similarly.

Others said: The way that if a person is able to do Hajj, he must do it: the ability to reach it. They said: This may be by walking or riding, and it may be with both of them the inability to reach it: due to the road being blocked by an enemy, or the scarcity of water, and the like. They said: There is no clearer explanation of that than what God Almighty explained, that he is able to do it, and that is: reaching it without any obstacle or barrier between him and it, and this may be by walking alone even if he lacks a vehicle, and it may be by vehicle or otherwise.

Who said that?

Muhammad bin Bashar told us, he said, Abd al-Rahman bin Mahdi told us, he said, Sufyan told us, on the authority of Khalid bin Abi Karima, on the

authority of a man, on the authority of Ibn al-Zubayr, regarding his statement: **And Hajj to the House is a duty that mankind owes to God, those who can afford the expenses**, he said: According to one's ability.

Yahya ibn Abi Talib told us, Yazid told us, Juwaybir told us, on the authority of Ad-Dahhak, regarding his statement: **Whoever can find a way to it**, he said: Provisions and a mount. If he is a healthy young man who has no money, then he must hire himself out for his food and nap until he completes his Hajj with it. Someone said to him: Did God command people to walk to the House? He said: If some of them had an inheritance in Mecca, would they abandon it? By God, he would set out even if he had to crawl!! Hajj is also obligatory upon him.

Muhammad ibn Bashir told us, Muhammad ibn Bakr told us, Ibn Jurayj told us, Ata' said: Whoever finds something to attain, has found a way, as God Almighty said: **Whoever can find a way to it**.

Ahmad bin Hazim told us, Abu Naim told us, Abu Hani told us, Amer was asked about this verse: **And Hajj to the House is a duty that mankind owes to God, those who can afford the expenses for one's expenses**. He said: The expenses are what God makes easy.

Muhammad bin Sinan told me, he said, Abu Bakr al-Hanafi told us, he said, Ibad told us, on the authority of al-Hasan: Whoever finds something to convey, has found a way to it.

Others said: The way to do that is health.

Who said that?

Muhammad bin Hamid, Muhammad bin Abdullah bin Abdul-Hakam and Al-Muthanna bin Ibrahim told us, they said: Abu Abdul-Rahman Al-Muqri told us, he said: Haywah bin Shureih and Ibn Lahi'ah told us, they said: Shurahbil bin Sharik Al-Ma'afari told us: that he heard Ikrimah, the freed slave of Ibn Abbas, say about this verse: **And Hajj to the House is a duty that mankind owes to God, those who can afford the expenses for one's expenses**. He said: The expenses are health.

Others said:

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding the statement of God Almighty: **And Hajj to the House is a duty that mankind owes to God, those who can afford the expenses**, he said: Whoever finds the strength to spend, the body, and the means to carry it. He said: And if he has enough in his body to make it impossible for him to make Hajj, then Hajj is not obligatory upon him, even if he has the strength in money, as if he is healthy in body but does not find money or strength, they say: He is not required to walk.

Abu Ja'far said: The most correct of the sayings in this regard, in our view, is the saying of those who said the words of Ibn al-Zubayr and Ata': That it is according to one's ability. Because the path in the speech of the Arabs means the road. So whoever has a path to Hajj that is not prevented from it by time, or inability, or an enemy, or lack of water on his way, or excess, or weakness from walking, then he must perform the obligatory Hajj, and nothing will suffice him except

performing it. But if he does not have a path - I mean by that: if he is not able to perform Hajj, because some of the meanings that we have described are difficult for him - then he is one of those who does not find a path to it and is not able to do it. Because the ability to do that is the capacity to do it. And whoever is unable to do it for some of the reasons that we have mentioned or otherwise, then he is not able and has no path to it.

We said: This statement is more correct than what contradicts it, because God Almighty did not specify, when He made the obligation of Hajj obligatory for people, some of those who are able to do it by dropping the obligation from them, so it is for everyone who is able to do it by the generality of the verse.

As for the reports that were narrated from the Messenger of God, may God bless him and grant him peace, regarding this as: provisions and a mount, they are reports whose chains of transmission are questionable, and it is not permissible to use such reports as evidence in religion.

Abu Jaafar said: The recitation differed in the recitation of Hajj.

A group of the people of Medina and Iraq read it with a kasra: **And Hajj to the House is a duty that mankind owes to God**.

Another group of them read it with the fat-ha: And Hajj to the House is a duty that mankind owes to God.

They are two languages known to the Arabs. The kasr is the language of the people of Najd, and the fathah is the language of the people of Aliyah. We have not seen anyone from the Arabs claim a difference between them in meaning or anything else, other than what we mentioned about the difference between the two languages, except for what:

Abu Hisham Al-Rifai told us, he said, Hussein Al-Ja'fi said, Hajj is open, a noun, and Hajj is closed, a verb.

This is a statement that I have not seen people with knowledge of the languages of the Arabs and the meanings of their speech know. Rather, I have seen them agree on what I have described, that they are two languages with one meaning.

What we say about reading this is that the two readings - since they are widespread in the reading of the people of Islam, and there is no difference between them in meaning or anything else - then they are two readings that have come as proof. So whichever of the two readings - I mean: with the kasra or fatha of the ha' of al-Hajj - the reader reads, then he is correct in his reading.

As for *min* which is with his saying: **whoever is able**, it is in the accusative case as a replacement for *al-nas*, because the meaning of the statement is: And God has obligated whoever among the people is able to find a way to perform Hajj to the House, His Hajj. So when the mention of *al-nas* came before *min*, He explained with his saying: **whoever is able to find a way to it**, who among them is obligated to do that. Because that is obligatory on some of the people and not all of them.

Abu Ja'far said: By that, may His praise be glorified,

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In it are clear signs [the station of Abraham]. And whoever enters it shall be safe. And Hajj to the House is a duty that mankind owes to God, those who can afford the expenses (for one's journey). And whoever disbelieves - then indeed, God is free from need of the worlds.

He means: Whoever denies what God has obligated him to do of the obligation of Hajj to His House, and rejects it and disbelieves in it, then God is independent of him and of his Hajj and his deeds, and of all of His creation from the jinn and mankind, as:

Ibn Bashar told us, he said, Abd al-Rahman told us, he said, Abd al-Wahid ibn Ziyad told us, on the authority of al-Hajjaj ibn Artah, on the authority of Muhammad ibn Abi al-Mujalid, he said: I heard Muqsim, on the authority of Ibn Abbas, regarding his statement: **And whoever disbelieves**, he said: Whoever claims that it is not obligatory upon him.

Yaqub bin Ibrahim told me, he said, Hisham told us, he said, Al-Hajjaj told us, on the authority of Ata' and Juwaybir, on the authority of Al-Dahhak, regarding his statement: **And whoever disbelieves - then indeed, God is independent of the worlds**, they said: Whoever denies the Hajj and disbelieves in it.

Ibn Bashar told us, he said, Abd al-Rahman told us, he said, Hisham told us, on the authority of al-Hajjaj ibn Artah, on the authority of Ata', he said: Whoever denies it.

Ibn Bashar told us, he said, Abd al-Rahman told us, he said, Imran al-Qattan told us, he said: Whoever claims that Hajj is not obligatory upon him.

Muhammad bin Sinan told us, he said, Abu Bakr told us, on the authority of Ibad, on the authority of Al-Hasan, regarding his statement: **And whoever disbelieves - then indeed, God is independent of the worlds**, he said: Whoever denies it and does not see that it is a right upon him, then that is disbelief.

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 whoever disbelieves**, he said: whoever disbelieves in Hajj.

Abdul Hamid bin Bayan told us, he said, Ishaq bin Yusuf told us, on the authority of Abu Bishr, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **And whoever disbelieves - then indeed, God is independent of the worlds**, he said: Whoever disbelieves in Hajj, disbelieves in God.

Al-Muthanna told me, he said, Ya'la bin Asad told us, he said, Khalid told us, on the authority of Hisham bin Hassan, on the authority of Al-Hasan, regarding the statement of God Almighty: **And Hajj to the House is a duty that mankind owes to God, those who can afford the expenses for one's own expenses**. He said: Whoever does not see it as obligatory upon 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: **And whoever disbelieves**, he said: in the Hajj.

Others said: This means that he should not believe that he will be rewarded for his Hajj, nor that he will be sinful or punished for abandoning it.

Who said that?

Yaqub bin Ibrahim told me, he said, Ibn Ulayyah told us, he said, Ibn Jurayj told us, he said, Abdullah bin Muslim told me, on the authority of Mujahid, regarding his statement: **And whoever disbelieves - then indeed, God is independent of the worlds**, he said: It is what if he performs Hajj he does not see as righteousness, and if he sits he does not see as sin.

Abdul Hamid bin Bayan told us, he said, Ishaq bin Yusuf told us, on the authority of Ibn Jurayj, on the authority of Mujahid, he said: It is what if he performs Hajj he does not see as righteousness, and if he sits he does not see as sinful.

Ahmad bin Hazim told me, he said, Abu Naim told us, he said, Fitr told us, on the authority of Abu Dawud Nafi', he said: "The Messenger of God, may God bless him and grant him peace, said: 'Pilgrimage to the House is a duty owed to God by people, whoever is able to make the journey. And whoever disbelieves, then indeed, God is independent of the worlds.' A man from Hudhayl stood up and said: O Messenger of God, whoever abandons it has disbelieved? He said: Whoever abandons it and does not fear its punishment, and whoever performs the pilgrimage and does not hope for its reward, then that is he."

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 whoever disbelieves - then indeed, God is independent of the worlds**, meaning: whoever disbelieves in Hajj, and does not see his Hajj as righteousness, nor does his abandonment of it as sin.

Others said: The meaning of this is: And whoever disbelieves in God and the Last Day.

Who said that?

Ibn Hamid told us, he said, Jarir told us, on the authority of Mansur, on the authority of Mujahid, he said: I asked him about his statement: **And whoever disbelieves - then indeed, God is independent of the worlds**. What is this disbelief? He said: Whoever disbelieves in God and the Last Day.

Ibn Bashar told us, he said, Abd al-Rahman ibn Mahdi told us, he said, Sufyan told us, on the authority of Mansur, on the authority of Mujahid, regarding his statement, **And whoever disbelieves**, he said: Whoever disbelieves in God and the Last Day.

Yahya ibn Abi Talib told us, Yazid told us, Juwaybir told us, on the authority of Ad-Dahhak, regarding His statement: **And Hajj to the House is a duty that mankind owes to God, those who can afford the expenses**, he said: "When the verse of Hajj was revealed, the Messenger of God, may God bless him and grant him peace, gathered the people of all religions and said: O people, God, the Almighty, has prescribed Hajj for you, so perform Hajj. One religion believed in it, and it is those who believed in the

Prophet, may God bless him and grant him peace, and believed in him. Five religions disbelieved in it, and they said: We do not believe in it, nor do we pray to it, nor do we face it. So God, the Almighty, revealed: 'And whoever disbelieves - then indeed, God is free from need of the worlds.'

Ahmad bin Hazim told me, he said, Abu Naim told us, he said, Abu Hani told us, he said, Amer was asked about his statement: **And whoever disbelieves**, he said: Whoever among creation disbelieves, then God is independent of him.

Muhammad bin Sinan told me, he said, Abu Hudhayfah told us, he said, Sufyan told us, on the authority of Ibrahim, on the authority of Muhammad bin Ibad, on the authority of Ibn Umar, on the authority of the Prophet, may God bless him and grant him peace, regarding God's statement: **And whoever disbelieves**, he said: Whoever disbelieves in God and the Last Day.

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 Ikrimah, the freed slave of Ibn Abbas, regarding the statement of God Almighty: **And whoever desires other than Islam as religion** (Al Imran 3:85), the religions said: We are Muslims! So God Almighty revealed: "And Hajj to the House is a duty that mankind owes to God - those who can afford the expenses **for one's expenses** to it. And whoever disbelieves - then indeed, God is free from need of the worlds." So the believers performed Hajj, and the disbelievers stayed away.

Others said: The meaning of this is: And whoever disbelieves in these verses in the Station of Abraham.

Who said that?

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And whoever disbelieves - then indeed, God is free from need of the worlds**, so he recited: **Indeed, the first House [of worship] established for mankind was that at Bakkah - blessed**, so he recited until he reached: "And whoever can find a way to it. And whoever disbelieves," he said: Whoever disbelieves in these verses, **then indeed, God is free from need of the worlds**, it is not as they say: If he does not perform Hajj and he is rich and has the strength, then he has disbelieved in them. And some of the polytheists said: We disbelieve in them but we do not do them! So God, the Almighty, said: **then indeed, God is free from need of the worlds**.

Others said:

Ibrahim bin Abdullah bin Muslim told me, he said, Abu Omar Al-Dharee' told us, he said, Hammad told us, on the authority of Habib bin Abi Baqiyah, on the authority of Ata bin Abi Rabah, regarding his statement: **And whoever disbelieves - then indeed, God is free from need of the worlds**, he said: Whoever disbelieves in the House.

Others said: His disbelief in him means that he left him until he died.

Who said that?

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of

Al-Suddi: As for **whoever disbelieves**, whoever finds what he can use to perform Hajj but does not perform Hajj, he is a disbeliever.

Abu Ja'far said: The most correct interpretation of this is the statement of the one who said: The meaning of **and whoever disbelieves** is that whoever denies the obligation of this and rejects its necessity, then God is independent of him, his argument, and all the worlds.

We said that this is more appropriate because his statement, **And whoever disbelieves**, following his statement, **And Hajj to the House is a duty that mankind owes to God, those who can afford the expenses**, is more appropriate for it to be report about the disbelievers in Hajj than it is for it to be report about someone else, even though the one who disbelieves in the obligation of Hajj on the one upon whom God imposed it, is a disbeliever in God, and disbelief is originally denial, and whoever denies Him and His obligation, then there is no doubt that if he performs Hajj, he does not hope to be righteous by his Hajj, because he who left it and did not perform Hajj did not see it as a sin. These interpretations, even if the wording differs, are similar in meaning.

Tafsir al-Qurtubi

Fourth: The Almighty's saying: **In it are clear signs** is raised by the beginning or by the description. The people of Mecca, Ibn Abbas, Mujahid, and Saeed bin Jubair read <a clear sign> as a singular, meaning the Station of Abraham alone. They said: The trace of his feet in the Station is a clear sign. Mujahid interpreted the Station of Abraham as the entire Sanctuary, so he went to the fact that among its signs are Safa and Marwa, the Corner, and the Station. The rest used the plural. They meant the Station of Abraham, the Black Stone, Al-Hateem, Zamzam, and all the sacred sites. Abu Jaafar Al-Nahhas said: Whoever recites **clear signs** his recitation is clearer, because Safa and Marwa are signs. Among them is that the bird does not fly over the Kaaba while it is healthy. Among them is that the bird of prey seeks prey but when it enters the sanctuary it leaves it. Among them is that when the rain falls towards the Yemeni corner, there is fertility in Yemen, and when it falls towards the Levant, there is fertility in the Levant, and when it covers the Kaaba, there is fertility in all countries. Among them is that the pebbles, whatever is added to them, are seen in the same amount. The station is from their saying: I stood up a station, which is the place where one stands. The station is from your saying: I established a station. This has already been mentioned in Al-Baqarah, and the disagreement has also been mentioned in the station and the correct one from it. The station was raised on the subject and the predicate is omitted, and the estimate from it is the station of Abraham, as Al-Akhfash said. It was narrated from Muhammad bin Yazid that he said: *Standing* instead of *Signs* and there is a third saying meaning it is the station of Abraham. The saying of Al-Akhfash is well-known in the speech of the Arabs. As Zuhair said:

It has its own provisions and helpers who will bring it with them, and when it is emptied it will be crushed.

That is, it passed and after its flow. And Abu al-Abbas

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In it are clear signs [the station of Abraham]. And whoever enters it shall be safe. And Hajj to the House is a duty that mankind owes to God, those who can afford the expenses (for one's journey). And whoever disbelieves - then indeed, God is free from need of the worlds.

said: *Maqam* means *Maqamat* because it is a source. God Almighty said: **God has set a seal upon their hearts and upon their hearing.** And the poet said:

Eyes that have disease at their edges

Yes, at its edges. This is strengthened by the hadith narrated: **The entire Hajj is the Station of Abraham.**

Fifth: The Almighty's saying: **And whoever enters it shall be safe.** Qatada said: This is also one of the signs of the Sacred Sanctuary. An-Nahhas said: It is a good statement, because people were being snatched from around it, and no tyrant could reach it, and it reached the Holy House and was destroyed, but it did not reach the Sacred Sanctuary. God the Almighty said: **Have you not seen how your Lord dealt with the companions of the elephant?** (al-Fil 105:1). Some of the scholars of meaning said: The form of the verse is a statement and its meaning is a command, its meaning is: And whoever enters it, make him safe, like His saying: **There shall be no obscenity nor wickedness nor disputing during Hajj.** (al-Baqarah 2:197) meaning do not speak obscenities nor commit wickedness nor argue. For this meaning, the previous Imam An-Nu'man ibn Thabit said: Whoever commits a sin and deserves a punishment for it, then seeks refuge in the Sacred Sanctuary, He will protect him, because of His saying: **And whoever enters it shall be safe.** So God the Almighty made safety obligatory for whoever enters it. This was narrated from a group of the Salaf, including Ibn Abbas and others. Ibn al-Arabi said: "Whoever said this has made a mistake in two ways: First, he did not understand from the verse that it was report of what had happened in the past, and he did not intend by it to prove a future ruling. Second, he did not know that that security had gone and that killing and fighting had taken place after that in it, and what God says does not happen in a way that is different from what He tells us, so that indicates that this was in the past." Abu Hanifa contradicted him and said: If someone takes refuge in the Sacred Sanctuary, he is not given food, drink, treatment, or speech until he leaves, so his being forced to leave does not make security valid. It was narrated from him that he said: Retaliation takes place in the outskirts of the Sacred Sanctuary, and there is no security with this either. The majority of scholars agree that the prescribed punishments are carried out in the Sacred Sanctuary. "The Prophet, may God bless him and grant him peace, ordered the killing of Ibn Khatal while he was clinging to the curtains of the Kaaba."

I said: Al-Thawri narrated on the authority of Mansur on the authority of Mujahid on the authority of Ibn Abbas: Whoever commits a punishment in the Sacred Sanctuary, it will be carried out on him there. If he commits it outside the Sacred Sanctuary and takes refuge in the Sacred Sanctuary, he will not be spoken to or given allegiance until he leaves the Sacred Sanctuary and the punishment is carried out on him. This is the opinion of Al-Sha'bi. This is the argument of the Kufians, and Ibn Abbas understood that from the meaning of the verse, as he was the scholar and the

scholar of the nation. The correct view is that he intended by that to enumerate the blessings upon everyone who was ignorant of it and denied it among the Arabs, as God the Almighty said: **Have they not seen that We have made a secure Sanctuary while people are snatched away all around them?** (al-Ankabut 29:67). So in the pre-Islamic era, whoever entered it and took refuge in it was safe from raids and killing, as will be explained in <Al-Ma'idah>, God willing. Qatadah said: Whoever entered it in the pre-Islamic era was safe. This is good. It was narrated that some of the atheists said to some scholars: Isn't it in the Qur'an: **And whoever enters it is safe.** We entered it and did such and such, and whoever was in it was not safe! He said to him: Are you not from the Arabs? What does the speaker mean when he says, **Whoever enters my house is safe?** Isn't he saying to the one who obeys him, **He refrained from him, I made him feel safe and I refrained from him?** He said, *Yes.* He said, **So is his statement, 'And whoever enters it is safe.'** Yahya ibn Ja'dah said, **The meaning of 'And whoever enters it is safe' is from the Fire.**

I said: This is not general, because in Sahih Muslim, "On the authority of Abu Saeed Al-Khudri, there is a long hadith about intercession: By Him in Whose Hand is my soul, there is none among you who will implore God more fervently to exact the truth than the believers on the Day of Resurrection for their brothers who are in the Fire, saying, 'Our Lord, they used to fast with us, pray, and perform Hajj.' It will be said to them, 'Bring out those whom you recognized.'" The hadith. Only he who enters it to perform the rituals, respecting it, recognizing its rights, and drawing closer to God the Most High, will be safe from its punishment. Ja'far Al-Sadiq said: Whoever enters it in purity as the prophets and saints entered it, will be safe from its punishment. This is the meaning of his saying, peace be upon him: "Whoever performs Hajj and does not utter obscenities or commit sins will emerge from his sins as on the day his mother bore him. And an accepted Hajj brings no less than Paradise as a reward." Al-Hasan said: An accepted Hajj is one who returns ascetic in this world and desirous of the Hereafter. He recited:

O Kaaba of God, the supplication of the refugee, the supplication of the one who feels the need

He said goodbye to his loved ones and his home, and came between fear and hope.

If God accepts his generosity in his endeavor, he will be saved, otherwise he will not be saved.

You are one of those whose intercession is hoped for, so be kind to Wafid bin Hajjaj.

It was said: The meaning is whoever entered it in the year of the Umrah of expiation with Muhammad, may God bless him and grant him peace. The evidence for this is the Almighty's statement: **You will surely enter the Sacred Mosque, God willing, in safety** (al-Fath 48:27). It was also said: *Whoever* here refers to

someone who does not have reason, and the verse is about safety for hunting. This is anomalous. In the revelation: **And among them are those who walk on their bellies** (al-Nur 24:45) the verse.

God Almighty says: "And Hajj to the House is a duty that mankind owes to God - those who can afford the expenses **for one's journey**. And whoever disbelieves - then indeed, God is free from need of the worlds." There are nine issues in this:

The first: The Almighty's saying: **By God**. The *Lām* in His saying **By God** is the *Lām* of affirmation and obligation. Then He confirmed it with His saying: *Upon*, which is one of the most emphatic expressions of obligation among the Arabs. So when an Arab says: **So-and-so owes me such-and-such**, he has confirmed it and made it obligatory. So God Almighty mentioned Hajj with the most eloquent expressions of obligation, emphasizing its right and magnifying its sanctity. There is no disagreement about its obligation, and it is one of the foundations of Islam. It is only obligatory once in a lifetime. Some people said: It is obligatory once every five years, and they narrated a hadith about that which they attributed to the Prophet, may God bless him and grant him peace. The hadith is invalid and not authentic, and the consensus is against them.

I said: "And Abd al-Razzaq said: Sufyan al-Thawri told us, on the authority of al-Ala' ibn al-Musayyab, on the authority of his father, on the authority of Abu Sa'id al-Khudri, that the Prophet, may God bless him and grant him peace, said: 'The Lord, glory be to Him, says: 'A servant whom I have given abundant provision to and who does not return to Me is deprived every four years.' It is well-known from the hadith of al-Ala' ibn al-Musayyab ibn Rafi' al-Kahili al-Kufi, from the sons of the hadith scholars. More than one person narrated from him, some of whom said: every five years, and some of whom said: on the authority of al-Ala', on the authority of Yunus ibn Khabab, on the authority of Abu Sa'id, in other differences. The atheist denied the Hajj, saying: It involves stripping off one's clothes, which contradicts modesty, and running, which contradicts dignity, and throwing pebbles at the wrong target, which contradicts reason. So they concluded that all of these actions are invalid, because they did not know their wisdom or reason, and they were ignorant that it is not a condition of the Master with the servant that he understands the intended meaning of everything he orders him to do, nor that he is aware of the benefit of his assignment. Rather, he must comply, and he must submit without seeking a benefit or asking about an intended meaning. For this reason, peace be upon him, he used to say in his Talbiyah: "Here I am, truly, truly, in worship and submission, here I am, O God of Truth." The Imams narrated on the authority of Abu Hurairah who said: The Messenger of God, may God bless him and grant him peace, addressed us and said: O people, God has made Hajj obligatory upon you, so perform Hajj. A man said: Every year, O Messenger of God? He was silent until he said it three times. The Messenger of God, may God bless him and grant him peace, said: If I had said yes, it would have been obligatory and you would not have been able to do it. Then he said: Leave me as I have left you, for those who came before you were destroyed because of their

excessive questioning and their disagreement with their prophets. So if I command you to do something, do as much of it as you can, and if I forbid you from something, leave it. This hadith shows that when the address is directed to those charged with an obligation, it is sufficient to do it once and does not require repetition, contrary to what Professor Abu Ishaq al-Isfarayini and others said. It is proven that the Prophet, may God bless him and grant him peace, was asked by his companions: O Messenger of God, should we perform Hajj this year or forever? He said: No, forever. This is a text in response to those who said: It is obligatory once every five years. Pilgrimage was known and famous among the Arabs, and it was something they desired for its markets, justification, and piety. When Islam came, they were addressed with what they knew and were obligated to do what they knew. "The Prophet, may God bless him and grant him peace, performed the pilgrimage before the obligatory pilgrimage, and he stood at Arafat and did not change the law of Abraham as they changed it," when the Quraysh were standing at the sacred monument and saying, **We are the people of the sanctuary, so we will not leave it, and we are the Hams**, according to what was explained previously in <Al-Baqarah>.

I said: "One of the strangest things I have seen is that the Prophet, may God bless him and grant him peace, performed Hajj twice before the migration, and that the obligation was dropped from him because of that, because he had answered the call of Abraham when it was said to him: 'And proclaim to the people the Hajj' (al-Hajj 22:27)." Al-Kaya al-Tabari said: This is far-fetched, because if it is stated in his law: 'And Hajj to the House is a duty owed to God by mankind,' then it must be obligatory upon him by virtue of the address in his law. If it is said: He only addressed those who had not performed Hajj, then this would be arbitrary and specific, for which there is no evidence, and it would be necessary that this address not be obligatory upon those who performed Hajj according to the religion of Abraham, and this is extremely far-fetched.

Second: The Qur'an and Sunnah indicate that Hajj is to be performed without delay, not immediately. This is the conclusion of the Maliki school of thought, as stated by Ibn Khuwayz Mandad, and it is the opinion of al-Shafi'i, Muhammad ibn al-Hasan, and Abu Yusuf in a narration from him. Some of the later Malikis from Baghdad held that it is to be performed immediately, and it is not permissible to delay it if one is able to do so. This is the opinion of Dawud. The first is correct, because God the Almighty said in Surat al-Hajj 22: **And proclaim to mankind the Hajj; they will come to you on foot and on foot**. (al-Hajj 22:27), and Surat al-Hajj was revealed in Mecca. God the Almighty also said: **And Hajj to the House is a duty owed to God by mankind**. (al-Hajj 22:27) This Surah was revealed in the year of Uhud in Madinah, the third year of the Hijra. "The Messenger of God, may God bless him and grant him peace, did not perform Hajj until the year ten." As for the year: "The hadith of Dhimmah bin Tha'labah al-Sa'di from Banu Sa'd bin Bakr came to the Prophet, may God bless him and grant him peace, and asked him about Islam. He mentioned the testimony, prayer, zakat, fasting, and Hajj." Narrated by Ibn Abbas, Abu Hurairah, and Anas. All of them mention Hajj, and that

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In it are clear signs [the station of Abraham]. And whoever enters it shall be safe. And Hajj to the House is a duty that mankind owes to God, those who can afford the expenses (for one's journey). And whoever disbelieves - then indeed, God is free from need of the worlds.

it was obligatory. The hadith of Anas is the best and most complete in its context. There is disagreement about the time of his arrival. It was said: the year five. It was said: the year seven. It was said: the year nine. Ibn Hisham mentioned it on the authority of Abu Ubaidah al-Waqidi in the year of the Trench after the withdrawal of the Confederates. Ibn Abd al-Barr said: The evidence that Hajj can be delayed is the consensus of scholars on not declaring a person who is able to perform Hajj a sinner if he delays it for a year or two or the like, and that if he performs Hajj after years of being able to do so, then he has performed the Hajj that was obligatory upon him on time. According to all of them, he is not like someone who missed a prayer until its time had passed and then made it up after its time had passed, nor like someone who was unable to fast Ramadan due to illness or travel and made it up, nor like someone who spoiled his Hajj and made it up. Since they agreed that it is not said to someone who performs Hajj after years of being able to do so: You have fulfilled what was obligatory upon you, we know that the time for Hajj is flexible and that it can be delayed, not immediate. Abu Umar said: Everyone who says that it can be delayed does not set a limit for that, except what was narrated from Sahnun, who was asked about a man who finds what he can do for Hajj and delays it for many years despite being able to do so. Is he a sinner by delaying Hajj and is his testimony rejected? He said: No, even if he is sixty years old. If he is over sixty, then he is a sinner and his testimony is rejected. This is a specific ruling, and the limits in Islamic law are only taken from those who have the right to legislate.

I said: Ibn Khuwaiz Mandad narrated it on the authority of Ibn al-Qasim. Ibn al-Qasim and others said: If he delays it for sixty years, there is no problem, but if he delays it after sixty, there is a problem, "because the Prophet (peace and blessings of God be upon him) said: 'The lifespans of my ummah will be between sixty and seventy, and few will exceed that.' So it is as if the speech might be too tight for him in this decade. Abu 'Umar said: Some people, such as Sahnun, have used as evidence "the saying of the Prophet (peace and blessings of God be upon him): 'The battlefield of my ummah will be between sixty and seventy, and few will exceed that.'" There is no proof in it, because it is a statement that came out of the most likely age of his ummah if the hadeeth is authentic. It is evidence for extending it to seventy because it is also the most likely age, and one should not conclude that someone whose justice and trustworthiness are authentic is a sinner based on such a weak interpretation. And God is the Grantor of success.

Third: The scholars agreed that the address in the words of God the Almighty: **And Hajj to the House is a duty owed to God by mankind** is general for all of them and is extended to all of them. Ibn al-Arabi said: Even though people differed in the absolute generalities, they agreed to apply this verse to all people, male and female, except for the young, who is excluded by consensus from the principles of obligation. Likewise,

the slave is not included in it, because he was excluded from the absolute generality by the words of God the Almighty in the end: **Whoever can afford it** and the slave is not able, because the master prevents him from his rights in this worship. God the Almighty has given precedence to the master's right over his right out of kindness to the slaves and in their interest. There is no disagreement about this among the nation or among the imams, so we should not speak ill of what we do not know, and there is no evidence for it except consensus. Ibn al-Mundhir said: The majority of the people of knowledge agreed, except for those who are not considered to be disagreeing, that if a boy performs Hajj while he is young, and if a slave performs Hajj while he is a slave, then the boy reaches puberty and the slave is freed, then they are obligated to perform Hajj al-Islam if they find a way to do so. Abu Omar said: Dawud disagreed with a group of jurists of the regions and the imams of the tradition regarding the slave, and that he is addressed with the Hajj, but according to the majority of scholars he is excluded from the general address in the Almighty's saying: **And Hajj to the House is a duty owed to God by people who can afford the expenses** based on the lack of disposal, and that he does not have the right to perform Hajj without his master's permission, just as he was excluded from the Friday address, which is the Almighty's saying: **O you who believe, when the call is made for prayer on Friday** (al-Jumu'ah 62:9) - according to the majority of scholars except for a few exceptions. And just as he was excluded in the address requiring testimony, God the Almighty said: **And let not the witnesses refuse when they are called** (al-Baqarah 2:282), so the slave was not included in that. And just as it is permissible to exclude the boy from His saying: **And Hajj to the House is a duty owed to God by people** (Al Imran 3:97), and he is one of the people based on the fact that the pen has been lifted from him. And the woman was excluded from His saying: **O you who believe, when the call is made for prayer** and she is one of those included in the name of faith, and likewise the slave was excluded from the aforementioned address. This is the opinion of the jurists of Hijaz, Iraq, Syria and Morocco, and the likes of them are not permitted to distort the interpretation of the Book. If it is said: If he is present in the Sacred Mosque and his master has given him permission, then why is he not obligated to perform Hajj? It is said to him: This is a question based on consensus, and perhaps it cannot be explained, but if this ruling is established based on consensus, we use it as evidence that his Hajj while in slavery is not counted as Hajj al-Islam. "It was narrated on the authority of Ibn Abbas on the authority of the Prophet, may God bless him and grant him peace, that he said: Any boy who performs Hajj and then reaches puberty must perform another Hajj. Any Bedouin who performs Hajj and then emigrates must perform another Hajj. Any slave who performs Hajj and then is freed must perform another Hajj." Ibn al-Arabi said: Some of our scholars were lenient and said: The reason for the slave not being obligated to perform Hajj, even if his master permitted

him, is because he was originally a disbeliever and the Hajj of a disbeliever was not considered valid. When he was made a permanent slave, he was not required to perform Hajj. This is invalid for three reasons, so know this: First, that the disbelievers, according to us, are required to perform the branches of the Shari'ah, and there is no disagreement about this in the opinion of Malik. Second, that all acts of worship are obligatory on him, such as prayer and fasting, even though he is a slave. If he did them while he was a disbeliever, they would not be considered valid, so Hajj must be like them. Third, that disbelief was lifted by Islam, so its ruling must be lifted. It is clear that what we have mentioned about the rights of the master being given precedence is what is relied upon. And God is the Grantor of success.

Fourth - The Almighty's saying: **Whoever can afford a way to it** <of> is in the accusative case as a substitute for some of the whole. This is the opinion of most grammarians. Al-Kisa'i permitted <of> to be in the nominative case with <-Hajj>, the estimation being that whoever can afford to perform Hajj to the House. It was said that it is a condition. <and was able> is in the subjunctive mood, and the answer is omitted, meaning whoever can afford to perform Hajj must perform Hajj. Al-Darqutni narrated on the authority of Ibn Abbas who said: It was said, O Messenger of God, is Hajj every year? He said: No, rather Hajj. It was said: What is the way? He said: Provisions and a mount. And it was narrated on the authority of Anas, Ibn Masoud, Ibn Omar, Jabir, Aisha, and Amr bin Shuaib on the authority of his father on the authority of his grandfather. And on the authority of Ali bin Abi Talib, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace: **Pilgrimage to the House is a duty owed to God by people, whoever is able to do so.** He was asked about that, so the Prophet, may God bless him and grant him peace, said: **That you find the back of a camel.** The hadith of Ibn Omar was also included by Ibn Majah in his Sunan, and Abu Isa al-Tirmidhi in his Jami', who said: It is a good hadith, and the scholars act upon it that if a man owns provisions and a mount, Hajj is obligatory upon him. Ibrahim bin Yazid is al-Khawzi al-Makki, and some of the scholars of hadith have spoken about him because of his memory. "And they narrated it on the authority of Wakee' and Ad-Daraqutni on the authority of Sufyan ibn Saeed. They said: Ibrahim bin Yazid narrated to us on the authority of Muhammad ibn Abbad on the authority of Ibn Umar who said: A man stood up to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, what makes Hajj obligatory? He said: Provisions and a mount. He said: O Messenger of God, what is Hajj? He said: Disheveled hair and spitting. Another stood up and said: O Messenger of God, what is Hajj? He said: The hustle and bustle." Wakee' said: By hustle he meant the hustle and bustle of the Talbiyah, and the slaughter of the sacrificial animal. This is the wording of Ibn Majah. Among those who said that provisions and a mount are conditions for the obligation of Hajj are: Umar ibn Al-Khattab and his son Abdullah, Abdullah ibn Abbas, Al-Hasan Al-Basri, Saeed ibn Jubayr, Ata' and Mujahid. This is the view of Al-Shafi'i, Al-Thawri, Abu Hanifah and his companions, Ahmad, Ishaq, Abdul Aziz ibn Abi

Salamah and Ibn Habib. Abdus mentioned something similar on the authority of Sahnun. Al-Shafi'i said: "Ability has two aspects: One is that he is physically able and has enough money to perform Hajj. The second is that he is physically disabled and cannot stay on his mount, and he is able to command someone to perform Hajj on his behalf for a fee or without a fee, as will be explained later. As for the one who is physically able, then the obligation of Hajj is obligatory for him according to the Book, as God the Almighty says: "Whoever can afford the expenses of performing Hajj thereto." As for the one who is financially able, then the obligation of Hajj is obligatory for him according to the Sunnah, as stated in the hadith of al-Khath'amiyyah, as will be explained later. As for the one who is physically able, and he is strong and does not encounter unbearable hardship in riding a mount, if he has the provisions and a mount, then the obligation of Hajj is obligatory for him personally. If he does not have the provisions and a mount, or one of them, then the obligation of Hajj is dropped from him. If he is able to walk and is able to do so and finds the provisions or is able to earn provisions on his way by a craft such as beading, cupping, or the like, then it is recommended for him to perform Hajj on foot, whether he is a man or a woman." Ash-Shafi'i said: **A man has less excuse than a woman because he is stronger.** This is recommended, not obligatory, according to them. However, if he is able to obtain provisions by begging people on the road, it is disliked for him to perform Hajj because he becomes a burden on people. Malik ibn Anas **may God have mercy on him** said: "If he is able to walk and finds provisions, then Hajj is obligatory upon him. If he cannot find a mount and is able to walk, then the obligation of Hajj is obligatory upon him. If he does not own provisions but is able to earn his needs from them on the road, then the obligation of Hajj is also obligatory upon him. If he is one of the honorable people who does not earn his living by himself, then it is not obligatory upon him. If he is one of those who earn his living by trade or industry, then Hajj is obligatory upon him. And likewise, if his habit is to beg people, then Hajj is obligatory upon him. Malik also made Hajj obligatory upon the one who is able to walk, even if he does not have provisions or a mount with him. This is the opinion of Abdullah ibn Az-Zubayr, Ash-Sha'bi, and Ikrimah. Ad-Dahhak said: If he is a strong, healthy young man who has no money, then he must hire himself out for his food or his offspring until he completes his Hajj." Muqatil said to him: Did God command people to walk to the House? He said: If one of them had an inheritance in Mecca, would he abandon it?! Rather, he should go to it even if he had to crawl. Likewise, Hajj is obligatory for him. They used as evidence the words of God the Almighty: **And proclaim to mankind the Hajj [pilgrimage]; they will come to you on foot** (al-Hajj 22:27), meaning on foot. They said: Because Hajj is one of the acts of worship of the body and one of the individual obligations, it is necessary that provisions and a mount should not be among the conditions for its obligation, like prayer and fasting. They said: Even if the hadith of Al-Khawzi about provisions and a mount were authentic, we would have interpreted it to refer to all people and most of them in distant lands. The general application of speech to most situations is common in the Shariah and in the

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In it are clear signs [the station of Abraham]. And whoever enters it shall be safe. And Hajj to the House is a duty that mankind owes to God, those who can afford the expenses (for one's journey). And whoever disbelieves - then indeed, God is free from need of the worlds.

speech and poetry of the Arabs. Ibn Wahb, Ibn Al-Qasim, and Ashhab narrated from Malik that he was asked about this verse and he said: People in that matter according to their ability, ease, and patience. Ashhab said to Malik: Is it provisions and a mount? He said: No, by God, that is only according to the people's ability. He may find provisions and a mount but not be able to walk, and another may be able to walk on his feet.

Fifth: If he is able and the obligation of Hajj is fulfilled, something may arise that prevents him from doing so, such as a debtor preventing him from going out until he pays off his debt, and there is no disagreement on that. Or he has dependents for whom he is obligated to provide, so Hajj is not obligatory for him until he provides for them during his absence due to his going and returning, because this provision is obligatory immediately, and Hajj is obligatory to be delayed, so giving priority to the dependents is more appropriate. "The Prophet (peace and blessings of God be upon him) said: 'It is enough of a sin for a man to neglect those he provides for.'" Similarly, parents fear being neglected and not being compensated for being kind to them, so he has no way to perform Hajj, because its meaning is because of longing and loneliness, so he should not pay attention to it. A woman is prevented by her husband, and it was said that he does not prevent her. The correct view is that it is forbidden, especially if we say that Hajj is not obligatory immediately. The sea does not prevent the obligation if it is mostly safe - as was explained previously in Surat Al-Baqarah - and he knows that he will not be weak. But if it is mostly damaged or weak to the point that he misses the prayer, then it is not. If he cannot find a place to prostrate due to the large number of riders and the narrowness of the place, Malik said: If he cannot bow and prostrate except on his brother's back, then he should not ride him. Then he said: Should he ride where he cannot pray? Woe to him who abandons prayer! Hajj is dropped if there is an enemy on the road who seeks lives or money unless there is a specific limit or an unjust amount. There is a difference of opinion about its being dropped without unjustification. Al-Shafi'i said: He should not be given a grain and the obligation of Hajj is dropped. It is obligatory for the beggar if that is his habit and he thinks it is most likely that he will find someone to give him. It was said that it is not obligatory, based on what was mentioned above regarding taking ability into consideration.

Sixth: If the obstacles are removed and he does not have enough money to perform Hajj with, but he has merchandise, then he must sell some of his merchandise for Hajj, which he can sell for the debt. Ibn al-Qasim was asked about a man who has a sacrifice and nothing else, can he sell it for the obligatory Hajj and leave his children with nothing to live on? He said: Yes, that is upon him, and he should leave his children in charity. The correct opinion is the first, "because the Prophet (peace be upon him) said: It is enough of a sin for a man to neglect those he needs." This is also the opinion of al-Shafi'i. What

appears from his school of thought is that Hajj is not obligatory except for one who has enough money to spend on going and coming back - as he said in al-Imla' - even if he does not have family or children. Some of them said: Returning is not considered because it is not a great hardship for him to leave his country, because he has no family or children there, and all countries are his homeland. The first is more correct, because a person feels lonely when he is separated from his homeland, just as he feels lonely when he is separated from his home. Do you not see that if a virgin commits adultery, he is flogged and banished from his country, whether he has a family or not? Al-Shafi'i said in Al-Umm: If he has a home and a servant and his family's expenses are sufficient for his absence, then he is obligated to perform Hajj. The apparent meaning of this is that he considered the money for Hajj to be more than the servant and home, because he gave it precedence over his family's expenses, so it is as if he said: After all this. His companions said: He is obligated to sell the home and servant and rent a home and a servant for his family. If he has merchandise with which he trades and its profit is sufficient for him and his family on a permanent basis, and whenever he spends from the original merchandise, its profit is lost and is not sufficient for him, is he obligated to perform Hajj from the original merchandise or not? There are two opinions: The first is according to the majority and is the correct and well-known opinion, because there is no disagreement that if he has a property whose yield is sufficient for him, then he is obligated to sell the original property for Hajj, and the same applies to the merchandise. Ibn Shuraih said: He is not obligated to do that, and he should keep the merchandise and not perform Hajj from it, because Hajj is only obligatory upon him for the surplus of his sufficiency. So this discussion is about the ability with the body and money.

Seventh: The sick and the bitten, and the bitten is the cutting, and from it the sword was called bitten, and it is as if the one who has reached the point of not being able to hold on to the mount or remain on it is like the one whose limbs have been cut off, as he is not able to do anything. The scholars differed in their ruling after their consensus that they are not obligated to travel to Hajj, because Hajj was only imposed by God on the one who is able by consensus, and the sick and bitten are not able. So Malik said: If he was bitten, the obligation of Hajj is dropped from him originally, whether he was able to have someone perform Hajj on his behalf with money or otherwise, the obligation of Hajj is not obligatory on him even if Hajj was obligatory on him and then he was bitten and the obligation of Hajj was dropped from him, and it is not permissible for Hajj to be performed on his behalf during his lifetime under any circumstances, rather if he bequeathed that Hajj be performed on his behalf after his death, Hajj is performed on his behalf from a third, and it is voluntary, and he provided evidence with the words of God the Almighty: **And that man can have nothing but what he strives for** (al-Najm 53:39), so He informed that he has nothing but what he strives for. So whoever said that

he has the striving of someone else has contradicted the apparent meaning of the verse. And the Almighty said: **And Hajj to the House is a duty that mankind owes to God.** This is not possible, because Hajj is the intention of the person responsible to go to the House himself, and because it is an act of worship that cannot be performed by a representative if he is unable to do it, like prayer. "And Muhammad ibn al-Munkadir narrated on the authority of Jabir that the Messenger of God, may God bless him and grant him peace, said: God, the Almighty, will admit three people into Paradise by means of a single Hajj: the deceased, the one who performs Hajj on his behalf, and the one who carries it out." Narrated by al-Tabarani Abu al-Qasim Sulayman ibn Ahmad, who said: Amr ibn Husayn al-Sadusi told us, who said: Abu Ma'shar told us on the authority of Muhammad ibn al-Munkadir, and he mentioned it:

I said: Abu Ma'shar's name is Najih and he is weak according to them. Al-Shafi'i said: In the case of a sick person who has a bone disease or an old man, he is able to have someone obey him if he orders him to perform Hajj on his behalf, so he is able to some extent. This is of two types: One of them is that he is able to have money with which to hire someone to perform Hajj on his behalf, so he is obligated to perform Hajj. This is the opinion of Ali ibn Abi Talib **may God be pleased with him.** It was narrated from him that he said to an old man who had not performed Hajj: Prepare a man to perform Hajj on your behalf. This is the opinion of Al-Thawri, Abu Hanifah and his companions, Ibn Al-Mubarak, Ahmad and Ishaq. The second is that he is able to have someone who will offer him obedience and representation so that he can perform Hajj on his behalf. In this case, Hajj is also obligatory according to Al-Shafi'i and Ahmad ibn Rahawayh. Abu Hanifah said that Hajj is not obligatory if he offers obedience under any circumstances. Al-Shafi'i provided evidence for this with what was narrated by Ibn Abbas: "A woman from Khatham asked the Prophet, may God bless him and grant him peace, and said: O Messenger of God, God's obligation upon His servants in Hajj has come upon my father, who is an old man and cannot stay on his mount. Should I perform Hajj on his behalf? He said: Yes." This was during the Farewell Pilgrimage. In another narration: **He cannot sit upright on the back of his camel.** The Prophet, may God bless him and grant him peace, said: "Then perform Hajj on his behalf. Tell me, if your father had a debt, would you pay it off?" She said: Yes. He said: **The debt of God is more deserving of being paid off.** So the Prophet, may God bless him and grant him peace, made Hajj obligatory upon his daughter's obedience to him and her offering of herself to him by performing Hajj on his behalf. If this is obligatory upon his daughter's obedience to him, then it is more appropriate for him to be obligated upon his ability to pay the money with which he is hired. However, if he offers him money without obedience, then the correct view is that he is not obligated to accept it and perform Hajj on his own behalf, and he does not become able to do so by offering him money. Our scholars said: The hadith of Al-Khathamiyyah is not intended to be an affirmation, but rather its purpose is to encourage people to be dutiful to their parents and to look into their interests in this world and in religion and to bring them benefit in nature and in the

Shari'ah. When he saw from the woman an apparent reaction and willingness and a sincere desire to be dutiful to her father and a keenness to convey goodness and reward to him, and she regretted that he would miss out on the blessing of Hajj, he agreed to that. He also said to the other who said: **My mother vowed to perform Hajj but she did not perform Hajj until she died, so should I perform Hajj on her behalf?** He said: "Perform Hajj on her behalf. Do you think that if your mother had a debt, would you have paid it off?" She said: Yes. This indicates that it is a voluntary act and conveying goodness and goodness to the dead. Do you not see that he likened the act of Hajj to a debt? And by consensus, if a person dies and he has a debt, his guardian is not obligated to pay it off from his money, but if he volunteers to do so, the debt is paid on his behalf. And among the evidence that Hajj is not obligatory on her father is what this woman stated explicitly when she said: **He is not able to.** And whoever is not able is not obligated. This is a statement denying the obligation and preventing the duty. What was denied at the beginning of the hadith is not permissible to be confirmed at the end of it by conjecture. This is confirmed by his statement: **The debt of God is more deserving of being paid.** There is no consensus on its apparent meaning. The debt of a slave is more deserving of being paid. It begins with it by consensus due to the poverty of man and the independence of God, as stated by Ibn al-Arabi. Abu Omar ibn Abd al-Barr mentioned that the hadith of al-Khath'amiyyah according to Malik and his companions is specific to her. Others said: There is confusion in it. Ibn Wahb and Abu Mus'ab said: It is specifically for the son. Ibn Habib said: The concession came in Hajj on behalf of an old man who has no means of transportation and did not perform Hajj, and on behalf of someone who died and did not perform Hajj, that his son may perform Hajj on his behalf even if he did not leave a will for him, and it is sufficient for him, God willing. This is speaking about the one who was bitten and the like. The hadith of al-Khath'amiyyah was narrated by the imams, and it refutes al-Hasan's statement that it is not permissible for a woman to perform Hajj on behalf of a man.

Eighth: The scholars agreed that if the person responsible does not have enough food to provide himself on the road, he is not obligated to perform Hajj. If a stranger gives him money to perform Hajj with, he is not obligated to accept it, according to consensus, and he is not deemed to be doing so as a favor. If a man gives his father money, Al-Shafi'i said: He is obligated to accept it, because the man's son is from his earnings and there is no blame on him for that. Malik and Abu Hanifa said: He is not obligated to accept it, because it would nullify the sanctity of fatherhood, since it would be said: He has compensated him and he has fulfilled it. And God knows best.

Ninth: The Almighty's saying: **And whoever disbelieves - then indeed, God is free from need of the worlds.** Ibn Abbas and others said: The meaning is whoever disbelieves in the obligation of Hajj and does not see it as obligatory. Al-Hasan al-Basri and others said: Whoever abandons Hajj while he is able to do it is a disbeliever. Al-Tirmidhi narrated on the authority of Al-Harith on the authority of Ali who said: The

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In it are clear signs [the station of Abraham]. And whoever enters it shall be safe. And Hajj to the House is a duty that mankind owes to God, those who can afford the expenses (for one's journey). And whoever disbelieves - then indeed, God is free from need of the worlds.

Messenger of God, may God bless him and grant him peace, said: Whoever has provisions and a mount to reach the House of God and does not perform Hajj, then it is not upon him to die a Jew or a Christian, because God says in His Book: **And Hajj to the House is a duty owed to God by people, whoever is able to do so.** Abu Isa said: This is a strange hadith that we do not know except from this source, and there is talk about its chain of transmission, and Hilal bin Abdullah is unknown, and Al-Harith is considered weak. Similar to it was narrated on the authority of Abu Umamah and Umar bin Al-Khattab, may God be pleased with them both. And on the authority of Abd Khair bin Yazid 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, said in his sermon: O people, God has made Hajj obligatory upon you for whoever is able to do so, and whoever does not do so, let him die in whatever state he wishes, whether he wishes as a Jew, a Christian, or a Zoroastrian, unless he has an excuse such as illness or an unjust ruler. He has no share in my intercession or coming to my Pool." Ibn Abbas said: The Messenger of God, may God bless him and grant him peace, said: Whoever has what it takes to perform Hajj but does not perform Hajj, or has wealth on which zakat is due but does not perform Hajj, then he has no share in my intercession or coming to my Pool. He purified him and asked about the return when he was dying. It was said: O Ibn Abbas, we used to consider this for the disbelievers. He said: I will recite to you a Qur'an with it: "O you who have believed, let not your wealth or your children divert you from the remembrance of God. And whoever does that - then it is those who are the losers. And spend from what We have provided for you before death approaches one of you and he says, "My Lord, if only You would delay me for a short term so I could give charity and be among the righteous." (al-Munafiqun 63:9-10), Al-Hasan bin Salih said in his interpretation: So purify yourself and perform Hajj. "On the authority of the Prophet, may God bless him and grant him peace, that a man asked him about the verse, and he said: Whoever performs Hajj without hoping for reward or sits without fearing punishment has disbelieved in it." Qatadah narrated on the authority of Al-Hasan that Umar, may God be pleased with him, said: I was thinking of sending men to the provinces to look at whoever had wealth and did not perform Hajj and impose the jizya on him. That is what God, the Most High, said: **And whoever disbelieves - then indeed, God is free from need of the worlds.**

I said: This was taken as a severe warning, and for this reason our scholars said: The verse implies that whoever dies without performing Hajj while he is able, then the threat is directed at him, and it is not sufficient for someone else to perform Hajj on his behalf, because if someone else's Hajj would relieve him of the obligation, then the threat would be relieved of him. And God knows best. Saeed bin Jubair said: If a wealthy neighbor of mine dies without performing Hajj, then I would not pray over him.

Tafsir Ibn Kathir

The Almighty informs us that the first House established for mankind, that is, for all people, for their worship and rituals, to circumambulate it, pray to it, and seclude themselves at it, **was the one at Bakkah** meaning the Kaaba that was built by Abraham, peace be upon him, whom both the Christian and Jewish sects claim to follow his religion and method, and they do not perform Hajj to the House that he built by God's command to him in that and called people to perform Hajj, and for this reason the Almighty said: *Blessed* meaning it was established blessedly **and a guidance for the worlds.** Imam Ahmad said: Sufyan told us on the authority of Al-A'mash, on the authority of Ibrahim Al-Taymi, on the authority of his father, on the authority of Abu Dharr, may God be pleased with him, who said: "I said, O Messenger of God, which mosque was established on earth first? He said, Al-Masjid Al-Haram. I said: Then which? He said, Al-Masjid Al-Aqsa. I said: How much time is between them? He said: Forty years. I said: Then which? He said: Then wherever you find the prayer, pray, for all of it is a mosque." Al-Bukhari and Muslim narrated it from the hadith of Al-A'mash with it. Ibn Abi Hatim said: Al-Hasan bin Muhammad bin Al-Sabah told us, Saeed bin Sulaiman told us, on the authority of Sharik, on the authority of Mujalid, on the authority of Al-Sha'bi, on the authority of Ali, may God be pleased with him, regarding the words of God Almighty: **Indeed, the first House [of worship] established for mankind was that at Bakkah - blessed.** He said: There were houses before it, but it was the first house established for the worship of God. My father told us, Al-Hasan bin Al-Rabi' told us, Abu Al-Ahwas told us, on the authority of Samak, on the authority of Khalid bin Arara, who said: A man stood up to Ali, may God be pleased with him, and said: Will you not tell me about the House? Was it the first house established on earth? He said: No, but it was the first house in which blessing was established, the Station of Abraham, and whoever entered it was safe. He mentioned the full story of how Abraham built the House, and we have mentioned that in detail at the beginning of Surat Al-Baqarah, so there is no need to repeat it here. Al-Suddi claimed that it was the first house established on the face of the earth absolutely, and the correct statement is that of Ali, may God be pleased with him. As for the hadith that Al-Bayhaqi narrated in the construction of the Kaaba in his book, Evidences of Prophethood, on the authority of Ibn Lah'ah, on the authority of Yazid ibn Abi Habib, on the authority of Abu Al-Khair, on the authority of Abdullah ibn Amr ibn Al-Aas, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, that God sent Gabriel to Adam and Eve and commanded them to build the Kaaba. So Adam built it, then he was commanded to circumambulate it, and it was said to him: You are the first of mankind, and this is the first House established for mankind, then as you see it is from the individual hadiths of Ibn

Lahi'ah, and he is weak. What is more likely, and God knows best, is that this is attributed to Abdullah ibn Amr, and it is from the two Zamilah that were afflicted on the Day of Yarmouk from the words of the People of the Book.

God the Almighty said: **For the one at Bakkah**. Bakkah is one of the names of Mecca according to the well-known. It was said: It was named thus because it weeps the necks of the oppressors and tyrants, meaning that they are humiliated and submissive there. It was also said: Because people weep in it, meaning they crowd together. Qatada said: God has made all people in it, so women pray in front of men and He does not do that in any other city. This was also narrated on the authority of Mujahid, Ikrimah, Saeed bin Jubayr, Amr bin Shuaib, and Muqatil bin Hayyan. Hammad bin Salamah narrated on the authority of Ata bin Al-Saib, on the authority of Saeed bin Jubayr, on the authority of Ibn Abbas, may God be pleased with him, who said: Mecca is from Al-Faj to At-Tan'im, and Bakkah is from the House to Al-Batha'. Shu'bah said, on the authority of Al-Mughirah, on the authority of Ibrahim: Bakkah is the House and the Mosque. Al-Zuhri said the same. Ikrimah said, in one narration, and Maymun bin Mihran: The House and what is around it is Bakkah, and what is beyond that is Mecca. Abu Saleh, Ibrahim Al-Nakha'i, Atiyah Al-Awfi and Muqatil bin Hayyan said: Bakkah is the location of the House, and everything else is Mecca. They mentioned many names for Mecca: Mecca, Bakkah, the Ancient House, the Sacred House, the Safe City, Al-Ma'mun, Umm Rahm, Umm Al-Qura, Salah, the Throne on the same weight as Badr, Al-Qadis because it purifies from sins, Al-Muqaddasah, Al-Naasah with a nun, and also with a ba', Al-Hatima, Al-Nasasa, Al-Ra's, Kutha', Al-Balda, Al-Bunya, and Al-Ka'bah.

And the Almighty's saying: **In it are clear signs** meaning clear evidence that it was built by Abraham, and that God made it great and honored. Then the Almighty said: **The Station of Abraham** meaning that when the building was raised, he used it to help raise its foundations and walls, where he used to stand and hand it to Ishmael. It was attached to the wall of the House until Omar bin Al-Khattab **may God be pleased with him** moved it during his rule to the eastern side so that it would be possible to circumambulate it, and not disturb those praying at it after circumambulating, because God Almighty has commanded us to pray at it when He said: **And take, [O Muhammad], the Station of Abraham as a place of prayer.** We have already presented the hadiths on that, so there is no need to repeat them here. Praise and thanks be to God. Al-Awfi said on the authority of Ibn Abbas regarding his saying: **In it are clear signs, the Station of Abraham** meaning that among them is the Station of Abraham and the Monument. Mujahid said: The trace of his feet in the Station is a clear sign. This was also narrated on the authority of Omar bin Abdul Aziz, Al-Hasan, Qatadah, Al-Suddi, Muqatil bin Hayyan, and others. Abu Talib said in his famous poem, *Al-Lamiyyah*:

And Abraham's footsteps in the rock were wet on his bare feet, without sandals.

Ibn Abi Hatim said: Abu Saeed and Amr Al-Awdi told us: Waki' told us, Sufyan told us, on the authority of Ibn

Jurayj, on the authority of Ata', on the authority of Ibn Abbas, regarding the words of God the Almighty: **The Station of Abraham**, he said: The entire Sanctuary is the Station of Abraham. Amr's wording is: The entire Stone is the Station of Abraham. It was narrated on the authority of Saeed bin Jubair that he said: The Hajj is the Station of Abraham. This is how I saw it in the copy, and perhaps the entire Stone is the Station of Abraham. Mujahid stated this explicitly. And the words of God the Almighty: **And whoever enters it shall be safe**, meaning the Sanctuary of Mecca. If the fearful enters it, he is safe from all harm. This was the case in the time of ignorance, as Al-Hasan Al-Basri and others said: A man would be killed and a wool would be placed around his neck and he would enter the Sanctuary, and the son of the murdered man would meet him and not disturb him until he came out. Ibn Abi Hatim said: Abu Saeed Al-Ashja told us, Abu Yahya Al-Taymi told us, on the authority of Ata', on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, regarding the words of God Almighty: **And whoever enters it shall be safe**, he said: Whoever seeks refuge in the House, the House will protect him, but he shall not be sheltered, fed, or given water. So if he leaves, he will be seized for his sin. God Almighty said: **Have they not seen that We have made a secure sanctuary, while people are being snatched away from all around them?** The verse, and God Almighty said: **So let them worship the Lord of this House, Who has fed them against hunger and made them safe from fear.** And among its prohibitions is the prohibition of hunting its game and scaring it away from its nests, and the prohibition of cutting its trees and uprooting its grass, as the hadiths and reports on that have been proven from a group of the Companions, both with and without chains of transmission. In the two Sahihs, and the wording is from Muslim, on the authority of Ibn Abbas, may God be pleased with him, he said: "The Messenger of God, may God bless him and grant him peace, said on the day of the conquest of Mecca, 'There is no migration, but jihad and intention, and if you are called to arms, then go out.' And he said on the day of the conquest of Mecca, 'This country was made sacred by God on the day He created the heavens and the earth, so it is sacred by God's sanctity until the Day of Resurrection. Fighting in it was not permitted for anyone before me, and it was not permitted for me except during one hour of the day, so it is sacred by God's sanctity until the Day of Resurrection. Its thorns should not be cut, its game should not be frightened, its lost items should not be picked up except by one who recognizes them, and its solitude should not be taken away.' Al-Abbas said, 'O Messenger of God, except for idhkhair, for it is their herb and for their houses.' He said, 'Except idhkhair.' " And they have a similar or similar narration from Abu Hurairah, and they have a similar narration from Abu Shuraih al-Adawi as well, that he said to Amr ibn Saeed while he was sending out the expeditions to Mecca, 'Give me permission, O prince, to tell you a statement that the Messenger of God, may God bless him and grant him peace, said the next day on the day of the conquest. My ears heard it and I remembered it.' My heart, and my eyes saw it when he spoke it, that he praised and extolled God, then he said: "God has made Mecca sacred, and people have not made it sacred. It is not permissible for a man who believes in

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In it are clear signs [the station of Abraham]. And whoever enters it shall be safe. And Hajj to the House is a duty that mankind owes to God, those who can afford the expenses (for one's journey). And whoever disbelieves - then indeed, God is free from need of the worlds.

God and the Last Day to shed blood there, or cut down a tree there. If someone seeks permission to fight the Messenger of God, may God bless him and grant him peace, there, then say to him: God has given permission to His Messenger and has not given you permission. He has only given me permission there for an hour of a day, and its sanctity has returned today to what it was yesterday, so let the witness inform the absent." It was said to Abu Shuraih: What did Amr say to you? He said: I know that better than you, O Abu Shuraih. The sanctuary does not protect a sinner, nor one who flees with blood, nor one who flees with disgrace. Jabir, may God be pleased with him, said: I heard the Messenger of God, may God bless him and grant him peace, say: **It is not permissible for any of you to carry weapons in Mecca.** Narrated by Muslim. On the authority of Abdullah bin Adi bin Al-Hamra Al-Zuhri that he heard the Messenger of God, may God bless him and grant him peace, while he was standing in Al-Huzura in the market of Mecca, saying, "By God, you are the best land of God, and the most beloved land of God to God. Had I not been expelled from you, I would not have left." Narrated by Imam Ahmad, and this is his wording, and by Al-Tirmidhi, Al-Nasa'i, and Ibn Majah. Al-Tirmidhi said: It is hasan sahih. He also authenticated a hadith similar to it from Ibn Abbas. Ahmad narrated a similar hadith from Abu Hurayrah. Ibn Abi Hatim said: My father told us, Bishr bin Adam bin Bint Azhar Al-Samman told us, Abu Asim told us, on the authority of Zuraiq bin Muslim Al-Ama, a client of Banu Makhzum, on the authority of Ziyad bin Abi Ayyash, on the authority of Yahya bin Ja'dah bin Hubaira, regarding the words of God the Almighty: **And whoever enters it shall be safe,** he said: Safe from the Fire. And in the meaning of this statement is the hadith narrated by Al-Bayhaqi: Abu Al-Hasan Ali bin Ahmad bin Abdun told us, Ahmad bin Ubaid told us, Muhammad bin Sulayman Al-Wasiti told us, Saeed bin Sulayman told us, Ibn Al-Mu'ammil told us, on the authority of Ibn Muhaisin, on the authority of Ata', on the authority of Abdullah bin Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever enters the House, enters into a good deed, exits from a bad deed, and exits forgiven.** Then he said: Abdullah bin Al-Mu'ammil is the only one who narrated it, and it is not strong. And his statement, **And Hajj to the House is a duty that mankind owes to God, those who can afford the expenses for the journey to it,** this is a verse of the obligation of Hajj according to the majority of scholars. It was said: Rather, it is his statement, **And complete the Hajj and Umrah for God,** and the first is more apparent. Multiple hadiths have been reported that it is one of the pillars, foundations, and foundations of Islam, and the Muslims have unanimously agreed upon this, and it is only obligatory for the accountable person once in a lifetime, according to the text and consensus. Imam Ahmad, may God have mercy on him, said: Yazid bin Harun told us, Al-Rabi' bin Muslim Al-Qurashi told us, on the authority of Muhammad bin Ziyad, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace,

delivered a sermon to us and said: **O people, Hajj has been made obligatory upon you, so perform Hajj.** A man said: **Every year, O Messenger of God?** He was silent until he said it three times. The Messenger of God, may God bless him and grant him peace, said: **If I had said yes, it would have been obligatory and you would not have been able to do it.** Then he said: "Leave me as I have left you, for those who came before you were destroyed because of their excessive questioning and disagreement with their prophets. If I command you to do something, do as much of it as you can, and if I forbid you from something, leave it." Muslim narrated it similarly on the authority of Zuhair bin Harb on the authority of Yazid bin Harun. Sufyan bin Husayn, Sulayman bin Katheer, Abdul Jalil bin Hamid and Muhammad bin Abi Hafsah narrated on the authority of Al-Zuhri, on the authority of Abu Sinan Al-Du'ali, whose name was Yazid bin Umayyah, on the authority of Ibn Abbas, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, delivered a sermon to us and said: **O people, God has prescribed Hajj for you.** Then Al-Aqra' bin Habis stood up and said: **O Messenger of God, is it every year?** He said: "If I had said it, it would have been obligatory, and if it were obligatory, you would not have performed it and you would not have been able to perform it. Hajj is performed once, so whoever performs more than that, it is voluntary." Narrated by Ahmad, Abu Dawud, Al-Nasa'i, Ibn Majah and Al-Hakim from the hadith of Al-Zuhri with it. It was narrated by Sharik from Samak from Ikrimah from Ibn Abbas in a similar manner. It was narrated from the hadith of Usamah bin Yazid.

Imam Ahmad said: Mansur bin Wardan narrated to us on the authority of Ali bin Abdul-Ala, on the authority of his father, on the authority of Abu Al-Bukhtari, on the authority of Ali, may God be pleased with him, who said: When the verse, **And Hajj to the House is a duty that mankind owes to God, those who can afford the expenses for one's expenses,** was revealed, they said, **O Messenger of God, every year?** He was silent. They said, **O Messenger of God, every year?** He said, **No, and if I had said yes, it would have been obligatory.** Then God Almighty revealed, **O you who have believed, do not ask about things which, if they are made known to you, may distress you.** This is how Al-Tirmidhi, Ibn Majah, and Al-Hakim narrated it on the authority of Mansur bin Wardan. Then Al-Tirmidhi said, **Hasan Gharib,** and what he said is questionable, because Al-Bukhari said, **Abu Al-Bukhtari did not hear it from Ali.** Ibn Majah said: Muhammad ibn Abdullah ibn Numayr told us, Muhammad ibn Abi Ubaydah told us, on the authority of his father, on the authority of Al-A'mash, on the authority of Abu Sufyan, on the authority of Anas ibn Malik, who said: They said: **O Messenger of God, is Hajj every year?** He said: **If you had said yes, it would be obligatory, and if it were obligatory, you would not have performed it, and if you did not perform it, you would have been punished.** And in the two Sahih, on the authority of Ibn Jurayj, on the authority of Ata', on the authority of Jabir, on the authority of Suraqah ibn Malik, "He said: O Messenger

of God, is this enjoyment of ours for this year, or forever?" He said: **No, rather forever.** And in another narration: **Rather, forever and ever.**

In Musnad of Imam Ahmad and Sunan Abi Dawud, from the hadith of Waqid bin Abi Waqid Al-Laithi, from his father, that the Messenger of God, may God bless him and grant him peace, said to his wives during his Hajj: **This is the time when the confinement will appear - meaning, then the time when the confinement will appear - and do not leave the houses.** As for the ability, it is divided into sections: Sometimes a person is able to do it by himself, and sometimes by someone else, as is established in the books of rulings. Abu Isa Al-Tirmidhi said: Abd bin Hamid told us, Abd al-Razzaq told us, Ibrahim bin Yazid told us, he said: I heard Muhammad bin Ibad bin Ja'far narrating from Ibn Umar, may God be pleased with them both, "He said: A man stood up to the Messenger of God, may God bless him and grant him peace, and said: Who is the pilgrim, O Messenger of God? He said: The disheveled one who has spitting. Another stood up and said: Which Hajj is best, O Messenger of God? He said: The one who is tired and has spitting. Another stood up and said: What is the way, O Messenger of God? He said: The provisions and the mount." And Ibn Majah narrated it in this way from the hadith of Ibrahim bin Yazid, who is Al-Khawzi. Al-Tirmidhi said: We do not know it except from his hadith, and some scholars have spoken about it. Before he memorized it, he said here and he said in the Book of Hajj: This is a good hadith. There is no doubt that the men of this chain of transmission are all trustworthy except for this Al-Khawzi, and they spoke about him because of this hadith, but others followed him, so Ibn Abi Hatim said: My father told us, Abdul Aziz bin Abdullah Al-Amiri told us, Muhammad bin Abdullah bin Ubaid bin Umair Al-Laithi told us, on the authority of Muhammad bin Ibad bin Jaafar, he said: I sat with Abdullah bin Umar, he said: "A man came to the Prophet, may God bless him and grant him peace, and said to him: What is the way? He said: Provisions and a mount." And Ibn Mardawayh narrated it in this way from the narration of Muhammad bin Abdullah bin Ubaid bin Umair with it. Then Ibn Abi Hatim said: It has been narrated from Ibn Abbas, Anas, Al-Hasan, Mujahid, Ata', Saeed bin Jubayr, Al-Rabi' bin Anas and Qatadah something similar to that, and this hadith has been narrated from other paths from the hadith of Anas, Abdullah bin Abbas, Ibn Mas'ud and Aisha, all of them with chains of transmission traceable back to the Prophet, but there is a question about their chains of transmission as is established in the Book of Rulings, and God knows best. Al-Hafiz Abu Bakr bin Mardawayh took care to collect the chains of transmission of this hadith. Al-Hakim narrated it from the hadith of Qatada on the authority of Hammad bin Salamah, on the authority of Qatada, on the authority of Anas that the Messenger of God, may God bless him and grant him peace, was asked about the statement of God, the Almighty, **Whoever can afford the expenses of making the journey to it.** It was said: **What is the expenses?** He said: **Provisions and a mount.** Then he said: **It is authentic according to the conditions of Muslim, and they did not include it.** Ibn Jarir said: Ya'qub told me, Ibn Ulayyah told us on the authority of Yunus, on the authority of Al-Hasan, "He said: The Messenger of

God, may God bless him and grant him peace, recited: "And Hajj to the House is a duty owed to God by mankind, those who can afford the expenses of making the journey to it." They said: **O Messenger of God, what is the expenses of making the journey?** He said: **Provisions and a mount.** Waki' narrated it in his interpretation on the authority of Sufyan, on the authority of Yunus on his authority. Imam Ahmad said: Abd al-Razzaq told us, al-Thawri told us, on the authority of Ismail, who is Abu Isra'il al-Mala'i, on the authority of Fadil, meaning Ibn Amr, on the authority of Sa'id Ibn Jubayr, on the authority of Ibn Abbas, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Hasten to perform Hajj, for none of you knows what will happen to him.'" Ahmad also said: Abu Mu'awiyah told us, al-Hasan Ibn Amr al-Faqimi told us, on the authority of Mihran Ibn Abi Safwan, on the authority of Ibn Abbas, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Whoever intends to perform Hajj should hasten.'" Abu Dawud narrated it on the authority of Musaddad on the authority of Abu Mu'awiyah al-Dharee' with it. Ibn Jubayr narrated on the authority of Ibn Abbas regarding his statement, **Whoever can afford it,** he said: Whoever possesses three hundred dirhams has afforded it. And on the authority of his freed slave, Ikrimah, he said: The way is health. And Wakee' ibn al-Jarrah narrated on the authority of Abu Janab, meaning al-Kalbi, on the authority of al-Dahhak ibn Muzahim, on the authority of Ibn Abbas, he said: **Whoever can afford it,** he said: provisions and a camel. And the statement of God Almighty, **And whoever disbelieves, then indeed, God is independent of the worlds,** Ibn Abbas, Mujahid, and more than one said: That is, whoever denies the obligation of Hajj has disbelieved, and God is independent of him. Saeed bin Mansour said on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Ikrimah, who said: When the verse, **And whoever desires other than Islam as religion - never will it be accepted from him,** was revealed, the Jews said: We are Muslims. God Almighty said: So argue with them and make them fight, meaning, "Then the Prophet, may God bless him and grant him peace, said to them: God has enjoined upon the Muslims the pilgrimage to the House, whoever is able to do so. They said: It is not prescribed for us, and they refused to make the pilgrimage." God Almighty said: **And whoever disbelieves - then indeed, God is free from need of the worlds.** Ibn Abi Nujayh narrated something similar on the authority of Mujahid. Abu Bakr bin Mardawayh said: Abdullah bin Jaafar told us, Ismail bin Abdullah bin Masoud told us, Muslim bin Ibrahim and Shadh bin Fayyad told us, they said: Hilal Abu Hashim Al-Khurasani told us, Abu Ishaq Al-Hamadani told us on the authority of Al-Harith, on the authority of Ali, may God be pleased with him, he said: "The Messenger of God, may God bless him and grant him peace, said: Whoever owns provisions and a mount and does not perform Hajj to the House of God, it does not harm him if he dies a Jew or a Christian, because God said: 'And Hajj to the House is a duty that mankind owes to God, those who can afford the expenses for one's expenses. But whoever disbelieves - then indeed, God is independent of the worlds.'" And Ibn Jarir narrated it on the authority of Muslim bin Ibrahim, and Ibn Abi Hatim narrated it in

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In it are clear signs [the station of Abraham]. And whoever enters it shall be safe. And Hajj to the House is a duty that mankind owes to God, those who can afford the expenses (for one's journey). And whoever disbelieves - then indeed, God is free from need of the worlds.

this way on the authority of Abu Zur'ah Al-Razi: Hilal bin Fayyad told us, Hilal Abu Hashim Al-Khurasani told us, and he mentioned it with his chain of transmission likewise, and Al-Tirmidhi narrated it on the authority of Muhammad bin Yahya Al-Qat'i on the authority of Muslim bin Ibrahim, on the authority of Hilal bin Abdullah, the client of Rabi'ah bin Amr bin Muslim Al-Bahili, on his authority. He said: This is a strange hadith that we do not know except from this source, and there is talk about its chain of transmission, and Hilal is unknown, and Al-Harith is weak in hadith. Al-Bukhari said: This Hilal is a fabricator of hadith. Ibn Adi said: This hadith is not authentic. Abu Bakr Al-Isma'ili Al-Hafiz narrated from the hadith of Abu Amr Al-Awza'i: Ismail bin Ubaidullah bin Abi Al-Muhajir told me, Abd Al-Rahman bin Ghanem told me that he heard Umar bin Al-Khattab **may God be pleased with him** say: Whoever is able to perform Hajj but does not perform it, it is the same to him whether he dies a Jew or a Christian. This is a sound chain of transmission back to Umar **may God be pleased with him**. Saeed bin Mansour narrated in his Sunan from Al-Hasan Al-Basri, who said: Umar bin Al-Khattab **may God be pleased with him** said: I was thinking of sending men to these regions to look for everyone who had a grandmother and did not perform Hajj, and impose the jizyah on them. They are not Muslims, they are not Muslims.

Fath al-Qadir

And his saying **the station of Abraham** instead of signs, Muhammad bin Yazid Al-Mubarrad said. And he said in Al-Kashaf: It is an explanatory apposition. Al-Akhfash said: It is a subject, and its predicate is omitted, and the estimation from it is the station of Abraham, and it was said: It is the predicate of a deleted subject, meaning: It is the station of Abraham. The author of Al-Kashaf had difficulty explaining the signs, which are plural with the station, which is singular. And he answered that the station alone was made in the position of signs due to the strength of its status or because it includes signs. He said: It is permissible to mean in it clear signs, the station of Abraham, and whoever enters it is safe, because the two are a type of plural. His saying **and whoever enters it is safe** is a renewed sentence to explain a ruling of the rulings of the sanctuary, which is that whoever enters it is safe, and this is what was proven by those who said: Whoever seeks refuge in the sanctuary and a punishment of the punishments is due to him, then the punishment is not carried out on him until he leaves it, and this is the saying of Abu Hanifa and those who followed him, and the majority disagreed with him and said: The punishments are carried out on him in the sanctuary. A group of people said: The verse is a statement in the sense of a command: that is, whoever enters it, then make it safe, like His saying: **There shall be no obscenity, nor wickedness, nor disputing**, that is, do not be obscene, nor wicked, nor dispute. His saying: **And Hajj to the House is a duty that mankind owes to God**. The lam in His saying to

God is what is called the lam of obligation and compulsion, then this meaning is emphasized by the letter *upon*, as it is one of the clearest indications of obligation among the Arabs, as if someone says to someone, **I owe such and such**, then God, the Exalted, mentioned Hajj in the most eloquent way that indicates obligation, emphasizing its right and magnifying its sanctity. This address includes all people, and only those who are specifically excluded from it are those for whom evidence has specified, such as a boy or a slave. His saying: **Whoever is able to do so** is in the accusative case as a substitute for some of the people. Most grammarians said the same. Al-Kisa'i permitted it to be in the nominative case with Hajj. The meaning is: that whoever is able to do so should perform Hajj to the House. It was said: *Min* is a conditional letter, and the consequence is omitted: that whoever is able to do so should perform Hajj. The scholars have differed about what is the ability? It was said: The provisions and the mount. A group of the Companions agreed with this view, and Al-Tirmidhi narrated it from most of the scholars, and it is the truth. Malik said: If a man is confident in his strength, then Hajj is obligatory for him even if he does not have provisions and a mount if he is able to earn a living. Abdullah ibn Al-Zubayr, Al-Sha'bi and Ikrimah said the same. Ad-Dahhak said: If he is a strong, healthy young man who does not have money, then he should hire himself out to complete his Hajj. Among the things that are primarily included in being able to do Hajj is that the road to Hajj is safe, such that the pilgrim feels safe for himself and his money, as he cannot find any other provisions. However, if it is not safe, then there is no ability, because God the Almighty says: **Whoever can afford a way to it**, and this person who fears for himself or his money cannot afford a way to it, without a doubt or suspicion. The scholars differed if there are oppressors on the road who take some money in a way that does not deprive him of the provisions for Hajj. Ash-Shafi'i said: He should not be given a single grain, and the obligation of Hajj is dropped from him. A group agreed with him, but others disagreed. It appears that whoever is able to obtain provisions and a mount and the road is safe such that he can pass through it even if he has to compromise with some oppressors to pay some money that will enable the pilgrim and will not reduce his provisions or cause him harm, then Hajj is not dropped from him, but rather it is obligatory upon him because he has been able to travel by paying some money. However, this money paid on the road is part of what ability depends on. So if a man finds provisions and a mount but does not find what to pay to the one who collects the tax on the road, Hajj is not obligatory upon him because he is unable to travel to it, and this is necessary. It does not contradict the interpretation of ability as provisions and a mount, because it is impossible to pass through the Hajj road for whoever finds provisions and a mount except with the amount that the tax collectors take. Perhaps the reason for Al-Shafi'i's statement that Hajj is dropped is that taking this tax is reprehensible, so the pilgrim is not obligated to enter into reprehensible, and that he is

therefore not able. Among what is included in ability is that the pilgrim be physically healthy in a way that enables him to ride. If he is at a time such that he is not able to walk or ride, then even if he finds provisions and a mount, he is not able to travel. His statement, **And whoever disbelieves, then indeed, God is independent of the worlds.** It was said that he used the word *disbelief* to refer to abandoning Hajj, emphasizing its obligation and making it more severe for the one who abandons it. It was also said that the meaning is: And whoever disbelieves in the obligation of Hajj and does not see it as an obligation. It was also said that whoever abandons Hajj while being able to do so is a disbeliever. In His statement, **then indeed, God is independent of the worlds**, there is evidence of the hatred of the one who abandons Hajj despite being able to do so, and his abandonment and distance from God, the Exalted, which is overwhelming to the one who hears it and makes his heart tremble, for God, the Exalted, only legislated these laws for His servants to benefit and benefit them, and He, the Most High and Most Holy is His Power, is independent, and all of the obedience of His servants does not return to Him with any benefit.

Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ali ibn Abi Talib regarding his statement, **The first House al-Baqarah 2:13**, that there were houses before it, but it was the first house established for the worship of God. Al-Bukhari, Muslim and others narrated on the authority of Abu Dharr, who said: "I said, 'O Messenger of God, which mosque was established first?' He said, 'The Sacred Mosque.' I said, 'Then which?' He said, 'The Al-Aqsa Mosque.' I said, 'How much time is between them?' He said, 'Forty years.'" Ibn Jarir, Ibn al-Mundhir, al-Tabarani and al-Bayhaqi in al-Shu'ab narrated on the authority of Ibn 'Umar, who said: "God created the House two thousand years before the Earth, and when His Throne was on the water it was a white foam, and the Earth beneath it was like a small crust, then the Earth was rolled out from beneath it." Ibn al-Mundhir narrated something similar on the authority of Abu Hurayrah. Ibn Al-Mundhir and Al-Azraqi narrated on the authority of Ibn Jurayj who said: It has reached us that the Jews said: Jerusalem is greater than the Kaaba because it is the place of migration of the prophets, and because it is in the Holy Land. The Muslims said: Rather, the Kaaba is greater. This reached the Prophet, may God bless him and grant him peace, and the following verse was revealed: **Indeed, the first House until in it are clear signs is the station of Abraham** and that is not in Jerusalem. **And whoever enters it shall be safe** and that is not in Jerusalem. **And Hajj to the House is a duty that mankind owes to God** and that is not in Jerusalem. Ibn Abi Shaybah, Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Abdullah Ibn Al-Zubayr who said: It was called Bakkah because people come to it from every direction as pilgrims. Saeed Ibn Mansour, Ibn Jarir and Al-Bayhaqi narrated on the authority of Mujahid: It was called Bakkah because people weep in it, meaning they crowd together. Ibn Abi Hatim narrated on the authority of Muqatil Ibn Hibban regarding his statement: *Blessed* he said: He made goodness and blessing in it. **And a guidance for the worlds** meaning: with guidance their qibla. Ibn Jarir and Ibn Abi Hatim narrated on the

authority of Al-Awfi on the authority of Ibn Abbas, **In it are clear signs**, among them is the Station of Abraham and Al-Mash'ar. Abd bin Hamid and Ibn Jarir narrated on the authority of Al-Hasan regarding his statement, **In it are clear signs**, he said: The Station of Abraham. "And whoever enters it shall be safe. And Hajj to the House is a duty that mankind owes to God." Al-Azraqi narrated something similar on the authority of Zaid bin Aslam. Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Qatada regarding his statement, **And whoever enters it shall be safe**, he said: This was in the days of ignorance. If a man committed every sin against himself and then sought refuge in the Sacred Sanctuary, he would not be denied or sought. As for Islam, he is not prevented from the limits set by God. Whoever steals therein shall have his hand cut off, whoever commits adultery therein shall have his punishment carried out, and whoever kills therein shall be killed. Abd bin Hamid, Ibn Al-Mundhir and Al-Azraqi narrated on the authority of Umar bin Al-Khattab, he said: If I found the killer of Al-Khattab therein, I would not touch him until he came out of it. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement, **And whoever enters it shall be safe**, he said: Whoever seeks refuge in the House, the House will grant him refuge, but he shall not be given shelter, food or drink. So if he goes out, he will be punished for his sin. This meaning has been narrated on his authority through various chains of narration. Abd ibn Humayd and Ibn al-Mundhir narrated on his authority that he said: If I had found my father's killer in the Sacred Sanctuary, I would not attack him. Ibn Jarir narrated on the authority of Ibn Umar that he said: If I had found my father's killer in the Sacred Sanctuary, I would not attack him. Al-Bukhari and Muslim and others narrated on the authority of Abu Shuraih al-Adawi that the Prophet, may God bless him and grant him peace, stood up the next day on the day of the conquest and said: "Indeed, God has made Mecca a sanctuary, but not the people. It is not permissible for a person who believes in God and the Last Day to shed blood there or cut down a tree there. If someone seeks permission to fight the Messenger of God, may God bless him and grant him peace, then say: God has given permission to His Messenger but has not given you permission. He only gave me permission for an hour of the day, then its sanctity today has returned to being like its sanctity yesterday." Ad-Daraqutni and Al-Hakim narrated with a chain of transmission that was authenticated on the authority of Anas that the Messenger of God (peace and blessings of God be upon him) was asked about his statement, **Whoever can find a way to it, and it was said, What is the way?** He said, **Provisions and a mount.** Ash-Shafi'i, Abd al-Razzaq, Ibn Abi Shaybah, Abd ibn Humayd, At-Tirmidhi, Ibn Majah, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Ibn Adi, Ibn Mardawayh, and Al-Bayhaqi narrated in his Sunan on the authority of Ibn Umar, with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him), that a man stood up and said, **What is the way?** He said, **Provisions and a mount.** Ad-Daraqutni and Al-Bayhaqi narrated in their Sunan on the authority of Al-Hasan, on the authority of his mother, on the authority of Aisha, who said, "The Messenger of God (peace and blessings of God be upon him) was asked, 'What is the

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In it are clear signs [the station of Abraham]. And whoever enters it shall be safe. And Hajj to the House is a duty that mankind owes to God, those who can afford the expenses (for one's journey). And whoever disbelieves - then indeed, God is free from need of the worlds.

way to Hajj?' He said, 'Provisions and a mount.'" Ad-Daraqutni narrated in his Sunan on the authority of Ibn Mas'ud, with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him), similarly. Ad-Daraqutni narrated on the authority of Amr ibn Shu'ayb, on the authority of his father, on the authority of his grandfather, with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him), similarly. Ad-Daraqutni narrated on the authority of Jabir, with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him). This hadith has been narrated through chains of transmission, the least of which is that it is good for others, so it is not harmed by what was said through some of its chains of transmission, as is well known. Ad-Daraqutni narrated on the authority of Ali, with a chain of transmission traceable to the Prophet, peace and blessings of God be upon him, regarding the verse: "The Prophet, peace and blessings of God be upon him, was asked and he said: 'You can find the back of a camel.'" Ibn Abi Shaybah and Ibn Jarir narrated on the authority of Umar ibn al-Khattab regarding his statement, **Whoever can afford it**, he said: Provisions and a mount. They narrated something similar from Ibn Abbas. Ibn Majah, At-Tabarani and Ibn Mardawayh narrated it with a chain of transmission traceable to the Prophet. Ibn Jarir, Ibn Al-Mundhir and Al-Bayhaqi narrated on his authority that he said: The way is for the body of the slave to be healthy and for him to have the price of provisions and a mount without being deprived of it. Ibn Abi Shaybah and Abd ibn Humayd narrated on his authority that he said: **A way** is for whoever has the means to it and nothing stands between him and it. Ibn Abi Shaybah, Abd ibn Humayd, Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Abdullah ibn Az-Zubayr that he said: Ability is strength. Ibn Abi Shaybah and Ibn Abi Hatim narrated on the authority of An-Nakha'i that he said: The mahram for a woman from the way that God said. It has been proven that he, may God bless him and grant him peace, forbade a woman from traveling without a mahram. The hadiths differed regarding the length of time. Some say three days, some say a day and a night, and some say a postal mail.

There are hadiths that severely threaten those who possess provisions and a mount but do not perform Hajj. At-Tirmidhi, Ibn Jarir, Ibn Abi Hatim, Ibn Mardawayh, and Al-Bayhaqi in Al-Shu'ab narrated on the authority of Ali ibn Abi Talib that the Messenger of God (peace and blessings of God be upon him) said: **Whoever possesses provisions and a mount to take him to the House of God but does not perform Hajj to the House of God, then there is no harm in him dying as a Jew or a Christian.** This is because God says: "And Hajj to the House is a duty that mankind owes to God, those who can afford the expenses **for one's expenses**. But whoever disbelieves - then indeed, God is independent of the worlds." In its chain of transmission is Hilal Al-Khurasani Abu Hashim. Al-Bukhari said: He is a fabricator of hadith. It was also said: He is unknown. Ibn 'Adi said: This hadith is not

trustworthy. Its chain of transmission also includes Al-Harith Al-A'war, who is weak. Sa'id ibn Mansur, Ahmad in the Book of Faith, Abu Ya'la, and Al-Bayhaqi narrated on the authority of Abu Umamah that the Messenger of God (peace and blessings of God be upon him) said: "Whoever dies without performing Hajj al-Islam, and is not prevented by an incapacitating illness, a tyrannical ruler, or an obvious need, then let him die in whatever state he wishes, as a Jew or a Christian." Ibn Abi Shaybah narrated from Abd al-Rahman ibn Sabit, with a chain of transmission traceable back to the Prophet and without a chain of transmission traceable back to the Prophet, similar to this. Saeed ibn Mansur narrated, and al-Suyuti said with a sound chain of transmission on the authority of Umar ibn al-Khattab, who said: I was about to send men to these cities to look for everyone who had a grandmother and did not perform Hajj and impose the jizyah on them. They are not Muslims, they are not Muslims. Al-Isma'ili narrated from him, who said: **Whoever is able to perform Hajj but does not perform Hajj, it is the same to him whether he dies as a Jew or a Christian.** Ibn Kathir said after citing his chain of transmission: This is a sound chain of transmission. Saeed ibn Mansur and Ibn Abi Shaybah narrated something similar from him. Ibn Abi Shaybah, Abd ibn Humayd and Ibn Abi Hatim narrated from Ibn Umar, **Whoever dies while he is well-off and did not perform Hajj will come on the Day of Resurrection with the words 'unbeliever' written between his eyes.** Saeed ibn Mansur narrated from him, "Whoever finds a way to perform Hajj for a year, then a year, then a year, then dies without performing Hajj, no funeral prayer will be performed for him, and it is not known whether he died a Jew or a Christian." Saeed ibn Mansur narrated from Umar ibn al-Khattab, who said: If people abandoned Hajj, I would fight them for it as we fight them for prayer and zakat." Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement, **And whoever disbelieves, then indeed, God is Free of need**, he said: Whoever claims that it is not obligatory upon him. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Al-Bayhaqi narrated in his Sunan on the authority of Ibn Abbas regarding the verse, he said: Whoever disbelieves in Hajj, then he does not see his Hajj as righteousness nor does his abandonment of it as sin. Saeed bin Mansour, Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir and Al-Bayhaqi narrated in his Sunan on the authority of Ikrimah who said: "When the verse, 'And whoever desires other than Islam as religion,' was revealed, the Jews said: So we are Muslims. The Prophet, may God bless him and grant him peace, said to them: God has made Hajj obligatory upon the Muslims. They said: It was not prescribed for us and they refused to perform Hajj. God said: 'And whoever disbelieves, then indeed, God is Free from need of the worlds.'"

And Abd bin Hamid and Ibn Jarir narrated on the authority of Ikrimah something similar. And Saeed bin Mansour, Abd bin Hamid, Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ad-Dahhak who said: "When the verse of Hajj was revealed: 'And Hajj to the

House is a duty owed to God by mankind', the Messenger of God (peace and blessings of God be upon him) gathered the people of the religions, the polytheists of the Arabs, the Christians, the Jews, the Zoroastrians and the Sabians, and said: 'God has made Hajj obligatory upon you, so perform Hajj to the House.' But none accepted it except the Muslims. Five religions disbelieved in it, and said: 'We do not believe in it, nor do we pray towards it, nor do we face it.' So God revealed: 'And whoever disbelieves - then indeed, God is independent of the worlds.'" And Abd bin Hamid and Al-Bayhaqi narrated in his Sunan on the authority of Mujahid something similar. Abd bin Hamid and Ibn Jarir narrated on the authority of Abu Dawud Nafi' who said: "The Messenger of God (peace and blessings of God be upon him) recited: 'And Hajj to the House is a duty owed to God by mankind', and a man from Hudhayl stood up and said: 'O Messenger of God, whoever abandons it has disbelieved?' He said: 'Whoever abandons it does not fear its punishment, and whoever performs Hajj not hoping for its reward, that is it.'" Ibn Jarir narrated on the authority of Ata bin Abi Rabah regarding the verse, he said: Whoever disbelieves in the House. Ibn Jarir, Ibn Abi Hatim, and Al-Bayhaqi in Al-Shu'ab narrated on the authority of Ibn Umar, on the authority of the Prophet, may God bless him and grant him peace, regarding the statement of God, **And whoever disbelieves**, he said: Whoever disbelieves in God and the Last Day. Abd bin Hamid and Ibn Jarir narrated on the authority of Mujahid something similar to his statement. Ibn Jarir narrated on the authority of Ibn Zayd that he was asked about that, so he recited, **Indeed, the first House [of worship] established for mankind to His statement, as a way**, then he said, **And whoever disbelieves**, with these verses. Ibn Al-Mundhir narrated on the authority of Ibn Mas'ud regarding the verse, he said, **And whoever disbelieves**, and did not believe in it, then he is a disbeliever.

Tafsir al-Baghawi

97- **And Hajj to the House is a duty that mankind owes to God, for those who can afford the expenses.** That is, Hajj to the House is an obligation that mankind owes to God. Abu Ja'far, Hamza, Al-Kisa'i, and Hafs read **Hajj to the House** with a kasra on the ha' in this letter in particular, while the others read it with a fatha on the ha'. This is the language of the people of the Hijaz, and they are two eloquent languages with the same meaning.

Hajj is one of the pillars of Islam. Abdul Wahid bin Ahmed Al-Malhi told us, Ahmed bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Abdullah bin Musa told us, Hanzala bin Abi Sufyan told us, on the authority of Ikrimah bin Khalid, on the authority of Ibn Omar, may God be pleased with them both, he said: The Messenger of God, may God bless him and grant him peace, said: "Islam is built on five: the testimony that there is no god but God and that Muhammad is the Messenger of God, establishing prayer, paying zakat, Hajj, and fasting Ramadan."

The scholars said: Hajj is obligatory according to five conditions: Islam, sanity, puberty, freedom, and ability. It is not obligatory for a non-believer or an insane person, and if they perform Hajj by themselves, it is not valid because the non-believer is not among the people of closeness and there is no ruling for **the action** of the insane person. It is not obligatory for a boy or a slave, and if a boy of sound mind or a slave whose circumcision is valid performs Hajj voluntarily, the obligation of Islam is not dropped from them. If a boy reaches puberty or a slave is freed after performing Hajj and the conditions of **the obligation** of Hajj are met for him, he must perform Hajj again, and it is not obligatory for someone who is not able, because of the Almighty's saying: **Whoever can afford it 2:177**. However, if he takes the trouble to perform Hajj, the obligation of Islam is dropped from him.

And the ability is of two types, one of them is that he is able **by himself**, and the other is that he is able with his own money. As for the ability by himself, it is that he is able by himself to go and finds provisions and a mount. Abdul Wahid bin Muhammad Al-Kisa'i Al-Khatib told us, Abdul Aziz bin Ahmad Al-Khalal told us, Abu Al-Abbas Al-Asamm told us, Al-Rabi' bin Sulayman told us, Al-Shafi'i told us, Saeed bin Salim told us, on the authority of Ibrahim bin Yazid, on the authority of Muhammad bin Ibad bin Ja'far, who said: So we returned to Abdullah bin Omar and I heard him say: "A man asked the Messenger of God, may God bless him and grant him peace, and said: What is the Hajj? He said: The disheveled one who has spitted. Then another man stood up and said: O Messenger of God, which Hajj is best? He said: The one who is tired and has a cold sweat. Then another man stood up and said: O Messenger of God, what is the way? He said: Provisions and a mount."

The details are: that he finds a suitable mount for his situation and finds provisions for going and returning, in addition to the expenses of his family and those whose expenses and clothing he is obligated to pay for his going and returning, and a debt that he owes, and finds company to go out at a time when it is customary for the people of a town to go out at that time. If they go out before that or see the exit at a time when they do not pray unless they travel more than one stage each day, they are not obligated to go out **at that time**. It is stipulated that the road be safe. If there is fear of a Muslim or infidel enemy or a watchman seeking something, it is not obligatory for him. It is stipulated that the inhabited houses be inhabited and he can find provisions and water in them. If it is a time of drought and its people have dispersed or its waters have dried up, then it is not obligatory for him even if he does not find a mount but he is able to walk, or he does not find provisions but he can earn money on the road, then Hajj is not obligatory for him, and it is recommended if he does so, and Malik promised that it is obligatory for him.

As for the ability to perform Hajj by someone else, it is: that the man is unable to do so himself, whether for a period of time or has an illness that is not expected to go away, but he has money that enables him to hire someone to perform Hajj on his behalf, he must hire someone, or he does not have money but his son or a stranger offers him obedience to perform Hajj on his

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In it are clear signs [the station of Abraham]. And whoever enters it shall be safe. And Hajj to the House is a duty that mankind owes to God, those who can afford the expenses (for one's journey). And whoever disbelieves - then indeed, God is free from need of the worlds.

behalf, he must order him if he trusts his truthfulness, because the obligation of Hajj **is related** to ability, and it is said in custom: So-and-so is able to build a house even if he does not do it himself, but rather he does it with his money or with his helpers.

According to Abu Hanifa, Hajj is not obligatory if one performs an act of obedience, and according to Malik, it is not obligatory for someone who has been bitten by a piece of money.

An argument for those who make it obligatory is what Abu al-Hasan al-Sarakhsi told us, Zahir ibn Ahmad told us, Abu Ishaq al-Hashemi told us, Abu Mus'ab told us, on the authority of Malik, on the authority of Ibn Shihab, on the authority of Sulayman ibn Yasar, on the authority of 'Abdullah ibn 'Abbas, that he said: Al-Fadl ibn 'Abbas was riding behind the Messenger of God, may God bless him and grant him peace, when a woman from Khatham came to him to ask him for a fatwa. Al-Fadl kept looking at her and she kept looking at him, so the Messenger of God, may God bless him and grant him peace, kept turning Al-Fadl's face the other way, and she said: O Messenger of God, God's obligation upon His servants in Hajj has come upon my father, an old man who cannot stay on his mount. Should I perform Hajj on his behalf? He said: Yes.

God Almighty says: **And whoever disbelieves - then indeed, God is independent of the worlds.** Ibn Abbas, Al-Hasan, and Ata' said: He denied the obligation of Hajj. Mujahid said: He who disbelieves in God and the Last Day.

Saeed bin Al-Musayyab said: It was revealed about the Jews when they said: Hajj to Mecca is not obligatory.

Al-Suddi said: He who finds what he can perform Hajj with but does not perform Hajj until he dies, he has disbelieved in it. Abu Saeed Ahmad bin Ibrahim Al-Shuraihi told us, Abu Ishaq Al-Tha'labi told us, Abu Al-Hasan Al-Kalamati told us, Abu Bakr Muhammad bin Omar told us, Sahl bin Ammar told us, Yazid bin Harun told us, Sharik told us, on the authority of Al-Layth, on the authority of Abd Al-Rahman bin Sabit, on the authority of Abu Umamah, that the Prophet, may God bless him and grant him peace, said: **Whoever is not prevented by an apparent need, or a deterrent illness, or an unjust ruler, and does not perform Hajj, then let him die as a Jew if he wishes, or as a Christian if he wishes.**

Tafsir al-Baidawi

97 **In it are clear signs** such as the deviation of birds from parallel to the House throughout the ages, and that the predatory beasts mingle with the game in the sanctuary and do not interfere with it, and that every tyrant who intended evil against it, God Almighty subdued him like the owners of the elephant. The sentence explains the guidance, or another condition.

The Station of Abraham is a deleted subject, the predicate of which is either the Station of Abraham, or a substitute for the signs, a substitute for some of the whole. It was said that it is an explanatory apposition to A, what is meant by the signs is the trace of the foot in the solid rock and its sinking into it up to the ankles, and its being singled out for this softness among the rocks and its preservation without the rest of the traces of the prophets and its preservation despite the multitude of its enemies for thousands of years. This is supported by the fact that it was read as a clear sign of monotheism. The reason for this trace is that when the building of the Kaaba was raised, he stood on this stone to be able to lift the stones, so his feet sank into it. **And whoever enters it shall be safe** is an introductory clause, or a conditional clause in meaning connected to a station because it means that whoever enters it is safe, i.e. whoever enters it is safe, or it contains clear signs, the station of Abraham and whoever enters it is safe. He limited himself to mentioning them from the many signs and omitted mentioning others, such as his saying, peace be upon him, "Three things have been made beloved to me from your world: perfume, women, and the comfort of my eyes in prayer" because in them there is no need for anything else in both worlds, the effect remains for all time and security from punishment on the Day of Resurrection. He, peace be upon him, said, **Whoever dies in one of the two sanctuaries, will be raised on the Day of Resurrection safe.** According to Abu Hanifa, whoever is required to be killed for apostasy or retaliation or other and takes refuge in the sanctuary is not addressed, but he is forced to leave. **And Hajj to the House is a duty owed to God by the people** with a kasra, which is the language of Najd. **Whoever can afford it** instead of *people* instead of *some* instead of *all* is specified for it. The Messenger of God (peace and blessings of God be upon him) explained the ability as **the provisions and the mount** and he supports the statement of Al-Shafi'i **may God be pleased with him** that it is money. Therefore, he made it obligatory to delegate time if he finds a wage for someone to delegate. Malik **may God have mercy on him** said that it is with the body, so it is obligatory for whoever is able to walk and earn money on the way. Abu Hanifa **may God have mercy on him** said that it is the sum of the two matters. The pronoun in **to him** is the House, or the Hajj, and everything that comes to something is its way. **And whoever disbelieves, then indeed, God is independent of the worlds.** He put disbelief in place of **whoever does not perform Hajj** to emphasize its obligation and to make it more severe for those who abandon it. Therefore, he, peace be upon him, said, **Whoever dies without performing Hajj, let him die, if he wishes, as a Jew or a Christian.** The matter of Hajj has been emphasized in this verse in many ways, in the form of a report, and its presentation in the nominal form and its presentation in a way that indicates that it is a right that is obligatory for God, the Most High, upon the necks of the people, and the generalization of the ruling first and then its specification second, as it is like a clarification after

illusion and repetition and repetition of what is intended, and calling the abandonment of Hajj disbelief in that it is the action of the disbelievers, and the mention of independence, as in this place is one of those things that indicate hatred and abandonment, and his saying: **from the worlds** indicates it because of what it contains of exaggeration of generalization and indication of independence from it through proof and the feeling of the greatness of the wrath, because it is a difficult task that combines breaking the soul, tiring the body, spending money, detaching oneself from desires, and turning to God. It was narrated that when the beginning of the verse was revealed, the Messenger of God, may God bless him and grant him peace, gathered the leaders of the religions and addressed them, saying, **God Almighty has prescribed Hajj for you, so perform Hajj**. One religion believed in it and five religions disbelieved in it. Then the verse was revealed: **And whoever disbelieves**.

Surat Al Imran 3:98

Say, "O People of the Scripture, why do you disbelieve in the verses of God while God is Witness to what you do?"

Surat Al Imran 3:98

Say, **O People of the Scripture, why do you disbelieve in the verses of God while God is Witness to what you do?**

Tafsir al-Jalalayn

Say, **O People of the Scripture, why do you disbelieve in the verses of God** the Qur'an **and God is Witness over what you do** so He will reward you for it

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that he means: O group of Jews of the Children of Israel and others from all those who claim to follow the religion of what God the Almighty has revealed from His books, from those who disbelieved in Muhammad, may God bless him and grant him peace, and rejected his prophethood: **Why do you disbelieve in the signs of God?** He says: Why do you deny the proofs of God that He gave to Muhammad in your books and other than them, which have been established for you with his truthfulness, prophethood, and proof, and you know. He says: Why do you deny that from his command, and you know his truthfulness? So God, the Most High, informed about them that they deliberately disbelieved in God and His Messenger, knowingly and knowingly, and they disbelieved, and:

Muhammad bin Al-Hussein told us, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **O People of the Book, why do you disbelieve in the verses of God?** As for **the verses of God**, it is Muhammad, may God bless him and grant him peace.

Muhammad bin Sinan told me, he said, Abu Bakr told us, he said, Ibad told us, on the authority of Al-Hasan, regarding his statement: **O People of the Scripture, why do you disbelieve in the verses of God while God is Witness over what you do?** He said: They are the Jews and Christians.

Tafsir al-Qurtubi

God Almighty says: **Say, 'O People of the Scripture, why do you disbelieve in the verses of God while God is Witness over what you do?'**

Tafsir Ibn Kathir

This is a rebuke from God Almighty to the infidels, the People of the Book, for their stubbornness towards the

truth, their disbelief in the verses of God, and their turning away from the path of God whoever among the people of faith wanted it with their effort and energy, despite their knowledge that what the Messenger brought was the truth from God, with what they have of knowledge from the earlier prophets and master messengers, may God's prayers and peace be upon them all, and what they gave glad tidings of and warned of from mentioning the unlettered Hashemite Arab Meccan Prophet, the master of the children of Adam, the Seal of the Prophets, and the Messenger of the Lord of the Earth and the Heavens. God has threatened them for that, and informed them that He is a witness to their actions because they have contradicted what they have in their hands from the prophets and their treatment of the Messenger who was given glad tidings with denial, ingratitude, and stubbornness. So God Almighty informed them that He is not unaware of what they do, meaning that He will reward them for that **on the Day when neither wealth nor children will be of any benefit.**

Fath al-Qadir

His statement 98- **Say, O People of the Book** is addressed to the Jews and Christians, and the question in his statement **Why do you disbelieve?** is for denial and rebuke. And his statement **And God is Witness over what you do** is a circumstantial clause emphasizing rebuke and denial, and thus the use of the exaggerated form in *witness* indicates further emphasis and intimidation.

Tafsir al-Baghawi

98- The Almighty said: **Say, 'O People of the Scripture, why do you disbelieve in the verses of God while God is Witness over what you do?'**

Tafsir al-Baidawi

98 **Say, 'O People of the Scripture, why do you disbelieve in the verses of God?'** That is, in His auditory and rational verses that indicate the truthfulness of Muhammad, may God bless him and grant him peace, in what he claims of the obligation of Hajj and other things. The specific address to the People of the Scripture is evidence that their disbelief is more hideous, because their knowledge of the verses is stronger and if they claim that they believe in the Torah and the Gospel, then they are disbelievers in them. **And God is Witness over what you do.** The fact is that He is a Witness who is aware of your deeds and will reward you for them. Distortion and secrecy will not benefit you.

Surat Al Imran 3:99

Say, **O People of the Scripture, why do you avert from the way of God those who believe, seeking to make it crooked while you are witnesses? And God is not unaware of what you do.**

Tafsir al-Jalalayn

(Say, O People of the Scripture, why do you turn away from the way of God, that is, His religion, those who believe, by denying the Prophet and concealing His favor, seeking it crooked, while you are witnesses, knowing that the acceptable and upright religion is the religion of Islam as in your book? And God is not unaware of what you do, of disbelief and denial. Rather, He delays you until your time so that He may reward you.)

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be exalted, He means: O group of Jews of the Children of Israel and others who claim to believe in the Books of God: **Why do you turn away from the path of God?** He says: Why do you go astray from the path of God and His way that He has prescribed for His prophets, His saints, and the people of faith? **He who believes**, He says: He who believes in God and His Messenger and what he brought from God, **seek to make it crooked**, meaning: seek to make it crooked.

The ha and the alif in his saying: **you seek it** refer to the path, and he made it feminine because of the feminization of the path.

The meaning of his saying: You seek to make it crooked, is from the saying of the poet, who is Sahim Abd Bani Al-Hashas:

He wanted you, and you did not want him until you found him, as if you had made an appointment with him yesterday

Meaning: your request and what you are asking for. It is said: **Abghni khudan** meaning **seek it for me**. So if they want to help me seek it and seek it with me, they say: *Abghni* with the alif open. Likewise, it is said: *Ahlbni* meaning: **Keep me from milking**, and *Ahlbni* meaning **help me with it**. And so is everything that has been mentioned of this type, so on this basis.

As for crookedness, it is deviation and inclination. What is meant by that is: straying from guidance.

God Almighty says: Why do you turn away from the religion of God those who have believed in God and His Messenger, seeking to distort the religion of God from its laws and straightness?

The speech went astray, and the meaning is for its people. It is as if the meaning is: You seek for the people of God's religion, and for those who are on the path of truth, a deviation. He says: a deviation from the

truth, and a deviation from the right path and guidance.

Al-Awj, with a kasra on the first letter, means a sway in religion and speech. Al-Awj, with a fatha on the first letter, means a tilt in a wall, canal, or anything that is upright and straight.

As for His statement: **And you are witnesses**, it means: witnesses that what you are turning away from of the path is the truth, that you know it and find it in your books. **And God is not unaware of what you do**, meaning: God is not unaware of the deeds that you do that He does not approve of for His servants and other deeds of yours, so that He hastens to punish you for them immediately, or delays that for you until you meet Him and He recompenses you for them.

It has been mentioned that these two verses, from His saying: **O People of the Scripture, why do you disbelieve in the verses of God?** and the verses after them until His saying: **And for those is a great punishment**, were revealed about a Jewish man who tried to incite discord between the two tribes of Aws and Khazraj after Islam, to return to what they had been upon in their ignorance of enmity and hatred. So God rebuked him for that action, and condemned what he did and rebuked him for it. He also preached to the companions of the Messenger of God, may God bless him and grant him peace, and forbade them from division and disagreement, and commanded them to unite and come together.

The novel mentioned that:

Ibn Humayd narrated, Salamah narrated, on the authority of Muhammad ibn Ishaq, who said, a trustworthy man narrated, on the authority of Zayd ibn Aslam, who said: Shas ibn Qays, who was an old man who had been oppressed in the pre-Islamic era, a great disbeliever, who bore a grudge against the Muslims and was extremely envious of them, passed by a group of the Companions of the Messenger of God (peace and blessings of God be upon him) from the Aws and Khazraj, in a gathering where he had gathered them to talk. He was angered by what he saw of their gathering, their harmony, and their reconciliation with Islam, after the enmity that had existed between them in the pre-Islamic era. He said: The leaders of Banu Qaylah have gathered in this country! By God, we have no place with them when their leaders gather in it! So he ordered a young Jewish man who was with him, saying: Go to them, sit with them, and remind them of the Day of Bu'ath and what had happened before it, and recite to them some of the poems they had exchanged on that day - and the Day of Bu'ath was a day when the Aws and Khazraj fought, and the Aws were victorious over the Khazraj - and he did so. Then the people spoke, argued and boasted, until two men from the two tribes jumped on the camel: Aws ibn Qayzi, one of Banu Haritha ibn al-Harith from the Aws, and Jabbar ibn Sakhr, one of Banu Salamah from the Khazraj. They argued, then one of them said to the other: If you wish, by God, we will return it now as a young camel! Both groups became angry and said: We have done so, weapons, weapons! Your meeting place is al-Zahira - and al-Zahira means al-Harra - so they went out to it. The people turned aside. The Aws joined together, and the Khazraj joined together, on their claim that

Surat Al Imran 3:99

Say, "O People of the Scripture, why do you avert from the way of God those who believe, seeking to make it crooked while you are witnesses? And God is not unaware of what you do."

they had in the pre-Islamic era. report of that reached the Messenger of God, may God bless him and grant him peace, so he went out to them with those of his companions who were with him from the emigrants until he came to them and said: O group of Muslims, by God, is it the claim of the pre-Islamic era while I am among you, after God has guided you to Islam and honored you with it, and cut off from you the matter of the pre-Islamic era, and saved you from disbelief, and united you with it, that you will return to what you were upon as disbelievers? The people realized that it was a temptation from Satan and a plot from their enemy, so they threw down their weapons and wept, and the men of Aws and Khazraj embraced each other, then they left with the Messenger of God, may God bless him and grant him peace, listening and obeying. God had extinguished from them the plot of God's enemy, Sha's bin Qays, and what he had done. God revealed about Sha's bin Qays and what he had done: "Say, 'O People of the Scripture, why do you disbelieve in the verses of God while God is Witness to what you do? Say, 'O People of the Scripture, why do you avert from the way of God those who believe, seeking to make it crooked?'" 10:10. God the Almighty revealed about Aws bin Qayzi and Jabbar bin Sakhr and those who were with them from their people who had done what they had done, because of what Sha's bin Qays had brought upon them of the affairs of the Age of Ignorance: **O you who have believed, if you obey a party of those who were given the Scripture, they will turn you back, after your belief, to disbelief**, until His saying: **For those is a great punishment**.

It was said that what he meant by his saying: **Say, 'O People of the Scripture, why do you avert [people] from the way of God?'** was the group of Jews, the Children of Israel, who were in the city of the Messenger of God, may God bless him and grant him peace, when these verses were revealed, and the Christians. And that their averting people from the way of God was because they informed those who asked them about the Prophet of God, Muhammad, may God bless him and grant him peace: Do they find mention of him in their books? That they did not find his description in their books.

Who said that?

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **Say, 'O People of the Scripture, why do you avert from the way of God those who believe, seeking to make it crooked?'** When someone asked them, **Do you find Muhammad?** they would say, *No!* So they averted people from him, and sought to make Muhammad crooked and destroyed.

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **Say, 'O People of the Scripture, why do you avert from the way of God?'** He says: Why do you avert from Islam and from the Prophet of God, those who believe in God, and you are witnesses to what you read from the Book of God: that Muhammad is the Messenger of God, and that Islam is the religion of

God, which does not accept anything other than it and does not reward anything other than it, you find it written with you in the Torah and the Gospel.

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', something similar.

Muhammad bin Sinan told us, he said, Abu Bakr told us, he said, Ibad told us, on the authority of Al-Hasan regarding his statement: **Say, 'O People of the Scripture, why do you avert [people] from the way of God?'** He said: They are the Jews and Christians. He forbade them from averting the Muslims from the way of God, and they wanted to lead people astray.

Abu Ja'far said: The interpretation of the verse, according to what al-Suddi said, is: O group of Jews, why do you turn away from Muhammad and prevent those who believe in him from following him, by concealing his description that you find in your books? And Muhammad, according to this statement, is the path, **You seek to make it crooked**, you seek Muhammad's destruction.

As for the rest of the narrations other than it and the sayings about it, it is similar to the interpretation that we explained before: that the meaning of the path that he mentioned in this place is: Islam, and what Muhammad brought of the truth from God.

Tafsir al-Qurtubi

The Almighty said: **Say, 'O People of the Scripture, why do you avert from the way of God those who believe?'** That is, do you turn away from the religion of God **those who believe?** Al-Hasan read <tasdoon> with a damma on the taa and a kasra on the sad. They are two dialects: sad and asd, like sal al-lahm and asl if it stinks, and kham and akhm also if it changes. **tabghinuha 'awjanah** means you seek it, so the lam was deleted, like **and when you measure them** (al-Mutaffifin 83:3). It is said: baghitu lahu kada, meaning you sought it. And abghituhu kada, meaning I helped him. And 'awj' is the inclination and deviation <with a kasra on the 'ayn>in religion, speech, and action and what deviates from the path of straightness. And <with a fatha>in the wall and the wall and every standing person, according to Abu Ubaidah and others. The meaning of the Almighty's saying: **They follow the caller, there is no crookedness in him** (Ta-Ha 20:108) is they are not able to deviate from his call. And 'awj' in the place and 'awj means he stayed and stood. And the standing one, the poet said:

Are you bringing us back so that we may see the courtyards or the traces of the tents?

A crooked man: the one with bad manners, and he is between crookedness. The crookedness of horses is the one with a hump in its legs, and the crookedness of horses is attributed to a horse that existed in the pre-Islamic era. It is said: a horse with a hump if it has a wide space between the legs without a hump, and

this is praise. It is also said: the hump is a crookedness in the legs. Al-Khalil said that hump is described as severity, and that is not crookedness.

The Almighty said: **And you are witnesses**, meaning rational. It was said: witnesses because it is written in the Torah that the religion of God that no other religion is acceptable is Islam, as it contains a description of Muhammad, may God bless him and grant him peace.

Tafsir Ibn Kathir

This is a rebuke from God Almighty to the infidels, the People of the Book, for their stubbornness towards the truth, their disbelief in the verses of God, and their turning away from the path of God whoever among the people of faith wanted it with their effort and energy, despite their knowledge that what the Messenger brought was the truth from God, with what they have of knowledge from the earlier prophets and master messengers, may God's prayers and peace be upon them all, and what they gave glad tidings of and warned of from mentioning the unlettered Hashemite Arab Meccan Prophet, the master of the children of Adam, the Seal of the Prophets, and the Messenger of the Lord of the Earth and the Heavens. God has threatened them for that, and informed them that He is a witness to their actions because they have contradicted what they have in their hands from the prophets and their treatment of the Messenger who was given glad tidings with denial, ingratitude, and stubbornness. So God Almighty informed them that He is not unaware of what they do, meaning that He will reward them for that **on the Day when neither wealth nor children will be of any benefit**.

Fath al-Qadir

The question in his saying 99- **Why do you turn away?** indicates what the first question indicates. Al-Hasan read *Tasdoon* from *Asda*, and they are two languages: like **Sada Al-Laham** and *Asda*: if it changed and rotted, and the path of God is His religion which He has chosen for His servants, which is the religion of Islam, and *Awj* means inclination and deviation, it is said: *Awj* with a kasra if it is in religion, speech and action, and with a fatha in bodies like a wall and the like, this was narrated from Abu Ubaidah and others, and the place of his saying **They seek it to be crooked** is the accusative case as a state. The meaning is: You seek for it to be crooked and inclined away from the intended and straight path by making it vague to people that it is like that, as a means of educating people about your distortion and correcting your false claims. His statement, **And you are witnesses**, is a circumstantial clause: that is, how do you demand that by the religion of Islam while you bear witness that it is the religion of God, and that no other religion is acceptable to Him, Islam, and that it contains the description of Muhammad, may God bless him and grant him peace? It was said that what is meant by **And you are witnesses** is rational. It was also said that the meaning is that you are witnesses among the people of your religion, accepted by them, so how do you bring falsehood that contradicts what you are upon

among the people of your religion? Then the Almighty threatened them with His statement, **And God is not unaware of what you do**.

Tafsir al-Baghawi

99- Say, 'O People of the Scripture, why do you avert from the way of God those who believe, seeking it crookedly?' That is, why do you turn away from the religion of God **those who believe, seeking it crookedly**. Abu Ubaidah said: *Crookedness with a kasra* is in religion, speech, and action, and crookedness **with a fatha** is in the wall, and every standing person, **while you are witnesses, and God is not unaware of what you do**. That it is written in the Torah is a description of Muhammad, may God bless him and grant him peace, and that the religion of God that He does not accept other than it is Islam.

Tafsir al-Baidawi

99 Say, 'O People of the Scripture, why do you avert from the way of God those who believe?' The address and question were repeated to exaggerate the rebuke and deny their excuse, and to indicate that each of the two matters is ugly in itself and independently brings about punishment, and the way of God in His true religion that we are commanded to follow is Islam. It was said that they were tempting the believers and causing them to be incited between them until they came to the Aws and Khazraj and reminded them of the enmity and warfare between them in the pre-Islamic period so that they would return to the same and devise a plan to avert them from it. **Seeking to make it crooked** is a state of the waw, meaning seeking to make it crooked by confusing people and making them think that there is a deviation from the truth in it, by preventing abrogation and changing the description of the Messenger of God, may God bless him and grant him peace, and the like, or by causing incitement among the believers so that their word would differ and their religious matter would be disrupted. **And you are witnesses** It is the path of God the Most High, and turning away from it is misguidance and leading others astray, or you are just before the people of your religion, who trust your words and cite you as witnesses in cases. **And God is not unaware of what you do** is a warning to them, and since the evil in the first verse was their disbelief, which they openly declare, He concluded it by saying: **And God is Witness over what you do**. And since in this verse it was their turning the believers away from Islam, which they were hiding and scheming to do, He said: **And God is not unaware of what you do**.

Surat Al Imran 3:100

O you who have believed, if you obey a party of those who were given the Scripture, they would turn you back, after your belief, to disbelief.

Surat Al Imran 3:100

O you who have believed, if you obey a party of those who were given the Scripture, they would turn you back, after your belief, to disbelief.

Tafsir al-Jalalayn

And it was revealed when some Jews passed by the Aws and Khazraj and their friendship was angered by them, so they reminded them of the strife that had occurred between them in the pre-Islamic era, so they quarrelled and almost fought: **O you who have believed, if you obey a party of those who were given the Scripture, they will turn you back, after your belief, to disbelief.**

Tafsir al-Suyuti

The Almighty said, O you who have believed, if you obey the verse, Al-Faryabi and Ibn Abi Hatim narrated on the authority of Ibn Abbas, who said: There was evil between the Aws and the Khazraj in the pre-Islamic period. While they were sitting, they mentioned what was between them until they became angry and some of them rose up against each other with weapons. Then the verse and the two verses after it were revealed: How do you disbelieve?

Ibn Ishaq and Abu Al-Sheikh narrated on the authority of Zaid bin Aslam, who said: Shas bin Qais, who was a Jew, passed by a group of Aws and Khazraj who were talking. He was angered by what he saw of their reconciliation after the enmity, so he ordered a young Jew who was with him to sit among them and remind them of the Day of Buath. He did so, and they argued and boasted until two men, Aws bin Qayzi, jumped up.

From Aws and Jabbar bin Sakhr from Khazraj, and they quarreled and the two groups became angry and jumped to fight. This reached the Messenger of God, may God bless him and grant him peace, so he came and preached to them and reconciled between them, so they listened and obeyed. So God revealed about Aws and Jabbar and those who were with them: **O you who have believed, if you obey a party of those who were given the Scripture, the verse,** and about Shas bin Qais: **O People of the Scripture, why do you turn away?**

Tafsir al-Tabari

Abu Jaafar said: The people of interpretation differed about who was meant by that.

Some of them said: What he meant by his saying: **O you who believe,** is the Aws and the Khazraj, and by **those who were given the Scripture,** is Shas bin Qais the Jew, based on what we mentioned before about his story on the authority of Zaid bin Aslam.

Others said about those who believed, like the

statement of Zaid bin Aslam, except that they said: The one who spoke between him and others from the Ansar until they wanted to fight, and the Jew found fault with him in them: Tha'laba bin Anma Al-Ansari.

Who said that?

Muhammad ibn al-Husayn told me, Ahmad ibn al-Mufaddal told us, Asbat told us, on the authority of al-Suddi: **O you who have believed, if you obey a party of those who were given the Scripture, they will turn you back, after your belief, to disbelief.** He said: It was revealed about Tha'laba ibn 'Anmah al-Ansari. There was a discussion between him and some of the Ansar, and a Jew from Qaynuqa' walked between them, and some of them attacked each other, until the two groups of the Aws and the Khazraj wanted to take up arms and fight, so God Almighty revealed: **If you obey a party of those who were given the Scripture, they will turn you back, after your belief, to disbelievers.** He said: If you take up arms and fight, you have disbelieved.

Al-Hasan bin Yahya narrated, he said: Abdul-Razzaq narrated, he said: Jaafar bin Sulaiman narrated, on the authority of Hamid Al-Araj, on the authority of Mujahid, regarding His statement: **O you who have believed, if you obey a party of those who were given the Scripture,** he said: The tribes of the Ansar were grouped into two clans: Aws and Khazraj, and there was war, bloodshed and hatred between them in the pre-Islamic period, until God bestowed upon them Islam and the Prophet, may God bless him and grant him peace. God extinguished the war that had been between them and united them through Islam. He said: While a man from Aws and a man from Khazraj were sitting and talking, and with them was a Jew sitting, he kept reminding them of their days and the enmity that had been between them, until they quarreled and then fought. He said: So this one called out to his people and this one to his people, so they went out with weapons and lined up in rows with one another. He said: And the Messenger of God, may God bless him and grant him peace, was present that day in Medina, so the Messenger of God, may God bless him and grant him peace, came and continued to walk among them to these and to those to calm them down, until they returned and laid down their weapons, so God Almighty revealed the Qur'an regarding that: **O you who have believed, if you obey a party of those who were given the Scripture** until His saying: **a great punishment.**

Abu Ja'far said: The interpretation of the verse is: O you who have believed in God and His Messenger, and have acknowledged what their Prophet, may God bless him and grant him peace, brought to them from God, if you obey a group of those who claim to be from the Book, from the People of the Torah and the Gospel, and accept from them what they command you, they will mislead you and turn you back, after your belief in the Messenger of your Lord, and after your acknowledgment of what he brought from your Lord, into disbelievers. He says: denying what you have believed in and confirmed of the truth that came to you

from your Lord. So God, the Most High, forbade them from seeking their advice or accepting their opinion or counsel, and He, the Most High, informs them that they are full of rancor, deceit, envy and hatred, as:

Bishr bin Muadh narrated to us, he said: Yazid narrated to us, he said: Saeed narrated to us, on the authority of Qatada, regarding his statement: **O you who have believed, if you obey a party of those who were given the Scripture, they would turn you back after your belief to disbelief**, God has already spoken to you about them as you hear, and has warned you and informed you of their misguidance, so do not trust them with your religion, and do not seek their advice regarding yourselves, for they are the enemies, envious and misguided. How can you trust a people who disbelieved in their Book, killed their messengers, were confused about their religion, and were helpless against themselves? By God, they are the people of suspicion and enmity!

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.

Tafsir al-Qurtubi

God Almighty says: **O you who have believed, if you obey a party of those who were given the Scripture, they will turn you back, after your belief, to disbelief.**

It was revealed about a Jew who wanted to renew the strife between the Aws and the Khazraj after it had been interrupted by the Prophet, may God bless him and grant him peace. He sat among them and recited to them a poem that one of the two tribes had said during their war. The other tribe said: Our poet said it on such and such a day. It seemed that something had occurred to them, so they said: Come, let us return the war to its former glory. So these called out: O family of the Aws. And those called out: O family of the Khazraj. So they gathered, took up their weapons, and lined up to fight. Then this verse was revealed. Then the Prophet, may God bless him and grant him peace, came and stood between the two rows, recited it and raised his voice. When they heard his voice, they listened attentively to him and began to listen. When he finished, they threw down their weapons, embraced one another, and began to weep. Narrated by Ikrimah, Ibn Zayd, and Ibn Abbas. The one who did that was Shas bin Qais the Jew. He sent someone to the Aws and Khazraj to remind them of the wars that had taken place between them, and that the Prophet, may God bless him and grant him peace, had mentioned them. The people realized that it was a temptation from Satan and a plot from their enemy, so they threw down their weapons, wept, and embraced each other. Then they left with the Prophet, may God bless him and grant him peace, listening and obeying. Then God Almighty revealed: **O you who have believed, meaning the Aws and Khazraj. If you obey a party of those who were given the Scripture, meaning Shas and his companions. They will turn you back to disbelief after your belief.** Jabir bin Abdullah said: "There was no one more hateful to us than the Messenger of God, may God bless him and grant him peace. He gestured to us

with his hand, so we stopped, and God Almighty put things right between us. There was no person more beloved to us than the Messenger of God, may God bless him and grant him peace. I have never seen a day uglier or more desolate at the beginning and a better end than that day."

Tafsir Ibn Kathir

God the Almighty warns His believing servants against obeying a group of the People of the Book who envy the believers for what God has given them of His grace and what He has granted them by sending His Messenger, as God the Almighty said: **Many of the People of the Scripture wish they could turn you back to disbelief after you have believed, out of envy from themselves** *verse*, and likewise He said here: **If you obey a party of those who were given the Scripture, they will turn you back to disbelief after your belief** *verse*. Then God the Almighty said: **And how can you disbelieve while the verses of God are recited to you and among you is His Messenger** *verse*. Meaning that disbelief is far from you, and God is far from it, for the verses of God are revealed to His Messenger night and day, and he recites them to you and conveys them to you. This is like His saying the Almighty: **And what is the matter with you that you do not believe in God while the Messenger invites you to believe in your Lord and He has taken your covenant, if you are believers** *verse after verse*. As it was mentioned in the hadith, "The Prophet, may God bless him and grant him peace, said to his companions one day, 'Which of the believers is most amazing to you in faith?' They said, 'The angels.' He said, 'How can they not believe when they are with their Lord?' They mentioned the prophets. He said, 'How can they not believe when the revelation is sent down to them?' They said, 'So we.' He said, 'How can you not believe when I am among you?' They said, 'Which of the people is most amazing in faith?' He said, 'A people who will come after you and will find scriptures in which they will believe.'" I mentioned the chain of transmission of this hadith and the discussion of it at the beginning of my commentary on Al-Bukhari, praise be to God. Then God Almighty said, **And whoever holds fast to God has been guided to a straight path**. That is, despite this, holding fast to God and relying on Him is the mainstay of guidance, the means to avoiding misguidance, the means to right guidance, the path to success, and the attainment of one's goal.

Fath al-Qadir

Then the Almighty addressed the believers, warning them against obeying the Jews and Christians, explaining to them that this obedience leads to them turning them back into disbelievers after their belief. The reason for the revelation of the verse will come later. 100- **O you who have believed, if you obey a party of those who were given the Scripture, they will turn you back into disbelievers after your belief.**

Surat Al Imran 3:100

O you who have believed, if you obey a party of those who were given the Scripture, they would turn you back, after your belief, to disbelief.

Tafsir al-Baghawi

100- **O you who have believed, if you obey a party of those who were given the Scripture**, Zaid bin Aslam said: "Shas bin Qais the Jew - who was an old man of great disbelief and severe criticism of the Muslims - passed by a group of Aws and Khazraj in a gathering where they were talking, and he was angered by what he saw of their harmony and reconciliation between them in Islam after the enmity that had existed between them in the pre-Islamic era. He said: The leaders of Banu Qaylah have gathered in this country. By God, we have no place with them when they gather there. So he ordered a young man from the Jews who was with him and said: Go to them and sit with them. Then he reminded them of the day of Bu'ath and what had happened before it, and recited to them some of the poems they had recited about it. Bu'ath was a day when Aws fought with Khazraj, and the victory was for Aws over Khazraj. So he did so and spoke, and the people spoke at that time and disputed and boasted until two men from the two tribes jumped on the camel, Aws bin A Copt, one of Banu Haritha of the Aws, and Jabbar bin Sakhr, one of Banu Salamah of the Khazraj, argued with each other, then one of them said to the other: If you wish, by God, I will return her now as a young camel. Both groups became angry and said: We have already made the weapon, the weapon is your appointment is the apparent place, and she is free. So they went out to her, and the Aws and Khazraj joined together in their claim that they had in the pre-Islamic era. This reached the Messenger of God, may God bless him and grant him peace, so he went out to them with the Muhajireen who were with him until he came to them. He, may God bless him and grant him peace, said: O group of Muslims, is it the claim of the pre-Islamic era while I am among you after God has honored you with Islam, and cut off the matter of the pre-Islamic era from you and united you? Will you return to what you were upon as disbelievers? God, God. The people realized that it was an instigation from Satan and a plot from their enemy, so they threw down their weapons from their hands and cried and embraced each other, then they left with the Messenger of God, may God bless him and grant him peace, listening and obeying. Then God Almighty revealed this verse about them.

They will turn you back into disbelievers after your belief. Jabir said: **I have never seen a day uglier at the beginning and better at the end than that day.** Then God Almighty said in amazement.

Tafsir al-Baidawi

100 "O you who have believed, if you obey a party of those who were given the Scripture, they will turn you back, after your belief, to disbelief. This was revealed about a group of Aws and Khazraj who were sitting and talking. Shas bin Qais the Jew passed by them and their friendship and gathering angered him, so he ordered a young Jew to sit with them and remind them

of the Day of Bu'ath and recite to them some of what was said about it. The Aws were victorious that day, so he did so. The people argued and boasted and got angry and said, **Weapons, weapons.** A great number of people gathered with the two tribes. The Messenger of God, may God bless him and grant him peace, and his companions turned to them and said, **Do you abandon ignorance while I am among you after God has honored you with Islam and cut off from you the matter of ignorance and united your hearts?** They realized that it was a temptation from Satan and a plot from their enemy, so they laid down their weapons and sought forgiveness and embraced each other and left with the Messenger of God, may God bless him and grant him peace." God addressed them Himself after He commanded the Messenger to address the People of the Book, to demonstrate the greatness of their status and to make them feel that they are the most deserving of God addressing them and speaking to them.

Surat Al Imran 3:101

And how can you disbelieve while the verses of God are recited to you and among you is His Messenger? And whoever holds fast to God has certainly been guided to a straight path.

Tafsir al-Jalalayn

And how can you disbelieve An interrogative of astonishment and rebuke (while the verses of God are recited to you and among you is His Messenger. And whoever holds fast) clings to **God has certainly been guided to a straight path**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, the Most High means: **And how can you disbelieve**, O believers, after your belief in God and His Messenger, then turn back on your heels, **while the verses of God are recited to you**, meaning the proofs of God upon you that He sent down in His Book to His Prophet Muhammad, may God bless him and grant him peace, **and among you is His Messenger**, another proof against you from God, along with the verses of His Book, calling you to the truth, showing you guidance and righteousness, and forbidding you from error and misguidance? The Most High says to them: What is your excuse before your Lord for your denial of the prophethood of your Prophet, your turning back on your heels, and your return to the matter of your ignorance, if you return to that and disbelieve, and in it are these clear proofs and clear signs on the error of your action if you do it? Like:

Bishr told us, he said, Yazid bin Zari' told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And how can you disbelieve while the verses of God are recited to you**, the verse, two clear signs: the conscience of the Prophet of God, may God bless him and grant him peace, and the Book of God. As for the Prophet of God, he has passed away, may God bless him and grant him peace. As for the Book of God, God has kept it among you as a mercy from God and a blessing, in it is what He has made lawful and unlawful, obedience to Him and disobedience to Him.

As for his saying: **And whoever holds fast to God has certainly been guided to a straight path**, he means: And whoever clings to the causes of God and adheres to His religion and obedience, **has certainly been guided**, meaning: He has been guided to a clear path and a straight, uncrooked path, through which he will be guided to the pleasure of God, and to salvation from the punishment of God and to winning His Paradise, as:

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, regarding his statement: **And whoever holds fast to God has been guided**, he said: He believes in God.

The root of the word 'asm' is prevention. So, anyone

who prevents something is its protector, and the one who is protected by it is protected by it. From this is the saying of Al-Farazdaq:

I am the son of the two capitals, Banu Tamim. When the two events are great, we will be afflicted.

That is why the rope is called Issam, and the reason that causes a man to achieve his need is called Issam. From this is the saying of Al-A'sha:

To the man Qais, I extend my journey and take protection from every living being

By protection, he means the reasons, the reasons of covenant and security. It is said: I held fast to a rope from so-and-so. I held fast to a rope from him, I held fast to him, and I held fast to him. The most eloquent of the two languages is to insert the letter *ba*, as God Almighty said: **And hold fast, all of you together, to the rope of God** (Al Imran 3:103). It has also been said: I held fast to him, as the poet said:

If you reward brotherhood with the same and console me, then you hold fast to your ropes

He said: I held fast to the ropes, and he did not add the letter *ba*. This is similar to their saying: I took hold of the reins, and I took hold of the reins, and I clung to them, and I clung to them, as the poet said:

India was adorned with a young apron, and you, having committed a sin, did not know what a dream was.

I have explained the meaning of guidance and the path, and that it refers to Islam, in what has passed before with its evidence, so we disliked repeating it in this place.

It was mentioned that what was revealed regarding the reason for the two tribes' transgression: Aws and Khazraj, was His saying: **And how can you disbelieve while the verses of God are recited to you?**

Who said that?

Abu Kuraib told us, he said, Hasan bin Atiyah told us, he said, Qais bin Al-Rabi' told us, on the authority of Al-Aghar bin Al-Sabah, on the authority of Khalifa bin Husain, on the authority of Abu Nasr, on the authority of Ibn Abbas, he said: There was a war between the Aws and the Khazraj during the pre-Islamic era every month. While they were sitting, they mentioned what had happened between them until they became angry, so some of them rose up against each other with weapons, and this verse was revealed: **And how can you disbelieve while the verses of God are recited to you and among you is His Messenger** to the end of the two verses, **And remember the favor of God upon you when you were enemies** to the end of the verse.

Tafsir al-Qurtubi

God the Almighty said: In the form of astonishment, that is, **And how can you disbelieve while the verses of God are recited to you** meaning the Qur'an. **And among you is His Messenger** Muhammad, may God bless him and grant him peace. Ibn Abbas said: There

Surat Al Imran 3:101

And how can you disbelieve while the verses of God are recited to you and among you is His Messenger? And whoever holds fast to God has certainly been guided to a straight path.

was fighting and evil between the Aws and the Khazraj in the pre-Islamic era, so they mentioned what had happened between them and some of them attacked each other with swords. The Prophet, may God bless him and grant him peace, came and mentioned that to him, so he went to them, and this verse was revealed:

And how can you disbelieve while the verses of God are recited to you and among you is His Messenger - until His saying: **And He saved you from it**. This verse includes those who did not see the Prophet, may God bless him and grant him peace, because what is in them of his Sunnah takes the place of seeing him.

Al-Zajaj said: It is permissible for this address to be specifically to the companions of Muhammad, because the Messenger of God, may God bless him and grant him peace, was among them and they saw him. It is permissible for this address to be to the entire nation, because his traces and signs and the Qur'an that was given to us are in the place of the Prophet, may God bless him and grant him peace, among us, even if we did not see him. Qatada said: In this verse there are two clear signs: the Book of God and the Prophet of God. As for the Prophet of God, he has passed away, and as for the Book of God, God has kept him among them as a mercy and a blessing from Him. In it is what He has made lawful and unlawful, and what He has obeyed and disobeyed. *How* is in the accusative case, and the *fa* was opened according to Al-Khalil and Sibawayh due to the meeting of two quiescent letters. The opening was chosen for it because what preceded the *fa* was a *ya* and it was difficult for them to combine a *ya* and a *kasra*. The Almighty said: **And whoever holds fast to God** means refrains and clings to His religion and obedience to Him. **He has been guided** means guided and directed **to a straight path**. Ibn Jurayj said: **He holds fast to God** believes in Him. It was said: The meaning is whoever holds fast to God means he clings to the rope of God, which is the Qur'an. It is said: he protected himself with it and held fast, and he held fast and held fast if he refrained from it from anything else. I held fast to someone means I prepared for him what he clings to. Everyone who clings to something is protected and holding fast. Everyone who prevents something is a protector. Al-Farazdaq said:

I am the son of the two capitals, Banu Tamim. When the two events are great, we will be afflicted.

Al-Nabigha said:

The sailor remains, fearing his fate, clinging to the bamboo after the distance and the Najd.

Another said:

So he made a condition for himself while he was in a coma, and he threw his reasons for it and relied on it.

And food protected him: it prevented him from hunger. The Arabs say: food protected so-and-so, meaning it prevented him from hunger. So they called the gruel Abu Asim for that reason. Ahmad bin Yahya said: The Arabs called bread Asim and Jaber, and he recited:

Do not blame me, blame Jaber, for Jaber has

burdened me with the burdens.

They call it Amer. And he recited:

Abu Malik used to visit me at noon, he would come and leave his luggage at Amer's.

Abu Malik is the nickname of hunger.

Tafsir Ibn Kathir

God the Almighty warns His believing servants against obeying a group of the People of the Book who envy the believers for what God has given them of His grace and what He has granted them by sending His Messenger, as God the Almighty said: **Many of the People of the Scripture wish they could turn you back to disbelief after you have believed, out of envy from themselves** *verse*, and likewise He said here: **If you obey a party of those who were given the Scripture, they will turn you back to disbelief after your belief** *verse*. Then God the Almighty said: **And how can you disbelieve while the verses of God are recited to you and among you is His Messenger** *verse*. Meaning that disbelief is far from you, and God is far from it, for the verses of God are revealed to His Messenger night and day, and he recites them to you and conveys them to you. This is like His saying the Almighty: **And what is the matter with you that you do not believe in God while the Messenger invites you to believe in your Lord and He has taken your covenant, if you are believers** *verse after verse*. As it was mentioned in the hadith, "The Prophet, may God bless him and grant him peace, said to his companions one day, 'Which of the believers is most amazing to you in faith?' They said, 'The angels.' He said, 'How can they not believe when they are with their Lord?' They mentioned the prophets. He said, 'How can they not believe when the revelation is sent down to them?' They said, 'So we.' He said, 'How can you not believe when I am among you?' They said, 'Which of the people is most amazing in faith?' He said, 'A people who will come after you and will find scriptures in which they will believe.'" I mentioned the chain of transmission of this hadith and the discussion of it at the beginning of my commentary on Al-Bukhari, praise be to God. Then God Almighty said, **And whoever holds fast to God has been guided to a straight path**. That is, despite this, holding fast to God and relying on Him is the mainstay of guidance, the means to avoiding misguidance, the means to right guidance, the path to success, and the attainment of one's goal.

Fath al-Qadir

The question in His statement 101- **And how do you disbelieve** is for denial: that is, where does that come to you from when you have what prevents it and cuts off its effect, which is the recitation of God's verses to you and the presence of the Messenger of God, may God bless him and grant him peace, among you? The place of His statement **and you** and what He worshipped is the accusative case as a state. Then He

guided them to hold fast to God so that they would thereby attain guidance to the straight path, which is Islam. In describing the path as straight, He responded to what they claimed of its crookedness. Al-Zajjaj said: It is permissible for this address to be to the companions of Muhammad, may God bless him and grant him peace, specifically, because the Messenger of God, may God bless him and grant him peace, was among them and they witnessed him. It is permissible for this address to be to the entire nation, because his effects and his sign and the Qur'an that he was given are among us, so it is as if the Messenger of God, may God bless him and grant him peace, is among us even if we did not witness him. The meaning of holding fast to God is to adhere to His religion and obey Him. It has also been said: to the Qur'an. It is said: he held fast to it, he held fast to it, he held fast to it, he held fast to it, he held fast to it: if he refrained from anything else with it, and food protected him: he prevented hunger from him.

God are recited to you and among you is His Messenger? Denial and astonishment at their disbelief when they have all the reasons that call them to faith and turn them away from disbelief. **And whoever holds fast to God** and whoever clings to his religion or seeks refuge in Him in all his affairs. **has certainly been guided to a straight path** he has inevitably been guided.

Tafsir al-Baghawi

101- **And how can you disbelieve?** meaning: Why do you disbelieve? **And the verses of God are recited to you**, the Qur'an, **and among you is His Messenger**, Muhammad, may God bless him and grant him peace.

Qatada said: In this verse there are two clear signs: the Book of God and the Prophet of God. As for the Prophet of God, he has passed away, but as for the Book of God, He has kept it among you as a mercy and blessing from God.

Abu Saeed Ahmad bin Muhammad bin Al-Abbas Al-Hamidi told us. Abu Abdullah Muhammad bin Abdullah Al-Hafiz told us. Abu Al-Fadl Al-Hasan bin Ya'qub bin Yusuf Al-Adl told us. Ahmad Muhammad bin Abdul Wahhab Al-Abdi told us. Abu Ja'far bin Auf told us. Abu Hayyan Yahya bin Saeed bin Hayyan [on the authority of Yazid bin Hayyan] said: I heard Zaid bin Arqam say: The Messenger of God, may God bless him and grant him peace, stood up among us as a preacher. He praised God and thanked Him, then he said: "As for what follows, O people, I am only a human being. The Messenger of my Lord will soon come to me and I will respond to him. I am leaving among you two weighty things. The first of them is the Book of God, in which is guidance and light. So hold fast to the Book of God and adhere to it." He urged it and encouraged it. Then he said: **And my family, and my family, and I remind you of God in my family.**

The Almighty says: **And whoever holds fast to God** meaning: he abstains from God and adheres to His religion and obedience, **has certainly been guided to a straight path**, a clear path. Ibn Jurayj said: **And whoever holds fast to God** meaning: he believes in God. The root of protection is prevention, so everyone who prevents something is a protector of it.

Tafsir al-Baidawi

101 **And how can you disbelieve while the verses of**

Surat Al Imran 3:102

O you who have believed, fear God as He should be feared and do not die except as Muslims.

Surat Al Imran 3:102

O you who have believed, fear God as He should be feared and do not die except as Muslims.

Tafsir al-Jalalayn

O you who have believed, fear God as He should be feared by obeying and not disobeying, thanking and not ungrateful, and remembering and not forgetting. They said, O Messenger of God, who has the strength to do this? So it was abrogated by the Almighty's saying {So fear God as much as you are able} **and do not die except as Muslims** monotheists.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be glorified, He means: O group of those who have believed in God and His Messenger, **fear God**, fear God and observe Him by obeying Him and avoiding His disobedience, **the right fear of Him**, the right fear of Him, which is to obey Him and not disobey Him, to thank Him and not be ungrateful, to remember Him and not forget, **and do not die**, O believers in God and His Messenger, **except as Muslims** to your Lord, submitting to Him in obedience, sincerely devoting divinity and worship to Him.

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

Who said that?

Muhammad bin Bashir told us, he said, Abd al-Rahman told us, he said, Sufyan told us, and al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, al-Thawri told us, on the authority of Zubayd, on the authority of Marra, on the authority of Abdullah: **Fear God as He should be feared**, he said: That He be obeyed and not disobeyed, remembered and not forgotten, and thanked and not ungrateful.

Ibn Bashir told us, he said, Abd al-Rahman told us, he said, Shu'bah told us, on the authority of Zubayd, on the authority of Murrah al-Hamadani, on the authority of Abdullah, similarly.

Ibn Al-Muthanna told us, he said, Muhammad Ibn Ja'far told us, he said, Shu'bah told us, on the authority of Zubayd, on the authority of Murrah Al-Hamadani, on the authority of Abdullah, similarly.

Abu Kuraib and Abu Al-Sa'ib told us, they said, Ibn Idris told us, he said, I heard Laith, on the authority of Zubayd, on the authority of Marra bin Shurahil Al-Bakili, on the authority of Abdullah bin Masoud, the same.

Al-Muthanna told me, he said, Al-Hajjaj bin Al-Munhal told us, he said, Jarir told us, on the authority of Zubayd, on the authority of Abdullah, similarly.

Al-Muthanna told me, he said, Abu Naim told us, he said, Misa'ar told us, on the authority of Zubayd, on the authority of Marra, on the authority of Abdullah, similarly.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Al-Masoudi, on the authority of Zubayd Al-Ayami, on the authority of Marra, on the authority of Abdullah, similarly.

Ibn Hamid told us, he said, Jarir told us, on the authority of Mansour, on the authority of Zubayd, on the authority of Marra, on the authority of Abdullah, similarly.

Muhammad bin Sinan told us, he said, Yahya told us, on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of Amr bin Maymun: **Fear God as He should be feared**. He said: That He should be obeyed and not disobeyed, thanked and not ungrateful, and remembered and not forgotten.

Ibn Wakee' told us, he said, my father told us, on the authority of Israel, on the authority of Abu Ishaq, on the authority of Amr ibn Maymun, something similar.

Ibn Al-Muthanna told us, Yahya bin Saeed told us, Shu'bah told us, Amr bin Murrah told us, on the authority of Murrah, on the authority of Al-Rabi' bin Khathim, who said: To be obeyed and not disobeyed, to be thanked and not ungrateful, and to be remembered and not forgotten.

Al-Muthanna told us, he said, Abu Dawud told us, he said, Shu'bah told us, on the authority of Amr bin Murrah, he said, I heard Murrah Al-Hamdani narrating, on the authority of Al-Rabi' bin Khathim, regarding the statement of God Almighty: **Fear God as He should be feared**, and he mentioned something similar.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Qais bin Saad, on the authority of Tawus: **O you who have believed, fear God as He should be feared**, that is, to obey Him and not disobey Him.

Muhammad bin Sinan told us, he said, Abu Bakr al-Hanafi told us, he said, Ibad told us, on the authority of al-Hasan, regarding his statement: **O you who have believed, fear God as He should be feared**, he said, **As He should be feared**, that is, to be obeyed and not disobeyed.

Muhammad ibn al-Husayn told me, he said, Ahmad ibn al-Mufaddal told us, he said, Asbat told us, on the authority of al-Suddi: Then he went forward to them - meaning to the believers from the Ansar - and said: **O you who have believed, fear God as He should be feared and do not die except as Muslims**. As for **As He should be feared**, He is obeyed and not disobeyed, remembered and not forgotten, and thanked and not denied.

Al-Muthanna told me, he said, Hajjaj bin Al-Munhal told us, he said, Hammam told us, on the authority of Qatada: **O you who have believed, fear God as He should be feared**, that is, obey Him and not disobey Him. He said: **And do not die except as Muslims**.

Others said: Rather, the interpretation of that is as follows:

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: **Fear God as He should be feared**, he said: **As He should be feared**, that is, they strive in God's cause as He should be striven in, and they are not deterred by the blame of any blamer in God's cause, and they stand up for God with justice even if it is against themselves, their fathers, and their children.

Then the people of interpretation differed regarding this verse: Is it abrogated or not?

Some of them said: It is a binding and not abrogated ruling.

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, on the authority of Ibn Abbas, regarding his saying: **Fear God as He should be feared**, that it was not abrogated, but **as He should be feared**, is that you strive in God's cause as He should be striven for. Then he mentioned the interpretation of it that we mentioned from him earlier.

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 Qays ibn Sa'd, on the authority of Tawus: **O you who have believed, fear God as He should be feared**. If you do not do so and are not able to, then do not die except as Muslims.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, he said, Tawus said, regarding his statement: **And do not die except as Muslims**, he says: If you do not fear Him, then do not die except as Muslims.

Others said: It is abrogated, abrogated by His statement: **So fear God as much as you are able** (al-Taghabun 64:16).

Who said that?

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, his saying: **O you who have believed, fear God as He should be feared and do not die except as Muslims**. Then He revealed relief and ease, and returned with His reward and mercy for what He knows of the weakness of His creation, saying: **So fear God as much as you are able** (al-Taghabun 64:16), so this verse came, in which there is relief, well-being, and ease.

Al-Muthanna told me, he said, Al-Hajjaj bin Al-Munhal Al-Anmati told us, he said, Hammam told us, on the authority of Qatada: **O you who have believed, fear God as He should be feared and do not die except as Muslims**. He said: This verse in At-Taghabun abrogated it: **So fear God as much as you are able, and listen and obey** (al-Taghabun 64:16), and upon it the Messenger of God, may God bless him and grant him peace, pledged allegiance to hearing and obeying as much as they were able.

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' bin Anas, he said: When the verse, **Fear God as He should be feared**, was revealed, then after it was revealed, **So fear God as much as you are able** (al-Taghabun 64:16), this verse in Al-Imran was abrogated.

Muhammad told us, Ahmad told us, Asbat told us, on the authority of al-Suddi: **O you who have believed, fear God as He should be feared and do not die except as Muslims**. But the people could not bear this, so God abrogated it for them and said: **So fear God as much as you are able** (al-Taghabun: 16).

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **O you who have believed, fear God as He should be feared**, he said: A severe matter has come! They said: Who knows the extent of this or can attain it? So when he knew that this had become difficult for them, he abrogated it for them and brought this other one and said: **So fear God as much as you are able** (al-Taghabun 64:16), so he abrogated it.

As for his saying: **And do not die except as Muslims**, its interpretation is as follows:

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 Tawus: **And do not die except as Muslims**, he said: On Islam, and on the sanctity of Islam.

Tafsir al-Qurtubi

There is one issue:

Al-Bukhari narrated on the authority of Mara on the authority of Abdullah who said: The Messenger of God, may God bless him and grant him peace, said: The right to fear Him is that He be obeyed and not disobeyed, that He be remembered and not forgotten, and that He be thanked and not denied. Ibn Abbas said: It is that He not be disobeyed for the blink of an eye. The commentators mentioned that when this verse was revealed, they said: O Messenger of God, who is able to do this? It was difficult for them, so God, the Almighty, revealed: **So fear God as much as you are able** (al-Taghabun 64:16), and this verse was abrogated, according to Qatada, Ar-Rabi' and Ibn Zayd. Muqatil said: There is nothing in Al-Imran that was abrogated except this verse. It was said: His statement: **So fear God as much as you are able** is an explanation of this verse. The meaning is: So fear God as He should be feared as much as you are able, and this is more correct, because abrogation only occurs when there is no reunification, and reunification is possible, so it is more appropriate. Ali bin Abi Talha narrated on the authority of Ibn Abbas that he said: The statement of God the Almighty, **O you who have believed, fear God as He should be feared**, has not been abrogated. Rather, **the fear of Him as He should be feared** means to strive in the cause of God as He should be striven for, and not be deterred by the blame of a blamer for the sake of God, and to stand up for justice even if it is against yourselves and your children. An-Nahas said: Everything mentioned in the verse is obligatory for Muslims to use and no

O you who have believed, fear God as He should be feared and do not die except as Muslims.

abrogation has occurred in it. The meaning of the statement of God the Almighty, **And do not die except as Muslims**, has already been mentioned in Surat Al-Baqarah.

Tafsir Ibn Kathir

Ibn Abi Hatim said: Ahmad bin Sinan told us, Abd al-Rahman told us, on the authority of Sufyan and Shu'bah, on the authority of Zubayd al-Yami, on the authority of Marra, on the authority of Abdullah, who is Ibn Mas'ud, **Fear God as He should be feared**. He said: That He should be obeyed and not disobeyed, that He should be remembered and not forgotten, and that He should be thanked and not ungrateful. This is a sound, suspended chain of transmission. Marra was followed by 'Amr bin Maymun on the authority of Ibn Mas'ud. Ibn Mardawayh narrated it from the hadith of Yunus bin 'Abd al-'A'la, on the authority of Ibn Wahb, on the authority of Sufyan al-Thawri, on the authority of Zubayd, on the authority of Marra, on the authority of Abdullah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Fear God as He should be feared: that He should be obeyed and not disobeyed, that He should be thanked and not ungrateful, and that He should be remembered and not forgotten.'" Al-Hakim also narrated it in his Mustadrak from the hadith of Mus'ar, on the authority of Zubayd, on the authority of Marra, on the authority of Ibn Mas'ud, with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace. He mentioned it, then said: It is sound according to the conditions of the two sheikhs, and it was not... They both narrated it, and this is what he said, and it is more apparent that it is suspended, and God knows best. Then Ibn Abi Hatim said: Something similar was narrated from Marra Al-Hamadani, Al-Rabi' bin Khatim, Amr bin Maymun, Ibrahim Al-Nakha'i, Tawus, Al-Hasan, Qatadah, Abu Sinan, and Al-Suddi, and something similar to that. It was narrated from Anas that he said: A servant does not fear God as He should be feared until he controls his tongue. Saeed bin Jubair, Abu Al-Aaliyah, Al-Rabi' bin Anas, Qatadah, Muqatil bin Hayyan, Zaid bin Aslam, Al-Suddi, and others said that this verse was abrogated by the words of God the Most High: **So fear God as much as you are able**. And Ali bin Abi Talhah said from Ibn Abbas regarding the words of God the Most High: **Fear God as He should be feared**, he said: It was not abrogated, but **the right to fear Him** is that they strive in His cause as He should be striven in, and the blame of a blamer should not deter them in God's cause, and they stand up for justice even if it is against themselves, their fathers, and their children. And the Almighty's saying: **And do not die except as Muslims** means, preserve Islam while you are healthy and safe so that you die upon it, for the Generous One has made it a habit in His generosity that whoever lives upon something dies upon it, and whoever dies upon something will be resurrected upon it, so we seek refuge in God from anything other than that.

Imam Ahmad said: Ruh told us, Shu'bah told us, he

said: I heard Sulayman from Mujahid: The people were circumambulating the House and Ibn Abbas was sitting with Muhajjan, so he said: "The Messenger of God, may God bless him and grant him peace, said: 'O you who believe! Fear God as He should be feared and do not die except as Muslims.' If a drop of Zaqqum were to fall, it would make the lives of the people of the earth miserable, so how about someone who has no food except Zaqqum?" And thus it was narrated by Al-Tirmidhi, Al-Nasa'i, Ibn Majah, Ibn Hibban in his Sahih, and Al-Hakim in his Mustadrak through various chains of narration on the authority of Shu'bah. Al-Tirmidhi said: Hasan Sahih, and Al-Hakim said: It meets the conditions of the two sheikhs, but they did not include it.

Imam Ahmad said: Waki' told us, Al-A'mash told us, on the authority of Zaid bin Wahb, on the authority of Abd al-Rahman bin Abd Rabb al-Ka'bah, on the authority of Abdullah bin Amr, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Whoever would like to be saved from the Fire and enter Paradise, let death overtake him while he believes in God and the Last Day, and he treats people as he would like to be treated.'"

Imam Ahmad also said: Abu Muawiyah told us, Al-A'mash told us, on the authority of Abu Sufyan, on the authority of Jabir, who said: "I heard the Messenger of God, may God bless him and grant him peace, say three things before his death: 'None of you should die except while having good thoughts about God, the Almighty.'" Muslim narrated it on the authority of Al-A'mash on his authority. Imam Ahmad said: Hasan bin Musa told us, Ibn Lahi'ah told us, Abu Yunus told us, on the authority of Abu Hurayrah, on the authority of the Messenger of God, may God bless him and grant him peace, that "God said: 'I am as My servant thinks I am. If he thinks good of Me, then he will have it, and if he thinks evil of Me, then he will have it.'" The origin of this hadith is proven in the two Sahih from another chain of narration on the authority of Abu Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'God says: I am as My servant thinks I am.'"

Al-Hafiz Abu Bakr al-Bazzar said: Muhammad ibn Abd al-Malik al-Qurashi told us, Ja'far ibn Sulayman told us, on the authority of Thabit, and I think it was on the authority of Anas, who said: "A man from the Ansar was sick, so the Prophet, may God bless him and grant him peace, came to visit him. He met him in the market and greeted him. He said to him: How are you, so-and-so? He said: I am fine, O Messenger of God. I hope in God and I fear my sins. The Messenger of God, may God bless him and grant him peace, said: These two things do not come together in the heart of a servant in this situation except that God gives him what he hopes for and makes him safe from what he fears." Then he said: We do not know of anyone who narrated it on the authority of Thabit other than Ja'far ibn Sulayman, and this is how Al-Tirmidhi, al-Nasa'i and Ibn Majah narrated it from his hadith. Then al-Tirmidhi said: It is strange, and some of them narrated it on the authority of Thabit as a mursal. As for the hadith narrated by Imam Ahmad: Muhammad

ibn Ja'far told us, Shu'bah told us on the authority of Abu Bishr, on the authority of Yusuf ibn Mahak, on the authority of Hakim ibn Hizam, who said: I pledged allegiance to the Messenger of God, may God bless him and grant him peace, that I would not delay except standing. And he narrated it. Al-Nasa'i in his Sunan on the authority of Ismail bin Masoud on the authority of Khalid bin Al-Harith on the authority of Shu'bah on his authority, and he translated it and said **Chapter on how he prostrates**, then he cited something similar to it and it was said: Its meaning is that I will not die except as a Muslim, and it was said: Its meaning is that I will not be killed except facing forward and not turning away, and it goes back to the first.

And the Almighty's saying: **And hold fast, all together, to the rope of God and be not divided.** It was said, **by the rope of God**, meaning by the covenant of God, as He said in the verse after it, **Humiliation has been imposed upon them wherever they are found, except by a rope from God and a rope from the people**, meaning by a covenant and protection. And it was said, **by the rope of God**, meaning the Qur'an, as in the hadith of Al-Harith Al-A'war on the authority of Ali, with a chain of transmission traceable to the Prophet, describing the Qur'an as the strong rope of God and His straight path.

A specific hadith was reported regarding this meaning. Imam Al-Hafiz Abu Jaafar Al-Tabari said: Saeed bin Yahya Al-Umawi told us, Asbat bin Muhammad told us, on the authority of Abdul Malik bin Abi Sulayman Al-Arzami, on the authority of Atiyah, on the authority of Abu Saeed, who said: "The Messenger of God, may God bless him and grant him peace, said: The Book of God is the rope of God extended from the heavens to the earth."

Ibn Mardawayh narrated on the authority of Ibrahim bin Muslim Al-Hijri on the authority of Abu Al-Ahwas on the authority of Abdullah, may God be pleased with him, who said: "The Messenger of God, may God bless him and grant him peace, said: This Qur'an is the strong rope of God, and it is the clear light, and it is the beneficial healing, a protection for whoever holds fast to it, and salvation for whoever follows it." He narrated something similar on the authority of Hudhayfah and Zayd bin Arqam. Waki' said: Al-A'mash told us on the authority of Abu Wa'il who said: Abdullah said: This path is at risk and the devils visit it. O Abdullah, this is the path, come to the path and hold fast to the rope of God, for the rope of God is the Qur'an.

And His saying: **And do not be divided** He ordered them to be united and forbade them from division. There are many hadiths that forbid division and command them to come together and unite, as in Sahih Muslim from the hadith of Suhayl ibn Abi Salih, on the authority of his father, on the authority of Abu Hurairah, that the Messenger of God, may God bless him and grant him peace, said: "God is pleased with you with three things and is displeased with you with three things. He is pleased with you that you worship Him and do not associate anything with Him, that you hold fast to the rope of God all together and do not become divided, and that you advise whomever God has appointed over you. And He is displeased with you

with three things: gossip, asking too many questions, and wasting money." And He guaranteed them infallibility when they agree from error, as also mentioned in many hadiths. And it was feared that they would separate and differ, and that happened in this nation, so they split into seventy-three sects, one of which is a sect that will be saved to Paradise and safe from the punishment of Hell, and they are those who follow what the Prophet, may God bless him and grant him peace, and his companions were upon.

And the Almighty said: **And remember the favor of God upon you - when you were enemies and He brought your hearts together, and you became, by His favor, brothers** to the end of the verse. This context is about the Aws and Khazraj, for there had been many wars between them in the pre-Islamic era, and intense enmity, grudges, hatred, and discord, because of which their fighting and incidents between them had been prolonged. Then when God brought Islam, and those of them who entered it entered it, they became brothers who loved one another for the glory of God, connected for the sake of God, cooperating in righteousness and piety. God the Almighty said: "It is He who supported you with His victory and with the believers * And brought their hearts together. Had you spent all that is in the earth, you could not have brought their hearts together, but God brought their hearts together" to the end of the verse. They were on the brink of a pit of fire because of their disbelief, so God saved them from it by guiding them to faith. The Messenger of God, may God bless him and grant him peace, bestowed this favor upon them on the day when he divided the spoils of Hunayn, so he rebuked those of them who rebuked him, because of what he had given them in the division, because of what God had shown him, so he addressed them. He said: "O group of Ansar, did I not find you astray and God guided you through me? And you were divided and God united you through me, and poor and God enriched you through me? So whenever he said something, they said: God and His Messenger believe." Muhammad bin Ishaq bin Yasar and others mentioned that this verse was revealed regarding the Aws and Khazraj. A Jewish man passed by a group of Aws and Khazraj, and he was displeased with their agreement and harmony, so he sent a man with him and ordered him to sit among them and remind them of their wars on the day of Bu'ath and those wars. He did so, and that remained his habit until the people's souls became heated, and some of them became angry with each other, and they rebelled and called out their slogans and demanded their weapons and threatened to go to Al-Harrah. This reached the Prophet, may God bless him and grant him peace, so he came to them and began to calm them down, saying: **Is it the call of ignorance while I am among you?** And he recited this verse to them, so they regretted what they had done and reconciled and embraced and laid down their weapons, may God be pleased with them. **Ikrimah mentioned that this was revealed about them when they argued about the slander case, and God knows best.**

Fath al-Qadir

His saying 102- Fear God as He should be feared meaning: the fear that is due to Him, which is that the

Surat Al Imran 3:102

O you who have believed, fear God as He should be feared and do not die except as Muslims.

servant does not leave anything that he is obligated to do nor does he do anything that he is obligated to leave, and he exerts his utmost effort and ability in that. Al-Qurtubi said: The commentators mentioned that when this verse was revealed, they said: O Messenger of God, who is able to do this? That was difficult for them, so God revealed: "So fear God as much as you are able" and this verse was abrogated. This was narrated from Qatadah, Al-Rabi' and Ibn Zayd. Muqatil said: There is nothing in Al Imran that was abrogated except this. It was said that His saying "Fear God as He should be feared **is explained by His saying** So fear God as much as you are able" and the meaning is: Fear God as He should be feared as much as you are able. He said: This is more correct, because abrogation only occurs when there is no combining, and combining is possible, so it is more appropriate. His saying, **And do not die except as Muslims**, meaning: Do not be in a state other than the state of Islam. So the exception is empty, and the location of the sentence: I mean his saying, **and you are Muslims**, is the accusative case of state. An explanation of a verse like this has already been presented in Surat Al-Baqarah.

Tafsir al-Baghawi

102- The Almighty said: "O you who have believed, fear God as He should be feared." Muqatil bin Hayyan said: There was enmity and fighting between the Aws and the Khazraj in the pre-Islamic period until the Messenger of God, may God bless him and grant him peace, migrated to Medina. He reconciled between them, and after that two men from among them boasted: Tha'laba bin Ghanam from the Aws and As'ad bin Zarah from the Khazraj. The Aws said: Among us is Khuzaymah bin Thabit, the possessor of the two testimonies, and among us is Hanzala, who was washed by the angels, and among us is Asim bin Thabit bin Aflah, the one who was protected from the anus, and among us is Sa'd bin Mu'adh, whose death shook the throne of the Most Merciful and whose judgment on Banu Qurayza was pleased with God.

Al-Khazraji said: Four of us mastered the Qur'an: Ubayy ibn Ka'b, Mu'adh ibn Jabal, Zayd ibn Thabit, and Abu Zayd. Among us was Sa'd ibn Ubadah, the orator and leader of the Ansar. A conversation took place between them, and they became angry and recited poetry and boasted. Then the Aws and the Khazraj came with weapons, and the Prophet, may God bless him and grant him peace, came to them, and God Almighty revealed this verse: **O you who have believed, fear God as He should be feared.**

Abdullah bin Masoud and Ibn Abbas said: It is to be obeyed and not disobeyed. Mujahid said: That you strive in the way of God as He should be striven for and do not let the blame of a blamer deter you in God's cause, and that you stand up for God with justice even if it is against yourselves, your fathers, and your children. Anas said: A servant does not fear God as He should be feared until he restrains his tongue.

The commentators said: When this verse was revealed, it was difficult for them, so they said: O Messenger of God, who can do this? Then God Almighty revealed: **So fear God as much as you are able At-Taghabun 16**, and this verse was abrogated. Muqatil said: There is nothing in Al Imran that was abrogated except this.

And do not die except as Muslims, meaning: believers. It was said: sincere, entrusting your affairs to God Almighty. Al-Fudayl said: having good thoughts about God.

Abdul Wahid bin Ahmad Al-Malhi told us, Abu Bakr Al-Abdusi told us, Abu Bakr Muhammad bin Hamdun bin Khalid bin Yazid told us, Sulayman bin Saif told us, Wahb bin Jarir told us, Shu'bah told us, on the authority of Al-A'mash, on the authority of Mujahid, on the authority of Abdullah bin Abbas, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: "O people, fear God as He should be feared. If a drop of Zaqqum were to fall on the earth, it would make the livelihood of the people of this world miserable. So how about one whose food is that and who has no other food?"

Tafsir al-Baidawi

102 "O you who have believed, fear God as He should be feared." The fear of Him that He should be feared and what is required of it, which is to exhaust one's ability in performing one's duty and avoiding forbidden things, as He said: "So fear God as much as you are able." And on the authority of Ibn Mas'ud, may God be pleased with him: It is to obey and not disobey, to thank and not be ungrateful, and to remember and not forget. And it was said: It is to keep obedience away from attention and from expecting reward for it. And in this matter there is an emphasis on the prohibition of obeying the People of the Book, and the origin of piety is waqiyyah, so its waw with a dammah was changed to a ta' as in taw'adah and takhamah and the ya' to an alif. "And do not die except as Muslims" meaning, do not be in a state other than the state of Islam if death overtakes you, for the prohibition of what is restricted by a state or other may be directed towards the action itself sometimes and the restriction at other times and it may be directed towards the group without them, and likewise the negation.

Surat Al Imran 3:103

And hold fast to the rope of God all together and do not be divided. And remember the favor of God upon you - when you were enemies and He united your hearts and you became, by His favor, brothers. And you were on the brink of a pit of Fire and He saved you from it. Thus does God make clear to you His verses that you may be guided.

Tafsir al-Jalalayn

And hold fast cling to **the rope of God** that is, His religion **all together and do not become divided** after Islam **and remember the favor of God** His favor **upon you** O people of Aws and Khazraj **when you were** before Islam **enemies and He brought your hearts together** through Islam **and you became** so you became **by His favor brothers** in religion and allegiance **and you were on the brink edge of a pit of fire** there was nothing between you and falling into it except that you die as disbelievers **and He saved you from it** through faith *thus* as He explained to you what He mentioned **God makes clear to you His verses that you may be guided**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be glorified, He means: And cling to all of God's causes. By that, may His praise be glorified, He means: And hold fast to the religion of God which He has commanded you with, and His covenant which He has entrusted to you in His Book to you, of harmony and unity upon the word of truth, and submission to God's command.

We have previously demonstrated the meaning of adherence.

As for the rope, it is the means by which one reaches the goal and need. That is why safety is called a rope, because it is a means by which one reaches the elimination of fear and salvation from panic and terror. From this is the saying of A'sha of Banu Tha'labah:

If the ropes of a tribe cross it, it will take its ropes from the other tribe to you.

And from it is the saying of God Almighty: **Except by a rope from God and a rope from the people** (Al Imran 3:112).

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

Who said that?

Yaqub bin Ibrahim told me, he said, Hisham told us, he said, Al-Awam told us, on the authority of Al-Sha'bi, on the authority of Abdullah bin Mas'ud, that he said regarding His statement: **And hold fast, all together, to the rope of God**, he said: the group.

Al-Muthanna told us, he said, Amr bin Awn told us, he

said, Hisham told us, on the authority of Al-Awam, on the authority of Al-Sha'bi, on the authority of Abdullah, regarding his statement: **And hold fast, all together, to the rope of God**, he said: The rope of God is the group.

Others said: He meant by that the Qur'an and the covenant in which he made the covenant.

Who said that?

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And hold fast, all together, to the rope of God**, the strong rope of God that he commanded us to hold fast to: this is the Qur'an.

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 hold fast, all together, to the rope of God**, he said: to the covenant of God and His command.

Ibn Hamid told us, he said, Jarir told us, on the authority of Mansur, on the authority of Shaqiq, on the authority of Abdullah, he said: The path is full of devils, they call out: O servant of God, come this way! To turn people away from the path of God, so hold fast to the rope of God, for the rope of God is the Book of God.

Muhammad told us, Ahmad bin al-Mufaddal told us, on the authority of Asbat, on the authority of al-Suddi: **And hold fast, all together, to the rope of God**. As for **the rope of God**, it is the Book of God.

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: **By the rope of God**, by the covenant of God.

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 Ata': **By the rope of God**, he said: the covenant.

Abu Kuraib told us, he said, Waki' told us, on the authority of Al-A'mash, on the authority of Abu Wa'il, on the authority of Abdullah: **And hold fast to the rope of God**, he said: The rope of God, the Qur'an.

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 hold fast, all together, to the rope of God**, he said: The Qur'an.

Saeed bin Yahya told us: Asbat bin Muhammad told us, on the authority of Abdul Malik bin Abi Sulayman Al-Arzami, on the authority of Atiyah, on the authority of Abu Saeed Al-Khudri, who said: "The Messenger of God, may God bless him and grant him peace, said: The Book of God is the rope of God extended from heaven to earth."

Others said: Rather, it is the sincerity of monotheism to God.

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', on the authority of Abu Al-Aaliyah, regarding his statement: **And hold fast**,

Surat Al Imran 3:103

And hold fast to the rope of God all together and do not be divided. And remember the favor of God upon you - when you were enemies and He united your hearts and you became, by His favor, brothers. And you were on the brink of a pit of Fire and He saved you from it. Thus does God make clear to you His verses that you may be guided.

all together, to the rope of God, he said: Hold fast to sincerity to God alone.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And hold fast, all together, to the rope of God**, he said: The rope is Islam. And he recited: **And do not be divided**.

Abu Ja'far said: He, may His praise be exalted, meant by His saying: **And do not be divided**, and do not be divided from the religion of God and His covenant that He entrusted to you in His Book, of unity and gathering in obedience to Him and to obedience to His Messenger, may God bless him and grant him peace, and adhering to his command, as:

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **And do not be divided, and remember the favor of God upon you**, for God, the Almighty, has hated division for you, and has presented it to you, and warned you against it, and has forbidden you from it, and has approved for you obedience, harmony, and community, so be satisfied for yourselves with what God has approved for you if you are able, and there is no power except with God.

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 Abi Al-Aaliyah: **And do not be divided**, do not be hostile to him, he says: on sincerity to God, and be brothers in him.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me: Al-Awza'i told him, Yazid Al-Raqashi told him that he heard Anas bin Malik say: "The Messenger of God, may God bless him and grant him peace, said: The Children of Israel split into seventy-one sects, and my nation will split into seventy-two sects, all of them in Hell except one. It was said: O Messenger of God, what is this one? He said: He closed his hand and said: The group, "And hold fast to the rope of God all together and do not become divided."

Abdul Karim bin Abi Umair told me, he said, Al-Walid bin Muslim told us, he said, I heard Al-Awza'i narrating, on the authority of Yazid Al-Raqashi, on the authority of Anas bin Malik, on the authority of the Prophet, may God bless him and grant him peace, something similar.

Abu Kuraib told us, he said, Al-Maharibi told us, on the authority of Ibn Abi Khalid, on the authority of Al-Sha'bi, on the authority of Thabit bin Qutbah Al-Madani, on the authority of Abdullah, that he said: O people, adhere to obedience and congregation, for it is the rope of God that He has commanded, and what you dislike in congregation and obedience is better than what you like in division.

Abdul Hamid bin Bayan Al-Sakari told us, he said, Muhammad bin Yazid told us, on the authority of Ismail bin Abi Khalid, on the authority of Al-Sha'bi, on the

authority of Thabit bin Qataba, he said: I heard Ibn Masoud while he was giving a sermon and he was saying: O people, then he mentioned something similar.

Ismail bin Hafs Al-Abli told us, he said, Abdullah bin Numayr Abu Hisham told us, he said, Mujalid bin Saeed told us, on the authority of Amer, on the authority of Thabit bin Qataba Al-Madani, he said: Abdullah said: You must obey and adhere to the group, for it is the rope of God that He commanded, then he mentioned something similar.

Abu Jaafar said: What he meant by the words of God Almighty: **And remember the favor of God upon you**, is remember what God has bestowed upon you of harmony and unity in Islam.

The Arab scholars differed regarding his saying: **When you were enemies, He brought your hearts together**.

Some of the grammarians of Basra said about this: The speech stopped at his saying: **And remember the favor of God upon you**, then he explained it by saying: **And He brought your hearts together**, and he informed of what they were in before the bringing together, just as you say: He held the wall from leaning.

Some grammarians of Kufa said that his statement, **When you were enemies, He brought your hearts together**, followed his statement, **And remember the favor of God upon you**, without being interrupted by it.

Abu Ja'far said: The correct statement in this regard, in my opinion, is that his statement, **When you were enemies, He brought your hearts together**, is connected to his statement, **And remember the favor of God upon you**, and is not disconnected from it.

The interpretation of this is: And remember, O believers, the blessing of God upon you which He bestowed upon you, when you were enemies in your polytheism, killing one another out of tribalism, not in obedience to God or to His Messenger. Then God united your hearts through Islam, making some of you brothers to others after you had been enemies, communicating with one another through the love of Islam and the unification of your word upon it, as:

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **And remember the favor of God upon you - when you were enemies and He brought your hearts together**, you were slaughtering one another therein, the strong among you eating the weak, until God brought Islam and made brotherhood between you through it, and brought you together through it. By God, there is no god but Him, love is indeed mercy, and separation is indeed torment.

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 remember the favor of God upon you when you were**

enemies, some of you killed others, and your strong consumed your weak, until God brought Islam and united you through it, and united your people upon it, and made you brothers upon it.

Abu Ja'far said: The blessing that God bestowed upon the Ansar, which He, the Most High, commanded them to mention in this verse, is the unity of Islam, and their unification upon it, and the enmity that was between them, of which God, the Most High, the Most Great, said: **When you were enemies**, for it is the enmity of the wars that were between the two tribes of Aws and Khazraj in the pre-Islamic era. The scholars of the days of the Arabs claim that it lasted between them for twenty and one hundred years, as:

Ibn Hamid told us, Salamah told us, Ibn Ishaq said: The war between the Aws and the Khazraj lasted one hundred and twenty years, until Islam came while they were still like that. Their war was between them, and they were brothers from the same father and mother. It has never been heard of a people who had such enmity and war between them as they had. Then God Almighty extinguished that with Islam, and united them through His Messenger Muhammad, may God bless him and grant him peace.

So He, the Most High, mentioned to them when He admonished them, the greatness of what they had been through in their ignorance of affliction and misery due to their hostility towards one another, their killing of one another, and their fear of one another, and what they had come to through Islam and following the Messenger, may God bless him and grant him peace, and believing in him and in what he brought, of unity and gathering, and their security from one another, and their becoming brothers to one another. The reason for that was what:

Ibn Humayd narrated to us, he said: Salamah narrated to us, he said: Ibn Ishaq narrated to me, he said: Asim bin Umar bin Qatada Al-Madani narrated to us, on the authority of elders from his people, they said: Suwaid bin Samit, the brother of Banu Amr bin Auf, came to Mecca for Hajj or Umrah. He said: Suwaid was called by his people among themselves: Al-Kamil, for his skin, his hair, his lineage and his honor. He said: When the Messenger of God, may God bless him and grant him peace, heard about him, he approached him and called him to God Almighty and to Islam. Suwaid said to him: Perhaps what you have is like what I have! He said: The Messenger of God, may God bless him and grant him peace, said to him: What do you have with you? He said: The Journal of Luqman - meaning: The Wisdom of Luqman - so the Messenger of God, may God bless him and grant him peace, said: Show it to me. So he showed it to him, and he said: This is good speech, but I have something better than this, a Qur'an that God revealed to me, guidance and light. He said: The Messenger of God, may God bless him and grant him peace, recited the Qur'an to him and called him to Islam. He did not turn away from him and said: This is indeed a good statement! Then he turned away from him and went to Medina. It was not long before the Khazraj killed him. His people would say: He was killed while he was a Muslim. He was killed before the day of Bu'ath.

Ibn Humayd narrated, Salamah narrated, on the

authority of Muhammad ibn Ishaq, who said, Al-Husayn ibn Abd al-Rahman ibn Amr ibn Sa'd ibn Mu'adh, one of Banu Abd al-Ashhal, narrated to me: Mahmud ibn Labid, one of Banu Abd al-Ashhal, said: When Abu al-Haysir Anas ibn Rafi' came to Mecca, accompanied by young men from Banu Abd al-Ashhal, among whom was Iyas ibn Mu'adh, seeking an alliance from Quraysh against their people from the Khazraj, the Messenger of God, may God bless him and grant him peace, heard of them. He came to them and sat with them and said: Do you have something better than what you have come for? They said: What is that? He said: I am the Messenger of God. He sent me to the servants to call them to God, to worship God and not to associate anything with Him, and the Book was revealed to me. Then he mentioned Islam to them and recited the Qur'an to them. Iyas ibn Mu'adh, who was a young boy, said: O people, this, by God, is better than what you have come for! He said: Abu Al-Haysir Anas bin Rafi took a handful of sand from the plain and hit Iyas bin Muadh with it and said: Leave me alone, by God we came for something other than this! Iyas bin Muadh remained silent, and the Messenger of God (peace be upon him) stood up and left them, and they returned to Madinah. Then the Battle of Buath took place between the Aws and the Khazraj. He said: Then Iyas bin Muadh died shortly after. He said: When God willed to make His religion prevail, to honor His Prophet (peace be upon him), and to fulfill His promise to him, the Messenger of God (peace be upon him) went out during the season in which he met the group of the Ansar, introducing himself to the tribes of the Arabs, as he did every season. While he was at Al-Aqabah, he met a group of the Khazraj for whom God wanted good.

Ibn Humayd said, Salamah said, Muhammad ibn Ishaq said, Asim ibn Umar ibn Qatada told me on the authority of elders from his people who said: When the Messenger of God, may God bless him and grant him peace, met them, he said to them: Who are you? They said: A group of Khazraj. He said: Are you from the clients of the Jews? They said: Yes. He said: Will you not sit down so that I may speak to you? They said: Yes! He said: So they sat down with him, and he called them to God, and presented Islam to them, and recited the Qur'an to them. He said: Among the things that God did for them in Islam was that the Jews were with them in their land, and they were people of the Book and knowledge, and they were polytheists who worshipped idols, and they had invaded their land. So whenever something happened between them, they would say to them: A prophet has just been sent, and his time has come, so we will follow him and kill you with him as the people of 'Aad and Iram were killed! So when the Messenger of God, may God bless him and grant him peace, spoke to those men and called them to God, the Almighty, some of them said to one another: O my people, by God, you know that he is the prophet that the Jews promised you, so do not let him get to him before you! They responded to what he called them to, by believing him and accepting what he offered them of Islam, and they said to him: We have left our people and there is no people among them as much enmity and evil as among them, and perhaps God will unite them with you, and we will go to them and call them to your command, and we will offer them

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And hold fast to the rope of God all together and do not be divided. And remember the favor of God upon you - when you were enemies and He united your hearts and you became, by His favor, brothers. And you were on the brink of a pit of Fire and He saved you from it. Thus does God make clear to you His verses that you may be guided.

what we responded to you to of this religion, and if God unites them upon it, then no man is more honorable than you. Then they turned away from the Messenger of God, may God bless him and grant him peace, returning to their country, having believed and believed, and they were, as I was told, six men. He said: When they came to Medina to their people, they mentioned the Messenger of God, may God bless him and grant him peace, to them, and called them to Islam until it spread among them, and there was not a house of the Ansar except that there was mention of the Messenger of God, may God bless him and grant him peace, in it. Then, when the next year came, twelve men from the Ansar arrived at the season, and they met him at Al-Aqabah, which is the first Aqabah. They pledged allegiance to the Messenger of God, may God bless him and grant him peace, on the pledge of allegiance of women, and that was before war was made obligatory upon them.

Al-Hasan bin Yahya narrated that Abd al-Razzaq narrated that Muammar narrated from Ayoub from Ikrimah that six men from the Ansar met the Prophet (peace and blessings of God be upon him) and they believed in him and confirmed his truthfulness. He wanted to go with them, but they said: O Messenger of God, there is war between our people, and we fear that if you come in this state, what you want will not be achieved. So they promised him the following year and said: O Messenger of God, let us go, perhaps God will put this war right! He said: So they went and did so, and God the Almighty put this war right, and they thought that it would not be put right, and that was the day of Buath. So they met him the following year with seventy men who had believed, so he took twelve leaders over them, and that is when He says: **And remember the favor of God upon you - when you were enemies and He brought your hearts together.**

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: As for **when you were enemies**, it was in the war of Ibn Sameer, **He brought your hearts together**, with Islam.

Al-Qasim narrated, Al-Husayn narrated, Abu Sufyan narrated, on the authority of Muammar, on the authority of Ayoub, on the authority of Ikrimah, in a similar manner, and he added to it: When what happened to Aisha happened, the two tribes clashed, and some of them said to others: Your meeting place is Al-Harrah! So they went out to her, and this verse was revealed: **And remember the favor of God upon you - when you were enemies and He brought your hearts together so that by His favor you became brethren**, the verse. So the Messenger of God, may God bless him and grant him peace, came to them and continued reciting it to them until some of them embraced one another, and they even started to cry.

Samir, about whom al-Suddi claimed that his saying: **When you were enemies** meant his war, is Samir bin

Zaid bin Malik, one of the sons of Amr bin Awf, whom Malik bin al-Ajlan mentioned in his saying:

Sameer, I see that his clan has turned away from him and has become arrogant.

If my suspicions are true about the Banu Najjar, they did not covet what they had been fed.

The scholars of the Ansar mentioned: The beginning of the enmity that sparked the wars that took place between the two tribes, Aws and Khazraj, was due to the killing of a client of Malik bin Al-Ajlan Al-Khazraji called Al-Har bin Sameer from Muzaynah, who was an ally of Malik bin Al-Ajlan. Then that enmity continued between them until God extinguished it through His Prophet Muhammad, may God bless him and grant him peace. This is the meaning of Al-Suddi's statement: The war of Ibn Sameer.

As for his saying: **And by His grace you have become brothers**, he means: "And by God Almighty's bringing you together through Islam and the word of truth, and cooperation in supporting the people of faith, and supporting one another against those who oppose you from among the people of disbelief, you have become sincere brothers, with no grudges between you and no envy, as:

Bishr told me, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: "And you became, by His grace, brothers." And he mentioned to us that a man said to Ibn Masoud: How did you become? He said: We became, by the grace of God, brothers.

Abu Ja'far said: What He, the Most High, means by His statement, **And you were on the brink of a pit of Fire**, is that you, O group of believers, from the Aws and Khazraj, were on the edge of a pit of Fire. This is an example of their disbelief that they were upon before God guided them to Islam. God, the Most High, says: And you were on the edge of Hell because of your disbelief that you were upon before God bestowed His favor upon you with Islam, and you became brothers through your unity upon it, and there was nothing between you and falling into it except that you died upon that of your disbelief, and you would be among those who would abide therein eternally. But God saved you from it through the faith to which He guided you.

The edge of a hole is its edge and its edge, like the edge of a pond or a well. From this comes the saying of the rajaz poet:

We dug for the pilgrims a record of it growing above her lips with a herb

Meaning: above its edge. It is said: this is the lip of this well, shortened, and they are its lips.

He said: **Then He saved you from it**, meaning He saved you from the pit. He returned the report to the pit,

and he began the report about the cure, because the cure comes from the pit. So that was permissible, since the report about the cure, in the way that he mentioned it in this verse, was report about the pit, as Jarir ibn Atiyah said:

She saw the years passing by, they took from me as secrets are taken from the crescent moon.

He mentioned: The years passed, then he returned to the report about the years, as Al-Ajjaj said:

All the nights I hastened to spend my whole life

The reason for which this was said was also explained previously.

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

Who said that?

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: "And you were on the brink of a pit of Fire, and He saved you from it. Thus does God make clear to you His signs." This tribe of Arabs was the most humiliated of people, the most miserable in life, the most clearly astray, the most naked in skin, and the hungriest in stomachs, they were on a rocky peak between the two lions, Persia and Rome. By God, there was nothing in their land that day for which they could be envied. Whoever of them lived lived miserably, and whoever died was thrown into the Fire. They were eaten but did not eat. By God, we do not know of any tribe on that day from the inhabitants of the earth who had lesser fortune and lesser status than them, until God, the Almighty, brought Islam, and made the Book your inheritor, and made the abode of jihad lawful for you, and provided for you provisions, and made you kings over the necks of people. And through Islam God gave what you have seen, so be grateful for His blessings, for your Lord is a benefactor who loves the grateful, and the grateful are in God's abundance, so exalted is our Lord and blessed.

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' bin Anas, regarding his statement: **And you were on the brink of a pit of fire**, meaning: you were disbelieving in God, **and He saved you from it**, from that, and guided you to Islam.

Muhammad ibn al-Husayn told us, Ahmad ibn al-Mufaddal told us, Asbat told us, on the authority of al-Suddi: **And you were on the brink of a pit of fire, and He saved you from it**, through Muhammad, may God bless him and grant him peace. He says: You were on the edge of the fire, whoever among you died would be cast into the fire, so God sent Muhammad, may God bless him and grant him peace, and He saved you through him from that pit.

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Hassan bin Hayy told us: **And you were on the brink of a pit of fire, and He saved you from it**. He said: Partisanship.

Abu Ja'far said: By His saying, *Likewise*, He, the Most High, means that just as your Lord has made clear to you in these verses, O believers from the Aws and

Khazraj, the rancor of the Jews that they hold for you, and their deception of you, and His command to you with what He commanded you to do therein, and His prohibition of you from what He prohibited you from, and the state that you were in during your ignorance, and the state that you have reached in your Islam, He made you aware in all of that of the places of His blessings before you and His favors upon you, so likewise He makes clear the rest of His proofs to you in His revelation and on the tongue of His Messenger, may God bless him and grant him peace, **that you may be guided**, meaning: that you may be guided to the path of righteousness and follow it, and not go astray from it.

Tafsir al-Qurtubi

There are two issues:

The first: The Almighty's saying: **And hold fast**. Protection is fortification, and from this the word *badhraqa* is called *asma*. And *badhraqa* means guarding the caravan, by sending with it someone to protect it from anyone who might harm it. Ibn Khalawayh said: *Badhraqa* is not an Arabic word, but rather it is a Persian word that the Arabs Arabized. It is said: The sultan sent *badhraqa* with the caravan.

The word *rope* is a common word, and its origin in the language is the cause by which one reaches a goal or need. The rope is the neck rope. The rope is a rectangle of sand, and from it the hadith: "By God, I did not leave a rope without stopping on it. Is there any Hajj for me?" The rope is the halter. The rope is the covenant. Al-A'sha said:

If the ropes of a tribe cross it, it will take its ropes from the other tribe to you.

He wants safety. And the rope is tricky. Katheer said:

So, do not rush, Ezz, to understand, whether the advice comes from informers or from ropes.

And the rope: the hunter's snare. None of them are intended in the verse except the one with the meaning of the covenant, on the authority of Ibn Abbas. Ibn Masoud said: The rope of God is the Qur'an. "And Ali and Abu Saeed Al-Khudri narrated it on the authority of the Prophet, may God bless him and grant him peace, and on the authority of Mujahid and Qatadah, similarly. Abu Muawiyah narrated on the authority of Al-Hijri on the authority of Abu Al-Ahwas on the authority of Abdullah, who said: The Messenger of God, may God bless him and grant him peace, said: This Qur'an is a rope." And Baqi bin Mukhallad narrated, Yahya bin Abdul Hamid narrated to us, Hisham narrated to us on the authority of Al-Awam bin Hawshab on the authority of Al-Sha'bi on the authority of Abdullah bin Masoud, **And hold fast, all together, to the rope of God, and do not be divided**, he said: the group. It was narrated on his authority and others from various sources, and the meaning is all close and intertwined, for God the Most High commands harmony and forbids division, for division is destruction, while the group is salvation. May God have mercy on Ibn Al-Mubarak when he said:

The community is the rope of God, so hold fast to His

Surat Al Imran 3:103

And hold fast to the rope of God all together and do not be divided. And remember the favor of God upon you - when you were enemies and He united your hearts and you became, by His favor, brothers. And you were on the brink of a pit of Fire and He saved you from it. Thus does God make clear to you His verses that you may be guided.

firmest handhold for those who are close to Him.

Second: The Almighty's statement: **And do not be divided** means in your religion as the Jews and Christians were divided in their religions, according to Ibn Mas'ud and others. It is possible that its meaning is **do not be divided, following whims and different purposes, and be brothers in the religion of God**, so that this would prevent them from estrangement and discord, and what follows it indicates this, which is the Almighty's statement: **And remember God's favor upon you - when you were enemies and He brought your hearts together and you became, by His favor, brethren**. There is no evidence in it for the prohibition of differing in branches of knowledge, for that is not a difference, since the difference is that which makes it impossible to unite and bring together. As for the ruling on matters of ijihad, the difference in them is due to the extraction of obligations and the subtleties of the meanings of the Shari'ah, and the Companions continued to differ in the rulings on incidents, and despite that they were united. "The Messenger of God, may God bless him and grant him peace, said: The difference of my nation is a mercy," and God only forbade a difference that is the cause of corruption. Al-Tirmidhi narrated on the authority of Abu Hurayrah **may God be pleased with him** that the Messenger of God (blessings and peace of God be upon him) said: The Jews split into seventy-one or seventy-two sects, and the Christians are the same, and my nation will split into seventy-three sects. Al-Tirmidhi said: This is a saheeh hadith. He also narrated it on the authority of Ibn Amr, who said: The Messenger of God (blessings and peace of God be upon him) said: What happened to the Children of Israel will happen to my nation, step by step, to the point that if there was one among them who had sexual intercourse with his mother openly, there would be one among my nation who would do that. The Children of Israel will split into seventy-two sects, and my nation will split into seventy-three sects, all of them in the Fire except one sect. They said: Who is it, O Messenger of God? He said: What I and my companions follow. He narrated it on the authority of Abdullah bin Ziyad Al-Ifriqi, on the authority of Abdullah bin Yazid on the authority of Ibn Amr, and he said: This is a hasan gharib hadith, we do not know it except from this source. Abu Omar said: Abdullah Al-Ifriqi is trustworthy, his people trust him and praised him, but others weakened him. "Abu Dawud included it in his Sunan on the authority of Muawiyah ibn Abi Sufyan on the authority of the Prophet, may God bless him and grant him peace: He said: Verily, those who came before you from the People of the Book split into seventy-two sects, and this sect will split into seventy-three, seventy-two in Hell and one in Paradise, which is the group. And there will emerge from my nation people who will be traded by those desires as a dog trades with its owner, and there will not remain a vein or joint of him except that it enters it." And in Sunan Ibn Majah: On the authority of Anas ibn Malik, he said: The Messenger of God, may God bless him

and grant him peace, said: Whoever departs this world with sincerity to God alone and worshipping Him with no partner, and establishes prayer and gives zakat, he dies with God pleased with him." Anas said: It is the religion of God that the Messengers brought and conveyed from their Lord before the chaos of hadiths and the difference of desires, and the confirmation of that is in the Book of God in the last of what was revealed. God says: **But if they repent** meaning: they give up idols and their worship, **and establish prayer and give zakah** (al-Tawbah 9:5). And He said in another verse: **But if they repent and establish prayer and give zakah, then they are your brothers in religion** (al-Tawbah 9:11). Narrated by Nasr bin Ali Al-Jahdhami from Abu Ahmad from Abu Jaafar Al-Razi from Al-Rabi bin Anas from Anas. Abu Al-Faraj Al-Jawzi said: If it is said that these sects are known, then the answer is that we know the division and the origins of the sects and that each group of the sects was divided into sects, even if we do not know the names of those sects and their doctrines, the origins of the sects have become clear to us: the Haruriyyah, the Qadariyyah, the Jahmiyyah, the Murji'ah, the Rafidah, and the Jabriyah. Some scholars said: The origin of the deviant sects is these six sects, and each sect divided into twelve sects, so they became seventy-two sects. The Haruriyyah divided into twelve sects, the first of which was the Azraqiyyah - they said: We do not know anyone who is a believer, and they disbelieved the people of the Qiblah except for those who follow their saying. The Ibadis - they said: Whoever follows our saying is a believer, and whoever turns away from it is a hypocrite. The Tha'labiyyah - they said: God Almighty did not decree or predestine. The Khazimiyyah - they said: We do not know what faith is, and all creation is excused. The Khalifiyyah - they claimed that whoever abandons jihad, whether male or female, is a disbeliever. The Kuziyyah - they said: No one has the right to touch anyone because he does not know what is pure from what is impure, nor to eat with him until he repents and washes himself. The Kanziyyah - they said: No one has the right to give his money to anyone, because he may not deserve it, but he should hoard it in the earth until the people of truth appear. Al-Shamrakhiyyah said: There is nothing wrong with touching foreign women because they are fragrant flowers. Al-Akhnasiyyah said: Neither good nor evil can reach the dead after his death. Al-Hakimiyyah said: Whoever rules over a creature is an infidel. Al-Mu'tazilah said: The matter of Ali and Mu'awiyah was confused for us, so we disavow both groups. Al-Maymuniyyah said: There is no Imam except with the approval of those who love us.

The Qadarites were divided into twelve sects: The Ahmarites - who claimed that one of the conditions of justice from God is that He controls His servants' affairs and prevents them from committing sins. The Dualists - who claimed that good is from God and evil is from Satan. The Mu'tazilites - who said that the Qur'an was created and denied the attributes of

Lordship. The Kaysaniites - who said: We do not know whether these actions are from God or from His servants, and we do not know whether people will be rewarded or punished. The Shaytanites - who said: God Almighty did not create Satan. The Shuraikiites - who said: All evil deeds are predestined except for disbelief. The Wahmiyya - who said: The actions and speech of creation have no essence, nor do good and evil have an essence. The Zubarites - who said: Every book that was sent down from God is true to act upon, whether it was abrogating or abrogated. The Mas'udiyya - who claimed that whoever disobeys and then repents, his repentance is not accepted. The Nakithiyah claimed that whoever breaks the pledge of allegiance to the Messenger of God, may God bless him and grant him peace, is not sinful. The Qastiyah followed Ibrahim ibn al-Nazzam in his statement: Whoever claims that God is a thing is an infidel. The Jahmites were divided into twelve sects: The Mu'attilah claimed that everything that human imagination falls upon is created, and that whoever claims that God is seen is an infidel. The Marisiyah said: Most of the attributes of God are created. The Multazaqah made the Creator, glory be to Him, in every place. The Waridiyyah said: Whoever knows his Lord will not enter Hell, and whoever enters it will never leave it. The Zanadiqa said: No one has the right to prove a Lord for himself, because proof can only be after perception by the senses, and what cannot be perceived cannot be proven. The Hariqiyah claimed that the infidel is burned by the Fire once and then remains burned forever, never feeling the heat of the Fire. The Makhluqiyah claimed that the Qur'an is created. The Faniyyah claimed that Paradise and Hell will perish, and some of them said that they were not created. The Abdiyyah - they denied the messengers and said: They are only wise men. The Waqifiyyah - they said: We do not say that the Qur'an is created or uncreated. The Qabriyyah - they deny the torment of the grave and intercession. The Lafdiyyah - they said: Our utterance of the Qur'an is created.

The Murji'ah were divided into twelve sects: The Tarkiyah - they said that God Almighty has no obligation upon His creation except belief in Him, so whoever believes in Him can do whatever he wants. The Sa'ibiyyah - they said that God Almighty has left His creation to do whatever they want. The Rajayyah - they said that the obedient is not called obedient nor the disobedient disobedient, because we do not know what he has with God Almighty. The Salibiyyah - they said that obedience is not part of faith. The Bahishiyyah - they said that faith is knowledge, and whoever does not know the truth from falsehood and the lawful from the unlawful is a disbeliever. The 'Amalah - they said that faith is an action. The Manqusiyyah - they said that faith neither increases nor decreases. The Musta'niyyah - they said that exception is from faith. The Mushabbihah - they said that sight is like sight and hand is like hand. The Hashawiyyah - they said that the ruling of all the hadiths is the same, so according to them, the one who abandons the voluntary act is like the one who abandons the obligatory act. The Dhahiriyyah - who denied analogy. The Bid'iyyah - they were the first to innovate these hadiths in this nation.

The Rafidah were divided into twelve sects: The

Alawites - they said: The message was to Ali and Gabriel made a mistake. The Amariyyah - they said: Ali is Muhammad's partner in his command. The Shiites - they said: Ali, may God be pleased with him, is the successor of the Messenger of God, may God bless him and grant him peace, and his guardian after him, and the nation has disbelieved by pledging allegiance to anyone other than him. The Ishaqiyyah - they said: The prophethood is continuous until the Day of Resurrection, and everyone who knows the knowledge of the Ahl al-Bayt is a prophet. The Nawusiyyah - they said: Ali is the best of the nation, so whoever prefers anyone other than him has disbelieved. The Imamiyyah - they said: The world cannot exist without an Imam from the descendants of al-Husayn, and the Imam is taught by Gabriel, peace be upon him, and when he dies, someone else is replaced in his place. The Zaidiyyah - they said: The descendants of al-Husayn are all Imams in prayers, so if one of them is found, it is not permissible to pray behind anyone other than them, whether they are righteous or wicked. The Abbasids - they claimed that al-Abbas was more deserving of the caliphate than anyone else. Reincarnationists - they said: Souls reincarnate, so whoever was a good person, his soul leaves and enters another creation that will live happily. Regressive - they claimed that Ali and his companions will return to the world and take revenge on their enemies. Cursing - they curse Uthman, Talha, Al-Zubayr, Muawiyah, Abu Musa, Aisha and others. The lying in wait - they imitate the dress of ascetics and in every era they appoint a man to whom they attribute the matter, they claim that he is the Mahdi of this nation, and when he dies they appoint another.

Then the Jabriyyah were divided into twelve sects: The Mudariyyah - they said: There is no action for man, rather God does everything. The Af'aliyyah - they said: We have actions but we have no power over them, rather we are like animals led by a rope. The Mufraghiyyah - they said: All things were created, and now nothing is created. The Najjariyyah - they claimed that God punishes people for His actions, not their actions. The Mananiyyah - they said: Do what comes to your heart, so do what you think is good. The Kasbiyyah - they said: The servant does not earn reward or punishment. The Sabqiyyah - they said: Whoever wants to do, let him work, and whoever wants to do not, let him not work, for the happy person is not harmed by his sins, and the wretched person is not benefited by his righteousness. The Habibiyyah - they said: Whoever drinks the cup of God's love, the worship of the pillars is dropped from him. The Khawfiyyah - they said: Whoever loves God, the Most High, cannot fear Him, because the beloved does not fear his beloved. Intellectuals - they said: Whoever increases in knowledge, he will be exempted from the amount of worship that he deserves.

Al-Khashabiyyah - They said: The world is equal among the servants, there is no differentiation between them in what their father Adam inherited from them. Al-Manyah - They said: The action is from us and the ability is for us. The statement of the division that increased in this nation will come at the end of Surah Al-An'am, God willing. Ibn Abbas said to Samak Al-Hanafi: O Hanafi, the group, the group!! The nations of the past were destroyed because of their division.

Surat Al Imran 3:103

And hold fast to the rope of God all together and do not be divided. And remember the favor of God upon you - when you were enemies and He united your hearts and you became, by His favor, brothers. And you were on the brink of a pit of Fire and He saved you from it. Thus does God make clear to you His verses that you may be guided.

Have you not heard God the Almighty say: **And hold fast, all together, to the rope of God, and be not divided?** And in Sahih Muslim: "On the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: Verily, God is pleased with three things for you and dislikes three things for you. He is pleased with you that you worship Him and do not associate anything with Him, and that you hold fast, all together, to the rope of God, and do not be divided. And He dislikes three things for you: It was said: He said: And excessive questioning and wasting money." So God the Almighty has made it obligatory upon us to adhere to His Book and the Sunnah of His Prophet and to refer to them when there is a difference of opinion. He has commanded us to unite in holding fast to the Book and the Sunnah in belief and action. This is the reason for the agreement of the word and the organization of the dispersion by which the interests of this world and the religion are completed, and safety from difference. He has commanded unity and forbade the division that occurred to the People of the Two Books. This is the meaning of the verse in full, and it contains evidence of the validity of consensus as mentioned in its place in the principles of jurisprudence, and God knows best.

God the Almighty said: "And remember the favor of God upon you - when you were enemies and He brought your hearts together so that by His favor you became brethren. And you were on the brink of a pit of Fire and He saved you from it." God the Almighty commanded us to remember His favors, the greatest of which is Islam and following His Prophet Muhammad, peace be upon him, for through it enmity and division were removed and love and harmony were established. What is meant are the Aws and the Khazraj, and the verse is general. The meaning of **so that by His favor you became brethren** is that by the favor of Islam you became brothers in religion. Everything in the Qur'an that is *became* means you became, like the Almighty's saying: **If your water were to become sunken** (al-Mulk 67:30) meaning it became sunken. Ikhwan is the plural of brother, and he was called brother because he seeks the path of his brother, i.e. he intends him. Shafa is everything that is its deviation, and so is its edge, and from this is the saying of God the Almighty: **On the brink of a crumbling precipice** (al-Tawbah 9:109). The rajaz poet said:

We dug a record for the pilgrims, a plant growing above her lips

And to be on the lookout for something means to be on the lookout for it, and from this comes the word *ashfa* which means to make a patient on the verge of death. And **there is nothing left of it except a little** means a little. Ibn al-Sikkit said: It is said of a man when he dies, or of the moon when it is extinguished, or of the sun when it sets: **there is nothing left of it except a little** means a little. Al-Ajjaj said:

And a high rank for those who have been honored by it, whether with or without healing.

His saying, **Without healing**, means the sun has set. **Or with healing**, and some of it remains. It is one of the words with a ya', and in language it is from the waw. An-Nahhas said: The root of shafa is shafu, and for this reason it is written with an alif and is not inclined. Al-Akhfash said: Since inclination is not permissible in it, it is known that it is from the waw, and because inclination is between the ya' and its dual shafwan. Al-Mahdawi said: This is a metaphor that means their exit from disbelief to faith.

Tafsir Ibn Kathir

Ibn Abi Hatim said: Ahmad bin Sinan told us, Abd al-Rahman told us, on the authority of Sufyan and Shu'bah, on the authority of Zubayd al-Yami, on the authority of Marra, on the authority of Abdullah, who is Ibn Mas'ud, **Fear God as He should be feared**. He said: That He should be obeyed and not disobeyed, that He should be remembered and not forgotten, and that He should be thanked and not ungrateful. This is a sound, suspended chain of transmission. Marra was followed by 'Amr bin Maymun on the authority of Ibn Mas'ud. Ibn Mardawayh narrated it from the hadith of Yunus bin 'Abd al-'A'la, on the authority of Ibn Wahb, on the authority of Sufyan al-Thawri, on the authority of Zubayd, on the authority of Marra, on the authority of Abdullah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Fear God as He should be feared: that He should be obeyed and not disobeyed, that He should be thanked and not ungrateful, and that He should be remembered and not forgotten.'" Al-Hakim also narrated it in his Mustadrak from the hadith of Mus'ar, on the authority of Zubayd, on the authority of Marra, on the authority of Ibn Mas'ud, with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace. He mentioned it, then said: It is sound according to the conditions of the two sheikhs, and it was not... They both narrated it, and this is what he said, and it is more apparent that it is suspended, and God knows best. Then Ibn Abi Hatim said: Something similar was narrated from Marra Al-Hamadani, Al-Rabi' bin Khathim, Amr bin Maymun, Ibrahim Al-Nakha'i, Tawus, Al-Hasan, Qatadah, Abu Sinan, and Al-Suddi, and something similar to that. It was narrated from Anas that he said: A servant does not fear God as He should be feared until he controls his tongue. Saeed bin Jubair, Abu Al-Aaliyah, Al-Rabi' bin Anas, Qatadah, Muqatil bin Hayyan, Zaid bin Aslam, Al-Suddi, and others said that this verse was abrogated by the words of God the Most High: **So fear God as much as you are able**. And Ali bin Abi Talhah said from Ibn Abbas regarding the words of God the Most High: **Fear God as He should be feared**, he said: It was not abrogated, but **the right to fear Him** is that they strive in His cause

as He should be striven in, and the blame of a blamer should not deter them in God's cause, and they stand up for justice even if it is against themselves, their fathers, and their children. And the Almighty's saying: **And do not die except as Muslims** means, preserve Islam while you are healthy and safe so that you die upon it, for the Generous One has made it a habit in His generosity that whoever lives upon something dies upon it, and whoever dies upon something will be resurrected upon it, so we seek refuge in God from anything other than that.

Imam Ahmad said: Ruh told us, Shu'bah told us, he said: I heard Sulayman from Mujahid: The people were circumambulating the House and Ibn Abbas was sitting with Muhajjan, so he said: "The Messenger of God, may God bless him and grant him peace, said: 'O you who believe! Fear God as He should be feared and do not die except as Muslims.' If a drop of Zaqqum were to fall, it would make the lives of the people of the earth miserable, so how about someone who has no food except Zaqqum?" And thus it was narrated by Al-Tirmidhi, Al-Nasa'i, Ibn Majah, Ibn Hibban in his Sahih, and Al-Hakim in his Mustadrak through various chains of narration on the authority of Shu'bah. Al-Tirmidhi said: Hasan Sahih, and Al-Hakim said: It meets the conditions of the two sheikhs, but they did not include it.

Imam Ahmad said: Waki' told us, Al-A'mash told us, on the authority of Zaid bin Wahb, on the authority of Abd al-Rahman bin Abd Rabb al-Ka'bah, on the authority of Abdullah bin Amr, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Whoever would like to be saved from the Fire and enter Paradise, let death overtake him while he believes in God and the Last Day, and he treats people as he would like to be treated.'"

Imam Ahmad also said: Abu Muawiyah told us, Al-A'mash told us, on the authority of Abu Sufyan, on the authority of Jabir, who said: "I heard the Messenger of God, may God bless him and grant him peace, say three things before his death: 'None of you should die except while having good thoughts about God, the Almighty.'" Muslim narrated it on the authority of Al-A'mash on his authority. Imam Ahmad said: Hasan bin Musa told us, Ibn Lahi'ah told us, Abu Yunus told us, on the authority of Abu Hurayrah, on the authority of the Messenger of God, may God bless him and grant him peace, that "God said: 'I am as My servant thinks I am. If he thinks good of Me, then he will have it, and if he thinks evil of Me, then he will have it.'" The origin of this hadith is proven in the two Sahih from another chain of narration on the authority of Abu Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'God says: I am as My servant thinks I am.'"

Al-Hafiz Abu Bakr al-Bazzar said: Muhammad ibn Abd al-Malik al-Qurashi told us, Ja'far ibn Sulayman told us, on the authority of Thabit, and I think it was on the authority of Anas, who said: "A man from the Ansar was sick, so the Prophet, may God bless him and grant him peace, came to visit him. He met him in the market and greeted him. He said to him: How are you, so-and-so? He said: I am fine, O Messenger of God. I hope in God and I fear my sins. The Messenger of God,

may God bless him and grant him peace, said: These two things do not come together in the heart of a servant in this situation except that God gives him what he hopes for and makes him safe from what he fears." Then he said: We do not know of anyone who narrated it on the authority of Thabit other than Ja'far ibn Sulayman, and this is how al-Tirmidhi, al-Nasa'i and Ibn Majah narrated it from his hadith. Then al-Tirmidhi said: It is strange, and some of them narrated it on the authority of Thabit as a mural. As for the hadith narrated by Imam Ahmad: Muhammad ibn Ja'far told us, Shu'bah told us on the authority of Abu Bishr, on the authority of Yusuf ibn Mahak, on the authority of Hakim ibn Hizam, who said: I pledged allegiance to the Messenger of God, may God bless him and grant him peace, that I would not delay except standing. And he narrated it. Al-Nasa'i in his Sunan on the authority of Ismail bin Masoud on the authority of Khalid bin Al-Harith on the authority of Shu'bah on his authority, and he translated it and said **Chapter on how he prostrates**, then he cited something similar to it and it was said: Its meaning is that I will not die except as a Muslim, and it was said: Its meaning is that I will not be killed except facing forward and not turning away, and it goes back to the first.

And the Almighty's saying: **And hold fast, all together, to the rope of God and be not divided**. It was said, **by the rope of God**, meaning by the covenant of God, as He said in the verse after it, **Humiliation has been imposed upon them wherever they are found, except by a rope from God and a rope from the people**, meaning by a covenant and protection. And it was said, **by the rope of God**, meaning the Qur'an, as in the hadith of Al-Harith Al-A'war on the authority of Ali, with a chain of transmission traceable to the Prophet, describing the Qur'an as the strong rope of God and His straight path.

A specific hadith was reported regarding this meaning. Imam Al-Hafiz Abu Jaafar Al-Tabari said: Saeed bin Yahya Al-Umawi told us, Asbat bin Muhammad told us, on the authority of Abdul Malik bin Abi Sulayman Al-Arzami, on the authority of Atiyah, on the authority of Abu Saeed, who said: "The Messenger of God, may God bless him and grant him peace, said: The Book of God is the rope of God extended from the heavens to the earth."

Ibn Mardawayh narrated on the authority of Ibrahim bin Muslim Al-Hijri on the authority of Abu Al-Ahwas on the authority of Abdullah, may God be pleased with him, who said: "The Messenger of God, may God bless him and grant him peace, said: This Qur'an is the strong rope of God, and it is the clear light, and it is the beneficial healing, a protection for whoever holds fast to it, and salvation for whoever follows it." He narrated something similar on the authority of Hudhayfah and Zayd bin Arqam. Waki' said: Al-A'mash told us on the authority of Abu Wa'il who said: Abdullah said: This path is at risk and the devils visit it. O Abdullah, this is the path, come to the path and hold fast to the rope of God, for the rope of God is the Qur'an.

And His saying: **And do not be divided** He ordered them to be united and forbade them from division. There are many hadiths that forbid division and

Surat Al Imran 3:103

And hold fast to the rope of God all together and do not be divided. And remember the favor of God upon you - when you were enemies and He united your hearts and you became, by His favor, brothers. And you were on the brink of a pit of Fire and He saved you from it. Thus does God make clear to you His verses that you may be guided.

command them to come together and unite, as in Sahih Muslim from the hadith of Suhayl ibn Abi Salih, on the authority of his father, on the authority of Abu Hurairah, that the Messenger of God, may God bless him and grant him peace, said: "God is pleased with you with three things and is displeased with you with three things. He is pleased with you that you worship Him and do not associate anything with Him, that you hold fast to the rope of God all together and do not become divided, and that you advise whomever God has appointed over you. And He is displeased with you with three things: gossip, asking too many questions, and wasting money." And He guaranteed them infallibility when they agree from error, as also mentioned in many hadiths. And it was feared that they would separate and differ, and that happened in this nation, so they split into seventy-three sects, one of which is a sect that will be saved to Paradise and safe from the punishment of Hell, and they are those who follow what the Prophet, may God bless him and grant him peace, and his companions were upon.

And the Almighty said: **And remember the favor of God upon you - when you were enemies and He brought your hearts together, and you became, by His favor, brothers** to the end of the verse. This context is about the Aws and Khazraj, for there had been many wars between them in the pre-Islamic era, and intense enmity, grudges, hatred, and discord, because of which their fighting and incidents between them had been prolonged. Then when God brought Islam, and those of them who entered it entered it, they became brothers who loved one another for the glory of God, connected for the sake of God, cooperating in righteousness and piety. God the Almighty said: "It is He who supported you with His victory and with the believers * And brought their hearts together. Had you spent all that is in the earth, you could not have brought their hearts together, but God brought their hearts together" to the end of the verse. They were on the brink of a pit of fire because of their disbelief, so God saved them from it by guiding them to faith. The Messenger of God, may God bless him and grant him peace, bestowed this favor upon them on the day when he divided the spoils of Hunayn, so he rebuked those of them who rebuked him, because of what he had given them in the division, because of what God had shown him, so he addressed them. He said: "O group of Ansar, did I not find you astray and God guided you through me? And you were divided and God united you through me, and poor and God enriched you through me? So whenever he said something, they said: God and His Messenger believe." Muhammad bin Ishaq bin Yasar and others mentioned that this verse was revealed regarding the Aws and Khazraj. A Jewish man passed by a group of Aws and Khazraj, and he was displeased with their agreement and harmony, so he sent a man with him and ordered him to sit among them and remind them of their wars on the day of Bu'ath and those wars. He did so, and that remained his habit until the people's

souls became heated, and some of them became angry with each other, and they rebelled and called out their slogans and demanded their weapons and threatened to go to Al-Harrah. This reached the Prophet, may God bless him and grant him peace, so he came to them and began to calm them down, saying: **Is it the call of ignorance while I am among you?** And he recited this verse to them, so they regretted what they had done and reconciled and embraced and laid down their weapons, may God be pleased with them. **Ikrimah mentioned that this was revealed about them when they argued about the slander case, and God knows best.**

Fath al-Qadir

His saying 103- And hold fast, all together, to the rope of God." The rope is a common word, and its origin in the language is the reason by which one reaches the goal, and it is either a metaphor or a representation. God, the Almighty, commanded them to unite in adhering to the religion of Islam or the Qur'an, and forbade them from division resulting from differences in religion, then He commanded them to remember God's blessing upon them and explained to them from this blessing what was appropriate for the situation, which is that they were enemies who differed in killing each other and plundering each other, so because of this blessing they became brothers and they were on the brink of a pit of fire because of their disbelief, so God saved them from this pit with Islam. The meaning of His saying "you have become" is you have become, and it is not intended to mean its original meaning: which is entering the time of morning, and the shafa of everything is its edge and so is its edge, and asfa on something: it overlooks it, and it is a representation of the state they were in during the time of ignorance. His saying, *Likewise*, is an indication of the source of the verb that follows it: that is, like that eloquent statement, God makes clear to you. His saying, **So that you may be guided**, is guidance for them to remain steadfast in guidance and increase in it.

Ibn Ishaq, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, and Abu Al-Sheikh narrated on the authority of Zaid bin Aslam, who said: Shas bin Qais passed by. He was an old man who had been a great disbeliever in the pre-Islamic era, and he was very harsh towards the Muslims and very envious of them. He had gathered a group of the companions of the Messenger of God, may God bless him and grant him peace, from the Aws and Khazraj in a gathering where they were talking. He was angered by what he saw of their harmony, their unity, and their reconciliation with Islam, after the enmity that had existed between them in the pre-Islamic era. He said: The leaders of Banu Qaylah have gathered in this country, and by God, we will not have any stability with them when their leaders gather here. So he ordered a young Jewish man who was with him and said: Go to them and sit with them. Then he mentioned to them the day of Bu'ath and what had come before it, and recited to them some of the poems

they used to recite on that day. It was the day of Bu'ath and what had come before it, and he recited to them some of the poems they used to recite on that day. The day of Bu'ath was a day when the Aws and Khazraj fought, and the Aws were victorious over the Khazraj, so he did so. The people spoke at that time. They argued and boasted until two men from the two tribes jumped on the camel, Aws bin Qayzi, one of the Banu Haritha of the Aws, and Jabbar bin Sakhr, one of the Banu Salamah of the Khazraj. They argued, then one of them said to his companion: If you wish, by God, we will return it now as a young camel. Both groups became angry and said: We have done so. The weapon, the weapon, your meeting place is the Dhahirah, and the Dhahirah is the Harrah. So they went out to it and the Aws joined together and the Khazraj joined together in their claim that they had in the pre-Islamic period. This reached the Messenger of God, may God bless him and grant him peace, so he went out to them with those of his companions who were with him from the Muhajireen until he came to them and said: O group of Muslims, by God, by God, is the claim of the pre-Islamic period while I am among you after God has guided you to Islam and honored you with it and cut off from you the matter of the pre-Islamic period and saved you from disbelief and united you with it? Will you return to what you were upon as disbelievers? The people realized that it was a temptation from Satan and a plot from their enemy against them, so they threw down their weapons from their hands and wept, and the men embraced each other. Then they departed with the Messenger of God, may God bless him and grant him peace, listening and obeying. God having extinguished from them the plot of God's enemy, Shas. God revealed concerning Shas bin Qais and what he did, **Say, 'O People of the Scripture, why do you disbelieve in the verses of God while God is Witness to what you do?'** to His saying, **And God is not unaware of what you do.** And He revealed concerning Aws bin Qayzi and Jabbar bin Sakhr and those who were with them from their people who did what they did, **O you who believe, if you obey a party of those who were given the Scripture, to His saying, And those will have a great punishment.** This story has been narrated in short and long versions through various chains of narration. Ibn Jarir and Ibn Abi Hatim narrated on the authority of al-Suddi concerning His statement, **Why do you avert [people] from the way of God?** He said: If someone asked them, **Do you find Muhammad?** They said, *No*. He said, **So they averted people from it and sought to destroy Muhammad crookedly.** Abd bin Hamid and Ibn Jarir narrated on the authority of Qatada: Why do you turn away from Islam and from the Prophet of God those who believe in God, and you are witnesses to what you read in the Book of God that Muhammad is the Messenger of God, and that Islam is the religion of God, which does not accept anything other than it and does not reward except with it? They find it written with them in the Torah and the Gospel. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Jurayj regarding his statement, **And whoever holds fast to God,** he said: He believes in Him. They narrated on the authority of Abu Al-Aaliyah, he said: Holding fast is trust in God. Abd Al-Razzaq, Ibn Abi Shaybah, Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Tabarani, Al-Hakim **who authenticated it**

and Ibn Mardawayh narrated on the authority of Ibn Masoud regarding his statement, **Fear God as He should be feared,** he said: That He should be obeyed and not disobeyed, remembered and not forgotten, and thanked and not ungrateful. Al-Hakim **who authenticated it** narrated it on the authority of Ibn Mardawayh from another chain of transmission on his authority, without the statement, and thanked and not ungrateful. Ibn Mardawayh narrated on the authority of Ibn Abbas, who said: The right to fear Him is that He is obeyed and not disobeyed, for you will not be able to. Then God revealed after that: **So fear God as much as you are able.** Abd bin Hamid narrated something similar on his authority. Ibn Abi Hatim narrated something similar on the authority of Saeed bin Jubair. Ibn Mardawayh narrated something similar on the authority of Ibn Masoud. Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding His statement: **The right to fear Him,** he said: It was not abrogated, but the right to fear Him is that they strive in God's cause as it should be striven for, and they do not let the blame of a blamer deter them in God's cause, and they stand up for God with justice even if it is against themselves, their fathers, and their children. Saeed bin Mansour, Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir, and Al-Tabarani narrated. Al-Suyuti said with a sound chain of transmission on the authority of Ibn Masoud, regarding His statement: **And hold fast to the rope of God,** he said: The rope of God is the Qur'an. There are hadiths that say that the Book of God is the extended rope of God. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Abu Al-Aaliyah, who said: And hold fast to the rope of God by being sincere to God alone. Ibn Abi Hatim narrated on the authority of Al-Hasan, who said: By obeying Him. He also narrated on the authority of Qatada, who said: By his covenant and command. Ibn Jarir narrated on the authority of Ibn Zayd, who said: By Islam. Ibn Abi Hatim narrated on the authority of Ibn Jurayj, regarding his statement, **When you were enemies,** he said: What happened between the Aws and the Khazraj regarding Aisha. Ibn Ishaq narrated, he said: The war between the Aws and the Khazraj lasted one hundred and twenty years, until Islam came, then God extinguished that and united them. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Al-Suddi, regarding his statement, **And you were on the brink of a pit of Fire,** he said: You were on the edge of the Fire, whoever died among you fell into the Fire, then God sent Muhammad, may God bless him and grant him peace, and rescued you from that pit through him.

Tafsir al-Baghawi

103- The Almighty says: **And hold fast, all together, to the rope of God.** The rope is the cause by which one *reaches* the goal, and faith is called a rope because it is a cause by which one reaches the elimination of fear.

They differed about its meaning here. Ibn Abbas said: Its meaning is to hold fast to the religion of God. Ibn Masoud said: It is the group. He said: Stick to the group, for it is the rope of God that God has commanded. What you dislike in the group and

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And hold fast to the rope of God all together and do not be divided. And remember the favor of God upon you - when you were enemies and He united your hearts and you became, by His favor, brothers. And you were on the brink of a pit of Fire and He saved you from it. Thus does God make clear to you His verses that you may be guided.

obedience is better than what you like in division. Mujahid and Ata' said: By the covenant of God. Qatada and As-Suddi said: It is the Qur'an. It was narrated on the authority of Ibn Masoud on the authority of the Prophet, may God bless him and grant him peace, who said: **Indeed, this Qur'an is the rope of God, and it is the clear light, and the beneficial healing, and protection for whoever holds fast to it, and salvation for whoever follows it.** Muqatil ibn Hayyan said: **By the rope of God** means by the command of God and His obedience, **and do not be divided** as the Jews and Christians were divided. Abu al-Hasan al-Sarakhsi told us, on the authority of Zahir ibn Ahmad Abu Ishaq al-Hashemi, on the authority of Abu Mus'ab, on the authority of Malik ibn Suhayl ibn Abi Salih, 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: "Indeed, God the Most High is pleased with three things for you, and is displeased with three things for you. He is pleased with you that you worship Him and do not associate anything with Him, that you hold fast to the rope of God all together, and that you advise those who God has appointed over you. He is displeased with you: gossip, wasting money, and asking too many questions."

God the Almighty said: **And remember the favor of God upon you, when you were enemies and He brought your hearts together.** Muhammad ibn Ishaq, Ibn Yasar, and other historians said: The Aws and Khazraj were brothers from the same father and mother, and enmity arose between them because of a murder. That enmity and war between them lasted for one hundred and twenty years until God the Almighty extinguished that with Islam and brought them together through His Messenger Muhammad, may God bless him and grant him peace. The reason for their coming together was that Suwaid ibn al-Samit, a brother of Banu Amr ibn Awf, was a nobleman whom his people called al-Kamil because of his bravery and lineage. He came to Mecca as a pilgrim or a performer of Umrah. The Messenger of God, may God bless him and grant him peace, had been sent and ordered to call people to Islam. Suwaid responded to him when he heard about him and called him to God the Almighty and to Islam. So Suwaid said to him: Perhaps what you have is like what I have. So the Messenger of God, may God bless him and grant him peace, said to him: [And what do you have with you? He said: The magazine of Luqman, meaning: his wisdom. So the Messenger of God, may God bless him and grant him peace, said to him: Show it to me. So he showed it to him, and he said: This is good speech. I have better than this. The Qur'an was sent down to him as light and guidance. He recited the Qur'an to him and called him to Islam, but he did not [distance] from him and said: This is indeed a good statement. Then he returned to Medina, and it was not long before the Khazraj killed him before the day of Bu'ath, for his people would say: He was killed while he was a

Muslim.

Then Abu Al-Haysir Anas bin Rafi came, and with him a group of Banu Al-Ashhal, among them Iyas bin Muadh, seeking an alliance from Quraysh against a group of Khazraj. When the Messenger of God, may God bless him and grant him peace, heard of them, he came to them and sat with them, and said: Do you want something better than what you came for? They said: What is that? He said: I am the Messenger of God, and he sent me to the servants to call them not to associate anything with God, and the Book was revealed to me. Then he mentioned Islam to them and recited the Quran to them. Iyas bin Muadh, who was a young boy, said: What people are these? By God, they are better than what you came for. Abu Al-Haysir took a handful of sand from the plain and struck Iyas with it in the face and said: Leave me alone, for by God we came for something other than this. Iyas was silent and the Messenger of God, may God bless him and grant him peace, stood up from them, and they returned to Medina. The Battle of Buath took place between the Aws and the Khazraj, and Iyas bin Muadh did not stay long before he died.

When God the Almighty wanted to manifest His religion and glorify His Prophet, the Messenger of God, may God bless him and grant him peace, went out during the season in which he met the group of Ansar to introduce himself to the tribes of the Arabs, as he did every season. At Al-Aqaba, he met a group of Khazraj whom God wanted good for. They were six men: As'ad ibn Zararah, 'Awf ibn Al-Harith, who is the son of 'Afra, Rafi' ibn Malik Al-'Ajlan, Qutbah ibn 'Amir ibn Hadidah, 'Uqbah ibn 'Amir ibn Nabi, and Jabir ibn 'Abdullah. The Messenger of God, may God bless him and grant him peace, said to them: Who are you? They said: A group of Khazraj. He said: Are you from the clients of the Jews? They said: Yes. He said: Will you not sit down so that I may speak to you? They said: Yes. So they sat with him, and he called them to God the Almighty and presented Islam to them and recited the Qur'an to them.

They said: And among what God did for them in Islam was that the Jews were with them in their country, and they were people of the Book and knowledge, and they were people of idols and polytheism, and if something happened to them they would say: A prophet is now being sent and his time has come, we will follow him and kill you with him as the people of Aad and Iram were killed. So when the Messenger of God spoke to those people and called them to God Almighty, some of them said to each other: O people, you know by God that he is the prophet that the Jews promised you, so do not let him get ahead of you to him. So they answered him and believed him and submitted and said: We have left our people and there is no people between them as much enmity and evil as between them, and God may unite them with you and we will go to them and call them to your cause, and if God unites them against you, then there is no man more

honorable than you.

Then they turned away from the Messenger of God, may God bless him and grant him peace, returning to their country, having believed in him, may God bless him and grant him peace. When they arrived in Medina, they mentioned the Messenger of God, may God bless him and grant him peace, to them and called them to Islam, until it spread among them and there was no house of the Ansar except that there was mention of the Messenger of God, may God bless him and grant him peace, until the next year, twelve men from the Ansar arrived at the season, and they were: As'ad ibn Zararah, Awf and Mu'adh, the sons of 'Afra, Rafi' ibn Malik ibn al-'Ajlān, Dhakwan ibn 'Abd al-Qays, 'Ubadah ibn al-Samit, Yazid ibn Tha'labah, Abbas ibn 'Ubadah, 'Uqbah ibn 'Amir, Qutbah ibn 'Amir, and these were Khazrajites, and Abu al-Haytham ibn al-Tayhan and 'Uwaimir ibn Sa'idah were from the Aws. They met him at al-'Aqabah, which is the first al-'Aqabah, and they pledged allegiance to the Messenger of God, may God bless him and grant him peace, on the basis of the pledge of women, on the condition that they would not associate anything with God, nor steal, nor commit adultery, to the end of the verse. If you fulfilled it, then Paradise is for you, but if you committed any of that and were punished for it in this world, then it is As an expiation for him, and if he concealed it from you, then your matter is up to God. If He wills, He will punish you, and if He wills, He will forgive you. He said: And that was before war was imposed on them.

He said: When the people left, the Messenger of God, may God bless him and grant him peace, sent with them Mus'ab bin 'Umayr bin Hashim bin 'Abd Manaf, and ordered him to recite the Qur'an to them, teach them Islam, and instruct them in the religion. Mus'ab was called the reciter in Medina, and his residence was with As'ad bin Zurarah. Then As'ad bin Zurarah went out with Mus'ab and entered with him into one of the walls of Banu Thafar. They sat in the wall and some men who had converted to Islam gathered around them. Sa'd bin Mu'adh said to Asid bin Hudhair: Go to these two men who have come to our house to fool our weak ones and rebuke them, for As'ad bin Zurarah is my maternal cousin, and were it not for that, I would have sufficed you. Sa'd bin Mu'adh and Asid bin Hudhair were the masters of their people from Banu 'Abd al-Ashhal, and they were polytheists. So Asid bin Hudhair took his spear and went to Mus'ab and As'ad while they were sitting in the wall. When As'ad bin Zurarah saw him, he said to Mus'ab: This is the master of his people who has come to you, so give him charity while they were sitting in the wall. When As'ad bin Zurarah saw him, he said to Mus'ab: This is the master of his people who has come to you, so be truthful with God in dealing with him. Mus'ab said: If he sits down, I will talk to him. He said: So he stood over them, cursing each other, and said: What brought you to us to belittle our weak ones? Stay away if you have a need for yourselves. Mus'ab said to him: Or will you sit down and listen? If you are satisfied with a matter, I will accept it, and if you dislike it, I will refrain from what you dislike. He said: You have been fair. Then he planted his spear and sat down with them. He spoke to Mus'ab about Islam and recited the Qur'an to him. They said: By God, we knew

the face of Islam before he spoke about it, in its radiance and ease. Then he said: How beautiful and wonderful are these words. What will you do if you want to enter this religion? They said to him: Wash yourself and purify your garments, then bear witness to the truth. **Then pray two rak'ahs.** So he stood up, washed himself, purified his garments, and bore witness to the truth. Then he stood up and bowed two rak'ahs. Then he said to them: There is a man behind me who, if he follows you, no one from his people will stay behind. I will send him to you now. He is Sa'd ibn Mu'adh. Then he took his spear and went to Sa'd and his people, who were sitting in their gathering. When Sa'd ibn Mu'adh saw him coming, he said: I swear by God that Asid has come to you with a face different from the one he used when he left you. When he stood at the gathering, Sa'd said to him: What did you do? He said: I spoke to the two men, and by God, I saw no harm in them, and I forbade them. They said: Do as you like. I was told that Banu Haritha went out to As'ad ibn Zararah to kill him, and that is because they knew that he was your maternal cousin, so that they could despise you. Sa'd stood up *angrily* and rushed to what Banu Haritha had mentioned to him. He took the spear, then said: By God, I do not see that you have done anything. When he saw them at ease, he knew that Asid only wanted to hear from them, so he stood over them, cursing them. Then he said to As'ad ibn Zararah: Were it not for the kinship between me and you, I would not have thrown this from me, attacking us in our house with what we dislike. As'ad said to Mus'ab: By God, the master of his people has come to you. If he follows you, none of them will oppose you. Mus'ab said to him: Or you will sit and listen. If you are satisfied with a matter and desire it, accept it, and if you dislike it, we will remove from you what you dislike. Sa'd said: You are fair. Then he planted the spear and sat down. He presented Islam to him and recited the Qur'an to him: They said: "By God, we knew the face of Islam before he spoke about it in its radiance and ease, then bear witness to the testimony of truth and then *pray* two rak'ahs. So he stood up, washed himself, purified his clothes, bore witness to the testimony of truth and bowed two rak'ahs, then took his spear and headed towards the club of his people with Asid bin Khudair. When his people saw him coming, they said: We swear by God that Sa'd has returned to you with a face other than the one with which he left you. So when he stood before them, he said: O sons of Abd al-Ashhal, how do you know my affair among you?" They said: Our master, the best of us in opinion, and the most righteous of us in leadership. He said: The speech of your men and women is forbidden to me until you believe in God and His Messenger. He said: There was not a man or woman in the house of Banu Abd al-Ashhal who did not become a Muslim, man or woman. As'ad ibn Zararah and Mus'ab returned to the house of As'ad ibn Zararah and stayed with him calling the people to Islam until there was not a house of the Ansar that did not have Muslim men and women in it, except for the house of Banu Umayyah ibn Zayd, Khatmah and Wa'il. This was because Abu Qais ibn al-Aslat, the poet, was among them, and they listened to him and obeyed him, so he stopped them from Islam until the Messenger of God, may God bless him and grant him peace, migrated to Medina, and Badr, Uhud and the Trench took place.

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And hold fast to the rope of God all together and do not be divided. And remember the favor of God upon you - when you were enemies and He united your hearts and you became, by His favor, brothers. And you were on the brink of a pit of Fire and He saved you from it. Thus does God make clear to you His verses that you may be guided.

They said: Then Mus'ab bin 'Umair returned to Mecca and with him went out from the Ansar from the Muslims seventy men with the pilgrims of their people from the polytheists until they arrived in Mecca and made an appointment with the Messenger of God, may God bless him and grant him peace, at Al-'Aqabah in the middle of the days of Tashreeq, which is the second pledge of Al-'Aqabah.

Ka'b ibn Malik - who had witnessed that - said: When we finished the Hajj, and it was the night on which we had made an appointment with the Messenger of God, may God bless him and grant him peace, and with us was Abdullah ibn Amr ibn Haram or Jabir, we informed him, and we used to conceal our affair from those of the polytheists who were with us from our people, so we spoke to him and said to him: O Abu Jabir, you are a master among our masters and a noble among our nobles, and we prefer you over what you are in, lest you be firewood for the fire tomorrow. And we invited him to Islam, so he became a Muslim, and we informed him of the appointment with the Messenger of God, may God bless him and grant him peace, so he witnessed with us the Aqaba, and he was a leader. So we spent that night with our people in our tents, until when a third of the night had passed, we went out to meet the Messenger of God, may God bless him and grant him peace, sneaking away like a quail, until we gathered in the valley at the Aqaba, and we were seventy men and with us were two of our women, Nusaybah bint Ka'b, Umm 'Amara, one of the women of Banu Najjar, and Asma bint 'Amr ibn 'Adi, Umm Mani', one of the women of Banu Salamah. So we gathered in the valley awaiting the Messenger of God, may God bless him and grant him peace. God's peace and blessings be upon him, until he came to us with his uncle Al-Abbas bin Abdul Muttalib, who was at that time following the religion of his people, except that he wanted to attend to the matter of his nephew, and to provide him with security. As soon as we sat down, the first to speak was Al-Abbas bin Abdul Muttalib, and he said: O people of Khazraj - and the Arabs used to call this tribe of the Ansar Al-Khazraj, their Khazraj and their Aws - Muhammad, may God's peace and blessings be upon him, is from us as you know, and we have protected him from our people from those who are of the same opinion as us, and he is in glory from his people and protected in his country, and he has refused except to be cut off from you and join you. So if you see that you will fulfill what you called him to and protect him from those who opposed him, then you are with what you have borne of that, and if you see that you will surrender him and abandon him after he came out to you, then from now on leave him, for he is in glory and protection.

He said: We said, "We have heard what you said. Speak, O Messenger of God, and take for yourself and for your Lord whatever you wish."

He said: The Messenger of God, may God bless him and grant him peace, spoke and recited the Qur'an

and called to God Almighty and encouraged Islam, then he said: I pledge allegiance to you on the condition that you protect me from what you protect yourselves, your women, and your children. He said: Al-Bara' bin Ma'rur took his hand and said: By Him who sent you as a prophet with the truth, we will protect you from what we protect our sons from, so pledge allegiance to us, O Messenger of God, for we are people of war and people of the circle, we inherited it from our forefathers.

Abu Al-Haitham bin Al-Tayhan objected to the statement - while Al-Bara was speaking to the Messenger of God, may God bless him and grant him peace - and said: O Messenger of God, between us and the people are bonds, meaning covenants, and I will sever them. Is it possible that if we do that and then God gives you victory, will you return to your people and leave us? The Messenger of God, may God bless him and grant him peace, smiled and then said: Blood for blood, destruction for destruction. You are from me and I am from you. I fight those with whom I fight and I am safe for those with whom I am safe.

The Messenger of God, may God bless him and grant him peace, said: Bring out to me from among you twelve leaders who will be responsible for their people, including them, as the disciples were responsible for Jesus, son of Mary. So bring out twelve leaders, nine from the Khazraj and three from the Aws.

Asim bin Amr bin Qatada said: When the people gathered to pledge allegiance to the Messenger of God, may God bless him and grant him peace, Al-Abbas bin Ubadah bin Nadlah the Christian said: O people of Khazraj, do you know why you are pledging allegiance to this man? You are pledging allegiance to him to fight the reds and the blacks. If you think that if your wealth is decimated by a calamity and your nobles are killed, then surrender him, then from now on, for by God, if you do so, it will be a disgrace in this world and the next. And if you think that you will fulfill what you called him to despite the loss of wealth and the killing of nobles, then take him, for by God, he is the best in this world and the next.

They said: We will take it even though we have lost our wealth and killed our nobles. What will we get from that, O Messenger of God, if we are faithful to it? He said: Paradise. He said: Extend your hand. So he extended his hand and they pledged allegiance to him. The first to strike his hand was Al-Bara' bin Ma'rur. Then the people followed one another. When we pledged allegiance to the Messenger of God, may God bless him and grant him peace, the devil cried out from the top of the pass in the loudest voice I have ever heard: O people of Al-Jabajib, do you want to fight Mudhimmah and As-Sabaa? They have gathered to fight you. The Messenger of God, may God bless him and grant him peace, said: This is the enemy of God, this is the one who has crossed the pass. Listen, O enemy of God. By God, I will surely finish you off. Then

the Messenger of God, may God bless him and grant him peace, said: Return to your homes.

Al-Abbas bin Ubadah bin Nadlah said: By Him who sent you with the truth, if you wish, we will attack the people of Mina tomorrow with our swords. The Messenger of God, may God bless him and grant him peace, said: We were not commanded to do that, but return to your homes.

He said: So we returned to our beds and slept on them until morning. When morning came, the great men of Quraysh came to us and came to our homes and said: O people of Khazraj, we have been informed that you have come to our companion to extract him from among us and pledge allegiance to him to fight us. By God, no one among the Arabs is more hateful to us than **you**. He said: Then some of the polytheists of our people rose up from there and swore to them by God: Nothing of this happened and we knew it. And they were telling the truth. They did not know, and some of us were looking at each other, and the people stood up and among them was Al-Harith bin Hisham bin Al-Mughirah *Al-Makhzumi* and he was wearing two new sandals. He said, so I said to him a word as if I wanted to / make the people share in what they said, O Jabir, can you not take, while you are one of our masters, like the sandals of this young man from Quraysh? He said, Al-Harith heard it and took them off his feet and threw them to me and said: By God, you must wear them. Abu Jabir, may God be pleased with him, said: Stop, by God, you have protected the young man, so return his sandals to him. He said: I will not return them, by God, it is a good omen, by God, if the omen is true, **I will take it away**.

He said: Then the Ansar returned to Medina, having strengthened their bonds. When they arrived there, they declared Islam there. This reached the Quraysh, so they harmed the companions of the Messenger of God, may God bless him and grant him peace. The Messenger of God, may God bless him and grant him peace, said to his companions: God Almighty has made for you brothers and a home in which you are safe. So he ordered them to migrate to Medina and join their brothers from the Ansar.

The first to migrate to Medina was Abu Salamah ibn Abd al-Asad al-Makhzumi, then Amer ibn Rabi'ah, then Abdullah ibn Jahsh. Then the companions of the Messenger of God, may God bless him and grant him peace, followed one after the other in sending them to Medina. God united the people of Medina, its Aws and Khazraj, in Islam, and His Prophet Muhammad, may God bless him and grant him peace, reconciled between them.

God the Almighty said: "And remember the favor of God upon you, O company of Christians, when you were enemies before Islam, then He united your hearts through Islam, and you became, by His favor, by His mercy and by His religion, Islam, brothers in religion and allegiance among you. And you were, O company of Aws and Khazraj, on the brink of a pit of fire, meaning on the edge of a pit like the edge of a well. Its meaning is: You were on the edge of a pit of fire, with nothing standing between you and falling into it except that you die in your disbelief, then God saved

you from it through faith. Thus does God make clear to you His verses that you may be guided."

Tafsir al-Baidawi

103 "And hold fast to the rope of God all together" in the religion of Islam, or in His Book, as the Prophet, peace be upon him, said: "The Qur'an is the strong rope of God." He used the rope as a metaphor for it, as holding fast to it is a reason for salvation from ruin, just as holding fast to the rope is a reason for safety from ruin, trusting in it and relying on it is holding fast as a nomination for metaphor. "All together **united upon it** and do not be divided" meaning do not be divided from the truth by differences occurring among you like the People of the Book, or do not be divided as you were in the Age of Ignorance, fighting one another, or do not mention what necessitates division and removes familiarity. "And remember the favor of God upon you" which includes guidance and success to Islam, which leads to harmony and the removal of rancor. "When you were enemies" in the Age of Ignorance, fighting. "He brought your hearts together" through Islam. "And by His grace you became brothers" loving one another and united in brotherhood in God. It was said that the Aws and Khazraj were brothers, and enmity arose between their children and wars continued for one hundred and twenty years until God extinguished it with Islam and united them with His Messenger, may God bless him and grant him peace. "And you were on the brink of a pit of fire" on the verge of falling into the fire of Hell because of your disbelief, for if death had overtaken you in that state, you would have fallen into the fire. "So He saved you from it" with Islam. The pronoun refers to the pit, or the fire, or the lip. Its feminine form is due to the feminine of what it is added to, or because it means the lip, for the lip of a well and its lip are its edge, like the side and the side, and its root is shafu, so the waw was changed to an alif in the masculine and deleted in the feminine. "Thus" is the clarification. "God makes clear to you His signs" His evidence. "That you may be guided" meaning your steadfastness in guidance and your increase in it.

Surat Al Imran 3:104

And let there be among you a group inviting to good, enjoining what is right and forbidding what is wrong, and those will be the successful.

Surat Al Imran 3:104

And let there be among you a group inviting to good, enjoining what is right and forbidding what is wrong, and those will be the successful.

Tafsir al-Jalalayn

And let there arise from you a community inviting to good Islam (and enjoining what is right and forbidding what is wrong. And those) the callers, the commanders, the forbidders **are the successful ones** the victorious ones. *Min* is for partialization because what was mentioned is a communal obligation that is not incumbent upon the entire community and is not appropriate for everyone, such as the ignorant. It was said that it is redundant, meaning that you will be a community.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, the Most High means: **And let there be from you, O believers, a nation**, meaning a group, *calling* people to goodness, meaning to Islam and its laws that God has legislated for His servants, **and enjoining what is right**, meaning: they command people to follow Muhammad, may God bless him and grant him peace, and his religion that he brought from God, **and forbidding what is wrong**, meaning: and forbidding disbelief in God and denial of Muhammad and what he brought from God, by striving with their hands and limbs until they submit to you in obedience.

His saying: **And those are the successful ones**, means those who are successful with God and remain in His gardens and bliss.

We have demonstrated the meaning of success in other places, so there is no need to repeat it here.

Ahmad bin Hazim told us, Abu Naim told us, Issa bin Omar Al-Qari told us, on the authority of Abu Awn Al-Thaqafi: that he heard Subaih say: I heard Uthman recite: And let there arise out of you a group inviting to good, enjoining what is right, forbidding what is wrong, and seeking help from God against what has befallen them.

Ahmad bin Hazim told me, he said, Abu Naim told us, he said, Ibn Uyaynah told us, on the authority of Amr bin Dinar, he said: I heard Ibn al-Zubayr reciting, and he mentioned the same recitation as Uthman that we mentioned before, exactly the same.

Yahya bin Abi Talib told us, he said, Yazid told us, he said, Juwaybir told us, on the authority of Ad-Dahhak: **And let there arise from you a group inviting to good, enjoining what is right and forbidding what is wrong**, he said: They are the special companions of the Messenger of God, and they are the special narrators.

Tafsir al-Qurtubi

We have already discussed enjoining good and forbidding evil in this surah. The word *min* in the phrase *minikum* is for partiality, meaning that those enjoining must be scholars, but not all people are scholars. It has also been said that it is to clarify the type, meaning that you should all be like that.

I said: The first statement is more correct, as it indicates that enjoining what is right and forbidding what is wrong is a communal obligation, and God Almighty has specified them in His statement: **Those who, if We establish them in the land, will establish prayer** (al-Hajj 22:41) and the verse. Not all people are empowered. Ibn al-Zubayr recited: **And let there be among you a group inviting to good, enjoining what is right, forbidding what is wrong, and seeking help from God over what befalls them**. Abu Bakr al-Anbari said: This addition is an interpretation by Ibn al-Zubayr, and some of his words were erroneously included by some of the narrators, who added it to the words of the Qur'an. This indicates the correctness of what I am describing in the hadith that my father told me. Hasan ibn Arfa told us, Waki' told us, on the authority of Abu Asim, on the authority of Abu Awn, on the authority of Subaih, who said: I heard Uthman ibn Affan reciting: **And enjoining what is right, forbidding what is wrong, and seeking help from God over what befalls them**. No sane person would doubt that Uthman did not believe in this addition in the Qur'an, since he did not write it in his copy of the Qur'an, which is the Imam of the Muslims. Rather, he mentioned it as a sermon and confirmation of what preceded it from the words of the Lord of the Worlds, may He be glorified and exalted.

Tafsir Ibn Kathir

God the Almighty says: **And let there be from you a group** standing up to carry out God's command in calling to goodness, enjoining what is right and forbidding what is wrong, **and those are the successful ones**, Ad-Dahhak said: They are the special Companions and the special narrators, meaning the mujahideen and scholars. Abu Ja'far Al-Baqir said: The Messenger of God, may God bless him and grant him peace, recited: **And let there be from you a group inviting to goodness** then he said: **Goodness is following the Quran and my Sunnah** narrated by Ibn Mardawayh. What is meant by this verse is that there should be a group from this nation that stands up to this matter, even though this is obligatory upon each individual of the nation according to his ability, as proven in Sahih Muslim, on the authority of Abu Hurairah who said: "The Messenger of God, may God bless him and grant him peace, said: Whoever among you sees an evil, let him change it with his hand; if he is unable to do so, then with his tongue; if he is unable to do so, then with his heart - and that is the weakest of faith", and in another narration: **And beyond that there**

is not even a mustard seed of faith.

Imam Ahmad said: Sulayman al-Hashimi told us, Ismail bin Ja'far told us, Amr bin Abi Amr told me, on the authority of Abdullah bin Abdul Rahman al-Ashhali, on the authority of Hudhayfah bin al-Yaman, that the Prophet, may God bless him and grant him peace, said: "By the One in Whose Hand is my soul, you must enjoin what is right and forbid what is wrong, or God will soon send upon you a punishment from Him, and then you will call upon Him and He will not respond to you." Al-Tirmidhi and Ibn Majah narrated it on the authority of Amr bin Abi Amr, and al-Tirmidhi said: It is good. There are many hadiths on this subject, along with the noble verses, as their interpretation will come in their places. Then God Almighty said: **And do not be like those who became divided and differed after clear proofs had come to them al-Baqarah 2:177.** God Almighty forbids this nation from being like the past nations in their division and differences and their abandonment of enjoining what is right and forbidding what is wrong, despite the proof being established against them.

Imam Ahmad said: Abu Al-Mughira told us, Safwan told us, Azhar bin Abdullah Al-Hawzani told me, on the authority of Abu Amir Abdullah bin Luhay, who said: We performed Hajj with Muawiyah bin Abi Sufyan, and when we arrived in Mecca, he stood up after praying the noon prayer and said: The Messenger of God, may God bless him and grant him peace, said: "The People of the Book split into seventy-two sects in their religion, and this nation will split into seventy-three sects - meaning the desires - all of them will be in Hell except one - which is the group - and there will emerge in my nation people who will trade with those desires as a dog trades with its owner, and there will not remain a vein or joint of it except that it enters it. By God, O people of the Arabs, if you do not do what your Prophet, may God bless him and grant him peace, came with, then it is more likely that others will not do it." And this is how Abu Dawud narrated it on the authority of Ahmad bin Hanbal and Muhammad bin Yahya, both of them on the authority of Abu Al-Mughira, whose name is Abdul Quddus bin Al-Hajjaj Al-Shami, on his authority. This hadith has been transmitted through various chains of transmission.

And the Almighty's saying: **On the Day when some faces will turn white and some faces will turn black** means the Day of Resurrection, when the faces of the people of Sunnah and Jama'ah will turn white, and the faces of the people of innovation and division will turn black. This was said by Ibn Abbas, may God be pleased with them both. **As for those whose faces will turn black, did you disbelieve after your belief?** Al-Hasan Al-Basri said: They are the hypocrites. **Then taste the punishment for what you used to disbelieve.** This description includes every disbeliever. **As for those whose faces will turn white, they will be in the mercy of God, abiding therein forever.** Meaning, Paradise, they will remain therein forever, not seeking to move away from it. Abu Isa Al-Tirmidhi said when interpreting this verse: Abu Kurayb told us, Waki' told us, on the authority of Rabi' bin Subaih and Hammad bin Salamah, on the authority of Abu Ghalib, who said: Abu Umamah saw heads erected on the steps of the

mosque of Damascus, so Abu Umamah said: The dogs of Hell are the worst of those killed under the sky, and the best of those killed are those who killed him. Then he recited: **On the Day when some faces will turn white and some faces will turn black** to the end of the verse. I said to Abu Umamah: Did you hear it from the Messenger of God, may God bless him and grant him peace? He said: If I only heard it once, twice, three times, or four times - until he counted seven - and I did not tell you about it. Then he said: This is a good hadith. Ibn Majah narrated it from the hadith of Sufyan ibn Uyaynah on the authority of Abu Ghalib, and Ahmad included it in his Musnad on the authority of Abd al-Razzaq, on the authority of Muammar, on the authority of Abu Ghalib, in a similar manner.

Ibn Mardawayh narrated a long, strange, and very amazing hadith when interpreting this verse from Abu Dharr. Then God Almighty said: **These are the verses of God which We recite to you**, meaning these are the verses of God, His proofs and His evidences, which We recite to you, O Muhammad. **In truth**, meaning We reveal what the matter is in this world and the next. **And God does not desire injustice for the worlds**, meaning He is not unjust to them, but He is the Judge, the Just One who does not transgress, because He is capable of everything and knows everything. He does not need, however, to wrong any of His creation. For this reason God Almighty said: **And to God belongs whatever is in the heavens and whatever is on the earth**, meaning that all belong to Him and are His servants. **And to God all matters return**, meaning He is the Judge who controls this world and the next.

Fath al-Qadir

His saying 104- **And let there be** The majority read it with a sukoon on the lam, and it was read with a kasra on the lam according to the original, and *min* in his saying **from you** is for partiality and it was said: to clarify the type. The first is preferred because enjoining what is right and forbidding what is wrong are communal obligations that are specific to the people of knowledge who know that what they enjoin is right and what they forbid is wrong. Al-Qurtubi said: The first is more correct because it indicates that enjoining what is right and forbidding what is wrong is a communal obligation, and God the Almighty has designated them with His saying **those who, if We establish them in the land** [al-Muslim] and the verse. Ibn al-Zubayr read: **And let there be from you a community inviting to good, enjoining what is right and forbidding what is wrong, and seeking help from God for what has befallen them.** Abu Bakr ibn al-Anbari said: This addition is an interpretation from Ibn al-Zubayr and some of his words were erroneously stated by some of the narrators, so they included it with the words of the Qur'an. It was narrated that Uthman read it like this but did not write it in his Mus-haf, which indicates that it is not the Qur'an. This verse is evidence of the obligation of enjoining what is right and forbidding what is wrong. Its obligation is proven by the Book and the Sunnah, and it is one of the greatest obligations of the pure Shari'ah, a great principle of its principles, and a fortified pillar of its pillars. By it, its system is completed and its summit is elevated. His statement, **They enjoin what is right and forbid what is wrong** is a

And let there be among you a group inviting to good, enjoining what is right and forbidding what is wrong, and those will be the successful.

case of linking the specific to the general, to demonstrate their honor, and that they are the two perfect individuals of the good that God has commanded His servants to call to, as was said in linking Gabriel and Michael to the angels. The object of the three verbs was omitted: that is, they call, enjoin, and forbid, with the intention of generalization: that is, everyone who has a reason that requires that. The reference in His statement, **And those** refers back to the nation in consideration of its being described by what was mentioned after it, **They are the successful ones**, that is, those who are special in success. The definition of the successful ones is for the covenant or for the truth that everyone knows.

Tafsir al-Baghawi

104- **And let there be from you a nation** meaning: be a nation, *from* is a conjunction that is not for partiality, like the Almighty's saying: **So avoid the uncleanness of idols** (al-Hajj 22:30). He did not mean avoiding some idols, but rather he meant avoid the idols, and the lam in His saying **and let there be** is the lam of command, **calling to good** to Islam, **and enjoining what is right and forbidding what is wrong**, and it is those who are the successful.

Ismail Abdul Qahir told us, he said: Abdul Ghaffar bin Muhammad told us, he said: Muhammad bin Isa Al-Jaludi told us, Ibrahim bin Muhammad bin Sufyan told us, Muslim bin Al-Hajjaj told us, Abu Bakr Muhammad bin Abi Shaybah told us, Waki' told us, on the authority of Sufyan, on the authority of Qais bin Muslim, on the authority of Tariq bin Shihab, he said: Abu Saeed, may God be pleased with them both, 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. If he is unable to do so, then with his tongue. If he is unable to do so, then with his heart, and that is the weakest of faith."

Abu Abdullah bin Al-Fadl Al-Kharqi told us, he said: Abu Al-Hasan Al-Taysifuni told us, Abdullah bin Omar Al-Jawhari told us, Ahmad bin Ali Al-Kashmihani told us, Ali bin Hajar told us, Ismail bin Jaafar told us, I heard Amr bin Abi Amr, on the authority of Abdullah bin Abdul Rahman Al-Ashhali, on the authority of Hudhayfah, that the Prophet, may God bless him and grant him peace, said: "By the One in Whose Hand is my soul, you must enjoin what is right and forbid what is wrong, or God will soon send upon you a punishment from Him, and then you will call upon Him and He will not answer you." Imam Abu Ali Al-Hussein bin Muhammad Al-Qadi told us, Abu Tahir Muhammad bin Muhammad bin Mahmash Al-Ziyadi told us, Abu Bakr Muhammad bin Al-Hussein Al-Qattan told us, Ali bin Al-Hussein Al-Darawardi told us, Abu Al-Nu'man told us, Abdul Aziz bin Muslim Al-Qasmali told us, Ismail bin Abi Khalid, on the authority of Qais bin Abi Hazim, he said: I heard Abu Bakr Al-Siddiq, may God be pleased with him, say: O people, you recite this verse: "O you who have believed, upon you is

yourselves. He who strays will not harm you if you are guided." I heard the Messenger of God, may God bless him and grant him peace, say: **If people see something wrong and do not change it, God Almighty will soon punish them all.**

Abdul Wahid bin Ahmad Al-Malhi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Amr bin Hafs bin Ghayath told us, my father told us, Al-A'mash told me, Al-Sha'bi told me that he heard Al-Nu'man bin Bashir, may God be pleased with him, say: The Prophet, may God bless him and grant him peace, said: "The example of one who flatters God's limits and transgresses them is like a group of people who drew lots to board a ship. Some of them were in the lower part of it and some were in the upper part. Those in the lower part were passing the water over those in the upper part and were hurt by it. So he took an axe and began to poke at the bottom of the ship. They came to him and said: What is the matter with you? He said: You are hurt by me, and I need water. If they seize his hand, they will save him and save themselves, but if they leave him alone, they will destroy him and destroy themselves."

Tafsir al-Baidawi

104 **And let there be among you a group of people inviting to good, enjoining what is right and forbidding what is wrong.** "Min" is for partiality, because enjoining what is right and forbidding what is wrong are communal obligations, and because not everyone is qualified for it, as the one who undertakes it has conditions that are not shared by the entire nation, such as knowledge of the rulings, the levels of accountability, how to implement them, and the ability to carry them out. He addressed everyone and asked some of them to do something to indicate that it is obligatory on everyone, even if they left it outright, they would all be sinful, but it is dropped by the action of some of them, and so on with everything that is a communal obligation. Or for clarification, meaning, and be a group of people inviting, as God Almighty said: "You are the best nation produced for mankind. You enjoin what is right." And calling to good includes calling to what is good for religion or the world, and linking enjoining what is right and forbidding what is wrong to it is linking the specific to the general to indicate its virtue. "Those are the successful ones" who are distinguished by complete success. It was narrated that he, peace be upon him, "was asked who is the best of people, so he said: He who enjoins what is right and forbids what is wrong, and who fears God the most and maintains ties of kinship." Enjoining what is right is obligatory or recommended according to what is enjoined. Forbidding what is wrong is all obligatory because everything that is forbidden by the Shari'ah is forbidden. It is more apparent that the sinner must forbid what he is committing because he must abandon it and forbid it, so abandoning one does not cancel the obligation of the other.

Surat Al Imran 3:105

And do not be like those who became divided and differed after clear proofs had come to them.
And those will have a great punishment.

Surat Al Imran 3:105

And do not be like those who became divided and differed after clear proofs had come to them. And those will have a great punishment.

Tafsir al-Jalalayn

And do not be like those who became divided from their religion **and differed** about it **after the clear proofs had come to them** and they are the Jews and Christians **and those will have a great punishment**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, the Most High means: **And do not be**, O group of believers, **like those who were divided**, from the People of the Book, **and differed** in the religion of God and His commands and prohibitions, **after the clear proofs had come to them**, from the proofs of God in what they differed about, and they knew the truth about it, but they deliberately opposed it, and disobeyed the command of God, and broke His covenant and pact out of boldness towards God, **and for those**, meaning: and for those who were divided and differed from the People of the Book after what had come to them, **is a punishment** from God, *great*. The Most High says: So do not be divided, O group of believers, in your religion as these were divided in their religion, and do not do what they did, and follow their example in your religion, so that you will have from the great punishment of God like what they had, 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 be not like those who became divided and differed after clear proofs had come to them**, he said: They are the People of the Book. God forbade the people of Islam from becoming divided and differing as the People of the Book became divided and differed. God Almighty said: **And for those is a great punishment**.

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 his statement: **And do not be like those who became divided and differed**, and something similar to this in the Qur'an. God, may He be glorified and praised, commanded the believers to remain united, so He forbade them from differing and being divided, and He informed them that those who came before them were destroyed only by arguments and disputes in the religion of 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 his statement: "And do

not be like those who became divided and differed after clear proofs had come to them. And those will have a great punishment," he said: They are the Jews and Christians.

Tafsir al-Qurtubi

It means the Jews and Christians according to the majority of commentators. Some of them said: They are the innovators of this nation. Abu Umamah said: They are the Kharijites, and he recited the verse. Jabir ibn Abdullah said: **Those who divided and differed after clear proofs had come to them** means the Jews and Christians. <came to them> is a masculine plural, and came to them is a group.

Tafsir Ibn Kathir

God the Almighty says: **And let there be from you a group** standing up to carry out God's command in calling to goodness, enjoining what is right and forbidding what is wrong, **and those are the successful ones**, Ad-Dahhak said: They are the special Companions and the special narrators, meaning the mujahideen and scholars. Abu Ja'far Al-Baqir said: The Messenger of God, may God bless him and grant him peace, recited: **And let there be from you a group inviting to goodness** then he said: **Goodness is following the Quran and my Sunnah** narrated by Ibn Mardawayh. What is meant by this verse is that there should be a group from this nation that stands up to this matter, even though this is obligatory upon each individual of the nation according to his ability, as proven in Sahih Muslim, on the authority of Abu Hurairah who said: "The Messenger of God, may God bless him and grant him peace, said: Whoever among you sees an evil, let him change it with his hand; if he is unable to do so, then with his tongue; if he is unable to do so, then with his heart - and that is the weakest of faith", and in another narration: **And beyond that there is not even a mustard seed of faith**.

Imam Ahmad said: Sulayman al-Hashimi told us, Ismail bin Ja'far told us, Amr bin Abi Amr told me, on the authority of Abdullah bin Abdul Rahman al-Ashhali, on the authority of Hudhayfah bin al-Yaman, that the Prophet, may God bless him and grant him peace, said: "By the One in Whose Hand is my soul, you must enjoin what is right and forbid what is wrong, or God will soon send upon you a punishment from Him, and then you will call upon Him and He will not respond to you." Al-Tirmidhi and Ibn Majah narrated it on the authority of Amr bin Abi Amr, and al-Tirmidhi said: It is good. There are many hadiths on this subject, along with the noble verses, as their interpretation will come in their places. Then God Almighty said: **And do not be like those who became divided and differed after clear proofs had come to them al-Baqarah 2:177**. God Almighty forbids this nation from being like the past nations in their division and differences and their abandonment of enjoining what is right and forbidding what is wrong, despite the proof being established

against them.

Imam Ahmad said: Abu Al-Mughira told us, Safwan told us, Azhar bin Abdullah Al-Hawzani told me, on the authority of Abu Amir Abdullah bin Luhay, who said: We performed Hajj with Muawiyah bin Abi Sufyan, and when we arrived in Mecca, he stood up after praying the noon prayer and said: The Messenger of God, may God bless him and grant him peace, said: "The People of the Book split into seventy-two sects in their religion, and this nation will split into seventy-three sects - meaning the desires - all of them will be in Hell except one - which is the group - and there will emerge in my nation people who will trade with those desires as a dog trades with its owner, and there will not remain a vein or joint of it except that it enters it. By God, O people of the Arabs, if you do not do what your Prophet, may God bless him and grant him peace, came with, then it is more likely that others will not do it." And this is how Abu Dawud narrated it on the authority of Ahmad bin Hanbal and Muhammad bin Yahya, both of them on the authority of Abu Al-Mughira, whose name is Abdul Quddus bin Al-Hajjaj Al-Shami, on his authority. This hadith has been transmitted through various chains of transmission.

And the Almighty's saying: **On the Day when some faces will turn white and some faces will turn black** means the Day of Resurrection, when the faces of the people of Sunnah and Jama'ah will turn white, and the faces of the people of innovation and division will turn black. This was said by Ibn Abbas, may God be pleased with them both. **As for those whose faces will turn black, did you disbelieve after your belief?** Al-Hasan Al-Basri said: They are the hypocrites. **Then taste the punishment for what you used to disbelieve.** This description includes every disbeliever. **As for those whose faces will turn white, they will be in the mercy of God, abiding therein forever.** Meaning, Paradise, they will remain therein forever, not seeking to move away from it. Abu Isa Al-Tirmidhi said when interpreting this verse: Abu Kurayb told us, Waki' told us, on the authority of Rabi' bin Subaih and Hammad bin Salamah, on the authority of Abu Ghalib, who said: Abu Umamah saw heads erected on the steps of the mosque of Damascus, so Abu Umamah said: The dogs of Hell are the worst of those killed under the sky, and the best of those killed are those who killed him. Then he recited: **On the Day when some faces will turn white and some faces will turn black** to the end of the verse. I said to Abu Umamah: Did you hear it from the Messenger of God, may God bless him and grant him peace? He said: If I only heard it once, twice, three times, or four times - until he counted seven - and I did not tell you about it. Then he said: This is a good hadith. Ibn Majah narrated it from the hadith of Sufyan ibn Uyaynah on the authority of Abu Ghalib, and Ahmad included it in his Musnad on the authority of Abd al-Razzaq, on the authority of Muammar, on the authority of Abu Ghalib, in a similar manner.

Ibn Mardawayh narrated a long, strange, and very amazing hadith when interpreting this verse from Abu Dharr. Then God Almighty said: **These are the verses of God which We recite to you**, meaning these are the verses of God, His proofs and His evidences, which We recite to you, O Muhammad. **In truth**, meaning We

reveal what the matter is in this world and the next.

And God does not desire injustice for the worlds, meaning He is not unjust to them, but He is the Judge, the Just One who does not transgress, because He is capable of everything and knows everything. He does not need, however, to wrong any of His creation. For this reason God Almighty said: **And to God belongs whatever is in the heavens and whatever is on the earth**, meaning that all belong to Him and are His servants. **And to God all matters return**, meaning He is the Judge who controls this world and the next.

Fath al-Qadir

His saying 105- **And do not be like those who were divided** They are the Jews and Christians according to the majority of commentators, and it was said: They are the innovators of this nation, and it was said: The Kharijites, and the first is apparent. And the clear proofs are the clear verses that explain the truth and necessitate the absence of difference. It was said: This prohibition of division and difference is specific to the fundamental issues, and as for the subsidiary issues of ijtihad, difference in them is permissible, and the companions and those who came after them from the followers and their followers continued to differ in the rulings of incidents, and there is a view in it because in those eras the denial of difference continued to exist and specifying some issues of religion as permissible to differ in them and not others is not correct, so the legal issues are equal in their affiliation to the law.

Tafsir al-Baghawi

105- The Almighty said: **And do not be like those who became divided and differed after the clear proofs had come to them.** Most of the commentators said: They are the Jews and Christians, and some of them said: The innovators of this nation, and Abu Umamah, may God be pleased with him, said: They are the Kharijites in the Levant.

Abdullah bin Shaddad said: Abu Umamah stood with me at the head of the Kharijites in Ash-Sham and said: They are the dogs of Hellfire. They were believers, then they disbelieved after their belief. Then he recited: **And do not be like those who became divided and differed after clear proofs had come to them** until the Almighty's saying: **Did you disbelieve after your belief?**

Ahmad bin Abdullah Al-Salihi told us, Abu Al-Hussein bin Bishran told us, Ismail bin Muhammad Al-Saffar told us, Ahmad bin Mansour Al-Ramadi told us, Abdul Razzaq told us, Muammar told us, on the authority of Abdul Malik bin Umair, on the authority of Abdullah bin Al-Zubayr, that Omar bin Al-Khattab, may God be pleased with him, said: The Messenger of God, may God bless him and grant him peace, said: **Whoever is pleased with the spaciousness of Paradise, let him adhere to the group, for the devil is with the individual, and he is further away from two.**

God Almighty says: **And those will have a great punishment.**

Surat Al Imran 3:105

And do not be like those who became divided and differed after clear proofs had come to them.
And those will have a great punishment.

Tafsir al-Baidawi

105 **And do not be like those who divided and differed** like the Jews and Christians who differed about monotheism, transcendence, and the conditions of the Hereafter, as you know. **After the clear proofs had come to them** the verses and arguments that clarify the truth and require agreement upon it. It is more apparent that the prohibition therein is specific to division in the fundamentals and not the branches, based on his saying, peace and blessings be upon him, **The difference of opinion among my nation is a mercy** and his saying, peace and blessings be upon him, **Whoever strives and is correct will have two rewards, and whoever errs will have one reward.** "And for those is a great punishment" a warning to those who divided and a threat against imitating them.

Surat Al Imran 3:106

On the Day when some faces will turn white and some faces will turn black. As for those whose faces will turn black, [it will be said], **Did you disbelieve after your belief? Then taste the punishment for what you used to disbelieve.**

Tafsir al-Jalalayn

On the Day when some faces will turn white and some faces will turn black meaning the Day of Resurrection **As for those whose faces will turn black** meaning the disbelievers, they will be thrown into the Fire and it will be said to them as a rebuke **Did you disbelieve after your belief** on the Day the covenant was taken **Then taste the punishment for what you used to disbelieve**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: By that, may His praise be glorified, He means: Those will have a great punishment on a day when some faces will turn white and some faces will turn black.

As for his statement: **As for those whose faces will be black, did you disbelieve after your belief?**, its meaning is: As for those whose faces will be black, it will be said to them: **Did you disbelieve after your belief? Then taste the punishment for what you used to disbelieve.** As for *as*, it must have an answer with *fa*, so when the answer was dropped, the *fa* was dropped with it. It is permissible to omit mentioning it, so it is said, because what was mentioned in the speech indicates it.

As for the meaning of His Most High's saying: **Did you disbelieve after your belief?**, the people of interpretation differed as to who was meant by it.

Some of them said: He meant the Muslims who face our Qiblah.

Who said that?

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **On the Day when some faces will turn white and some faces will turn black**, the verse, some people disbelieved after their belief, as you hear. 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, some people from among my companions will come to me at the Cistern, and when they are brought up to me and I see them, they will be kept away from me, so I will say: 'O Lord! My companions! My companions!' And it will be said: 'You do not know what they innovated after you!'" And his statement: **As for those whose faces will turn white, they will be in the mercy of God**, these are the people of obedience to God and loyalty to the covenant of God. God, the Almighty, said: **So in the mercy of God, they will abide therein eternally.**

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: "On the Day when some faces will turn white and some faces will turn black. As for those whose faces will turn black, it will be said: Did you disbelieve after your belief? Then taste the punishment for what you used to disbelieve." This is from those who disbelieved from the people of the Qiblah when they fought.

Ibn Wakee' told us, he said, my father told us, on the authority of Hammad bin Salamah and Al-Rabi' bin Subaih, on the authority of Abu Mujalid, on the authority of Abu Umamah: **As for those whose faces will be blackened, did you disbelieve after your belief?** He said: They are the Khawarij.

Others said: What is meant by that is: everyone who disbelieved in God after the faith he had, when God took from the loins of Adam his offspring and made them testify against themselves what was stated in His Book.

Who said that?

Al-Muthanna told me, he said, Ali bin Al-Haitham told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi', on the authority of Abi Al-'Aliyah, on the authority of Abi bin Ka'b, regarding His statement: **On the Day when some faces will turn white and some faces will turn black**, he said: On the Day of Resurrection, they will be divided into two groups. Then He will say to those whose faces will turn black, and He will reproach them: **Did you disbelieve after your belief? Then taste the punishment for what you used to disbelieve.** He said: It is the faith that existed before the differences in the time of Adam, when He took their covenant and pledge from them, and they all acknowledged servitude, and He created them upon Islam, so they were one Muslim nation. He says: **Did you disbelieve after your belief?** He means: after that which existed in the time of Adam. And He said about the others: those who remained steadfast in their belief, so they devoted religion and deeds to Him, so God made their faces white, and admitted them into His pleasure and Paradise.

Others said: Rather, those meant by his saying, **Did you disbelieve after your belief**, are the hypocrites.

Who said that?

Muhammad bin Sinan told me, he said, Abu Bakr al-Hanafi told us, on the authority of Ibad, on the authority of al-Hasan: **On the Day when some faces will turn white and some faces will turn black**, the verse, he said: They are the hypocrites, they gave the word of faith with their tongues, but denied it with their hearts and actions.

Abu Ja'far said: The most correct of the statements we mentioned is the statement we mentioned on the authority of Ubayy ibn Ka'b, that he meant all the infidels, and that the faith from which they are rebuked for their apostasy is the faith that they acknowledged on the day it was said to them: **Am I not your Lord?** They said: **Yes, we bear witness.** (Al-A'raf: 172)

This is because God, the Most High, has made all the people of the Hereafter into two groups: one with black

Surat Al Imran 3:106

On the Day when some faces will turn white and some faces will turn black. As for those whose faces will turn black, [it will be said], "Did you disbelieve after your belief? Then taste the punishment for what you used to disbelieve."

faces, and the other with white faces. It is known - since there are only these two groups - that all the disbelievers are included in the group of those with black faces, and that all the believers are included in the group of those with white faces. So there is no reason for the speaker to say: **Did you disbelieve after your belief?** He meant some of the disbelievers and not others, while God, the Most High, has made the report general about all of them. And if all of them are included in that, and then all of them did not have a state in which they believed and then apostatized as disbelievers after that except one state, it is known that this is what is meant by that.

The interpretation of the verse is: Those will have a great punishment on a day when the faces of some people will turn white and the faces of others will turn black. As for those whose faces will turn black, it will be said: Did you deny the Oneness of God, His covenant and His pledge which you made with Him, that you would not associate anything with Him, and that you would devote worship to Him alone - after your belief, meaning: after your belief in Him? - **Then taste the punishment for what you used to disbelieve**, meaning: for what you used to deny in this world, what God had taken from you to acknowledge and believe in.

Tafsir al-Qurtubi

There are three issues:

First: The Almighty's saying: **On the Day when some faces will turn white and some faces will turn black.** This means on the Day of Resurrection when they are raised from their graves, the faces of the believers will be white and the faces of the disbelievers will be black. It is said that this is when the Book is read. If the believer reads his book and sees his good deeds in it, he will be happy and his face will turn white. If the disbeliever and hypocrite reads his book and sees his bad deeds in it, his face will turn black. It is also said that this is when the scales are weighed. If his good deeds outweigh his bad deeds, his face will turn white. It is also said that this is when the Almighty says: **And separate yourselves today, you criminals.** (Ya-Sin 36:59) It is also said that when the Day of Resurrection comes, each group will be commanded to gather before their deity. When they reach Him, they will be sad and their faces will turn black. The believers, the People of the Book, and the hypocrites will remain. Then God the Almighty will say to the believers: **Who is your Lord?** They will say: Our Lord is God the Almighty. Then He will say to them: **Do you recognize Him when you see Him?** They will say: **Glory be to Him!** If we see it, we will recognize it. They will see it as God wills. The believers will fall down in prostration to God, and their faces will become white like snow, while the hypocrites and the People of the Book will remain unable to prostrate, so they will be sad and their faces will blacken. This is the saying of God, the Most High:

On the Day when some faces will turn white and some faces will turn black. It is permissible to say <tabyad wa tasawwad>with a kasra on the two ta's, because you say: abyadt, so you break the ta' as you break the alif. This is the language of Tamim and Yahya ibn Waththab recited it in this way. Al-Zuhri recited <yawm tabyad wa tasawwad>with a kasra on the ta' as well. It is permissible to say <yawm yubiyadh wa hujhu>with a ya' as a masculine plural, and it is permissible to say <ajwah>like <aqtat>. The whitening of faces is their radiance with bliss. And their blackening is what burdens them with painful torment.

Second: They differed in the designation. Ibn Abbas said: The faces of the people of the Sunnah will be white and the faces of the people of innovation will be black.

I said: "This statement of Ibn Abbas was narrated by Malik bin Sulayman al-Harawi, the brother of Ghassan, on the authority of Malik bin Anas, on the authority of Nafi', on the authority of Ibn Umar, who said: The Messenger of God, may God bless him and grant him peace, said regarding the statement of God the Most High: "On the Day when some faces will turn white and some faces will turn black," he said: He means the faces of the people of the Sunnah will turn white and the faces of the people of innovation will turn black." Abu Bakr Ahmad bin Ali bin Thabit al-Khatib mentioned it. He said: It is an objectionable hadith of Malik. Ata' said: The faces of the Muhajireen and the Ansar will turn white and the faces of Banu Qurayzah and Banu Nadir will turn black. Abi bin Ka'b said: Those whose faces turned black are the disbelievers, and it was said to them: Did you disbelieve after your belief in your confession when you were brought forth from the loins of Adam like ants? This is the choice of al-Tabari. Al-Hasan: The verse is about the hypocrites. Qatadah: It is about the apostates. Ikrimah: They are a people from the People of the Book who believed in their prophets and believed in Muhammad, may God bless him and grant him peace, before he was sent, but when he was sent, they disbelieved in him. This is what His statement: **Did you disbelieve after your belief?** This is the choice of al-Zajjaj. Malik ibn Anas: It is about the people of desires. "Abu Umamah al-Bahili on the authority of the Prophet, may God bless him and grant him peace, it is about the Kharijites." And in another report that "peace be upon him said: It is about the Qadarites." Al-Tirmidhi narrated on the authority of Abu Ghalib that Umamah said: The dogs of Hell are the worst of those killed under the sky, the best of those killed are those who killed him - then he recited - **On the Day when some faces will turn white and some faces will turn black** to the end of the verse. I said to Abu Umamah: Did you hear it from the Messenger of God, may God bless him and grant him peace? He said: If I had not heard it from the Messenger of God, may God bless him and grant him peace, except once, twice, or three times - until he counted seven - I would not have narrated it to you. He said: This is a good hadith. "And in Sahih al-Bukhari on the authority of Sahl ibn Sa'd, he said: The Messenger of God, may

God bless him and grant him peace, said: I will precede you to the Cistern. Whoever passes by me will drink, and whoever drinks will never thirst again. People will come to me whom I know and who will know me, then I will be prevented from them." Abu Hazim said: Then Nu'man ibn Abi Ayyash heard me and said: Is this how you heard it from Sahl ibn Sa'd? I said: Yes. He said: I bear witness that Abu Saeed Al-Khudri heard him add to it: "Then I will say that they are from me. Then it will be said: You do not know what they innovated after you. Then I will say: Away with those who innovated after me." And on the authority of Abu Hurairah that he used to narrate that the Messenger of God, may God bless him and grant him peace, said: A group of my companions will come to me at the Cistern on the Day of Resurrection and they will be brought to the Cistern. Then I will say: O Lord, my companions. Then He will say: You have no knowledge of what they innovated after you. They turned back in retreat." And there are many hadiths with this meaning. Whoever changes, alters, or innovates in the religion of God what God does not approve of and does not permit, he is among those who are expelled from the Cistern, far away from it, with black faces. The most severely expelled and distant of them are those who oppose the community of Muslims and depart from their path, such as the Khawarij with their different sects, the Rawafidh with their different shades, and the Mu'tazilah with their various whims. All of these are changers and innovators, as are the oppressors who are excessive in injustice and oppression, obliterating the truth, killing its people, and humiliating them, and those who openly commit major sins but take their transgressions lightly, and the group of people of deviation, whims, and innovations. Everyone fears that they are meant by the verse and the hadith, as we have explained. No one will remain in the Fire forever except a disbelieving denier who does not have a mustard seed's weight of faith in his heart. Ibn al-Qasim said: There may be someone from those other than the people of whims who is worse than the people of whims. He used to say: The perfection of sincerity is avoiding sins.

Third: The Almighty's statement: **As for those whose faces will be blackened**, there is an omission in the speech, meaning it will be said to them, **Did you disbelieve after your belief?** meaning on the day of the covenant when they said, *Yes*. And it is said: This is for the Jews, and they were believers in Muhammad, may God bless him and grant him peace, before he was sent, but when he was sent, they disbelieved in him. Abu Al-Aaliyah said: This is for the hypocrites, it is said: Did you disbelieve in secret after your admission in public? And the Arab scholars agreed that the letter *fa* must be used next to *amma* because the meaning in your statement, **As for Zayd, he is leaving**, is that whatever happens, Zayd is leaving.

Tafsir Ibn Kathir

God the Almighty says: **And let there be from you a group** standing up to carry out God's command in calling to goodness, enjoining what is right and

forbidding what is wrong, **and those are the successful ones**, Ad-Dahhak said: They are the special Companions and the special narrators, meaning the mujahideen and scholars. Abu Ja'far Al-Baqir said: The Messenger of God, may God bless him and grant him peace, recited: **And let there be from you a group inviting to goodness** then he said: **Goodness is following the Quran and my Sunnah** narrated by Ibn Mardawayh. What is meant by this verse is that there should be a group from this nation that stands up to this matter, even though this is obligatory upon each individual of the nation according to his ability, as proven in Sahih Muslim, on the authority of Abu Hurairah who said: "The Messenger of God, may God bless him and grant him peace, said: Whoever among you sees an evil, let him change it with his hand; if he is unable to do so, then with his tongue; if he is unable to do so, then with his heart - and that is the weakest of faith", and in another narration: **And beyond that there is not even a mustard seed of faith**.

Imam Ahmad said: Sulayman al-Hashimi told us, Ismail bin Ja'far told us, Amr bin Abi Amr told me, on the authority of Abdullah bin Abdul Rahman al-Ashhali, on the authority of Hudhayfah bin al-Yaman, that the Prophet, may God bless him and grant him peace, said: "By the One in Whose Hand is my soul, you must enjoin what is right and forbid what is wrong, or God will soon send upon you a punishment from Him, and then you will call upon Him and He will not respond to you." Al-Tirmidhi and Ibn Majah narrated it on the authority of Amr bin Abi Amr, and al-Tirmidhi said: It is good. There are many hadiths on this subject, along with the noble verses, as their interpretation will come in their places. Then God Almighty said: **And do not be like those who became divided and differed after clear proofs had come to them al-Baqarah 2:177**. God Almighty forbids this nation from being like the past nations in their division and differences and their abandonment of enjoining what is right and forbidding what is wrong, despite the proof being established against them.

Imam Ahmad said: Abu Al-Mughira told us, Safwan told us, Azhar bin Abdullah al-Hawzani told me, on the authority of Abu Amir Abdullah bin Luhay, who said: We performed Hajj with Muawiyah bin Abi Sufyan, and when we arrived in Mecca, he stood up after praying the noon prayer and said: The Messenger of God, may God bless him and grant him peace, said: "The People of the Book split into seventy-two sects in their religion, and this nation will split into seventy-three sects - meaning the desires - all of them will be in Hell except one - which is the group - and there will emerge in my nation people who will trade with those desires as a dog trades with its owner, and there will not remain a vein or joint of it except that it enters it. By God, O people of the Arabs, if you do not do what your Prophet, may God bless him and grant him peace, came with, then it is more likely that others will not do it." And this is how Abu Dawud narrated it on the authority of Ahmad bin Hanbal and Muhammad bin Yahya, both of them on the authority of Abu Al-Mughira, whose name is Abdul Quddus bin Al-Hajaj Al-Shami, on his authority. This hadith has been transmitted through various chains of transmission.

Surat Al Imran 3:106

On the Day when some faces will turn white and some faces will turn black. As for those whose faces will turn black, [it will be said], "Did you disbelieve after your belief? Then taste the punishment for what you used to disbelieve."

And the Almighty's saying: **On the Day when some faces will turn white and some faces will turn black** means the Day of Resurrection, when the faces of the people of Sunnah and Jama'ah will turn white, and the faces of the people of innovation and division will turn black. This was said by Ibn Abbas, may God be pleased with them both. **As for those whose faces will turn black, did you disbelieve after your belief?**

Al-Hasan Al-Basri said: They are the hypocrites. **Then taste the punishment for what you used to disbelieve.**

This description includes every disbeliever. **As for those whose faces will turn white, they will be in the mercy of God, abiding therein forever.** Meaning, Paradise, they will remain therein forever, not seeking to move away from it. Abu Isa Al-Tirmidhi said when interpreting this verse: Abu Kurayb told us, Waki' told us, on the authority of Rabi' bin Subaih and Hammad bin Salamah, on the authority of Abu Ghalib, who said: Abu Umamah saw heads erected on the steps of the mosque of Damascus, so Abu Umamah said: The dogs of Hell are the worst of those killed under the sky, and the best of those killed are those who killed him.

Then he recited: **On the Day when some faces will turn white and some faces will turn black** to the end of the verse. I said to Abu Umamah: Did you hear it from the Messenger of God, may God bless him and grant him peace? He said: If I only heard it once, twice, three times, or four times - until he counted seven - and I did not tell you about it. Then he said: This is a good hadith. Ibn Majah narrated it from the hadith of Sufyan ibn Uyaynah on the authority of Abu Ghalib, and Ahmad included it in his Musnad on the authority of Abd al-Razzaq, on the authority of Muammar, on the authority of Abu Ghalib, in a similar manner.

Ibn Mardawayh narrated a long, strange, and very amazing hadith when interpreting this verse from Abu Dharr. Then God Almighty said: **These are the verses of God which We recite to you**, meaning these are the verses of God, His proofs and His evidences, which We recite to you, O Muhammad. **In truth**, meaning We reveal what the matter is in this world and the next.

And God does not desire injustice for the worlds, meaning He is not unjust to them, but He is the Judge, the Just One who does not transgress, because He is capable of everything and knows everything. He does not need, however, to wrong any of His creation. For this reason God Almighty said: **And to God belongs whatever is in the heavens and whatever is on the earth**, meaning that all belong to Him and are His servants. **And to God all matters return**, meaning He is the Judge who controls this world and the next.

Fath al-Qadir

And his saying 106- **On the Day when faces will be white** is in the accusative case with an implied verb: i.e. remember, and it was said: with what is indicated by his saying **for them is a great punishment**, its meaning is that a great punishment is established for them on the Day when faces will be white, i.e. on the Day of Resurrection when they are raised from their graves,

the faces of the believers will be white and the faces of the disbelievers will be black. And it is said: that is when the book is read, when the believer reads his book he sees his good deeds and is happy and his face whitens, and when the disbeliever reads his book he sees his bad deeds and is sad and his face blackens. And the indefiniteness in faces is for many: i.e. many faces. Yahya bin Watthab read tabbayd and tasawud with a kasra on the two ta's. And al-Zuhri read tabiyad and tasawwad. His saying: **Did you disbelieve?** That is, it will be said to them: Did you disbelieve? The hamza is for rebuke and astonishment at their state. This is a detailed account of the states of the two groups after the summary. The statement of the state of the disbelievers was presented because the situation is one of warning and intimidation. It was said: They are the People of the Book, and it was said: The apostates, and it was said: The hypocrites, and it was said: The innovators.

Tafsir al-Baghawi

106- **The day when some faces will turn white and some faces will turn black**, *Day* is an accusative of circumstance, meaning: on a day, and the accusative of circumstance is a comparison to the object, meaning: the faces of the believers will turn white and the faces of the disbelievers will turn black. It was also said: the faces of the sincere will turn white and the faces of the hypocrites will turn black.

On the authority of Saeed bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, that he recited this verse and said: The faces of the people of the Sunnah will be white and the faces of the people of innovation will be black.

Al-Kalbi said on the authority of Abu Salih on the authority of Ibn Abbas: When the Day of Resurrection comes, what they used to worship will be lifted up for every people, and every people will strive to what they used to worship, and this is the saying of God Almighty: **We will give him what he took** (An-Nisaa': 115). So when they reach it, they will be sad and their faces will turn black from sadness, and the people of the Qiblah, the Jews and the Christians will remain, not recognizing anything that was lifted up for them. Then God will come to them and those who used to prostrate to Him in this world will prostrate to Him, obedient and believing, and the People of the Book and the hypocrites will remain, unable to prostrate. Then permission will be given to them, and they will raise their heads, and the faces of the believers will be as white as snow. When the hypocrites and the People of the Book look at the faces of the believers, they will be extremely sad and their faces will turn black. They will say: Our Lord, why are our faces black? By God, we were not polytheists. Then God will say to the angels: **Look how they lied to themselves**.

The people of meaning said: The whitening of faces:

their radiance, good tidings, and happiness with their deeds and with the reward of God, and their blackening: their sadness, gloom, and eclipse with their deeds and with the punishment of God, indicated by the words of God the Most High: **For those who do good is the best [reward] and even more, and neither darkness nor disgrace will cover their faces** (Yunus 10:26). And God the Most High said: **And those who have earned evil deeds - the recompense of evil will be like it, and disgrace will cover them** (Yunus 10:27). And He said: **Some faces, that Day, will be radiant, looking at their Lord, and some faces, that Day, will be dismal** (al-Qiyamah 75:22-24). And He said: **Some faces, that Day, will be radiant, laughing and cheerful, and some faces, that Day, will be covered with dust** (Abasa 80:37-40).

As for those whose faces will be blackened, 'Did you disbelieve after your belief?' It means: It will be said to them: Did you disbelieve after your belief? **Then taste the punishment for what you used to disbelieve.**

If it is said: How did he say: Did you disbelieve after your belief, while they were not believers? It was narrated on the authority of Abi bin Kaab that he meant by it: the faith on the day of the covenant, when he said to them: Am I not your Lord? They said: He says: Did you disbelieve after your belief on the day of the covenant? Al-Hasan said: They are the hypocrites who spoke the faith with their tongues, but denied it in their hearts.

On the authority of Ikrimah: They are the People of the Book. They believed in their prophets and in Muhammad, may God bless him and grant him peace, before he was sent, but when he was sent, they disbelieved in him.

Some people said: They are from the people of our Qiblah. Abu Umamah said: They are the Khawarij. Qatada said: They are the people of innovation.

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, Saeed bin Abi Maryam told us, Nafi bin Umar told us, Ibn Abi Malekah told us, Asma bint Abi Bakr told us, she said: The Messenger of God, may God bless him and grant him peace, said: "I will precede you to the Cistern until I see who among you comes to me. Some people will be taken before me, and I will say: 'O God, from me and from my nation.' It will be said to me: 'Did you notice what they did after you left?' By God, they have not ceased to turn back on their heels."

Al-Harith Al-A'war said: I heard Ali, may God be pleased with him, on the pulpit saying: A man may leave his family and not return to them until he does an action that merits Paradise, and a man may leave his family and not return to them until he does an action that merits Hell. Then he recited, **On the Day when some faces will turn white and some faces will turn black**, the verse, then he called out: They are the ones who disbelieved after believing - by the Lord of the Kaaba.

Abu Abdullah Muhammad bin Al-Fadl Al-Kharqi told us, Abu Al-Hasan Al-Taysifuni told us, Abdullah bin Omar Al-Jawhari told us, Ahmad bin Ali Al-Kashmihani told

us, Ali bin Hajar told us, Ismail bin Jaafar told us, Al-Ala bin Abdul-Rahman told us, his father told us, Abu Hurairah told us that the Messenger of God, may God bless him and grant him peace, said: "Hasten to do good deeds before there are trials like pieces of a dark night. A man will go to bed a believer and wake up an unbeliever, and he will go to bed a believer and wake up an unbeliever, selling his religion for worldly gain."

Tafsir al-Baidawi

106 On the Day when some faces will turn white and some faces will turn black is in the accusative case with the meaning of the verb **for them**, or with the implied *mention*. The whiteness of faces and its blackness are two metaphors for the appearance of the joy of happiness and the gloom of fear in it. It was said that the people of truth will be marked by the whiteness of faces and the record and the radiance of skin and the light running between His hands and His right hand, and the people of falsehood by the opposites of that. **As for those whose faces will turn black, did you disbelieve after your belief?** meaning that it will be said to them, **Did you disbelieve?** The hamza is for rebuke and astonishment at their state, and they are the apostates or the People of the Book who disbelieved in the Messenger, may God bless him and grant him peace, after their belief in him before his mission, or all the disbelievers disbelieved after they acknowledged him when he made them witness against themselves or they were able to believe by looking at the evidence and verses. **Then taste the punishment** is an order of humiliation. **For what you used to disbelieve** because of your disbelief or as a punishment for your disbelief.

Surat Al Imran 3:107

And as for those whose faces will be whitened, they will be in the mercy of God, abiding therein eternally.

Surat Al Imran 3:107

And as for those whose faces will be whitened, they will be in the mercy of God, abiding therein eternally.

Tafsir al-Jalalayn

And as for those whose faces will be white and they are the believers **they will be in the mercy of God** that is, His Paradise **therein they will abide eternally**

Tafsir al-Suyuti

Tafsir al-Tabari

And as for those whose faces have turned white, those who have remained steadfast in God's covenant and pledge, and have not changed their religion, nor turned back after acknowledging monotheism, and bearing witness to the divinity of their Lord, and that there is no god but Him, **they are in the mercy of God**, meaning: in His Paradise and its bliss and what God has prepared for its people in it, **they will abide therein eternally**, meaning: they will remain therein forever without end or limit.

Tafsir al-Qurtubi

And the Almighty said: **And as for those whose faces will be white**, these are the people of obedience to God the Almighty and the faithful to His covenant. **In the mercy of God they will abide therein**, meaning in His Paradise and the abode of His honor, they will abide therein forever. May God make us among them and keep us away from the paths of innovations and misguidance and guide us to the path of those who believe and do righteous deeds. Amen.

Tafsir Ibn Kathir

God the Almighty says: **And let there be from you a group** standing up to carry out God's command in calling to goodness, enjoining what is right and forbidding what is wrong, **and those are the successful ones**, Ad-Dahhak said: They are the special Companions and the special narrators, meaning the mujahideen and scholars. Abu Ja'far Al-Baqir said: The Messenger of God, may God bless him and grant him peace, recited: **And let there be from you a group inviting to goodness** then he said: **Goodness is following the Quran and my Sunnah** narrated by Ibn Mardawayh. What is meant by this verse is that there should be a group from this nation that stands up to this matter, even though this is obligatory upon each individual of the nation according to his ability, as proven in Sahih Muslim, on the authority of Abu

Hurairah who said: "The Messenger of God, may God bless him and grant him peace, said: Whoever among you sees an evil, let him change it with his hand; if he is unable to do so, then with his tongue; if he is unable to do so, then with his heart - and that is the weakest of faith", and in another narration: **And beyond that there is not even a mustard seed of faith**.

Imam Ahmad said: Sulayman al-Hashimi told us, Ismail bin Ja'far told us, Amr bin Abi Amr told me, on the authority of Abdullah bin Abdul Rahman al-Ashhali, on the authority of Hudhayfah bin al-Yaman, that the Prophet, may God bless him and grant him peace, said: "By the One in Whose Hand is my soul, you must enjoin what is right and forbid what is wrong, or God will soon send upon you a punishment from Him, and then you will call upon Him and He will not respond to you." Al-Tirmidhi and Ibn Majah narrated it on the authority of Amr bin Abi Amr, and al-Tirmidhi said: It is good. There are many hadiths on this subject, along with the noble verses, as their interpretation will come in their places. Then God Almighty said: **And do not be like those who became divided and differed after clear proofs had come to them al-Baqarah 2:177**. God Almighty forbids this nation from being like the past nations in their division and differences and their abandonment of enjoining what is right and forbidding what is wrong, despite the proof being established against them.

Imam Ahmad said: Abu Al-Mughira told us, Safwan told us, Azhar bin Abdullah Al-Hawzani told me, on the authority of Abu Amir Abdullah bin Luhay, who said: We performed Hajj with Muawiyah bin Abi Sufyan, and when we arrived in Mecca, he stood up after praying the noon prayer and said: The Messenger of God, may God bless him and grant him peace, said: "The People of the Book split into seventy-two sects in their religion, and this nation will split into seventy-three sects - meaning the desires - all of them will be in Hell except one - which is the group - and there will emerge in my nation people who will trade with those desires as a dog trades with its owner, and there will not remain a vein or joint of it except that it enters it. By God, O people of the Arabs, if you do not do what your Prophet, may God bless him and grant him peace, came with, then it is more likely that others will not do it." And this is how Abu Dawud narrated it on the authority of Ahmad bin Hanbal and Muhammad bin Yahya, both of them on the authority of Abu Al-Mughira, whose name is Abdul Quddus bin Al-Hajjaj Al-Shami, on his authority. This hadith has been transmitted through various chains of transmission.

And the Almighty's saying: **On the Day when some faces will turn white and some faces will turn black** means the Day of Resurrection, when the faces of the people of Sunnah and Jama'ah will turn white, and the faces of the people of innovation and division will turn black. This was said by Ibn Abbas, may God be pleased with them both. **As for those whose faces will turn black, did you disbelieve after your belief?** Al-Hasan Al-Basri said: They are the hypocrites. **Then taste the punishment for what you used to disbelieve.**

This description includes every disbeliever. **As for those whose faces will turn white, they will be in the mercy of God, abiding therein forever.** Meaning, Paradise, they will remain therein forever, not seeking to move away from it. Abu Isa Al-Tirmidhi said when interpreting this verse: Abu Kurayb told us, 'Waki' told us, on the authority of Rabi' bin Subaih and Hammad bin Salamah, on the authority of Abu Ghalib, who said: Abu Umamah saw heads erected on the steps of the mosque of Damascus, so Abu Umamah said: The dogs of Hell are the worst of those killed under the sky, and the best of those killed are those who killed him. Then he recited: **On the Day when some faces will turn white and some faces will turn black** to the end of the verse. I said to Abu Umamah: Did you hear it from the Messenger of God, may God bless him and grant him peace? He said: If I only heard it once, twice, three times, or four times - until he counted seven - and I did not tell you about it. Then he said: This is a good hadith. Ibn Majah narrated it from the hadith of Sufyan ibn Uyaynah on the authority of Abu Ghalib, and Ahmad included it in his Musnad on the authority of Abd al-Razzaq, on the authority of Muammar, on the authority of Abu Ghalib, in a similar manner.

Ibn Mardawayh narrated a long, strange, and very amazing hadith when interpreting this verse from Abu Dharr. Then God Almighty said: **These are the verses of God which We recite to you**, meaning these are the verses of God, His proofs and His evidences, which We recite to you, O Muhammad. **In truth**, meaning We reveal what the matter is in this world and the next. **And God does not desire injustice for the worlds**, meaning He is not unjust to them, but He is the Judge, the Just One who does not transgress, because He is capable of everything and knows everything. He does not need, however, to wrong any of His creation. For this reason God Almighty said: **And to God belongs whatever is in the heavens and whatever is on the earth**, meaning that all belong to Him and are His servants. **And to God all matters return**, meaning He is the Judge who controls this world and the next.

Fath al-Qadir

And his saying 107- **Then in the mercy of God** meaning: in His Paradise and the abode of His honor. He expressed that with mercy as an indication that the work does not alone enter its doer into Paradise, rather mercy is necessary, and from it is the hadith **No one will enter Paradise by his work** which is in the Sahih. And his saying: **They will abide therein eternally** is an introductory sentence in response to an implied question. And that is an indication of what came before about the punishment of the disbelievers and the comfort of the believers.

Tafsir al-Baghawi

107- The Almighty said: **And as for those whose faces will be white**, these are the people of obedience, **they will be in the mercy of God**, the Paradise of God, **therein they will abide eternally**.

Tafsir al-Baidawi

107 **And as for those whose faces will be white, they will be in the mercy of God** meaning Paradise and eternal reward. He expressed this with mercy as a warning that even if the believer spends his life in obeying God the Most High, he will not enter Paradise except by His mercy and grace. The proper arrangement would have been to mention them first, but the intention was for the beginning and end of the speech to be about the adornment of the believers and their reward. **They will abide therein eternally** It was narrated as a resumption for emphasis, as if it was said: How will they be there? So he said: They will abide therein eternally.

Surat Al Imran 3:108

These are the verses of God which We recite to you in truth. And God does not intend injustice for the worlds.

Surat Al Imran 3:108

These are the verses of God which We recite to you in truth. And God does not intend injustice for the worlds.

Tafsir al-Jalalayn

These meaning these verses **are the verses of God which We recite to you** O Muhammad (in truth. And God does not intend injustice to the worlds) by taking them without a crime.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: What He, the Most High, means by His saying, **These are the signs of God**, is that these are the signs of God.

We have already explained how the Arabs put *that* and *that* in place of *this* and *that*, in other places in the past, so there is no need to repeat it.

His saying: **The verses of God**, meaning God's sermons, lessons, and arguments, **We recite them to you**, we read them to you and we narrate them, **in truth**, meaning with honesty and certainty.

What he means by his saying: **These are the signs of God** are these verses in which he mentioned the affairs of the believers from the supporters of the Messenger of God, may God bless him and grant him peace, and the affairs of the Jews of the Children of Israel and the People of the Book, and what he will do with the people who are faithful to his covenant, and with those who change his religion, and those who break his covenant after acknowledging it. Then the Almighty informed His Prophet Muhammad, may God bless him and grant him peace, that He would recite that to him in truth, and informed him that whoever punishes among His creation with what He informed him He would punish him with: by blackening his face, and immortalizing him in His painful torment and great punishment, and whoever rewards him from among them with what He rewards him with: by whitening his face, honoring him, and ennobling his status with Him, by immortalizing him in His eternal bliss, then it is not through injustice from Him to a group of them, but rather because of the right they deserved, and deeds of theirs that He rewarded them for, so the Almighty said: **And God does not desire injustice for the worlds**, meaning by that: And God, O Muhammad, is not by blackening the faces of these and making them taste the great torment, and whitening the faces of those and making them enjoy His Paradise, seeking to place something of what He did of that in a place other than its place, informing His servants with that that He will not amend in His wisdom for His creation other than what He promised the people of His obedience and faith in Him, and other than what He threatened the

people of His disobedience and disbelief in Him, and as a warning from Him to these, and as a good tiding from Him to those.

Tafsir al-Qurtubi

The Almighty's saying: **These are the verses of God** is a subject and predicate, meaning the Qur'an. **We recite them to you** meaning We send Gabriel down to you so he recites them to you. **In truth** meaning with honesty. Al-Zajjaj said: **These are the verses of God** mentioned are God's proofs and evidence. It was said: *Those* means *these*, but when it ended it became as if it had become distant, so it was said *those*. It is possible for **the verses of God** to be a substitute for *those* and not an adjective, because the vague cannot be described by the adjective. **And God does not intend injustice to the worlds** meaning that He does not punish them without sin.

Tafsir Ibn Kathir

God the Almighty says: **And let there be from you a group** standing up to carry out God's command in calling to goodness, enjoining what is right and forbidding what is wrong, **and those are the successful ones**, Ad-Dahhak said: They are the special Companions and the special narrators, meaning the mujahideen and scholars. Abu Ja'far al-Baqir said: The Messenger of God, may God bless him and grant him peace, recited: **And let there be from you a group inviting to goodness** then he said: **Goodness is following the Quran and my Sunnah** narrated by Ibn Mardawayh. What is meant by this verse is that there should be a group from this nation that stands up to this matter, even though this is obligatory upon each individual of the nation according to his ability, as proven in Sahih Muslim, on the authority of Abu Hurairah who said: "The Messenger of God, may God bless him and grant him peace, said: Whoever among you sees an evil, let him change it with his hand; if he is unable to do so, then with his tongue; if he is unable to do so, then with his heart - and that is the weakest of faith", and in another narration: **And beyond that there is not even a mustard seed of faith**.

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like those who became divided and differed after clear proofs had come to them al-Baqarah 2:177. God Almighty forbids this nation from being like the past nations in their division and differences and their abandonment of enjoining what is right and forbidding what is wrong, despite the proof being established against them.

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Fath al-Qadir

And His saying 108- **We recite it to you in truth** is a circumstantial clause, and **in truth** is related to something omitted: i.e. clothed in truth, which is justice. And His saying **And God does not desire injustice for the worlds** is a tail clause confirming the content of what preceded it, and in the negation being directed to the will of the indefinite noun, there is evidence that He, glory be to Him, does not desire an individual from the individuals of injustice that befall an individual from the individuals of the world. What is meant by what is in the heavens and what is on the earth are His creations, glory be to Him: i.e. He has that, and He disposes of it as He wills and as He wills, and He expressed it with *what* to give precedence to the irrational over the rational because of their large number, or to place the rational in the same position as others. Al-Mahdawi said: The connection between this and what came before it is that when he mentioned the conditions of the believers and the unbelievers and that he does not want injustice for the worlds, he connected it to mentioning the breadth of his power and his independence from injustice because what is in the heavens and what is on the earth is in his grasp. It was said: It is the beginning of a statement that includes the statement to his servants that everything in the heavens and what is on the earth belongs to him so that they ask him and worship him and do not worship anyone other than him.

Tafsir al-Baghawi

108- "These are the verses of God which We recite to you in truth. And God does not intend injustice for the worlds."

Tafsir al-Baidawi

108 **These are the verses of God** contained in His promise and threat. **We recite them to you in truth** mixed with the truth, with no doubt about them. **And God does not desire injustice for the worlds** since injustice is impossible for Him because nothing is due to Him, so He would be wronged by its deficiency, nor

Surat Al Imran 3:108

These are the verses of God which We recite to you in truth. And God does not intend injustice for the worlds.

would He be prevented from anything, so He would be wronged by its action, because He is the absolute owner, as He said.

Surat Al Imran 3:109

And to God belongs whatever is in the heavens and whatever is on the earth, and to God all matters are returned.

Tafsir al-Jalalayn

And to God belongs whatever is in the heavens and whatever is on the earth as dominion, creation, and servants **and to God are returned** (matters) return.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be glorified, He means that He punishes those who disbelieved after their belief with what He mentioned that He will punish them with of great torment and blackening of faces, and He rewards the people of faith in Him who were steadfast in belief and fulfillment of their covenants that they made with what He described as His reward for them of eternity in His Paradise, without wronging either party in what he did, because He has no need for wrongdoing. This is because the wrongdoer only wrongs another in order to increase his own glory by wronging him, or to increase his authority, or to decrease some of his causes by which he completes the wrongdoing of another in what was lacking in its causes from completion. As for He who has everything between the regions of the East and the West, and what is in this world and the Hereafter, there is no point in him wronging anyone, so it is permissible for him to wrong something, because none of His causes is lacking and needs completion, so that is completed by wronging another, God is exalted, greatly exalted. Therefore, God Almighty said after His statement: **And God does not intend injustice for the worlds**, "And to God belongs whatever is in the heavens and whatever is on the earth, and to God all matters are returned."

The Arabists differed about the reason for God Almighty repeating His name with His statement: **And to God all matters return**, apparently, and His name was mentioned before with His statement: **And to God belongs whatever is in the heavens and whatever is on the earth**. Some Arabists from Basra said: This is similar to the Arabs' saying: As for Zaid, Zaid has gone, and as the poet said:

I do not see death preceded by anything that made death bitter to the rich and the poor

So it appears in the place of concealment.

Some grammarians of Kufa said: This is not similar to this verse, because the second place of death in the verse is a place of metaphor, because it is a single word, and this is not the case in the verse, because his saying: **And to God belongs whatever is in the heavens and whatever is on the earth** is a predicate, not from his saying: **And to God all matters return** in any way. This is because each of the two stories is

separate in meaning from the other, each of them is sufficient on its own, not in need of the other. And what the poet said: I do not see death, is in need of a complete predicate about it.

Abu Ja'far said: This second statement is more correct in our view, because the meanings of the Book of God Almighty and what is in it of explanation are not directed to the oddities of speech and meanings, and it has a correct and existing aspect in eloquent logic and apparent understood meanings. As for His statement: **And to God all matters return**, He, the Most High, means: To God is the final destination of the matter of all His creation, the righteous among them and the wicked, the doer of good and the wrongdoer, so He rewards each according to the degree to which they deserve reward from Him, without wronging any of them.

Tafsir al-Qurtubi

And to God belongs whatever is in the heavens and whatever is on the earth. Al-Mahdawi said: The connection between this and what came before it is that when he mentioned the conditions of the believers and the disbelievers and that he does not want injustice for the worlds, and the connection with the mention of the breadth of his power and his independence from injustice because whatever is in the heavens and whatever is on the earth is in his grasp, and it was said: It is the beginning of a speech, in which he explained to his servants that everything in the heavens and whatever is on the earth belongs to him so that they may ask him and worship him and not worship anyone other than him.

Tafsir Ibn Kathir

God the Almighty says: **And let there be from you a group** standing up to carry out God's command in calling to goodness, enjoining what is right and forbidding what is wrong, **and those are the successful ones**, Ad-Dahhak said: They are the special Companions and the special narrators, meaning the mujahideen and scholars. Abu Ja'far Al-Baqir said: The Messenger of God, may God bless him and grant him peace, recited: **And let there be from you a group inviting to goodness** then he said: **Goodness is following the Quran and my Sunnah** narrated by Ibn Mardawayh. What is meant by this verse is that there should be a group from this nation that stands up to this matter, even though this is obligatory upon each individual of the nation according to his ability, as proven in Sahih Muslim, on the authority of Abu Hurairah who said: "The Messenger of God, may God bless him and grant him peace, said: Whoever among you sees an evil, let him change it with his hand; if he is unable to do so, then with his tongue; if he is unable to do so, then with his heart - and that is the weakest of faith", and in another narration: **And beyond that there is not even a mustard seed of faith**.

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the authority of Abdullah bin Abdul Rahman al-Ashhali, on the authority of Hudhayfah bin al-Yaman, that the Prophet, may God bless him and grant him peace, said: "By the One in Whose Hand is my soul, you must enjoin what is right and forbid what is wrong, or God will soon send upon you a punishment from Him, and then you will call upon Him and He will not respond to you." Al-Tirmidhi and Ibn Majah narrated it on the authority of Amr bin Abi Amr, and al-Tirmidhi said: It is good. There are many hadiths on this subject, along with the noble verses, as their interpretation will come in their places. Then God Almighty said: **And do not be like those who became divided and differed after clear proofs had come to them al-Baqarah 2:177.** God Almighty forbids this nation from being like the past nations in their division and differences and their abandonment of enjoining what is right and forbidding what is wrong, despite the proof being established against them.

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Fath al-Qadir

And his saying 109- **And to God all matters return** meaning: not to anyone else, neither in partnership nor independently.

Ibn Mardawayh narrated on the authority of Abu Ja'far al-Baqir who said: "The Messenger of God, may God bless him and grant him peace, recited: 'And let there be among you a community inviting to good.' He said: 'Good is following the Qur'an and my Sunnah.' Ibn Abi Hatim narrated on the authority of Abu al-'Aliyah who said: 'Every verse that God mentioned in the Qur'an regarding enjoining good is Islam and forbidding evil is worshipping idols and Satan.' This is a specification without specifying it, as there is nothing in the language of the Arabs or in the terminology of the Shari'ah that indicates this. Ibn Abi Hatim narrated on the authority of Muqatil ibn Hibban who said: 'Inviting to good' means Islam, 'enjoining what is right' means obeying their Lord, 'and forbidding what is wrong' means disobeying their Lord. Ibn Jarir and Ibn al-Mundhir narrated on the authority of al-Dahhak regarding the verse, saying: 'They are the companions of Muhammad, may God bless him and grant him peace, specifically, and he is the narrators.' I do not know what justified this specification, as the address in this verse is like the address in all the matters that God has prescribed for His servants and charged them with. Abu Dawud, Al-Tirmidhi, Ibn Majah 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: "The Jews split into seventy-one sects, and the Christians split into seventy-two sects, and my nation will split into seventy-three sects." Ahmad, Abu Dawud and Al-Hakim narrated a similar hadith on the authority of Mu'awiyah, with the addition: **All of them are in Hell except one, which is the group.** Al-Hakim narrated a similar hadith on the authority of Abdullah ibn Amr, with the addition: "All of them are in Hell except one religion. It was said to him: What is the one? He said: What I and my companions are upon today." Ibn Majah narrated a similar hadith on the authority of Awf ibn Malik, with the addition: **One is in Paradise and seventy-two are in Hell.** It was said: O Messenger of God, who are they? He said: The group." Ahmad narrated it on the authority of Anas, with the addition: "It was said: O Messenger of God, who is that group? He said: The group." Many verses and hadiths have been narrated about enjoining good and forbidding evil, enjoining being in the group and forbidding division. Ibn Abi Hatim and Al-Khatib narrated on the authority of Ibn Abbas regarding his statement, **On the Day when faces will be white**, he said: The faces of the people of the Sunnah and the Community will be white, and the faces of the people of innovation and misguidance will be black. Al-Khatib and Al-Daylami narrated it on the authority of Ibn Umar, with a chain of transmission traceable to the Prophet, and Abu Nasr Al-Sajzi also narrated it in Al-Ibanah, with a chain of transmission traceable to the Prophet, on the authority of Abu Saeed. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ubayy ibn Ka'b regarding the verse, he said: They will become two groups on the Day of Resurrection. It will be said to the one whose face was blackened, **Did you disbelieve after your belief?** This is the belief that was in the lineage of Adam, when they were one nation. As for those whose faces were white, they are those who were steadfast in their belief and sincere in religion, so God whitened their faces and admitted them into His pleasure and Paradise. Other than that has been narrated.

Tafsir al-Baghawi

109- **To God belongs whatever is in the heavens and whatever is on the earth, and to God all matters will be returned.**

Tafsir al-Baidawi

109**To God belongs whatever is in the heavens and whatever is on the earth, and to God all matters will return.** So He will reward each person according to what He has promised and threatened him with.

Surat Al Imran 3:110

You are the best nation produced for mankind. You enjoin what is right and forbid what is wrong and believe in God. And if the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient.

Surat Al Imran 3:110

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Tafsir al-Jalalayn

You were O nation of Muhammad in the knowledge of God Almighty **the best nation produced** made manifest (for mankind. You enjoin what is right and forbid what is wrong and believe in God. And if the People of the Scripture had believed, it would have been better for them. Among them are the believers) like Abdullah ibn Salam, may God be pleased with him, and his companions **but most of them are wicked** the disbelievers.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: The people of interpretation differed in the interpretation of his saying: **You are the best nation produced for mankind.**

Some of them said: They are those who migrated with the Messenger of God, may God bless him and grant him peace, from Mecca to Medina in particular, from the companions of the Messenger of God, may God bless him and grant him peace.

Who said that?

Abu Kuraib told us, he said, Amr bin Hammad told us, he said, Asbat told us, on the authority of Samak, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, he said regarding **You are the best nation produced for mankind**, he said: They are those who left with him from Mecca.

Abu Kuraib told us, he said, Ibn Atiyah told us, on the authority of Qais, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas: **You are the best nation produced for mankind**, he said: They are those who migrated from Mecca to Medina.

Muhammad ibn al-Husayn told us, Ahmad told us, Asbat told us, on the authority of al-Suddi: "You are the best nation produced for mankind. You enjoin what is right and forbid what is wrong." Umar ibn al-Khattab said: If God had willed, He would have said: You, so we were all. But He said: **You were** in particular from among the companions of the Messenger of God, may God bless him and grant him peace, and those who did as they did. They were the best nation produced for mankind. They enjoin what is right and forbid what

is wrong.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, Ibn Jurayj said, Ikrimah said: It was revealed about Ibn Masoud, Salim, the freed slave of Abu Hudhayfah, Ubayy ibn Ka'b, and Muadh ibn Jabal.

Abu Kuraib told us, he said, Mus'ab bin Al-Muqaddam told us, on the authority of Israel, on the authority of Al-Suddi, on the authority of someone who told him: Umar said: **You are the best nation produced for mankind.** He said: It will be for the first of us and not for the last of us.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Israel told us, on the authority of Samak bin Harb, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **You are the best nation produced for mankind**, he said: They are those who migrated with the Prophet, may God bless him and grant him peace, to Medina.

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 Omar bin Al-Khattab said during a Hajj he performed and he saw bad behavior from the people, so he recited this: **You are the best nation produced for mankind**, the verse. Then he said: O people, whoever is pleased to be from that nation, let him fulfill the condition of God regarding 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: **You are the best nation produced for mankind**, he said: They are the companions of the Messenger of God, may God bless him and grant him peace, in particular, meaning: And they were the narrators and preachers whom God commanded the Muslims to obey.

Others said: The meaning of this is: You are the best nation brought forth for mankind, if you have these conditions that God Almighty described you with. So the interpretation of this according to them was: You are the best nation, enjoining what is right and forbidding what is wrong and believing in God, brought forth for mankind in your time.

Who said that?

Muhammad ibn Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Nujayh, on the authority of Mujahid, regarding the statement of God Almighty: **You are the best nation produced for mankind**, he says: on this condition: that you enjoin what is right, forbid what is wrong, and believe in God, he says: for those among whom you are, like His statement: **And We chose them with knowledge over the worlds** (al-Dukhan 44:32).

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 Mujahid, regarding his statement: **You are the best nation produced for mankind**, he said, he says: You are the best people for mankind on this condition:

that you enjoin what is right, forbid what is wrong, and believe in God, he says: for those who are behind him, like his statement: **And We chose them with knowledge over the worlds** (al-Dukhan 44:32).

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Maysarah, on the authority of Abu Hazim, on the authority of Abu Hurairah: **You are the best nation produced for mankind.** He said: You were the best people for mankind, you brought them in chains, you brought them into Islam.

Ubaid bin Asbat told us, he said, my father told us, on the authority of Fadil bin Marzouq, on the authority of Atiyah, regarding his statement: **You are the best nation produced for mankind,** he said: The best people for mankind.

Others said: It was said, **You are the best nation produced for mankind,** because they were the nations most responsive to Islam.

Who said that?

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', regarding his saying: "You are the best nation produced for mankind. You enjoin what is right and forbid what is wrong." He said: There was no nation more responsive to Islam than this nation, so he said: **You are the best nation produced for mankind.**

Some of them said: He meant by that that they were the best nation brought forth for mankind.

Who said that?

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: "You are the best nation produced for mankind. You enjoin what is right and forbid what is wrong," he said: What you hear of goodness has been in this nation.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, he said: Al-Hasan used to say: We are the last of them and the most honorable of them to God.

Abu Jaafar said: The most appropriate of these sayings to interpret the verse is what Al-Hasan said, which is that:

Yaqub bin Ibrahim told me, he said, Ibn Ulayyah told us, on the authority of Bahz bin Hakim, on the authority of his father, on the authority of his grandfather, he said: I heard the Messenger of God, may God bless him and grant him peace, say: **Behold, you have succeeded seventy nations, and you are the last of them and the most honored of them in the sight of God.**

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, "On the authority of Bahz bin Hakim, on the authority of his father, on the authority of his grandfather: that he heard the Prophet, may God bless him and grant him peace, say regarding his statement: 'You are the best nation produced for mankind,' he said: You complete seventy

nations, you are the best of them and the most honored of them in the sight of God."

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, said one day while he was leaning his back against the Kaaba: We will complete seventy nations on the Day of Resurrection, we are the last of them and the best of them."

As for his saying: **You enjoin what is right,** it means: You enjoin belief in God and His Messenger, and working according to His laws, **and you forbid what is wrong,** meaning: You forbid associating partners with God, denying His Messenger, and working according to what He forbade, as:

Ali bin Dawud told us, Abdullah bin Saleh told us, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **You are the best nation produced for mankind,** meaning: You command them to do what is right: to testify that there is no god but God, and to acknowledge what God has revealed, and you fight them for it, and there is no god but God, is the greatest good, and you forbid them from evil, and evil is denial, and it is the worst evil.

The origin of the known is everything that is known to be done, beautiful and approved, and not considered ugly by people of faith in God. Rather, obedience to God is called known because it is something that people of faith know and do not find objectionable.

The root of *munkar* is what God disapproved of and considered ugly to do. That is why disobeying God is called *munkar*, because those who believe in God disapprove of doing it and consider it too great to do it.

His saying: **And you believe in God,** means: You believe in God, so you devote monotheism and worship to Him.

Abu Ja'far said: If someone asks, "How is it said, 'You were the best nation,' when you have claimed that the interpretation of the verse is that this nation is the best of the nations that have passed, and it is only said, 'You were the best nation,' about a people who were good and then changed from what they were?"

It was said: The meaning of this is contrary to what you have gone to, and rather its meaning is: You are the best nation, as it was said: **And remember when you were few** (al-Anfal 8:26), and He said in another place: **And remember when you were few and He made you many** (al-A'raf 7:86), so the inclusion of *kan* in such a case and its omission have the same meaning, because the meaning of the speech is known.

If someone also said about this: **You were,** meaning completeness, its interpretation would be: You were created the best nation, or: You found the best nation, which would be a correct meaning.

Some Arabists have claimed that the meaning of this is: You were the best nation in the sight of God in the Preserved Tablet, brought forth for mankind.

The first two statements that we mentioned are more similar in meaning to the report that we narrated

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You are the best nation produced for mankind. You enjoy what is right and forbid what is wrong and believe in God. And if the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient.

before.

Others said: The meaning of this is: You were the best people of the path. He said: The nation, the path.

Abu Ja'far said: By this, the Most High means: If the people of the Torah and the Gospel, the Jews and Christians, had believed in Muhammad, may God bless him and grant him peace, and what he brought to them from God, it would have been better for them with God in this world and the hereafter. **Among them are the believers**, meaning: among the People of the Book, the Jews and Christians, the believers who believed in the Messenger of God, may God bless him and grant him peace, in what he brought to them from God, and they are: 'Abdullah bin Salam and his brother, and Tha'laba bin Sa'iyah and his brother, and those like them who believed in God and believed in His Messenger Muhammad, may God bless him and grant him peace, and followed what he brought to them from God, **but most of them are wicked**, meaning: those who have deviated from their religion. That is because the religion of the Jews is to follow what is in the Torah and believe in Muhammad, may God bless him and grant him peace, and the religion of the Christians is to follow what is in the Gospel and believe in him and what is in the Torah, and in both books there is a description of Muhammad, may God bless him and grant him peace, his attributes, his mission, and that he is a prophet of God. Both groups - I mean the Jews and Christians - are liars. This is their immorality and their departure from the religion that they claim to follow, which God Almighty said: **Most of them are immoral**.

Qatada said:

Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada: **Among them are believers, but most of them are wicked**. God condemned most people.

Abu Ja'far said: By that, may His praise be glorified, He means: O people of faith in God and His Messenger, these wicked people of the Book will not harm you in any way, with their disbelief and denial of your Prophet Muhammad, may God bless him and grant him peace, **except harm**. He means by that: But they harm you with their polytheism, and making you hear their disbelief, and what they say about Jesus, his mother, and Ezra, and their calling you to misguidance, and they will not harm you with that.

This is an isolated exception that contradicts the meaning of what precedes it, as it is said: He did not complain about anything except good, and this is a word that is transmitted from the Arabs by hearing.

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

Who said that?

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his

statement: **They will not harm you except with harm**, he said: They will not harm you, except with harm that you hear from them.

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: **They will not harm you except with harm**, he said: Harm that you hear from them.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, regarding his statement: **They will not harm you except with an annoyance**, he said: Their associating partners with Ezra, Jesus, and the cross.

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: **They will not harm you except with annoyance** the verse, he said: You hear from them lies about God, calling you to misguidance.

Tafsir al-Qurtubi

The Almighty's saying: **You are the best nation produced for mankind**. There are three issues in it:

First: "Al-Tirmidhi narrated on the authority of Bahz bin Hakim on the authority of his father on the authority of his grandfather that he heard the Messenger of God, may God bless him and grant him peace, say: Concerning the words of God the Almighty: "You are the best nation produced for mankind," he said: You complete seventy nations, you are the best of them and the most honored in the sight of God." He said: This is a good hadith. Abu Hurairah said: We are the best people for mankind, we drive them in chains to Islam. Ibn Abbas said: They are those who migrated from Mecca to Medina and witnessed Badr and Al-Hudaybiyyah. Umar bin Al-Khattab said: Whoever does what they did will be like them. It was said: They are the nation of Muhammad, may God bless him and grant him peace, meaning the righteous and virtuous among them. They are the witnesses over the people on the Day of Resurrection, as mentioned in Surat Al-Baqarah. Mujahid said: **You are the best nation produced for mankind** according to the conditions mentioned in the verse. It was said: Its meaning is: You were in the Preserved Tablet. It was said: You were the best nation since you believed. It was said: It came to present the good report to the Prophet, may God bless him and grant him peace, and his nation. The meaning is that when you came from the People of the Book, you were the best nation. Al-Akbfash said: He means the people of a nation, meaning the best people of religion, and he recited:

I swore and left no doubt for you. Can a man trust a slave while he is obedient?

It was said: It is the perfect *kana*, and the meaning is:

You were created and found to be the best nation. <The best nation> is a state. It was said: Kan is redundant, and the meaning is: You are the best nation. Sibawayh recited:

Our neighbors were generous.

And similar to it is the saying of God the Almighty: **How can We speak to one who is in the cradle, a child?**

(Maryam 19:29) and His saying: **And remember when you were few and He multiplied you** (al-A'raf 7:86).

And He said in another place: **And remember when you were few** (al-Anfal 8:26). Sufyan narrated on the authority of Maysarah Al-Ashja'i on the authority of Abu Hazim on the authority of Abu Hurairah: **You were the best nation produced for mankind** he said: You dragged people in chains to Islam. Al-Nahhas said: The meaning of this is: You were the best nation for mankind. And according to the saying of Mujahid: You were the best nation when you enjoined what is right and forbade what is wrong. And it was said: The nation of Muhammad, may God bless him and grant him peace, became the best nation because the Muslims were more numerous among them, and enjoining what is right and forbidding what is wrong was more widespread among them. So it was said: This is the companions of the Messenger of God, may God bless him and grant him peace, "as he, may God bless him and grant him peace, said: The best people are my generation" meaning those among whom I was sent.

Second: If it is proven by the text of the revelation that this nation is the best of nations, "The imams narrated from the hadith of Imran bin Husayn from the Prophet, may God bless him and grant him peace, that he said: The best of people are my generation, then those who come after them, then those who come after them" the hadith. This indicates that the first of this nation are better than those who come after them, and this is what most scholars have adopted, and that whoever accompanied the Prophet, may God bless him and grant him peace, and saw him even once in his life is better than those who come after him, and that the virtue of companionship is not equaled by any action. Abu Omar bin Abdul Barr has adopted the view that there may be among those who come after the Companions someone better than those who were among the group of Companions, "and that his saying, may God bless him and grant him peace: The best of people are my generation" is not general, based on the evidence that the generation includes the virtuous and the inferior. His generation included a group of hypocrites who outwardly showed faith and people who committed major sins, upon whom or some of whom the prescribed punishments were imposed, and he said to them: What do you say about the thief, the drinker, and the adulterer? And he said, facing those who were in my generation: **Do not curse my companions.** And he said to Khalid bin Al-Walid about Ammar: **Do not curse those who are better than you.** Abu Umamah narrated that the Prophet, may God bless him and grant him peace, said: **Blessed is he who has seen me and believed in me, and blessed - seven times - is he who has not seen me and believed in me.** In Musnad Abi Dawud al-Tayalisi, on the authority of Muhammad ibn Abi Hamid, on the authority of Zayd ibn Aslam, on the authority of his father, on the authority of Umar, who said: "I was

sitting with the Messenger of God, may God bless him and grant him peace, and he said: 'Do you know which of creation has the best faith?' We said: 'The angels.' He said: 'And they have the right, but others than them.' We said: 'The prophets.' He said: 'And they have the right, but others than them.' Then the Messenger of God, may God bless him and grant him peace, said: 'The best of creation in faith are people in the loins of men who believe in me even though they have not seen me. They find paper and know what is in it, so they are the best of creation in faith.'" Salih ibn Jubayr narrated on the authority of Abu Jumah, who said: "We said: 'O Messenger of God, is there anyone better than us?' He said: 'Yes, a people who will come after you and find a book between two covers and believe in what is in it and believe in me even though they have not seen me.'" Abu Omar said: Abu Jumah: He was a companion and his name was Habib bin Saba' and Salih bin Jubair were trustworthy followers. Abu Tha'labah Al-Khushani narrated on the authority of the Prophet, may God bless him and grant him peace, that he said: There are days ahead of you in which the one who is patient in his religion will be like the one holding onto hot coals. The one who works in them will have the reward of fifty men who do the same as him. It was said: O Messenger of God, who are they? He said: Rather, from you. Abu Omar said: This phrase <rather, from you> was not mentioned by some of the hadith scholars and did not mention it. Omar bin Al-Khattab said in his interpretation of the statement: **You are the best nation produced for mankind**, he said: Whoever does as you do will be like you. There is no contradiction between the hadiths, because the first is specific, and God is the Grantor of success.

It has been said in explaining the hadiths of this chapter: His generation was preferred because they were strangers in their faith due to the large number of disbelievers and their patience in the face of their harm and their adherence to their religion. And the last of this nation, when they established the religion and adhered to it and were patient in obeying their Lord at a time when evil, immorality, chaos, sins and major sins appeared, they were also strangers at that time, and their deeds were pure at that time as the deeds of their predecessors were pure. "And what bears witness to this is his saying, peace be upon him: Islam began as something strange and will return as it began, so blessed are the strangers." And the hadith of Abu Tha'labah also bears witness to it, "And what bears witness to it is his saying, may God's prayers and peace be upon him: My nation is like rain, it is not known whether its beginning or its end is better." It was mentioned by Abu Dawud al-Tayalisi and Abu 'Isa al-Tirmidhi, "And Hisham ibn 'Ubaydullah al-Razi narrated it on the authority of Malik on the authority of al-Zuhri on the authority of Anas, who said: The Messenger of God, may God's prayers and peace be upon him, said: The example of my nation is like rain, it is not known whether its beginning or its end is better." It was mentioned by al-Darqutni in Musnad Hadith Malik. Abu Omar said: Hisham bin Ubaidullah is trustworthy and there is no disagreement about that. It was narrated that when Omar bin Abdul Aziz assumed the caliphate, he wrote to Salim bin Abdullah to write for me the biography of Omar bin Al-Khattab so that I may act upon it. Salim wrote to him: If you act upon the

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biography of Omar, then you are better than Omar because your time is not like the time of Omar, and your men are not like the men of Omar. He wrote to the jurists of his time, and all of them wrote to him similar to what Salim said. Some of the great scholars opposed the statement of the Prophet (peace and blessings of God be upon him): The best of people are my generation, with his statement: The best of people are those who live long and do good deeds, and the worst of people are those who live long and do bad deeds. Abu Omar said: These hadiths, with their numerous chains of transmission and their goodness, require equality between the first of this nation and its last. The meaning of this is what was mentioned above about faith and righteous deeds in a corrupt time in which people of knowledge and religion are removed, and immorality and chaos increase, and the believer remains and the immoral is honored, and religion returns to being strange as it began as strange, and the one who stands in it will be like the one holding hot coals. Then the first of this nation will be equal to the last of it in the virtue of deeds, except for the people of Badr and Al-Hudaybiyyah. And whoever ponders the effects of this chapter will see the truth for him, and God gives His grace to whomever He wills.

Third: The Almighty's saying: **You enjoin what is right and forbid what is wrong** is praise for this nation as long as they establish that and are characterized by it. But if they abandon change and conspire to commit evil, the name of praise will be removed from them and the name of blame will be attached to them, and that will be the reason for their destruction. We have already discussed enjoining what is right and forbidding what is wrong at the beginning of the surah.

The Almighty said: **And if the People of the Scripture had believed, it would have been better for them.** He informed us that the People of the Scripture's belief in the Prophet, may God bless him and grant him peace, is better for them, and He informed us that among them are believers and sinners, and that the sinners are more numerous.

Tafsir Ibn Kathir

The Almighty tells us about this Muhammadan nation that they are the best of nations, so He the Almighty said: **You are the best nation produced for mankind.** Al-Bukhari said: Muhammad bin Yusuf told us, on the authority of Sufyan, on the authority of Maysarah, on the authority of Abu Hazim, on the authority of Abu Hurairah, may God be pleased with him, **You are the best nation produced for mankind.** He said: The best of people for mankind, you bring them in chains around their necks until they enter Islam. And this is what Ibn Abbas, Mujahid, Atiyah Al-Awfi, Ikrimah, Ata, and Al-Rabi bin Anas said: **You are the best nation produced for mankind,** meaning the best of people for mankind, and the meaning is that they are the best of nations and the most beneficial people to people, and

for this reason He said: **You enjoin what is right and forbid what is wrong and believe in God.** Imam Ahmad said: Ahmad bin Abdul Malik told us, Sharik told us, on the authority of Samak, on the authority of Abdullah bin Umairah, on the authority of the husband of Durrah bint Abi Lahab, on the authority of Durrah bint Abi Lahab, who said: "A man stood up to the Prophet, may God bless him and grant him peace, while he was on the pulpit, and said: O Messenger of God, which of the people is the best? He said: The best of people are those who recite the Qur'an the most, are those who fear God the most, enjoin what is right, forbid what is wrong, and maintain ties of kinship. Ahmad narrated it in his Musnad, and al-Nasa'i in his Sunan, and al-Hakim in his Mustadrak, on the authority of Samak, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, regarding the words of God the Almighty: **You are the best nation produced for mankind.** He said: They are those who migrated with the Messenger of God, may God bless him and grant him peace, from Mecca to Medina. The correct view is that this verse is general for the entire nation, each generation according to its own circumstances, and the best of their generations are those among whom the Messenger of God, may God bless him and grant him peace, was sent, then those who came after them, then those who came after them, as He said in the other verse: **And thus We have made you a just community,** meaning the best, **that you will be witnesses over the people.**

In Musnad of Imam Ahmad, Jami' al-Tirmidhi, Sunan Ibn Majah and Mustadrak al-Hakim, on the authority of Hakim ibn Mu'awiyah ibn Haidah, on the authority of his father, he said: "The Messenger of God, may God bless him and grant him peace, said: 'You are the best of seventy nations, and you are the most honorable to God, the Almighty.' " This is a well-known hadith, and al-Tirmidhi classified it as hasan. It is also narrated on the authority of Mu'adh ibn Jabal and Abu Sa'id, similar to it. This nation has achieved the lead in good deeds through its Prophet Muhammad, may God bless him and grant him peace, for he is the most honorable of God's creation and the most honorable of the Messengers to God. God sent him with a complete and great law that no Prophet or Messenger before him was given. So, working according to his method and path is enough to replace a little of what a lot of work from others cannot replace, as Imam Ahmad said: 'Abd al-Rahman told us, Ibn Zuhair told us, on the authority of Abdullah, meaning Ibn Muhammad ibn 'Aqil, on the authority of Muhammad ibn 'Ali, who is Ibn al-Hanafiyyah, that he heard 'Ali ibn Abi Talib, may God be pleased with him, say: "The Messenger of God said: I have been given what none of the Prophets have been given." We said, **O Messenger of God, what is it?** He said, **I have been aided by terror, I have been given the keys to the earth, I have been named Ahmad, the earth has been made a means of purification for me, and my nation has been made the best of nations.** Ahmad is the only one to narrate it from this source, and its chain of transmission is good.

Imam Ahmad also said: Abu Al-Ala Al-Hasan bin Suwar told us, Laith told us, on the authority of Muawiyah, on the authority of Abu Halbas Yazid bin Maysarah, who said: I heard Umm Al-Darda', may God be pleased with her, say: I heard Abu Al-Darda', may God be pleased with him, say: "I heard Abu Al-Qasim, may God's prayers and peace be upon him, and I had never heard him use his kunya before or after that, saying: God Almighty says: O Jesus, I will send after you a nation who, if what they like befalls them, will praise and thank them, and if what they dislike befalls them, they will seek reward and be patient, but they have no patience or knowledge." He said: O Lord, how can this be for them, and they have no patience or knowledge? He said: I will give them from My patience and knowledge.

There are hadiths that are appropriate to mention here. Imam Ahmad said: Hashim bin Al-Qasim told us, Al-Masoudi told us, Bakir bin Al-Akhns told us, on the authority of a man, on the authority of Abu Bakr Al-Siddiq, may God be pleased with him, who said: "The Messenger of God, may God bless him and grant him peace, said: I have been given seventy thousand who will enter Paradise without being brought to account, their faces like the moon on the night of the full moon, their hearts like the heart of one man, so I asked my Lord, the Almighty and Majestic, for more, and He increased me with each one by seventy thousand." Abu Bakr, may God be pleased with him, said: I saw that this would come upon the people of the villages and would befall those on the edges of the deserts.

Another hadith Imam Ahmad said: Abdullah bin Bakr Al-Sahmi told us, Hisham bin Hassan told us, on the authority of Al-Qasim bin Mihran, on the authority of Musa bin Ubaid, on the authority of Maimun bin Mihran, on the authority of Abd Al-Rahman bin Abi Bakr: "The Messenger of God, may God bless him and grant him peace, said: My Lord has given me seventy thousand who will enter Paradise without being brought to account. Umar said: O Messenger of God, why didn't you ask Him for more? He said: I asked Him for more, and He gave me seventy thousand with each man. Umar said: Why didn't you ask Him for more? He said: I asked Him for more, and He gave me this much." And Abdullah bin Bakr spread his hands apart, and Abdullah said: And he stretched out his arms, and Abdullah urged, and Hisham said: This is from God, and he does not know how many.

Another hadith Imam Ahmad said: Abu Al-Yaman told us, Ismail bin Ayyash told us, on the authority of Damdam bin Zur'ah, who said: Shureih bin Ubaid said: Thawban fell ill in Homs, and Abdullah bin Qurt Al-Azdi was in charge of it, so he did not visit him. Then a man from the Kalaa'in came to visit Thawban, and Thawban said to him: Will you write? He said: Yes. He said: Write. So he wrote to the emir Abdullah bin Qurt from Thawban, the freed slave of the Messenger of God, may God bless him and grant him peace: As for what follows, if Moses and Jesus, peace be upon them, had a servant in your presence, you would have visited him. Then he folded the letter and said to him: Will you deliver it to him? He said: Yes. So the man went with his letter and gave it to Ibn Qurt, and when he saw him, he stood up in a panic, and the people said: What is

the matter with him? Has something happened? Then Thawban came until he entered upon him, visited him and sat with him for a while, then he stood up and Thawban took his cloak and said: Sit down until I tell you a hadith that I heard from the Messenger of God, may God bless him and grant him peace, in which he said: **Seventy thousand of my nation will enter Paradise without being brought to account or punished, and with every thousand there will be seventy thousand.** Ahmad is the only one to narrate it from this source and its chain of transmission is all trustworthy men from Syria and Homs, so it is a sound hadith, praise and thanks be to God.

Another path: Al-Tabarani said: Amr bin Ishaq bin Zubayriq Al-Himsi told us, Muhammad bin Ismail, meaning Ibn Ayyash, told us, my father told me, on the authority of Damdam bin Zar'ah, on the authority of Shureih bin Ubaid, on the authority of Abu Asma Al-Rahbi, on the authority of Thawban, may God be pleased with him, who said: "I heard the Messenger of God, may God bless him and grant him peace, say: 'My Lord, the Mighty and Sublime, promised me seventy thousand of my nation who will not be held accountable, with every thousand seventy thousand.'" Perhaps this is what is preserved with the addition of Abu Asma Al-Rahbi between Shureih and Thawban, and God knows best.

Another hadith Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of Qatada, on the authority of al-Hasan, on the authority of Imran bin Husayn, on the authority of Ibn Mas'ud, may God be pleased with him, who said: We talked most of the time with the Messenger of God, may God bless him and grant him peace, one night, then we went to him and he said: "The prophets were shown to me tonight with their nations. A prophet would pass by with three people, a prophet with a group, a prophet with a few people, and a prophet with no one with him, until Moses, peace be upon him, passed by with a large group of the Children of Israel. I was amazed and said: Who are these? It was said: This is your brother Moses with the Children of Israel. He said: I said: Where are my nation? It was said: Look to your right. I looked and saw that the curtains had been closed with the faces of men. Then it was said to me: Look to your left. I looked and saw that the horizon had been closed with the faces of men. It was said to me: Are you satisfied? I said: I am satisfied, O Lord. He said: It was said to me: There are seventy thousand with these who will enter Paradise without being brought to account. The Prophet, may God bless him and grant him peace, said: And he said: May my father and mother be sacrificed for you, if you are able to be among the seventy thousand, then do so. If you fall short, then be among the people of the valley. If you fall short, then be among the people of the horizon, for I have seen people quarreling with one another. So Ukasha bin Muhsin stood up and said: O Messenger of God, pray to God to make me one of them, meaning one of the seventy. So he prayed for him, and another man stood up and said: Pray to God, O Messenger of God, to make me one of them. So he said: Ukasha has preceded you in that. He said: Then we talked and said: Who do you think these seventy thousand are? They are people who were born in Islam and did not associate anything with God until they died. So that

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reached the Prophet, may God bless him and grant him peace, and he said: "They are those who do not seek ruqyah, nor cauterize, nor take omens, and they put their trust in their Lord." This is how Ahmad narrated it with this chain of transmission and this context. He also narrated it on the authority of Abd al-Samad on the authority of Hisham on the authority of Qatadah with his chain of transmission similarly, and he added after his saying: **I am satisfied, O Lord, I am satisfied, O Lord.** He said: I am satisfied. I said: Yes. He said: Look to your left. He said: So I looked and saw that the horizon was blocked by the faces of men. He said: Are you satisfied? I said: I am satisfied. This is a sound chain of transmission from this source, transmitted only by Ahmad, and they did not include it.

Another hadith Ahmad ibn Mani' said: Abd al-Malik ibn Abd al-Aziz told us, Hammad told us, on the authority of Asim, on the authority of Zur, on the authority of Ibn Mas'ud, may God be pleased with him, who said: The Prophet, may God bless him and grant him peace, said: "The nations were presented to me with seasons, and my nation was pleased with me. Then I saw them and I was amazed by their large numbers and their appearance. They filled the plains and the mountains. He said: Are you satisfied, O Muhammad? I said: Yes. He said: With these are seventy thousand who will enter Paradise without being brought to account. They are those who do not seek incantations or cauterize, and they put their trust in their Lord. Then 'Ukasha ibn Muhsin stood up and said: O Messenger of God, ask God to make me one of them. He said: You are one of them. Then another man stood up and said: Ask God to make me one of them. He said: 'Ukasha beat you to it.'" Narrated by al-Hafiz al-Dhiya' al-Maqdisi, who said: This, in my opinion, meets the conditions of Muslim.

Another hadith Al-Tabarani said: Muhammad ibn Al-Judhu'i Al-Qadi told us, Uqbah ibn Mukram told us, Muhammad ibn Abi Uday told us, on the authority of Hisham ibn Hassan, on the authority of Muhammad ibn Sirin, on the authority of Imran ibn Husayn, who said: The Messenger of God, may God bless him and grant him peace, said: **Seventy thousand of my nation will enter Paradise without being brought to account or punished.** It was said: **Who are they?** He said: **They are those who do not cauterize, nor seek omens, nor believe in omens, and they put their trust in their Lord.** Muslim narrated it on the authority of Hisham ibn Hassan, and he mentioned Ukasha.

Another hadith It was established in the two Sahihs on the authority of Az-Zuhri on the authority of Sa'id ibn Al-Musayyab that Abu Hurairah told him: "I heard the Messenger of God, may God bless him and grant him peace, say: 'A group of my nation will enter Paradise, and they will be seventy thousand, and their faces will shine like the moon on a full moon night.'" Abu Hurairah said: 'Ukasha ibn Muhsin Al-Asadi stood up, raising his blanket and said: 'O Messenger of God, pray to God to make me one of them.' The Messenger of God, may God bless him and grant him peace, said: 'O God, make him one of them.' Then a man from the Ansar

stood up and said the same thing, and he said: 'Ukasha beat you to it.'"

Another hadith Abu al-Qasim al-Tabarani said: Yahya ibn Uthman told us, Saeed ibn Abi Maryam told us, Abu Ghassan told us, on the authority of Abu Hazim, on the authority of Sahl ibn Sa'd, that the Prophet, may God bless him and grant him peace, said: "Seventy thousand - or seven hundred thousand - of my nation will enter Paradise, some of them taking others, until the first of them and the last of them enter Paradise, and their faces will be like the moon on the night of the full moon." Al-Bukhari and Muslim both narrated it on the authority of Qutaybah on the authority of 'Abd al-'Aziz ibn Abi Hazim on the authority of his father on the authority of Sahl on his authority.

Another Hadith Muslim bin Al-Hajjaj said in his Sahih: Saeed bin Mansour told us, Hisham told us, Hiseen bin Abdul Rahman told us, he said: I was with Saeed bin Jubair and he said, **Which of you saw the star that fell last night?** I said: **I did.** Then I said: **I was not praying, but I was stung.** He said: **So what did you do?** I said: **I sought ruqyah.** He said: **What made you do that?** I said: **A Hadith narrated to us by Al-Sha'bi.** He said: **And what did Al-Sha'bi tell you?** I said: He told us on the authority of Buraydah ibn al-Husaib al-Aslami that he said: **There is no ruqyah except for the evil eye or a fever.** He said: He who has concluded what he heard has done well. However, Ibn Abbas told us on the authority of the Prophet, may God bless him and grant him peace, that he said: "The nations were presented to me and I saw the Prophet with a group of people, the Prophet with one or two men, and the Prophet with no one with him. Then a great multitude was raised to me and I thought that they were my nation. Then it was said to me: This is Moses and his people, but look to the horizon. So I looked and saw a great multitude. Then it was said to me: Look to the other horizon and see a great multitude. Then it was said to me: This is your nation and with them are seventy thousand who will enter Paradise without being held accountable or punished. Then he got up and entered his house." So the people began to argue about those who will enter Paradise without being held accountable or punished. Some of them said: Perhaps they are those who accompanied the Messenger of God, may God bless him and grant him peace. Some of them said: Perhaps they are those who were born in Islam and did not associate anything with God. They mentioned things, so the Messenger of God, may God bless him and grant him peace, came out to them and said: **What are you arguing about?** So they told him. He said: They are those who do not perform ruqyah, nor seek ruqyah from others, nor take omens, and they put their trust in their Lord. Then Ukasha bin Muhsin stood up and said: Ask God to make me one of them. He said: You are one of them. Then another man stood up and said: Ask God to make me one of them. He said: Ukasha beat you to it. Al-Bukhari narrated it on the authority of Asid bin Zaid on the authority of Hisham, but he does not have: they do not perform ruqyah.

Another hadith Ahmad said: Ruh ibn Ubadah told us, Ibn Jurayj told us, Abu al-Zubayr told me that he heard Jabir ibn Abdullah say: "I heard the Messenger of God, may God bless him and grant him peace, mention a hadith, in which it says: The first group will be saved, their faces like the moon on the night of the full moon, seventy thousand who will not be held accountable, then those who follow them will be like the brightest star in the sky." Then likewise, and he mentioned the rest of it. Muslim narrated it from the hadith of Ruh, except that he did not mention the Prophet, may God bless him and grant him peace.

Another hadith Al-Hafiz Abu Bakr bin Abi Asim said in his book Al-Sunan: Abu Bakr bin Abi Shaybah told us, Ismail bin Ayyash told us on the authority of Muhammad bin Ziyad, I heard Abu Umamah Al-Bahili say: I heard the Messenger of God, may God bless him and grant him peace, say: "My Lord promised me that seventy thousand of my nation will enter Paradise, with each thousand seventy thousand who will not be held accountable or punished, and three handfuls from the handfuls of my Lord, the Almighty and Majestic." And this is how Al-Tabarani narrated it on the authority of Hisham bin Ammar on the authority of Ismail bin Ayyash, and this is a good chain of transmission.

Another way On the authority of Abu Umamah. Ibn Abi Asim said, Dahim told us, Al-Walid bin Muslim told us on the authority of Safwan bin Amr, on the authority of Salim bin Amir, on the authority of Abu Al-Yaman Al-Hawzani, whose name is Amir bin Abdullah bin Luhay, on the authority of Abu Umamah, on the authority of the Messenger of God, who said: "God promised me that seventy thousand of my nation will enter Paradise without being brought to account. Yazid bin Al-Akhns said: By God, those among your nation, O Messenger of God, are like a reddish fly among flies. The Messenger of God, may God bless him and grant him peace, said: God promised me seventy thousand, with each thousand seventy thousand and He gave me three handfuls more." This is also a good chain of transmission.

Another hadith Abu al-Qasim al-Tabarani said: Ahmad ibn Khalid told us, Abu Tobah told us, Muawiyah ibn Salam told us on the authority of Zayd ibn Salam that he heard Abu Salam say: Aamer ibn Zayd al-Bakali told me that he heard Utbah ibn Abd al-Salami, may God be pleased with him, say: The Messenger of God, may God bless him and grant him peace, said: "My Lord, the Almighty, promised me that seventy thousand of my nation will enter Paradise without being brought to account, then every thousand will intercede for seventy thousand, then my Lord, the Almighty, will scoop up three handfuls of dust in His hands." So Umar said: God will intercede for the first seventy for their fathers, sons, and clans, and I hope that God will make me one of the last handfuls of dust. Al-Hafiz al-Dhiya Abu Abdullah al-Maqdisi said in his book Sifat al-Jannah: I do not know of any defect in this chain of transmission, and God knows best.

Another hadith Imam Ahmad said: Yahya bin Saeed told me, Hisham, meaning Al-Dastawai, told us, Yahya bin Abi Katheer told us, on the authority of Hilal bin Abi Maimouna, Ata bin Yasar told us that Rafa'ah Al-Juhani told him, he said: We set out with the

Messenger of God, may God bless him and grant him peace, until we were at Al-Kadeed, or he said: at Qudayd, and he mentioned a hadith in which he said: "My Lord, the Almighty and Majestic, promised me that seventy thousand of my nation will enter Paradise without being brought to account, and I hope that they will not enter it until you and your righteous spouses and offspring have settled in dwellings in Paradise." Al-Dhiya' said: This, in my opinion, is in accordance with the conditions of Muslim.

Another hadith Abd al-Razzaq said: Ma'mar informed us on the authority of Qatada, on the authority of al-Nadr ibn Anas, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: **God promised me that He would admit four hundred thousand of my nation into Paradise.** Abu Bakr, may God be pleased with him, said: **Give us more, O Messenger of God.** He said: **By God, this is it.** Umar said: **That is enough, O Abu Bakr.** Abu Bakr said: **Leave me alone, and what does it matter to you if God admits us all into Paradise?** Umar said: **God willing, He will admit His creation into Paradise with one hand.** The Prophet, may God bless him and grant him peace, said: **Umar has spoken the truth.** This hadith with this chain of transmission is unique to Abd al-Razzaq. Al-Dhiya' said it and Al-Hafiz Abu Na'im Al-Isfahani narrated it. He said: Muhammad bin Ahmad bin Mukhallad told us, Ibrahim bin Al-Haitham Al-Baldi told us, Sulayman bin Harb told us, Abu Hilal told us on the authority of Qatada, on the authority of Anas, on the authority of the Prophet, may God bless him and grant him peace, who said: **My Lord promised me that He would admit one hundred thousand of my nation into Paradise.** Abu Bakr said: **O Messenger of God, give us more.** He said: **And so it was,** and Sulayman bin Harb pointed with his hand in the same manner. I said: **O Messenger of God, give us more.** Umar said: **God is able to admit people into Paradise with a single handful.** The Messenger of God, may God bless him and grant him peace, said: **Umar has spoken the truth.** This is a strange hadith from this source. Abu Hilal's name is Muhammad bin Salim Al-Rasibi, from Basra.

Another chain of transmission on the authority of Anas. Al-Hafiz Abu Ya'la said: Muhammad ibn Abi Bakr told us, 'Abd al-Qahir ibn al-Sarri al-Sulami told us, Hamid told us on the authority of Anas, on the authority of the Prophet, may God bless him and grant him peace, who said: "Seventy thousand of my nation will enter Paradise. They said: 'Give us more, O Messenger of God.' He said: 'For every man there are seventy thousand.' They said: 'Give us more,' and he was on a sand dune. He said like this and threw some with his hand. They said: 'O Messenger of God, may God distance those who enter Hell after this.'" This is a good chain of transmission, and all of its men are trustworthy, except for 'Abd al-Qahir ibn al-Sarri. Ibn Ma'in was asked about him and said: **He is trustworthy.**

Another hadith Al-Tabarani narrated from the hadith of Qatada on the authority of Abu Bakr bin Anas, on the authority of Abu Bakr bin Umair, on the authority of his father that the Prophet, may God bless him and grant him peace, said: "God promised me that three hundred thousand of my nation would enter Paradise. Umair

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said: O Messenger of God, give us more. He said: This way, with his hand. Umair said: O Messenger of God, give us more. Umar said: It is enough for you. If God wills, He will admit people to Paradise with a handful or a single handful. The Prophet of God, may God bless him and grant him peace, said: Umar spoke the truth."

Another hadith Al-Tabarani said: Ahmad bin Khalid told us, Abu Tobah told us, Muawiyah bin Salam told us on the authority of Zaid bin Salam that he heard Abu Salam say: Abdullah bin Aamer told me that Qais Al-Kindi told him that Abu Saeed Al-Anmari told him that the Messenger of God, may God bless him and grant him peace, said: "My Lord promised me that He will admit seventy thousand of my nation to Paradise without account, and every thousand will intercede for seventy thousand, then my Lord will take three handfuls with His two hands." That is what Qais said, so I said to Abu Saeed: Did you hear this from the Messenger of God, may God bless him and grant him peace? He said: Yes, with my ears, and my heart has retained it. Abu Saeed said: He said, meaning the Messenger of God, may God bless him and grant him peace: **And that, God Almighty willing, will include the emigrants of my nation and God will fulfill the remainder of our Arabs.** Muhammad bin Sahl bin Askar narrated this hadith on the authority of Abu Tawbah al-Rabi' bin Nafi' with his chain of transmission similarly, and he added: Abu Saeed said: So the Messenger of God, may God bless him and grant him peace, calculated that, and it amounted to four hundred thousand thousand and ninety thousand thousand.

Another hadith Abu al-Qasim al-Tabarani said: Hashim ibn Murthad al-Tabarani told us, Muhammad ibn Ismail ibn Ayyash told us, my father told me, Damdam ibn Zur'ah told me, on the authority of Shuraih ibn Ubayd, on the authority of Abu Malik, who said: The Messenger of God, may God bless him and grant him peace, said: "By the One in Whose Hand is the soul of Muhammad, a group of you will be sent to Paradise on the Day of Resurrection, all of them striking the earth. The angels will say: Why did more people come with Muhammad than came with the prophets?" This is a good chain of transmission.

Another type - From the hadiths that indicate the virtue, honor, and dignity of this nation before God the Almighty, and that it is the best nation in this world and the hereafter. Imam Ahmad said: Yahya bin Saeed told us, Ibn Jurayj told us, Abu al-Zubayr told me on the authority of Jabir that he heard the Prophet, may God bless him and grant him peace, say: **I hope that those of my nation who follow me on the Day of Resurrection will be a quarter of Paradise.** He said: "So we said 'Allahu Akbar,' then he said: "I hope that they will be a third of the people." He said: "So we said 'Allahu Akbar,' then he said: "I hope that you will be half of the people of Paradise." And this is how he narrated it on the authority of Ruh on the authority of Ibn Jurayj, and it meets the conditions of Muslim. It is proven in the two Sahihs from the hadith of Abu Ishaq

al-Subai'i on the authority of Amr bin Maymun, on the authority of Abdullah bin Mas'ud, who said: The Messenger of God, may God bless him and grant him peace, said to us: **Are you not pleased to be a quarter of the people of Paradise?** So we said 'Allahu Akbar,' then he said: **Are you not pleased to be a third of the people of Paradise?** So we said 'Allahu Akbar,' then he said: **I hope that you will be half of the people of Paradise.**

Another chain of transmission on the authority of Ibn Mas'ud. Al-Tabarani said: Ahmad ibn al-Qasim ibn Musawar told us, 'Affan ibn Muslim told us, 'Abd al-Wahid ibn Ziyad told us, al-Harith ibn Hasira told me, al-Qasim ibn 'Abd al-Rahman told me 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: **How will you be when a quarter of Paradise is for you and three quarters of it are for the rest of the people?** They said: **God and His Messenger know best.** He said: **How will you be when a third of it is for you?** They said: **That is more.** He said: **How will you be when half of it is for you?** They said: **That is more.** The Messenger of God, may God bless him and grant him peace, said: **The people of Paradise are one hundred and twenty rows, eighty of which are for you.** Al-Tabarani said: Al-Harith ibn Hasira is the only one to narrate it.

Another hadith - Imam Ahmad said: Abd al-Samad told us, Abd al-Aziz ibn Muslim told us, Dharrar ibn Murrah Abu Sinan al-Shaibani told us, on the authority of Muharib ibn Dithar, on the authority of Ibn Buraidah, on the authority of his father, that the Prophet, may God bless him and grant him peace, said: **The people of Paradise are one hundred and twenty rows, and this nation is eighty rows from that.** And he narrated it likewise on the authority of Affan on the authority of Abd al-Aziz on his authority, and al-Tirmidhi included it on the authority of Abu Sinan on his authority, and he said: This is a good hadith, and Ibn Majah narrated it on the authority of Sufyan al-Thawri on the authority of Alqamah ibn Marthad, on the authority of Sulayman ibn Buraidah, on the authority of his father on his authority.

Another hadith - Al-Tabarani narrated from the hadith of Sulayman bin Abd al-Rahman al-Dimashqi: Khalid bin Yazid al-Bajali told us, Sulayman bin Ali bin Abdullah bin Abbas told us 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: **The people of Paradise are one hundred and twenty rows, eighty of which are from my nation.** Khalid bin Yazid al-Bajali was the only one to narrate it, and Ibn Adi spoke about it.

Another hadith Al-Tabarani said: Abdullah bin Ahmad bin Hanbal told us, Musa bin Ghailan told us, Hashim bin Mukhallad told us, Abdullah bin Al-Mubarak told us on the authority of Sufyan, on the authority of Abu Amr, on the authority of his father, on the authority of Abu Hurairah, who said: When **A group of the first and a group of the last** was revealed, the Messenger of God,

may God bless him and grant him peace, said: **You are a quarter of the people of Paradise, you are a third of the people of Paradise, you are half of the people of Paradise, you are two-thirds of the people of Paradise.**

Abdul Razzaq said: Ma'mar informed us on the authority of Ibn Tawus, on the authority of his father, on the authority of Abu Hurairah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: "We are the last but the first on the Day of Resurrection. We are the first people to enter Paradise, but they were given the Book before us and we were given it after them. So God guided us to the truth in what they differed about. So this is the day in which they differed, people will follow us. Tomorrow will be for the Jews and the day after tomorrow will be for the Christians." Narrated by Al-Bukhari and Muslim on the authority of Abdullah bin Tawus on the authority of his father, on the authority of Abu Hurairah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace, in a similar manner. Muslim also narrated it 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: **We are the last but the first on the Day of Resurrection, and we are the first to enter Paradise.** And he mentioned the rest of the hadith.

Another hadith - Al-Daraqutni narrated in Al-Afrad from the hadith of Abdullah bin Muhammad bin Aqil on the authority of Al-Zuhri, on the authority of Saeed bin Al-Musayyab, on the authority of Omar bin Al-Khattab, may God be pleased with him, that the Prophet, may God bless him and grant him peace, said: **Paradise was forbidden to all the prophets until I enter it, and it was forbidden to the nations until my nation enters it.** Then he said: Ibn Aqil was the only one to narrate it on the authority of Al-Zuhri, and no one else narrated it on his authority. Zuhair bin Muhammad was the only one to narrate it on the authority of Ibn Aqil, and Amr bin Abi Salamah was the only one to narrate it on the authority of Zuhair. Abu Ahmad bin Adi Al-Hafiz narrated it, and he said: Ahmad bin Al-Hussein bin Ishaq told us, Abu Bakr Al-A'in Muhammad bin Abi Atab told us, Abu Hafis Al-Tanisi told us - meaning Amr bin Abi Salamah - Sadaqa Al-Dimashqi told us on the authority of Zuhair bin Muhammad, on the authority of Abdullah bin Muhammad bin Aqil on the authority of Al-Zuhri. Al-Tha'labi narrated it: Abu al-Abbas al-Mukhalladi told us, Abu Na'im Abd al-Malik ibn Muhammad told us, Ahmad ibn Isa al-Tanisi told us, Amr ibn Abi Salamah told us, Sadaqah ibn Abdullah told us, on the authority of Zuhair ibn Muhammad, on the authority of Ibn Aqil, on his authority.

These hadiths are in the meaning of the Almighty's saying: "You are the best nation produced for mankind. You enjoy what is right and forbid what is wrong and believe in God." So whoever from this nation is characterized by these qualities is included with them in this praise and commendation of them, as Qatada said: It has reached us that Omar bin Al-Khattab, may God be pleased with him, during his Hajj, saw the people rushing, so he recited this verse: **You are the best nation produced for mankind.** Then he said:

Whoever is pleased to be from that nation, let him fulfill God's condition regarding it. Narrated by Ibn Jarir. And whoever is not characterized by this is more like the People of the Book whom God condemned in His saying: **They used not to forbid one another from the wrong they did Al-Baqarah 2:17.** For this reason, when God praised this nation for these qualities, He began to condemn and rebuke the People of the Book, so God said: **And if the People of the Scripture had believed,** meaning in what was revealed to Muhammad, may God's prayers and peace be upon him, "it would have been better for them. Among them are believers, but most of them are wicked," meaning few of them believe in God and what was revealed to you and what was revealed to them, and most of them are misguided, disbelieving, and wicked. And disobedience.

Then the Almighty said, informing His believing servants and giving them good report that victory and triumph will be theirs over the disbelieving atheist People of the Book. The Almighty said: "They will not harm you except with an injury. And if they fight you, they will turn their backs to you; then they will not be helped." And so it happened. On the day of Khaybar, God humiliated them and made their noses ache. Likewise, those before them from the Jews of Medina, Banu Qaynuqa, Banu Nadir, and Banu Qurayzah, all of them were humiliated by God. Likewise, the Christians in the Levant, the Companions defeated them in more than one place, and they were deprived of the kingdom of the Levant forever and ever. The band of Islam will continue to exist in the Levant until Jesus, son of Mary, descends while they are still like that. He will rule by the religion of Islam and the law of Muhammad, may the best prayers and peace be upon him. He will break the cross, kill the pigs, and abolish the jizya, and will accept nothing but Islam. Then God the Almighty said: **And humiliation has been imposed upon them wherever they are found, except by a covenant from God and a covenant from the people.** That is, God has imposed humiliation and degradation upon them wherever they are, so they are not safe. **Except by a covenant from God,** that is, by a protection from God, which is the covenant of protection for them, imposing the jizyah on them, and imposing the rulings of the religion on them. **And a covenant from the people,** that is, security from them for them, as in the case of a truce, a covenanted one, and a prisoner if one of the Muslims grants him security, even if it is a woman, and likewise a slave according to one of the two opinions of the scholars. Ibn Abbas said: **Except by a covenant from God and a covenant from the people,** that is, by a covenant from God and a covenant from the people. This is what Mujahid, Ikrimah, Ata, Ad-Dahhak, Al-Hasan, Qatadah, As-Suddi, and Ar-Rabi' ibn Anas said. And His statement: **And they incurred the wrath of God,** that is, they were obligated, so they committed themselves to the wrath of God, and they deserved it. **And poverty has been imposed upon them,** that is, they were obligated to it by fate and by law. That is why He said, **That is because they disbelieved in the signs of God and killed the prophets unjustly.** That is, what drove them to do that was arrogance, oppression, and envy, and that was followed by humiliation, lowliness, and poverty forever, connected to the humiliation of the

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You are the best nation produced for mankind. You enjoin what is right and forbid what is wrong and believe in God. And if the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient.

Hereafter. Then God the Almighty said, **That is because they disobeyed and were transgressing.** That is, what drove them to disbelieve in the signs of God and kill the messengers of God, and they were destined for that - that they were frequently disobeying the commands of God the Almighty and committing sins against God, and transgressing against the law of God. So we seek refuge in God from that, and God the Almighty is the One sought for help. Ibn Abi Hatim said: Yunus ibn Habib told us, Abu Dawud al-Tayalisi told us, Shu'bah told us, on the authority of Sulayman al-A'mash, on the authority of Ibrahim, on the authority of Abu Mu'ammara al-Azdi, on the authority of Abdullah ibn Mas'ud, may God be pleased with him, who said: The Children of Israel used to kill three hundred prophets a day, and then a market would be held to kill them at the end of the day.

Fath al-Qadir

His saying 110- **You were the best nation.** This is a new statement that includes a statement of the state of this nation in terms of superiority over other nations. And before it was the perfect one: meaning you were found and created the best nation. And similar to it is what Sibawayh recited:

Our neighbors were generous.

And from it is the saying of God Almighty: **How can We speak to one who is in the cradle, a child?** And His saying: **And remember when you were few and He made you many.** Al-Akhfash said: He means the people of a nation: that is, the best people of religion, and he recited:

I swore and left no doubt for you. Can a slave be held accountable while he is obedient?

It was said that its meaning is: You were in the Preserved Tablet, and it was said: You were since you believed. And in it is evidence that this Islamic nation is the best nation in general, and that this freedom is shared between the first of this nation and its last in relation to other nations, even if they differ in themselves. As was mentioned in the superiority of the Companions over others. His statement, **Brought forth for mankind**, means: It was made apparent to them. And his statement, **You enjoin what is right**, etc. is a new statement that includes a statement that they are the best nation with what it includes of them being the best nation as long as they persist in that and are characterized by it. So if they abandon enjoining what is right and forbidding what is wrong, that will be removed from them. For this reason, Mujahid said: They are the best nation according to the conditions mentioned in the verse. This requires that enjoining what is right and what follows it be in the accusative case as a state, meaning: You were the best nation while you were enjoining and forbidding, believing in God and in what you must believe in from His Book and His Messenger and what He has legislated for His servants, because belief in God, the Exalted, is not

complete except by believing in these matters. His saying, **And if the People of the Book had believed**, meaning the Jews, with a belief like the Muslims believe in God, His Messengers, and His Books, **it would have been better for them**, but they did not do that. Rather, they said, **We believe in some of the Book and disbelieve in some.** Then He explained the state of the People of the Book by saying, **Among them are believers**, meaning those who believed in the Messenger of God, may God bless him and grant him peace, among them. They believed in what was revealed to him and what was revealed before him. **But most of them are wicked**, meaning those who have deviated from the path of truth, rebelled in their falsehood, and denied the Messenger of God, may God bless him and grant him peace, and what he brought. So this detail, in this case, is a new statement, an answer to an implied question, as if it were said, **Is there among them one who believed and thus deserved what God promised him?**

Tafsir al-Baghawi

110- "You are the best nation produced for mankind." Ikrimah and Muqatil said: It was revealed about Ibn Masoud, Ubayy ibn Ka'b, Muadh ibn Jabal, and Salim, the freed slave of Abu Hudhayfah, may God be pleased with them. This was because Malik ibn al-Sayf and Wahb ibn Yahudah, the two Jews, said to them: We are better than you and our religion is better than what you are calling us to. So God Almighty revealed this verse.

Saeed bin Jubair narrated on the authority of Ibn Abbas, may God be pleased with him, **You are the best nation produced for mankind.** They are those who migrated with the Prophet, may God bless him and grant him peace, to Medina. Juwaybir said on the authority of Ad-Dahhak: They are the companions of Muhammad, may God bless him and grant him peace, especially the narrators and preachers whom God commanded the Muslims to obey.

It was narrated on the authority of Omar bin Al-Khattab that he said: You are the best nation brought forth for mankind. It will be for the first of us and not for the last of us.

Abdul Wahid bin Ahmad Al-Malhi told us, Abu Muhammad Badr Al-Rahman bin Abi Shureih told us, Abu Al-Qasim Al-Baghawi told us, Ali bin Al-Jaad told us, Shu'bah Anabi Hamza told us: I heard Zahdam bin Mudrib from Imran bin Husain, may God be pleased with them both, from the Prophet, may God bless him and grant him peace, who said: **The best of you are my generation, then those who come after them, then those who come after them.** Imran said: I do not know whether the Prophet, may God bless him and grant him peace, mentioned his generation two or three times and said: **After you there will be people who betray and are not trusted, who bear witness but are**

not asked to bear witness, who make vows but do not fulfill them, and obesity will appear among them.

And with this chain of transmission on the authority of Ali bin Al-Ja'd, Shu'bah and Abu Mu'awiyah informed us on the authority of Al-A'mash on the authority of Dhakwan on the authority of Abu Sa'id on the authority of the Prophet, may God bless him and grant him peace, who said: "Do not curse my companions, for by the One in Whose Hand is my soul, if one of you were to spend the equivalent of Mount Uhud in gold, it would not reach the level of one of them, nor even half of it."

Others said: They are all the believers of this nation.

His saying, **You were**, meaning: you, is like the Most High's saying: **And remember when you were few** (al-A'raf 7:86), and He said in another place: **And remember when you were few** (al-Anfal 8:26), and it was said: Its meaning is: you were the best nation with God in the Preserved Tablet. And some people said: His saying **for the people** is connected to His saying **the best nation**, meaning: you are the best people for the people.

Abu Hurairah said: Its meaning is: You were the best of people. You brought them in chains and brought them into Islam.

He said to the people, **I brought out** means: God did not bring out for the people a nation better than the nation of Muhammad, may God bless him and grant him peace.

Abu Saeed Al-Sharahi told us, Abu Ishaq Al-Tha'labi told us, Abu Abdullah Al-Hussein bin Muhammad Al-Hafiz told us, Abu Ali Al-Hussein bin Muhammad bin Habish Al-Muqri told us, Ali bin Zanjawiya told us, Salamah bin Shabib told us, Abdul Razzaq told us, Muammar told us, on the authority of Bahz bin Hakim, on the authority of his father, on the authority of his grandfather, that he heard the Prophet, may God bless him and grant him peace, say regarding the words of God Almighty: **You are the best nation produced for mankind**, he said: **You complete seventy nations, and you are the best of them and the most honored of them in the sight of God Almighty.**

Abdul Wahid bin Ahmad Al-Malhi told us, Abu Ma'shar Ibrahim bin Muhammad Al-Firki told us, Abu Abdullah Muhammad bin Zakariya bin Yahya told us, Abu Al-Salt told us, Hammad bin Zaid told us, Ibn Zaid told us, Ali bin Zaid told us, on the authority of Abu Nadrah, on the authority of Abu Saeed Al-Khudri, on the authority of the Prophet, may God bless him and grant him peace, who said: **Beware, this nation will die seventy nations, the best of them and the most honorable of them to God Almighty.**

Abu Saeed Al-Sharahi told us, I am Abu Ishaq Al-Tha'labi, Abu Abdullah Al-Hussein bin Muhammad told us, I am Al-Fadl bin Al-Fadl, Abu Khalifa Al-Fadl bin Al-Habbab told us, Abdul Rahman, meaning Ibn Al-Mubarak, told us, Hammad bin Yahya Al-Abbah told us, I am Thabit Al-Banani, on the authority of Anas, may God be pleased with him.

On his authority, he said: The Messenger of God, may God bless him and grant him peace, said: "The example of my nation is like that of rain. It is not known

whether its beginning or its end is better."

Abu Saeed Al-Sharahi told us, I told Abu Ishaq Al-Tha'labi, I told Abu Muhammad Al-Mukhalladi, Abu Na'im told us, Abdul Malik bin Muhammad bin Adi, Ahmad bin Isa Al-Tanisi told us, Amr bin Abi Salamah told us, Sadaqah bin Abdullah told us, on the authority of Zuhair bin Muhammad bin Abdullah bin Muhammad bin Aqil, on the authority of Al-Zuhri, on the authority of Saeed bin Al-Musayyab, on the authority of Umar bin Al-Khattab, may God be pleased with him, on the authority of the Messenger of God, may God bless him and grant him peace, who said: **Paradise was forbidden to all the prophets until I entered it, and it was forbidden to all the nations until my nation entered it.**

Abu Saeed Al-Sharahi told us: Abu Ishaq Al-Tha'labi told us: Abu Abdullah Al-Hussein bin Muhammad told us: Abu Al-Qasim Umar bin Muhammad bin Abdullah bin Hatim Al-Tirmidhi told us: My maternal grandfather Muhammad bin Abdullah bin Marzouq told us: Affan bin Muslim told us: Abdul Aziz bin Muslim told us: Abu Sinan, meaning Dhirar bin Murrah, told us on the authority of Muharib bin Dithar, on the authority of Abdullah bin Buraidah, on the authority of his father, who said: The Messenger of God, may God bless him and grant him peace, said: **The people of Paradise are one hundred and twenty rows, eighty of them from this nation.**

God Almighty says: "You enjoin what is right and forbid what is wrong and believe in God. And if the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient." That is, the disbelievers.

Tafsir al-Baidawi

110 "You were the best nation" indicates their goodness in the past and does not indicate a break that occurred, as in the Almighty's saying: "Indeed, God is Forgiving and Merciful." It was said that you were in the knowledge of God or in the Preserved Tablet, or among the previous nations. "Brought out to mankind" means made manifest to them. "You enjoin what is right and forbid what is wrong **is a resumption that explains their being** the best nation", or a second piece of report for you were. "And you believe in God" includes belief in everything that must be believed in, because belief in Him is only right and taken into account if belief in everything that one is commanded to believe in is obtained. He only delayed it and it is right to be presented because he intended by mentioning it to indicate that they enjoined what is right and forbade what is wrong out of faith in God and belief in Him and manifesting His religion. This verse was used as evidence that consensus is a proof because it requires that they enjoined what is right and forbade what is wrong, since the lam in both of them is for comprehensiveness, so if they agreed on falsehood, their matter would be contrary to that. **And if the People of the Scripture had believed** as they should have believed, **it would have been better for them** faith would have been better for them than what they are in. **Among them are believers** like Abdullah ibn Salam and

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You are the best nation produced for mankind. You enjoin what is right and forbid what is wrong and believe in God. And if the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient.

his companions. **But most of them are wicked** rebellious in disbelief. This sentence and the one after it are mentioned by way of digression.

Surat Al Imran 3:111

They will not harm you except with a slight annoyance, and if they fight you, they will turn their backs to you; then they will not be aided.

Tafsir al-Jalalayn

They will not harm you meaning the Jews, O Muslims, with anything **except for some harm** with the tongue, such as insults and threats **and if they fight you, they will turn their backs** in defeat **and then they will not be victorious** over you, but rather you will be victorious over them.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be glorified, He means: And if the People of the Book, the Jews and the Christians, fight you, they will be defeated and turn their backs to you in defeat.

His saying: **They turn their backs to you**, is a metaphor for their defeat, because the defeated person turns his back to the pursuer, fleeing to a refuge and shelter to which he can resort, fearing for himself, while the pursuer is following him. So the back of the pursued person then is parallel to the face of the defeated pursuer.

Then they will not be helped, meaning: Then God will not help them, O believers, against you, because of their disbelief in God and His Messenger, and your belief in what your Prophet Muhammad, may God bless him and grant him peace, gave you. Because God Almighty has cast terror into their hearts, so He has supported you, O believers, with your victory.

This is a promise from God Almighty mentioned by His Prophet Muhammad, may God bless him and grant him peace, and the people of faith, that He will grant them victory over the disbelievers among the People of the Book.

Rather, He raised His statement, **Then they will not be helped**, and made His statement, **They will turn their backs to you**, in the affirmative, as a response to the condition, to resume the speech, because the beginnings of the verses before it were with the letter *nun*, so He attached this to it, just as He said, **And they will not be given permission to make excuses** (al-Mursalat 77:36), raising it, and He said in another place, **They will not be given a decree to die** (Fatir 35:36), since it was not the beginning of a verse.

Tafsir al-Qurtubi

The Almighty's saying: **They will not harm you except a slight harm** means their lies, distortions and slander, not that they will prevail, according to Al-Hasan and Qatada, so the exception is connected, and the

meaning is they will not harm you except a slight harm, so the harm is used as a source. So the verse is a promise from God to His Messenger, may God bless him and grant him peace, and to the believers, that the People of the Book will not defeat them and that they will be victorious over him, and that they will not be harmed by them except by harm through slander and distortion, and as for the outcome, it will be for the believers. It was said: It is disconnected and the meaning is they will not harm you at all, but they will harm you with what they hear. Muqatil said: The leaders of the Jews, Ka'b, Adi, An-Nu'man, Abu Rafi', Abu Yasir, Kinanah and Ibn Suriya, went to their believers: Abdullah bin Salam and his companions, and harmed them because of their Islam, so God Almighty revealed: **They will not harm you except a slight harm** meaning with the tongue, and the speech is complete. Then he said: **And if they fight you, they will turn their backs to you**, meaning defeated, and the speech is complete. **Then they will not be aided** is a new sentence, and that is why the letter *nun* was added to it. In this verse is a miracle for the Prophet, peace be upon him, because the Jews who fought him turned their backs to him.

Tafsir Ibn Kathir

The Almighty tells us about this Muhammadan nation that they are the best of nations, so He the Almighty said: **You are the best nation produced for mankind**. Al-Bukhari said: Muhammad bin Yusuf told us, on the authority of Sufyan, on the authority of Maysarah, on the authority of Abu Hazim, on the authority of Abu Hurairah, may God be pleased with him, **You are the best nation produced for mankind**. He said: The best of people for mankind, you bring them in chains around their necks until they enter Islam. And this is what Ibn Abbas, Mujahid, Atiyah Al-Awfi, Ikrimah, Ata, and Al-Rabi bin Anas said: **You are the best nation produced for mankind**, meaning the best of people for mankind, and the meaning is that they are the best of nations and the most beneficial people to people, and for this reason He said: **You enjoin what is right and forbid what is wrong and believe in God**. Imam Ahmad said: Ahmad bin Abdul Malik told us, Sharik told us, on the authority of Samak, on the authority of Abdullah bin Umaira, on the authority of the husband of Durrah bint Abi Lahab, on the authority of Durrah bint Abi Lahab, who said: "A man stood up to the Prophet, may God bless him and grant him peace, while he was on the pulpit, and said: O Messenger of God, which of the people is the best? He said: The best of people are those who recite the Qur'an the most, are those who fear God the most, enjoin what is right, forbid what is wrong, and maintain ties of kinship. Ahmad narrated it in his Musnad, and al-Nasa'i in his Sunan, and al-Hakim in his Mustadrak, on the authority of Samak, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, regarding the words of God the Almighty: **You are the best nation produced for mankind**. He said: They are those who migrated with the Messenger of God, may God bless him and grant him peace, from Mecca to Medina. The correct view is that this verse is general for the entire nation, each generation according to its own circumstances, and the best of

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They will not harm you except with a slight annoyance, and if they fight you, they will turn their backs to you; then they will not be aided.

their generations are those among whom the Messenger of God, may God bless him and grant him peace, was sent, then those who came after them, then those who came after them, as He said in the other verse: **And thus We have made you a just community, meaning the best, that you will be witnesses over the people.**

In Musnad of Imam Ahmad, Jami' al-Tirmidhi, Sunan Ibn Majah and Mustadrak al-Hakim, on the authority of Hakim ibn Mu'awiyah ibn Haidah, on the authority of his father, he said: "The Messenger of God, may God bless him and grant him peace, said: 'You are the best of seventy nations, and you are the most honorable to God, the Almighty.' " This is a well-known hadith, and al-Tirmidhi classified it as hasan. It is also narrated on the authority of Mu'adh ibn Jabal and Abu Sa'id, similar to it. This nation has achieved the lead in good deeds through its Prophet Muhammad, may God bless him and grant him peace, for he is the most honorable of God's creation and the most honorable of the Messengers to God. God sent him with a complete and great law that no Prophet or Messenger before him was given. So, working according to his method and path is enough to replace a little of what a lot of work from others cannot replace, as Imam Ahmad said: 'Abd al-Rahman told us, Ibn Zuhair told us, on the authority of Abdullah, meaning Ibn Muhammad ibn 'Aqil, on the authority of Muhammad ibn 'Ali, who is Ibn al-Hanafiyyah, that he heard 'Ali ibn Abi Talib, may God be pleased with him, say: "The Messenger of God said: I have been given what none of the Prophets have been given." We said, **O Messenger of God, what is it?** He said, **I have been aided by terror, I have been given the keys to the earth, I have been named Ahmad, the earth has been made a means of purification for me, and my nation has been made the best of nations.** Ahmad is the only one to narrate it from this source, and its chain of transmission is good.

Imam Ahmad also said: Abu Al-Ala Al-Hasan bin Suwar told us, Laith told us, on the authority of Muawiyah, on the authority of Abu Halbas Yazid bin Maysarah, who said: I heard Umm Al-Darda', may God be pleased with her, say: I heard Abu Al-Darda', may God be pleased with him, say: "I heard Abu Al-Qasim, may God's prayers and peace be upon him, and I had never heard him use his kunya before or after that, saying: God Almighty says: O Jesus, I will send after you a nation who, if what they like befalls them, will praise and thank them, and if what they dislike befalls them, they will seek reward and be patient, but they have no patience or knowledge." He said: O Lord, how can this be for them, and they have no patience or knowledge? He said: I will give them from My patience and knowledge.

There are hadiths that are appropriate to mention here. Imam Ahmad said: Hashim bin Al-Qasim told us, Al-Masoudi told us, Bakir bin Al-Akhns told us, on the authority of a man, on the authority of Abu Bakr Al-Siddiq, may God be pleased with him, who said: "The Messenger of God, may God bless him and grant him peace, said: I have been given seventy thousand who will enter Paradise without being brought to

account, their faces like the moon on the night of the full moon, their hearts like the heart of one man, so I asked my Lord, the Almighty and Majestic, for more, and He increased me with each one by seventy thousand." Abu Bakr, may God be pleased with him, said: I saw that this would come upon the people of the villages and would befall those on the edges of the deserts.

Another hadith Imam Ahmad said: Abdullah bin Bakr Al-Sahmi told us, Hisham bin Hassan told us, on the authority of Al-Qasim bin Mihran, on the authority of Musa bin Ubaid, on the authority of Maimun bin Mihran, on the authority of Abd Al-Rahman bin Abi Bakr: "The Messenger of God, may God bless him and grant him peace, said: My Lord has given me seventy thousand who will enter Paradise without being brought to account. Umar said: O Messenger of God, why didn't you ask Him for more? He said: I asked Him for more, and He gave me seventy thousand with each man. Umar said: Why didn't you ask Him for more? He said: I asked Him for more, and He gave me this much." And Abdullah bin Bakr spread his hands apart, and Abdullah said: And he stretched out his arms, and Abdullah urged, and Hisham said: This is from God, and he does not know how many.

Another hadith Imam Ahmad said: Abu Al-Yaman told us, Ismail bin Ayyash told us, on the authority of Damdam bin Zur'ah, who said: Shureih bin Ubaid said: Thawban fell ill in Homs, and Abdullah bin Qurt Al-Azdi was in charge of it, so he did not visit him. Then a man from the Kalaa'in came to visit Thawban, and Thawban said to him: Will you write? He said: Yes. He said: Write. So he wrote to the emir Abdullah bin Qurt from Thawban, the freed slave of the Messenger of God, may God bless him and grant him peace: As for what follows, if Moses and Jesus, peace be upon them, had a servant in your presence, you would have visited him. Then he folded the letter and said to him: Will you deliver it to him? He said: Yes. So the man went with his letter and gave it to Ibn Qurt, and when he saw him, he stood up in a panic, and the people said: What is the matter with him? Has something happened? Then Thawban came until he entered upon him, visited him and sat with him for a while, then he stood up and Thawban took his cloak and said: Sit down until I tell you a hadith that I heard from the Messenger of God, may God bless him and grant him peace, in which he said: **Seventy thousand of my nation will enter Paradise without being brought to account or punished, and with every thousand there will be seventy thousand.** Ahmad is the only one to narrate it from this source and its chain of transmission is all trustworthy men from Syria and Homs, so it is a sound hadith, praise and thanks be to God.

Another path: Al-Tabarani said: Amr bin Ishaq bin Zubayriq Al-Himsi told us, Muhammad bin Ismail, meaning Ibn Ayyash, told us, my father told me, on the authority of Damdam bin Zar'ah, on the authority of Shureih bin Ubaid, on the authority of Abu Asma Al-Rahbi, on the authority of Thawban, may God be pleased with him, who said: "I heard the Messenger of God, may God bless him and grant him peace, say:

'My Lord, the Mighty and Sublime, promised me seventy thousand of my nation who will not be held accountable, with every thousand seventy thousand.'" Perhaps this is what is preserved with the addition of Abu Asma Al-Rahbi between Shureih and Thawban, and God knows best.

Another hadith Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of Qatada, on the authority of al-Hasan, on the authority of Imran bin Husayn, on the authority of Ibn Mas'ud, may God be pleased with him, who said: We talked most of the time with the Messenger of God, may God bless him and grant him peace, one night, then we went to him and he said: "The prophets were shown to me tonight with their nations. A prophet would pass by with three people, a prophet with a group, a prophet with a few people, and a prophet with no one with him, until Moses, peace be upon him, passed by with a large group of the Children of Israel. I was amazed and said: Who are these? It was said: This is your brother Moses with the Children of Israel. He said: I said: Where are my nation? It was said: Look to your right. I looked and saw that the curtains had been closed with the faces of men. Then it was said to me: Look to your left. I looked and saw that the horizon had been closed with the faces of men. It was said to me: Are you satisfied? I said: I am satisfied, O Lord. He said: It was said to me: There are seventy thousand with these who will enter Paradise without being brought to account. The Prophet, may God bless him and grant him peace, said: And he said: May my father and mother be sacrificed for you, if you are able to be among the seventy thousand, then do so. If you fall short, then be among the people of the valley. If you fall short, then be among the people of the horizon, for I have seen people quarreling with one another. So Ukasha bin Muhsin stood up and said: O Messenger of God, pray to God to make me one of them, meaning one of the seventy. So he prayed for him, and another man stood up and said: Pray to God, O Messenger of God, to make me one of them. So he said: Ukasha has preceded you in that. He said: Then we talked and said: Who do you think these seventy thousand are? They are people who were born in Islam and did not associate anything with God until they died. So that reached the Prophet, may God bless him and grant him peace, and he said: "They are those who do not seek ruqyah, nor cauterize, nor take omens, and they put their trust in their Lord." This is how Ahmad narrated it with this chain of transmission and this context. He also narrated it on the authority of Abd al-Samad on the authority of Hisham on the authority of Qatadah with his chain of transmission similarly, and he added after his saying: **I am satisfied, O Lord, I am satisfied, O Lord.** He said: I am satisfied. I said: Yes. He said: Look to your left. He said: So I looked and saw that the horizon was blocked by the faces of men. He said: Are you satisfied? I said: I am satisfied. This is a sound chain of transmission from this source, transmitted only by Ahmad, and they did not include it.

Another hadith Ahmad ibn Mani' said: Abd al-Malik ibn Abd al-Aziz told us, Hammad told us, on the authority of Asim, on the authority of Zur, on the authority of Ibn Mas'ud, may God be pleased with him, who said: The Prophet, may God bless him and grant him peace, said: "The nations were presented to me with seasons,

and my nation was pleased with me. Then I saw them and I was amazed by their large numbers and their appearance. They filled the plains and the mountains. He said: Are you satisfied, O Muhammad? I said: Yes. He said: With these are seventy thousand who will enter Paradise without being brought to account. They are those who do not seek incantations or cauterize, and they put their trust in their Lord. Then 'Ukasha ibn Muhsin stood up and said: O Messenger of God, ask God to make me one of them. He said: You are one of them. Then another man stood up and said: Ask God to make me one of them. He said: 'Ukasha beat you to it.'" Narrated by al-Hafiz al-Dhiyali al-Maqdisi, who said: This, in my opinion, meets the conditions of Muslim.

Another hadith Al-Tabarani said: Muhammad ibn Al-Judhu'i Al-Qadi told us, Uqbah ibn Mukram told us, Muhammad ibn Abi Uday told us, on the authority of Hisham ibn Hassan, on the authority of Muhammad ibn Sirin, on the authority of Imran bin Husayn, who said: The Messenger of God, may God bless him and grant him peace, said: **Seventy thousand of my nation will enter Paradise without being brought to account or punished.** It was said: **Who are they?** He said: **They are those who do not cauterize, nor seek omens, nor believe in omens, and they put their trust in their Lord.** Muslim narrated it on the authority of Hisham ibn Hassan, and he mentioned Ukasha.

Another hadith It was established in the two Sahihs on the authority of Az-Zuhri on the authority of Sa'id ibn Al-Musayyab that Abu Hurairah told him: "I heard the Messenger of God, may God bless him and grant him peace, say: 'A group of my nation will enter Paradise, and they will be seventy thousand, and their faces will shine like the moon on a full moon night.' Abu Hurairah said: 'Ukasha ibn Muhsin Al-Asadi stood up, raising his blanket and said: 'O Messenger of God, pray to God to make me one of them.' The Messenger of God, may God bless him and grant him peace, said: 'O God, make him one of them.' Then a man from the Ansar stood up and said the same thing, and he said: 'Ukasha beat you to it.'"

Another hadith Abu al-Qasim al-Tabarani said: Yahya ibn Uthman told us, Saeed ibn Abi Maryam told us, Abu Ghassan told us, on the authority of Abu Hazim, on the authority of Sahl ibn Sa'd, that the Prophet, may God bless him and grant him peace, said: "Seventy thousand - or seven hundred thousand - of my nation will enter Paradise, some of them taking others, until the first of them and the last of them enter Paradise, and their faces will be like the moon on the night of the full moon." Al-Bukhari and Muslim both narrated it on the authority of Qutaybah on the authority of 'Abd al-'Aziz ibn Abi Hazim on the authority of his father on the authority of Sahl on his authority.

Another Hadith Muslim bin Al-Hajjaj said in his Sahih: Saeed bin Mansour told us, Hisham told us, Hiseen bin Abdul Rahman told us, he said: I was with Saeed bin Jubair and he said, **Which of you saw the star that fell last night?** I said: **I did.** Then I said: **I was not praying, but I was stung.** He said: **So what did you do?** I said: **I sought ruqyah.** He said: **What made you do that?** I said: **A Hadith narrated to us by Al-Sha'bi.** He said: **And what did Al-Sha'bi tell you?** I said: He told us on

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They will not harm you except with a slight annoyance, and if they fight you, they will turn their backs to you; then they will not be aided.

the authority of Buraydah ibn al-Husaib al-Aslami that he said: **There is no ruqyah except for the evil eye or a fever.** He said: He who has concluded what he heard has done well. However, Ibn Abbas told us on the authority of the Prophet, may God bless him and grant him peace, that he said: "The nations were presented to me and I saw the Prophet with a group of people, the Prophet with one or two men, and the Prophet with no one with him. Then a great multitude was raised to me and I thought that they were my nation. Then it was said to me: This is Moses and his people, but look to the horizon. So I looked and saw a great multitude. Then it was said to me: Look to the other horizon and see a great multitude. Then it was said to me: This is your nation and with them are seventy thousand who will enter Paradise without being held accountable or punished. Then he got up and entered his house." So the people began to argue about those who will enter Paradise without being held accountable or punished. Some of them said: Perhaps they are those who accompanied the Messenger of God, may God bless him and grant him peace. Some of them said: Perhaps they are those who were born in Islam and did not associate anything with God. They mentioned things, so the Messenger of God, may God bless him and grant him peace, came out to them and said: **What are you arguing about?** So they told him. He said: They are those who do not perform ruqyah, nor seek ruqyah from others, nor take omens, and they put their trust in their Lord. Then Ukasha bin Muhsin stood up and said: Ask God to make me one of them. He said: You are one of them. Then another man stood up and said: Ask God to make me one of them. He said: Ukasha beat you to it. Al-Bukhari narrated it on the authority of Asid bin Zaid on the authority of Hisham, but he does not have: they do not perform ruqyah.

Another hadith Ahmad said: Ruh ibn Ubadah told us, Ibn Jurayj told us, Abu al-Zubayr told me that he heard Jabir ibn Abdullah say: "I heard the Messenger of God, may God bless him and grant him peace, mention a hadith, in which it says: The first group will be saved, their faces like the moon on the night of the full moon, seventy thousand who will not be held accountable, then those who follow them will be like the brightest star in the sky." Then likewise, and he mentioned the rest of it. Muslim narrated it from the hadith of Ruh, except that he did not mention the Prophet, may God bless him and grant him peace.

Another hadith Al-Hafiz Abu Bakr bin Abi Asim said in his book Al-Sunan: Abu Bakr bin Abi Shaybah told us, Ismail bin Ayyash told us on the authority of Muhammad bin Ziyad, I heard Abu Umamah Al-Bahili say: I heard the Messenger of God, may God bless him and grant him peace, say: "My Lord promised me that seventy thousand of my nation will enter Paradise, with each thousand seventy thousand who will not be held accountable or punished, and three handfuls from the handfuls of my Lord, the Almighty and Majestic." And this is how Al-Tabarani narrated it on the authority of Hisham bin Ammar on the authority of Ismail bin Ayyash, and this is a good chain of transmission.

Another way On the authority of Abu Umamah. Ibn Abi

Asim said, Dahim told us, Al-Walid bin Muslim told us on the authority of Safwan bin Amr, on the authority of Salim bin Amir, on the authority of Abu Al-Yaman Al-Hawzani, whose name is Amir bin Abdullah bin Luhay, on the authority of Abu Umamah, on the authority of the Messenger of God, who said: "God promised me that seventy thousand of my nation will enter Paradise without being brought to account. Yazid bin Al-Akhns said: By God, those among your nation, O Messenger of God, are like a reddish fly among flies. The Messenger of God, may God bless him and grant him peace, said: God promised me seventy thousand, with each thousand seventy thousand and He gave me three handfuls more." This is also a good chain of transmission.

Another hadith Abu al-Qasim al-Tabarani said: Ahmad ibn Khalid told us, Abu Tobah told us, Muawiyah ibn Salam told us on the authority of Zayd ibn Salam that he heard Abu Salam say: Aamer ibn Zayd al-Bakali told me that he heard Utbah ibn Abd al-Salami, may God be pleased with him, say: The Messenger of God, may God bless him and grant him peace, said: "My Lord, the Almighty, promised me that seventy thousand of my nation will enter Paradise without being brought to account, then every thousand will intercede for seventy thousand, then my Lord, the Almighty, will scoop up three handfuls of dust in His hands." So Umar said: God will intercede for the first seventy for their fathers, sons, and clans, and I hope that God will make me one of the last handfuls of dust. Al-Hafiz al-Dhiya Abu Abdullah al-Maqdisi said in his book Sifat al-Jannah: I do not know of any defect in this chain of transmission, and God knows best.

Another hadith Imam Ahmad said: Yahya bin Saeed told me, Hisham, meaning Al-Dastawai, told us, Yahya bin Abi Katheer told us, on the authority of Hial bin Abi Maimouna, Ata bin Yasar told us that Rafa'ah Al-Juhani told him, he said: We set out with the Messenger of God, may God bless him and grant him peace, until we were at Al-Kadeed, or he said: at Qudayd, and he mentioned a hadith in which he said: "My Lord, the Almighty and Majestic, promised me that seventy thousand of my nation will enter Paradise without being brought to account, and I hope that they will not enter it until you and your righteous spouses and offspring have settled in dwellings in Paradise." Al-Dhiya' said: This, in my opinion, is in accordance with the conditions of Muslim.

Another hadith Abd al-Razzaq said: Ma'mar informed us on the authority of Qatada, on the authority of al-Nadr ibn Anas, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: **God promised me that He would admit four hundred thousand of my nation into Paradise.** Abu Bakr, may God be pleased with him, said: **Give us more, O Messenger of God.** He said: **By God, this is it.** Umar said: **That is enough, O Abu Bakr.** Abu Bakr said: **Leave me alone, and what does it matter to you if God admits us all into Paradise?** Umar said: **God willing, He will admit His creation into Paradise with one hand.** The Prophet, may God bless him and grant him peace, said: **Umar has spoken the**

truth. This hadith with this chain of transmission is unique to Abd al-Razzaq. Al-Dhiya' said it and Al-Hafiz Abu Na'im Al-Isfahani narrated it. He said: Muhammad bin Ahmad bin Mukhallad told us, Ibrahim bin Al-Haitham Al-Baldi told us, Sulayman bin Harb told us, Abu Hilal told us on the authority of Qatada, on the authority of Anas, on the authority of the Prophet, may God bless him and grant him peace, who said: **My Lord promised me that He would admit one hundred thousand of my nation into Paradise.** Abu Bakr said: **O Messenger of God, give us more.** He said: **And so it was,** and Sulayman bin Harb pointed with his hand in the same manner. I said: **O Messenger of God, give us more.** Umar said: **God is able to admit people into Paradise with a single handful.** The Messenger of God, may God bless him and grant him peace, said: **Umar has spoken the truth.** This is a strange hadith from this source. Abu Hilal's name is Muhammad bin Salim Al-Rasibi, from Basra.

Another chain of transmission on the authority of Anas. Al-Hafiz Abu Ya'la said: Muhammad ibn Abi Bakr told us, 'Abd al-Qahir ibn al-Sarri al-Sulami told us, Hamid told us on the authority of Anas, on the authority of the Prophet, may God bless him and grant him peace, who said: "Seventy thousand of my nation will enter Paradise. They said: 'Give us more, O Messenger of God.' He said: 'For every man there are seventy thousand.' They said: 'Give us more,' and he was on a sand dune. He said like this and threw some with his hand. They said: 'O Messenger of God, may God distance those who enter Hell after this.'" This is a good chain of transmission, and all of its men are trustworthy, except for 'Abd al-Qahir ibn al-Sarri. Ibn Ma'in was asked about him and said: **He is trustworthy.**

Another hadith Al-Tabarani narrated from the hadith of Qatada on the authority of Abu Bakr bin Anas, on the authority of Abu Bakr bin Umair, on the authority of his father that the Prophet, may God bless him and grant him peace, said: "God promised me that three hundred thousand of my nation would enter Paradise. Umair said: O Messenger of God, give us more. He said: This way, with his hand. Umair said: O Messenger of God, give us more. Umar said: It is enough for you. If God wills, He will admit people to Paradise with a handful or a single handful. The Prophet of God, may God bless him and grant him peace, said: Umar spoke the truth."

Another hadith Al-Tabarani said: Ahmad bin Khalid told us, Abu Tobah told us, Muawiyah bin Salam told us on the authority of Zaid bin Salam that he heard Abu Salam say: Abdullah bin Aamer told me that Qais Al-Kindi told him that Abu Saeed Al-Anmari told him that the Messenger of God, may God bless him and grant him peace, said: "My Lord promised me that He will admit seventy thousand of my nation to Paradise without account, and every thousand will intercede for seventy thousand, then my Lord will take three handfuls with His two hands." That is what Qais said, so I said to Abu Saeed: Did you hear this from the Messenger of God, may God bless him and grant him peace? He said: Yes, with my ears, and my heart has retained it. Abu Saeed said: He said, meaning the Messenger of God, may God bless him and grant him peace: **And that, God Almighty willing, will include the emigrants of my nation and God will fulfill the**

remainder of our Arabs. Muhammad bin Sahl bin Askar narrated this hadith on the authority of Abu Tawbah al-Rabi' bin Nafi' with his chain of transmission similarly, and he added: Abu Saeed said: So the Messenger of God, may God bless him and grant him peace, calculated that, and it amounted to four hundred thousand thousand and ninety thousand thousand.

Another hadith Abu al-Qasim al-Tabarani said: Hashim ibn Murthad al-Tabarani told us, Muhammad ibn Ismail ibn Ayyash told us, my father told me, Damdam ibn Zur'ah told me, on the authority of Shuraih ibn Ubayd, on the authority of Abu Malik, who said: The Messenger of God, may God bless him and grant him peace, said: "By the One in Whose Hand is the soul of Muhammad, a group of you will be sent to Paradise on the Day of Resurrection, all of them striking the earth. The angels will say: Why did more people come with Muhammad than came with the prophets?" This is a good chain of transmission.

Another type - From the hadiths that indicate the virtue, honor, and dignity of this nation before God the Almighty, and that it is the best nation in this world and the hereafter. Imam Ahmad said: Yahya bin Saeed told us, Ibn Jurayj told us, Abu al-Zubayr told me on the authority of Jabir that he heard the Prophet, may God bless him and grant him peace, say: **I hope that those of my nation who follow me on the Day of Resurrection will be a quarter of Paradise.** He said: "So we said 'Allahu Akbar,' then he said: "I hope that they will be a third of the people." He said: "So we said 'Allahu Akbar,' then he said: "I hope that you will be half of the people of Paradise." And this is how he narrated it on the authority of Ruh on the authority of Ibn Jurayj, and it meets the conditions of Muslim. It is proven in the two Sahihs from the hadith of Abu Ishaq al-Subai'i on the authority of Amr bin Maymun, on the authority of Abdullah bin Mas'ud, who said: The Messenger of God, may God bless him and grant him peace, said to us: **Are you not pleased to be a quarter of the people of Paradise?** So we said 'Allahu Akbar,' then he said: **Are you not pleased to be a third of the people of Paradise?** So we said 'Allahu Akbar,' then he said: **I hope that you will be half of the people of Paradise.**

Another chain of transmission on the authority of Ibn Mas'ud. Al-Tabarani said: Ahmad ibn al-Qasim ibn Musawar told us, 'Affan ibn Muslim told us, 'Abd al-Wahid ibn Ziyad told us, al-Harith ibn Hasira told me, al-Qasim ibn 'Abd al-Rahman told me 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: **How will you be when a quarter of Paradise is for you and three quarters of it are for the rest of the people?** They said: **God and His Messenger know best.** He said: **How will you be when a third of it is for you?** They said: **That is more.** He said: **How will you be when half of it is for you?** They said: **That is more.** The Messenger of God, may God bless him and grant him peace, said: **The people of Paradise are one hundred and twenty rows, eighty of which are for you.** Al-Tabarani said: Al-Harith ibn Hasira is the only one to narrate it.

Another hadith - Imam Ahmad said: Abd al-Samad told

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They will not harm you except with a slight annoyance, and if they fight you, they will turn their backs to you; then they will not be aided.

us, Abd al-Aziz ibn Muslim told us, Dhīrār ibn Murrah Abu Sīnān al-Shaibānī told us, on the authority of Muḥarib ibn Dithār, on the authority of Ibn Buraidah, on the authority of his father, that the Prophet, may God bless him and grant him peace, said: **The people of Paradise are one hundred and twenty rows, and this nation is eighty rows from that.** And he narrated it likewise on the authority of Affan on the authority of Abd al-Aziz on his authority, and al-Tirmidhī included it on the authority of Abu Sīnān on his authority, and he said: This is a good ḥadīth, and Ibn Majāh narrated it on the authority of Sufyān al-Thawrī on the authority of Alqamah ibn Marthad, on the authority of Sulaymān ibn Buraidah, on the authority of his father on his authority.

Another ḥadīth - Al-Tabarānī narrated from the ḥadīth of Sulaymān bin Abd al-Raḥmān al-Dīmashqī: Khalid bin Yazid al-Bajālī told us, Sulaymān bin Ali bin Abdullah bin Abbas told us 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: **The people of Paradise are one hundred and twenty rows, eighty of which are from my nation.** Khalid bin Yazid al-Bajālī was the only one to narrate it, and Ibn Adi spoke about it.

Another ḥadīth Al-Tabarānī said: Abdullah bin Ahmad bin Hanbal told us, Mūsā bin Ghailān told us, Hashim bin Mukhallad told us, Abdullah bin Al-Mubarak told us on the authority of Sufyān, on the authority of Abu Amr, on the authority of his father, on the authority of Abu Hurairah, who said: When **A group of the first and a group of the last** was revealed, the Messenger of God, may God bless him and grant him peace, said: **You are a quarter of the people of Paradise, you are a third of the people of Paradise, you are half of the people of Paradise, you are two-thirds of the people of Paradise.**

Abdul Razzaq said: Ma'mar informed us on the authority of Ibn Tawus, on the authority of his father, on the authority of Abu Hurairah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: "We are the last but the first on the Day of Resurrection. We are the first people to enter Paradise, but they were given the Book before us and we were given it after them. So God guided us to the truth in what they differed about. So this is the day in which they differed, people will follow us. Tomorrow will be for the Jews and the day after tomorrow will be for the Christians." Narrated by Al-Bukhari and Muslim on the authority of Abdullah bin Tawus on the authority of his father, on the authority of Abu Hurairah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace, in a similar manner. Muslim also narrated it 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: **We are the last but the first on the Day of Resurrection, and we are the first to enter Paradise.** And he mentioned the rest of the ḥadīth.

Another ḥadīth - Al-Daraqutnī narrated in Al-Afrad from the ḥadīth of Abdullah bin Muhammad bin Aqil on the authority of Al-Zuhri, on the authority of Saeed bin Al-Musayyab, on the authority of Omar bin Al-Khattab, may God be pleased with him, that the Prophet, may God bless him and grant him peace, said: **Paradise was forbidden to all the prophets until I enter it, and it was forbidden to the nations until my nation enters it.** Then he said: Ibn Aqil was the only one to narrate it on the authority of Al-Zuhri, and no one else narrated it on his authority. Zuhair bin Muhammad was the only one to narrate it on the authority of Ibn Aqil, and Amr bin Abi Salamah was the only one to narrate it on the authority of Zuhair. Abu Ahmad bin Adi Al-Hafiz narrated it, and he said: Ahmad bin Al-Hussein bin Ishaq told us, Abu Bakr Al-A'in Muhammad bin Abi Atab told us, Abu Hafs Al-Tanisi told us - meaning Amr bin Abi Salamah - Sadaqa Al-Dīmashqī told us on the authority of Zuhair bin Muhammad, on the authority of Abdullah bin Muhammad bin Aqil on the authority of Al-Zuhri. Al-Tha'labī narrated it: Abu al-Abbas al-Mukhalladī told us, Abu Na'im Abd al-Malik ibn Muhammad told us, Ahmad ibn Isa al-Tanisi told us, Amr ibn Abi Salamah told us, Sadaqa ibn Abdullah told us, on the authority of Zuhair ibn Muhammad, on the authority of Ibn Aqil, on his authority.

These ḥadīths are in the meaning of the Almighty's saying: "You are the best nation produced for mankind. You enjoin what is right and forbid what is wrong and believe in God." So whoever from this nation is characterized by these qualities is included with them in this praise and commendation of them, as Qatada said: It has reached us that Omar bin Al-Khattab, may God be pleased with him, during his Hajj, saw the people rushing, so he recited this verse: **You are the best nation produced for mankind.** Then he said: Whoever is pleased to be from that nation, let him fulfill God's condition regarding it. Narrated by Ibn Jarir. And whoever is not characterized by this is more like the People of the Book whom God condemned in His saying: **They used not to forbid one another from the wrong they did Al-Baqarah 2:17.** For this reason, when God praised this nation for these qualities, He began to condemn and rebuke the People of the Book, so God said: **And if the People of the Scripture had believed,** meaning in what was revealed to Muhammad, may God's prayers and peace be upon him, "it would have been better for them. Among them are believers, but most of them are wicked," meaning few of them believe in God and what was revealed to you and what was revealed to them, and most of them are misguided, disbelieving, and wicked. And disobedience.

Then the Almighty said, informing His believing servants and giving them good report that victory and triumph will be theirs over the disbelieving atheist People of the Book. The Almighty said: "They will not harm you except with an injury. And if they fight you, they will turn their backs to you; then they will not be helped." And so it happened. On the day of Khaybar, God humiliated them and made their noses ache. Likewise, those before them from the Jews of Medina,

Banu Qaynuqa, Banu Nadir, and Banu Qurayzah, all of them were humiliated by God. Likewise, the Christians in the Levant, the Companions defeated them in more than one place, and they were deprived of the kingdom of the Levant forever and ever. The band of Islam will continue to exist in the Levant until Jesus, son of Mary, descends while they are still like that. He will rule by the religion of Islam and the law of Muhammad, may the best prayers and peace be upon him. He will break the cross, kill the pigs, and abolish the jizya, and will accept nothing but Islam. Then God the Almighty said: **And humiliation has been imposed upon them wherever they are found, except by a covenant from God and a covenant from the people.** That is, God has imposed humiliation and degradation upon them wherever they are, so they are not safe.

Except by a covenant from God, that is, by a protection from God, which is the covenant of protection for them, imposing the jizyah on them, and imposing the rulings of the religion on them. **And a covenant from the people**, that is, security from them for them, as in the case of a truce, a covenanted one, and a prisoner if one of the Muslims grants him security, even if it is a woman, and likewise a slave according to one of the two opinions of the scholars. Ibn Abbas said: **Except by a covenant from God and a covenant from the people**, that is, by a covenant from God and a covenant from the people. This is what Mujahid, Ikrimah, Ata, Ad-Dahhak, Al-Hasan, Qatadah, As-Suddi, and Ar-Rabi' ibn Anas said. And His statement: **And they incurred the wrath of God**, that is, they were obligated, so they committed themselves to the wrath of God, and they deserved it. **And poverty has been imposed upon them**, that is, they were obligated to it by fate and by law. That is why He said, **That is because they disbelieved in the signs of God and killed the prophets unjustly.** That is, what drove them to do that was arrogance, oppression, and envy, and that was followed by humiliation, lowliness, and poverty forever, connected to the humiliation of the Hereafter. Then God the Almighty said, **That is because they disobeyed and were transgressing.** That is, what drove them to disbelieve in the signs of God and kill the messengers of God, and they were destined for that - that they were frequently disobeying the commands of God the Almighty and committing sins against God, and transgressing against the law of God. So we seek refuge in God from that, and God the Almighty is the One sought for help. Ibn Abi Hatim said: Yunus ibn Habib told us, Abu Dawud al-Tayalisi told us, Shu'bah told us, on the authority of Sulayman al-A'mash, on the authority of Ibrahim, on the authority of Abu Mu'ammir al-Azdi, on the authority of Abdullah ibn Mas'ud, may God be pleased with him, who said: The Children of Israel used to kill three hundred prophets a day, and then a market would be held to kill them at the end of the day.

Fath al-Qadir

His statement 111- "They will not harm you except with a slight harm" meaning: They will not harm you with any type of harm except with a type of harm, which is lying, distortion, and slander. They are not able to cause harm that is harm in reality through war, looting, and the like. So the exception is empty, and this is a promise from God to His Messenger and to the

believers that the People of the Book will not defeat them and that they will be victorious over them. It was said: The exception is disconnected. The meaning is: They will not harm you at all, but they will harm you. Then the Almighty clarified what He denied of harm by saying: "And if they fight you, they will turn their backs to you" meaning: They will be defeated and will not be able to resist you, let alone harm you. And His statement: "Then they will not be victorious" is in apposition to the conditional clause: meaning: Then there will be no victory for them and they will not be victorious under any circumstances. Rather, their condition is to be let down as long as they are. We have found what God Almighty promised us to be true, for the Jews did not see their banner of victory wave, nor did they gather an army that defeated them after the revelation of this verse. It is one of the miracles of prophecy.

Tafsir al-Baghawi

111- The Almighty said: "They will not harm you except with a slight harm." Muqatil said: The leaders of the Jews went to those among them who believed, such as Abdullah ibn Salam and his companions, and harmed them. So God Almighty revealed: "They will not harm you except with a slight harm." That is, these Jews will not harm you, O believers, except with a slight harm by the tongue: a threat and a stab. It was said: a word of disbelief by which you will be harmed. "And if they fight you, they will turn their backs to you, in defeat, and then they will not be aided, **but you will have victory over them.**"

Tafsir al-Baidawi

111 They will not harm you except a slight harm" a slight harm such as stabbing and threatening. "And if they fight you, they will turn their backs" they will be defeated and will not harm you by killing or taking you captive. "Then they will not be aided" then there will be no one to aid them against you or repel your violence from them, negating their harm except what is by saying and he decided that if they rose to fight, their defeat would be upon them, then he informed that their end would be weakness and betrayal. And it was read "do not be aided **in apposition to** they turn **on the basis that** then" is for the slackness in the rank, so the lack of victory is restricted to fighting them, and this verse is one of the unseen things that agree with reality since that was the case of Qurayza, Nadir, Banu Qaynuqa' and the Jews of Khaybar.

Surat Al Imran 3:112

Humiliation has been imposed upon them wherever they are found, except by a rope from God and a rope from the people. And they incurred wrath from God, and poverty has been imposed upon them. That is because they disbelieved in the signs of God and killed the prophets without right. That is because they disobeyed and were transgressors.

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Tafsir al-Jalalayn

They are inflicted with humiliation wherever they are found wherever they are found, so they have no honor or protection *except* being **with a rope from God and a rope from the people** the believers, which is their covenant with them of safety on the basis of paying the jizyah, meaning they have no protection other than that **and they incurred** they returned (with wrath from God, and poverty has been inflicted upon them. That is because) that is because (they disbelieved in the signs of God and killed the prophets without right. That) is an emphasis **because they disobeyed** the command of God **and they were transgressing** they went beyond what was permissible to what was forbidden.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja`far said: By His Most High's words, **humiliation was imposed upon them**, He meant that they were forced into humiliation. *Humiliation* is the verb from humiliation, and we have explained that with its evidence in other places.

Wherever they are found means: wherever they are found.

God Almighty says: The Jews who denied Muhammad, may God bless him and grant him peace, were forced to be humiliated wherever they were on earth, and wherever they were in its regions, in the lands of Muslims and polytheists, **except by a rope from God and a rope from the people**, as:

Muhammad bin Bashar told us, he said, Hudha told us, he said, Aouf told us, on the authority of Al-Hasan, regarding his statement: "Humiliation was imposed upon them wherever they were found, except by a rope from God and a rope from the people. They incurred the wrath of God, and poverty was imposed upon them," he said: This nation overtook them, and the Magians were collecting the jizya from them.

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: **Humiliation has been imposed upon them wherever they are found**,

except by a rope from God and a rope from the people, he said: God humiliated them so that they have no protection, and God placed them under the feet of the Muslims.

As for the rope that God mentioned in this place, it is the reason by which they are safe from the believers, and their money and children, from a covenant and security that was made for them before they settled in the lands of Islam, 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, regarding his statement: **except by a rope from God**, he said: by a covenant, **and a rope from the people**, he said: by their covenant.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **Humiliation was imposed upon them wherever they were found, except by a covenant from God and a covenant from the people**, meaning: except by a covenant from God and a covenant from the people.

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

Humayd bin Mas`adah told us, he said, Yazid told us, on the authority of Uthman bin Ghayath, he said, Ikrimah says: **Except with a rope from God and a rope from the people**, he said: with a covenant from God and a covenant from the people.

Muhammad told us, Ahmad told us, Asbat told us, on the authority of Al-Suddi: **Except with a rope from God and a rope from the people**, meaning: Except with a covenant from God and a covenant from the people.

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: **Except by a rope from God and a rope from the people**, meaning: Except by a covenant from God and a covenant from the people.

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: **Wherever they are found, except by a covenant from God and a covenant from the people**, so it is a covenant from God and a covenant from the people, just as a man says: the covenant of God and the covenant of His Messenger, may God bless him and grant him peace, so it is the covenant.

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:

Wherever they are found, they are bound by a covenant from God and a covenant from the people.

He said: By a covenant from God and a covenant from the people to them. Ibn Jurayj said: And Ata' said: The covenant is the covenant from God.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement: **Wherever they are found, except by a rope from God and a rope from the people**, he said: Except by a covenant, and they are the Jews. He said: A rope is a covenant. He said: And that is the statement of Abu Al-Haitham Ibn Al-Taihan to the Messenger of God, may God bless him and grant him peace, when the Ansar came to him at Al-Aqabah: O man, we will cut a rope between us and the people about you, he said: Covenants, he said: And the Jews will not feel safe in any land of God's land except by this rope that God the Almighty said: And he recited: **And He will make those who follow you superior to those who disbelieve until the Day of Resurrection** (Al Imran 3:55), he said: There is no country in which there are any Christians except that they are superior to the Jews in the East or the West, they are humiliated in all countries, God said: **And We dispersed them throughout the earth into nations** (al-A'raf 7:68), Jews.

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 Ad-Dahhak, regarding his statement: **Except by a rope from God and a rope from the people**, saying: By a covenant from God and a covenant from the people.

Yahya bin Abi Talib told me, he said: Yazid told us, he said: Juwaybir told us, on the authority of Al-Dahhak, similarly.

Abu Ja'far said: The Arabists differed about the meaning of the preposition *ba* in his statement: **except by a rope from God and a rope from the people**. Some of the grammarians of Kufa said: The preposition *ba* in his statement: **by a rope** is an implied verb that was not mentioned. He said: The meaning of the statement is: Humiliation has been imposed upon them wherever they are found, except that they hold fast to a rope from God. So he implied that, and he cited as evidence for his statement the words of the poet:

She saw me with my ropes on, so she turned away in fear, and in the rope there are differences in the heart's fear

He said: He meant: She came with her two ropes, and in the words of the other:

The benevolence of time has bent me so much that I feel as if I am a hunter approaching to hunt.

I walk quickly, and whoever sees me thinks that I am not in chains.

He wants: bound by a shackle.

So he made it obligatory to use a deleted verb and to show its connection, which is abandoned. This is weak in the schools of Arabic, and far from the speech of the Arabs. As for the verses he cited as evidence for his statement, they do not indicate the validity of his claim, because in the poet's statement: She saw me with her ropes, there is clear evidence that she saw him holding the rope. So in his informing her that she saw him with

her ropes, there is informing him that she saw him holding the ropes. So, in what appeared from the speech, there was no need to mention holding, and the *ba*' was a connection to his statement: She saw me, like the statement of the speaker: I am with God, sufficient for myself, and the listener's knowledge of its meaning, that the *ba*' is in need of speech that would bring it something other than what appeared, and that the meaning is: I am with God for help.

Some Basra grammarians said that his statement: **except by a rope from God** is an exception that comes out from the beginning of the statement. He said: This is not more severe than his statement: "They will not hear therein any ill speech, but [only], 'Peace'" (Maryam 19:62).

Other grammarians of Kufa said: It is a connected exception, and the meaning is: Humiliation was imposed upon them wherever they were found, meaning: in every place, except in a place of a rope from God, just as you say: Humiliation was imposed upon them in all places except in this place.

This is also a request for the truth, but he made a mistake in the explanation. That is because he claimed that it is a connected exception. If it were connected as he claimed, then it would be necessary that if the people are found with a rope from God and a rope from the people, then poverty would not be imposed upon them. And that is not the description of the Jews, because whenever they are found with a rope from God and a rope from the people, or without a rope from God the Almighty and without a rope from the people, then humiliation is imposed upon them, according to what we mentioned about the people of interpretation before. So if his statement, **except with a rope from God and a rope from the people**, was a connected exception, then it would be necessary that if the people are found with a covenant and protection, then humiliation would not be imposed upon them. This is contrary to what God described them with in their description, and contrary to what they have in their description. Thus, the corruption of the statement of this speaker has also become clear.

Abu Ja'far said: But our opinion is that the preposition *ba* in His statement: **except by a rope from God** was inserted because the statement before the exception requires the preposition *ba* in meaning. That is because the meaning of His statement: **humiliation has been imposed upon them wherever they are found** is humiliation has been imposed upon them wherever they are found. Then He said: **except by a rope from God and a rope from the people** is not connected to the first, but rather it is disconnected from it. Its meaning is: but they are found by a rope from God and a rope from the people, as it was said: **And it is not for a believer to kill a believer except by mistake** (An-Nisa': 92). So, even though mistake is the object of what it did in what preceded the exception, His statement with the exception is not connected to the first in the sense of: except by mistake, for he has the right to kill him in the same way, but its meaning is: but he may kill him by mistake. Likewise, his statement: **Wherever they are found, except by a rope from God**, even though what brought the *ba* after *except* was the verb that required it before *except*, so the exception is not the

Surat Al Imran 3:112

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exception connected to the one before it, meaning: that if the people meet, humiliation will be removed from them, rather humiliation is fixed in every case. But its meaning is what we explained earlier.

Abu Ja'far said: God Almighty means: **And they incurred the wrath of God**, and they bore the wrath of God and turned away with it those who deserved it. We have explained the origin of that with its evidence, and the meaning of *poverty* is that it is the humiliation of want and poverty and their submission, and the meaning of: the wrath of God in the past, which makes it unnecessary to repeat it in this place.

And His saying: **That is because they disbelieved in the signs of God**, He, the Most High, means by His saying: *That*, that is: the affliction that they incurred from the wrath of God and the humiliation that was imposed upon them, instead of what they disbelieved in the signs of God. He says: because they denied the signs of God and His evidence of the truthfulness of His prophets, and what He imposed upon them of His obligations, **and killed the prophets without right**, He says: and because they killed their prophets and God's messengers to them, as an aggression against God and audacity towards Him with falsehood, and without right, they deserved to be killed by them.

Abu Ja'far said: The interpretation of the statement is: They were forced to be humiliated wherever they found themselves, except with a covenant from God and a covenant from the people, and they turned away with the wrath of God, bearing it, and they were forced to be humiliated by want and humbled by poverty, instead of what they were denying of God's signs, evidence, and proofs, and killing His prophets unjustly, unjustly, and aggressively.

Abu Ja'far said: God Almighty says: We did that to them because of their disbelief, their killing of the prophets, their disobedience to their Lord, and their transgression against the command of their Lord.

We have explained the meaning of aggression in more than one place in our book, sufficiently enough to need to repeat it.

So our Lord, may His praise be glorified, informed His servants of what He did to these people of the People of the Book, of bringing humiliation and disgrace upon them in this worldly life, along with what He has stored up for them in the Hereafter of punishment, chastisement, and painful torment, since they transgressed the limits of God and made permissible what He has forbidden. This is a reminder from Him, may He be glorified, to them, and an alert to the place of the affliction from which they came so that they might repent and remember, and a lesson from Him to our nation that they should not follow their example and adopt their methods, lest they follow their paths and be afflicted with the punishments and examples of God that He has afflicted them, such as:

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, **That is because they disobeyed and were transgressors**. Avoid disobedience and transgression, for because of them, those who came before you were destroyed among the people.

Tafsir al-Qurtubi

The Almighty said: **Abasement has been imposed upon them** meaning the Jews. **Wherever they are found** meaning they find and encounter, and the discussion is complete. The meaning of abasement has been imposed upon them has already been mentioned in Al-Baqarah. **Except by a rope from God** is an interrupted exception that is not from the first. That is, but they hold fast to a rope from God. **And a rope from the people** meaning the covenant that they have. And the people are Muhammad and the believers pay them the tax so they give them security. There is an abbreviation in the speech and the meaning is: Except that they hold fast to a rope from God, so it was deleted. Al-Farra' said: **And they incurred the wrath of God** meaning they returned. It was said: They endured. Its origin in the language is that it is not binding upon them, and it has already been mentioned in Al-Baqarah. Then he informed why He did that to them, saying: "That is because they disbelieved in the signs of God and killed the prophets without right. That is because they disobeyed and were transgressors." It has already been mentioned in Al-Baqarah in full.

Tafsir Ibn Kathir

The Almighty tells us about this Muhammadan nation that they are the best of nations, so He the Almighty said: **You are the best nation produced for mankind**. Al-Bukhari said: Muhammad bin Yusuf told us, on the authority of Sufyan, on the authority of Maysarah, on the authority of Abu Hazim, on the authority of Abu Hurairah, may God be pleased with him, **You are the best nation produced for mankind**. He said: The best of people for mankind, you bring them in chains around their necks until they enter Islam. And this is what Ibn Abbas, Mujahid, Atiyah Al-Awfi, Ikrimah, Ata, and Al-Rabi bin Anas said: **You are the best nation produced for mankind**, meaning the best of people for mankind, and the meaning is that they are the best of nations and the most beneficial people to people, and for this reason He said: **You enjoin what is right and forbid what is wrong and believe in God**. Imam Ahmad said: Ahmad bin Abdul Malik told us, Sharik told us, on the authority of Samak, on the authority of Abdullah bin Umairah, on the authority of the husband of Durrah bint Abi Lahab, on the authority of Durrah bint Abi Lahab, who said: "A man stood up to the Prophet, may God bless him and grant him peace, while he was on the pulpit, and said: O Messenger of God, which of the

people is the best? He said: The best of people are those who recite the Qur'an the most, are those who fear God the most, enjoin what is right, forbid what is wrong, and maintain ties of kinship. Ahmad narrated it in his Musnad, and al-Nasa'i in his Sunan, and al-Hakim in his Mustadrak, on the authority of Samak, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, regarding the words of God the Almighty: **You are the best nation produced for mankind.** He said: They are those who migrated with the Messenger of God, may God bless him and grant him peace, from Mecca to Medina. The correct view is that this verse is general for the entire nation, each generation according to its own circumstances, and the best of their generations are those among whom the Messenger of God, may God bless him and grant him peace, was sent, then those who came after them, then those who came after them, as He said in the other verse: **And thus We have made you a just community,** meaning the best, **that you will be witnesses over the people.**

In Musnad of Imam Ahmad, Jami' al-Tirmidhi, Sunan Ibn Majah and Mustadrak al-Hakim, on the authority of Hakim ibn Mu'awiyah ibn Haidah, on the authority of his father, he said: "The Messenger of God, may God bless him and grant him peace, said: 'You are the best of seventy nations, and you are the most honorable to God, the Almighty.'" This is a well-known hadith, and al-Tirmidhi classified it as hasan. It is also narrated on the authority of Mu'adh ibn Jabal and Abu Sa'id, similar to it. This nation has achieved the lead in good deeds through its Prophet Muhammad, may God bless him and grant him peace, for he is the most honorable of God's creation and the most honorable of the Messengers to God. God sent him with a complete and great law that no Prophet or Messenger before him was given. So, working according to his method and path is enough to replace a little of what a lot of work from others cannot replace, as Imam Ahmad said: 'Abd al-Rahman told us, Ibn Zuhair told us, on the authority of Abdullah, meaning Ibn Muhammad ibn 'Aqil, on the authority of Muhammad ibn 'Ali, who is Ibn al-Hanafiyyah, that he heard 'Ali ibn Abi Talib, may God be pleased with him, say: "The Messenger of God said: I have been given what none of the Prophets have been given." We said, **O Messenger of God, what is it?** He said, **I have been aided by terror, I have been given the keys to the earth, I have been named Ahmad, the earth has been made a means of purification for me, and my nation has been made the best of nations.** Ahmad is the only one to narrate it from this source, and its chain of transmission is good.

Imam Ahmad also said: Abu Al-Ala Al-Hasan bin Suwar told us, Laith told us, on the authority of Muawiyah, on the authority of Abu Halbas Yazid bin Maysarah, who said: I heard Umm Al-Darda', may God be pleased with her, say: I heard Abu Al-Darda', may God be pleased with him, say: "I heard Abu Al-Qasim, may God's prayers and peace be upon him, and I had never heard him use his kunya before or after that, saying: God Almighty says: O Jesus, I will send after you a nation who, if what they like befalls them, will praise and thank them, and if what they dislike befalls them, they will seek reward and be patient, but they have no patience or knowledge." He said: O Lord, how can this be for them, and they have no patience or

knowledge? He said: I will give them from My patience and knowledge.

There are hadiths that are appropriate to mention here. Imam Ahmad said: Hashim bin Al-Qasim told us, Al-Masoudi told us, Bakir bin Al-Akhns told us, on the authority of a man, on the authority of Abu Bakr Al-Siddiq, may God be pleased with him, who said: "The Messenger of God, may God bless him and grant him peace, said: I have been given seventy thousand who will enter Paradise without being brought to account, their faces like the moon on the night of the full moon, their hearts like the heart of one man, so I asked my Lord, the Almighty and Majestic, for more, and He increased me with each one by seventy thousand." Abu Bakr, may God be pleased with him, said: I saw that this would come upon the people of the villages and would befall those on the edges of the deserts.

Another hadith Imam Ahmad said: Abdullah bin Bakr Al-Sahmi told us, Hisham bin Hassan told us, on the authority of Al-Qasim bin Mihran, on the authority of Musa bin Ubaid, on the authority of Maimun bin Mihran, on the authority of Abd Al-Rahman bin Abi Bakr: "The Messenger of God, may God bless him and grant him peace, said: My Lord has given me seventy thousand who will enter Paradise without being brought to account. Umar said: O Messenger of God, why didn't you ask Him for more? He said: I asked Him for more, and He gave me seventy thousand with each man. Umar said: Why didn't you ask Him for more? He said: I asked Him for more, and He gave me this much." And Abdullah bin Bakr spread his hands apart, and Abdullah said: And he stretched out his arms, and Abdullah urged, and Hisham said: This is from God, and he does not know how many.

Another hadith Imam Ahmad said: Abu Al-Yaman told us, Ismail bin Ayyash told us, on the authority of Damdam bin Zur'ah, who said: Shureih bin Ubaid said: Thawban fell ill in Homs, and Abdullah bin Qurt Al-Azdi was in charge of it, so he did not visit him. Then a man from the Kalaa'in came to visit Thawban, and Thawban said to him: Will you write? He said: Yes. He said: Write. So he wrote to the emir Abdullah bin Qurt from Thawban, the freed slave of the Messenger of God, may God bless him and grant him peace: As for what follows, if Moses and Jesus, peace be upon them, had a servant in your presence, you would have visited him. Then he folded the letter and said to him: Will you deliver it to him? He said: Yes. So the man went with his letter and gave it to Ibn Qurt, and when he saw him, he stood up in a panic, and the people said: What is the matter with him? Has something happened? Then Thawban came until he entered upon him, visited him and sat with him for a while, then he stood up and Thawban took his cloak and said: Sit down until I tell you a hadith that I heard from the Messenger of God, may God bless him and grant him peace, in which he said: **Seventy thousand of my nation will enter Paradise without being brought to account or punished, and with every thousand there will be seventy thousand.** Ahmad is the only one to narrate it from this source and its chain of transmission is all trustworthy men from Syria and Homs, so it is a sound hadith, praise and thanks be to God.

Surat Al Imran 3:112

Humiliation has been imposed upon them wherever they are found, except by a rope from God and a rope from the people. And they incurred wrath from God, and poverty has been imposed upon them. That is because they disbelieved in the signs of God and killed the prophets without right. That is because they disobeyed and were transgressors.

Another path: Al-Tabarani said: Amr bin Ishaq bin Zubayriq Al-Himsi told us, Muhammad bin Ismail, meaning Ibn Ayyash, told us, my father told me, on the authority of Damdam bin Zar'ah, on the authority of Shureih bin Ubaid, on the authority of Abu Asma Al-Rahbi, on the authority of Thawban, may God be pleased with him, who said: "I heard the Messenger of God, may God bless him and grant him peace, say: 'My Lord, the Mighty and Sublime, promised me seventy thousand of my nation who will not be held accountable, with every thousand seventy thousand.'" Perhaps this is what is preserved with the addition of Abu Asma Al-Rahbi between Shureih and Thawban, and God knows best.

Another hadith Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of Qatada, on the authority of al-Hasan, on the authority of Imran bin Husayn, on the authority of Ibn Mas'ud, may God be pleased with him, who said: We talked most of the time with the Messenger of God, may God bless him and grant him peace, one night, then we went to him and he said: "The prophets were shown to me tonight with their nations. A prophet would pass by with three people, a prophet with a group, a prophet with a few people, and a prophet with no one with him, until Moses, peace be upon him, passed by with a large group of the Children of Israel. I was amazed and said: Who are these? It was said: This is your brother Moses with the Children of Israel. He said: I said: Where are my nation? It was said: Look to your right. I looked and saw that the curtains had been closed with the faces of men. Then it was said to me: Look to your left. I looked and saw that the horizon had been closed with the faces of men. It was said to me: Are you satisfied? I said: I am satisfied, O Lord. He said: It was said to me: There are seventy thousand with these who will enter Paradise without being brought to account. The Prophet, may God bless him and grant him peace, said: And he said: May my father and mother be sacrificed for you, if you are able to be among the seventy thousand, then do so. If you fall short, then be among the people of the valley. If you fall short, then be among the people of the horizon, for I have seen people quarreling with one another. So Ukasha bin Muhsin stood up and said: O Messenger of God, pray to God to make me one of them, meaning one of the seventy. So he prayed for him, and another man stood up and said: Pray to God, O Messenger of God, to make me one of them. So he said: Ukasha has preceded you in that. He said: Then we talked and said: Who do you think these seventy thousand are? They are people who were born in Islam and did not associate anything with God until they died. So that reached the Prophet, may God bless him and grant him peace, and he said: "They are those who do not seek ruqyah, nor cauterize, nor take omens, and they put their trust in their Lord." This is how Ahmad narrated it with this chain of transmission and this context. He also narrated it on the authority of Abd al-Samad on the authority of Hisham on the authority

of Qatadah with his chain of transmission similarly, and he added after his saying: **I am satisfied, O Lord, I am satisfied, O Lord.** He said: I am satisfied. I said: Yes. He said: Look to your left. He said: So I looked and saw that the horizon was blocked by the faces of men. He said: Are you satisfied? I said: I am satisfied. This is a sound chain of transmission from this source, transmitted only by Ahmad, and they did not include it.

Another hadith Ahmad ibn Mani' said: Abd al-Malik ibn Abd al-Aziz told us, Hammad told us, on the authority of Asim, on the authority of Zur, on the authority of Ibn Mas'ud, may God be pleased with him, who said: The Prophet, may God bless him and grant him peace, said: "The nations were presented to me with seasons, and my nation was pleased with me. Then I saw them and I was amazed by their large numbers and their appearance. They filled the plains and the mountains. He said: Are you satisfied, O Muhammad? I said: Yes. He said: With these are seventy thousand who will enter Paradise without being brought to account. They are those who do not seek incantations or cauterize, and they put their trust in their Lord. Then 'Ukasha ibn Muhsin stood up and said: O Messenger of God, ask God to make me one of them. He said: You are one of them. Then another man stood up and said: Ask God to make me one of them. He said: 'Ukasha beat you to it.'" Narrated by al-Hafiz al-Dhiya' al-Maqdisi, who said: This, in my opinion, meets the conditions of Muslim.

Another hadith Al-Tabarani said: Muhammad ibn Al-Judhu'i Al-Qadi told us, Uqbah ibn Mukram told us, Muhammad ibn Abi Uday told us, on the authority of Hisham ibn Hassan, on the authority of Muhammad ibn Sirin, on the authority of Imran ibn Husayn, who said: The Messenger of God, may God bless him and grant him peace, said: **Seventy thousand of my nation will enter Paradise without being brought to account or punished.** It was said: **Who are they?** He said: **They are those who do not cauterize, nor seek omens, nor believe in omens, and they put their trust in their Lord.** Muslim narrated it on the authority of Hisham ibn Hassan, and he mentioned Ukasha.

Another hadith It was established in the two Sahihs on the authority of Az-Zuhri on the authority of Sa'id ibn Al-Musayyab that Abu Hurairah told him: "I heard the Messenger of God, may God bless him and grant him peace, say: 'A group of my nation will enter Paradise, and they will be seventy thousand, and their faces will shine like the moon on a full moon night.' Abu Hurairah said: 'Ukasha ibn Muhsin Al-Asadi stood up, raising his blanket and said: 'O Messenger of God, pray to God to make me one of them.' The Messenger of God, may God bless him and grant him peace, said: 'O God, make him one of them.' Then a man from the Ansar stood up and said the same thing, and he said: 'Ukasha beat you to it.'"

Another hadith Abu al-Qasim al-Tabarani said: Yahya ibn Uthman told us, Saeed ibn Abi Maryam told us, Abu Ghassan told us, on the authority of Abu Hazim,

on the authority of Sahl ibn Sa'd, that the Prophet, may God bless him and grant him peace, said: "Seventy thousand - or seven hundred thousand - of my nation will enter Paradise, some of them taking others, until the first of them and the last of them enter Paradise, and their faces will be like the moon on the night of the full moon." Al-Bukhari and Muslim both narrated it on the authority of Qutaybah on the authority of 'Abd al-'Aziz ibn Abi Hazim on the authority of his father on the authority of Sahl on his authority.

Another Hadith Muslim bin Al-Hajjaj said in his Sahih: Saeed bin Mansour told us, Hisham told us, Hiseen bin Abdul Rahman told us, he said: I was with Saeed bin Jubair and he said, **Which of you saw the star that fell last night?** I said: **I did.** Then I said: **I was not praying, but I was stung.** He said: **So what did you do?** I said: **I sought ruqyah.** He said: **What made you do that?** I said: **A Hadith narrated to us by Al-Sha'bi.** He said: **And what did Al-Sha'bi tell you?** I said: He told us on the authority of Buraydah ibn al-Husaib al-Aslami that he said: **There is no ruqyah except for the evil eye or a fever.** He said: He who has concluded what he heard has done well. However, Ibn Abbas told us on the authority of the Prophet, may God bless him and grant him peace, that he said: "The nations were presented to me and I saw the Prophet with a group of people, the Prophet with one or two men, and the Prophet with no one with him. Then a great multitude was raised to me and I thought that they were my nation. Then it was said to me: This is Moses and his people, but look to the horizon. So I looked and saw a great multitude. Then it was said to me: Look to the other horizon and see a great multitude. Then it was said to me: This is your nation and with them are seventy thousand who will enter Paradise without being held accountable or punished. Then he got up and entered his house." So the people began to argue about those who will enter Paradise without being held accountable or punished. Some of them said: Perhaps they are those who accompanied the Messenger of God, may God bless him and grant him peace. Some of them said: Perhaps they are those who were born in Islam and did not associate anything with God. They mentioned things, so the Messenger of God, may God bless him and grant him peace, came out to them and said: **What are you arguing about?** So they told him. He said: They are those who do not perform ruqyah, nor seek ruqyah from others, nor take omens, and they put their trust in their Lord. Then Ukasha bin Muhsin stood up and said: Ask God to make me one of them. He said: You are one of them. Then another man stood up and said: Ask God to make me one of them. He said: Ukasha beat you to it. Al-Bukhari narrated it on the authority of Asid bin Zaid on the authority of Hisham, but he does not have: they do not perform ruqyah.

Another hadith Ahmad said: Ruh ibn Ubadah told us, Ibn Jurayj told us, Abu al-Zubayr told me that he heard Jabir ibn Abdullah say: "I heard the Messenger of God, may God bless him and grant him peace, mention a hadith, in which it says: The first group will be saved, their faces like the moon on the night of the full moon, seventy thousand who will not be held accountable, then those who follow them will be like the brightest star in the sky." Then likewise, and he mentioned the rest of it. Muslim narrated it from the hadith of Ruh,

except that he did not mention the Prophet, may God bless him and grant him peace.

Another hadith Al-Hafiz Abu Bakr bin Abi Asim said in his book Al-Sunan: Abu Bakr bin Abi Shaybah told us, Ismail bin Ayyash told us on the authority of Muhammad bin Ziyad, I heard Abu Umamah Al-Bahili say: I heard the Messenger of God, may God bless him and grant him peace, say: "My Lord promised me that seventy thousand of my nation will enter Paradise, with each thousand seventy thousand who will not be held accountable or punished, and three handfuls from the handfuls of my Lord, the Almighty and Majestic." And this is how Al-Tabarani narrated it on the authority of Hisham bin Ammar on the authority of Ismail bin Ayyash, and this is a good chain of transmission.

Another way On the authority of Abu Umamah. Ibn Abi Asim said, Dahim told us, Al-Walid bin Muslim told us on the authority of Safwan bin Amr, on the authority of Salim bin Amir, on the authority of Abu Al-Yaman Al-Hawzani, whose name is Amir bin Abdullah bin Luhay, on the authority of Abu Umamah, on the authority of the Messenger of God, who said: "God promised me that seventy thousand of my nation will enter Paradise without being brought to account. Yazid bin Al-Akhns said: By God, those among your nation, O Messenger of God, are like a reddish fly among flies. The Messenger of God, may God bless him and grant him peace, said: God promised me seventy thousand, with each thousand seventy thousand and He gave me three handfuls more." This is also a good chain of transmission.

Another hadith Abu al-Qasim al-Tabarani said: Ahmad ibn Khalid told us, Abu Tobah told us, Muawiyah ibn Salam told us on the authority of Zayd ibn Salam that he heard Abu Salam say: Aamer ibn Zayd al-Bakali told me that he heard Utbah ibn Abd al-Salami, may God be pleased with him, say: The Messenger of God, may God bless him and grant him peace, said: "My Lord, the Almighty, promised me that seventy thousand of my nation will enter Paradise without being brought to account, then every thousand will intercede for seventy thousand, then my Lord, the Almighty, will scoop up three handfuls of dust in His hands." So Umar said: God will intercede for the first seventy for their fathers, sons, and clans, and I hope that God will make me one of the last handfuls of dust. Al-Hafiz al-Dhiya Abu Abdullah al-Maqdisi said in his book Sifat al-Jannah: I do not know of any defect in this chain of transmission, and God knows best.

Another hadith Imam Ahmad said: Yahya bin Saeed told me, Hisham, meaning Al-Dastawai, told us, Yahya bin Abi Katheer told us, on the authority of Hilal bin Abi Maimouna, Ata bin Yasar told us that Rafa'ah Al-Juhani told him, he said: We set out with the Messenger of God, may God bless him and grant him peace, until we were at Al-Kadeed, or he said: at Qudayd, and he mentioned a hadith in which he said: "My Lord, the Almighty and Majestic, promised me that seventy thousand of my nation will enter Paradise without being brought to account, and I hope that they will not enter it until you and your righteous spouses and offspring have settled in dwellings in Paradise." Al-Dhiya' said: This, in my opinion, is in accordance with the conditions of Muslim.

Humiliation has been imposed upon them wherever they are found, except by a rope from God and a rope from the people. And they incurred wrath from God, and poverty has been imposed upon them. That is because they disbelieved in the signs of God and killed the prophets without right. That is because they disobeyed and were transgressors.

Another hadith Abd al-Razzaq said: Ma'mar informed us on the authority of Qatada, on the authority of al-Nadr ibn Anas, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: **God promised me that He would admit four hundred thousand of my nation into Paradise.** Abu Bakr, may God be pleased with him, said: **Give us more, O Messenger of God.** He said: **By God, this is it.** Umar said: **That is enough, O Abu Bakr.** Abu Bakr said: **Leave me alone, and what does it matter to you if God admits us all into Paradise?** Umar said: **God willing, He will admit His creation into Paradise with one hand.** The Prophet, may God bless him and grant him peace, said: **Umar has spoken the truth.** This hadith with this chain of transmission is unique to Abd al-Razzaq. Al-Dhiya' said it and Al-Hafiz Abu Na'im Al-Isfahani narrated it. He said: Muhammad bin Ahmad bin Mukhallad told us, Ibrahim bin Al-Haitham Al-Baldi told us, Sulayman bin Harb told us, Abu Hilal told us on the authority of Qatada, on the authority of Anas, on the authority of the Prophet, may God bless him and grant him peace, who said: **My Lord promised me that He would admit one hundred thousand of my nation into Paradise.** Abu Bakr said: **O Messenger of God, give us more.** He said: **And so it was,** and Sulayman bin Harb pointed with his hand in the same manner. I said: **O Messenger of God, give us more.** Umar said: **God is able to admit people into Paradise with a single handful.** The Messenger of God, may God bless him and grant him peace, said: **Umar has spoken the truth.** This is a strange hadith from this source. Abu Hilal's name is Muhammad bin Salim Al-Rasibi, from Basra.

Another chain of transmission on the authority of Anas. Al-Hafiz Abu Ya'la said: Muhammad ibn Abi Bakr told us, 'Abd al-Qahir ibn al-Sarri al-Sulami told us, Hamid told us on the authority of Anas, on the authority of the Prophet, may God bless him and grant him peace, who said: "Seventy thousand of my nation will enter Paradise. They said: 'Give us more, O Messenger of God.' He said: 'For every man there are seventy thousand.' They said: 'Give us more,' and he was on a sand dune. He said like this and threw some with his hand. They said: 'O Messenger of God, may God distance those who enter Hell after this.'" This is a good chain of transmission, and all of its men are trustworthy, except for 'Abd al-Qahir ibn al-Sarri. Ibn Ma'in was asked about him and said: **He is trustworthy.**

Another hadith Al-Tabarani narrated from the hadith of Qatada on the authority of Abu Bakr bin Anas, on the authority of Abu Bakr bin Umair, on the authority of his father that the Prophet, may God bless him and grant him peace, said: "God promised me that three hundred thousand of my nation would enter Paradise. Umair said: O Messenger of God, give us more. He said: This way, with his hand. Umair said: O Messenger of God, give us more. Umar said: It is enough for you. If God wills, He will admit people to Paradise with a handful or a single handful. The Prophet of God, may God bless

him and grant him peace, said: Umar spoke the truth."

Another hadith Al-Tabarani said: Ahmad bin Khalid told us, Abu Tobah told us, Muawiyah bin Salam told us on the authority of Zaid bin Salam that he heard Abu Salam say: Abdullah bin Aamer told me that Qais Al-Kindi told him that Abu Saeed Al-Anmari told him that the Messenger of God, may God bless him and grant him peace, said: "My Lord promised me that He will admit seventy thousand of my nation to Paradise without account, and every thousand will intercede for seventy thousand, then my Lord will take three handfuls with His two hands." That is what Qais said, so I said to Abu Saeed: Did you hear this from the Messenger of God, may God bless him and grant him peace? He said: Yes, with my ears, and my heart has retained it. Abu Saeed said: He said, meaning the Messenger of God, may God bless him and grant him peace: **And that, God Almighty willing, will include the emigrants of my nation and God will fulfill the remainder of our Arabs.** Muhammad bin Sahl bin Askar narrated this hadith on the authority of Abu Tawbah al-Rabi' bin Nafi' with his chain of transmission similarly, and he added: Abu Saeed said: So the Messenger of God, may God bless him and grant him peace, calculated that, and it amounted to four hundred thousand and ninety thousand and thousand.

Another hadith Abu al-Qasim al-Tabarani said: Hashim ibn Murthad al-Tabarani told us, Muhammad ibn Ismail ibn Ayyash told us, my father told me, Damdam ibn Zur'ah told me, on the authority of Shuraih ibn Ubayd, on the authority of Abu Malik, who said: The Messenger of God, may God bless him and grant him peace, said: "By the One in Whose Hand is the soul of Muhammad, a group of you will be sent to Paradise on the Day of Resurrection, all of them striking the earth. The angels will say: Why did more people come with Muhammad than came with the prophets?" This is a good chain of transmission.

Another type - From the hadiths that indicate the virtue, honor, and dignity of this nation before God the Almighty, and that it is the best nation in this world and the hereafter. Imam Ahmad said: Yahya bin Saeed told us, Ibn Jurayj told us, Abu al-Zubayr told me on the authority of Jabir that he heard the Prophet, may God bless him and grant him peace, say: **I hope that those of my nation who follow me on the Day of Resurrection will be a quarter of Paradise.** He said: "So we said 'Allahu Akbar,' then he said: "I hope that they will be a third of the people." He said: "So we said 'Allahu Akbar,' then he said: "I hope that you will be half of the people of Paradise." And this is how he narrated it on the authority of Ruh on the authority of Ibn Jurayj, and it meets the conditions of Muslim. It is proven in the two Sahihs from the hadith of Abu Ishaq al-Subai'i on the authority of Amr bin Maymun, on the authority of Abdullah bin Mas'ud, who said: The Messenger of God, may God bless him and grant him peace, said to us: **Are you not pleased to be a quarter**

of the people of Paradise? So we said 'Allahu Akbar,' then he said: **Are you not pleased to be a third of the people of Paradise?** So we said 'Allahu Akbar,' then he said: **I hope that you will be half of the people of Paradise.**

Another chain of transmission on the authority of Ibn Mas'ud. Al-Tabarani said: Ahmad ibn al-Qasim ibn Musawar told us, 'Affan ibn Muslim told us, 'Abd al-Wahid ibn Ziyad told us, al-Harith ibn Hasira told me, al-Qasim ibn 'Abd al-Rahman told me 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: **How will you be when a quarter of Paradise is for you and three quarters of it are for the rest of the people?** They said: **God and His Messenger know best.** He said: **How will you be when a third of it is for you?** They said: **That is more.** He said: **How will you be when half of it is for you?** They said: **That is more.** The Messenger of God, may God bless him and grant him peace, said: **The people of Paradise are one hundred and twenty rows, eighty of which are for you.** Al-Tabarani said: Al-Harith ibn Hasira is the only one to narrate it.

Another hadith - Imam Ahmad said: Abd al-Samad told us, Abd al-Aziz ibn Muslim told us, Dharrar ibn Murrah Abu Sinan al-Shaibani told us, on the authority of Muharib ibn Dithar, on the authority of Ibn Buraidah, on the authority of his father, that the Prophet, may God bless him and grant him peace, said: **The people of Paradise are one hundred and twenty rows, and this nation is eighty rows from that.** And he narrated it likewise on the authority of Affan on the authority of Abd al-Aziz on his authority, and al-Tirmidhi included it on the authority of Abu Sinan on his authority, and he said: This is a good hadith, and Ibn Majah narrated it on the authority of Sufyan al-Thawri on the authority of Alqamah ibn Marthad, on the authority of Sulayman ibn Buraidah, on the authority of his father on his authority.

Another hadith - Al-Tabarani narrated from the hadith of Sulayman bin Abd al-Rahman al-Dimashqi: Khalid bin Yazid al-Bajali told us, Sulayman bin Ali bin Abdullah bin Abbas told us 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: **The people of Paradise are one hundred and twenty rows, eighty of which are from my nation.** Khalid bin Yazid al-Bajali was the only one to narrate it, and Ibn Adi spoke about it.

Another hadith Al-Tabarani said: Abdullah bin Ahmad bin Hanbal told us, Musa bin Ghailan told us, Hashim bin Mukhallad told us, Abdullah bin Al-Mubarak told us on the authority of Sufyan, on the authority of Abu Amr, on the authority of his father, on the authority of Abu Hurairah, who said: When **A group of the first and a group of the last** was revealed, the Messenger of God, may God bless him and grant him peace, said: **You are a quarter of the people of Paradise, you are a third of the people of Paradise, you are half of the people of Paradise, you are two-thirds of the people of Paradise.**

Abdul Razzaq said: Ma'mar informed us on the authority of Ibn Tawus, on the authority of his father, on the authority of Abu Hurairah, may God be pleased with him, on the authority of the Prophet, may God

bless him and grant him peace, who said: "We are the last but the first on the Day of Resurrection. We are the first people to enter Paradise, but they were given the Book before us and we were given it after them. So God guided us to the truth in what they differed about. So this is the day in which they differed, people will follow us. Tomorrow will be for the Jews and the day after tomorrow will be for the Christians." Narrated by Al-Bukhari and Muslim on the authority of Abdullah bin Tawus on the authority of his father, on the authority of Abu Hurairah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace, in a similar manner. Muslim also narrated it 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: **We are the last but the first on the Day of Resurrection, and we are the first to enter Paradise.** And he mentioned the rest of the hadith.

Another hadith - Al-Daraqutni narrated in Al-Afrad from the hadith of Abdullah bin Muhammad bin Aqil on the authority of Al-Zuhri, on the authority of Saeed bin Al-Musayyab, on the authority of Omar bin Al-Khattab, may God be pleased with him, that the Prophet, may God bless him and grant him peace, said: **Paradise was forbidden to all the prophets until I enter it, and it was forbidden to the nations until my nation enters it.** Then he said: Ibn Aqil was the only one to narrate it on the authority of Al-Zuhri, and no one else narrated it on his authority. Zuhair bin Muhammad was the only one to narrate it on the authority of Ibn Aqil, and Amr bin Abi Salamah was the only one to narrate it on the authority of Zuhair. Abu Ahmad bin Adi Al-Hafiz narrated it, and he said: Ahmad bin Al-Hussein bin Ishaq told us, Abu Bakr Al-A'in Muhammad bin Abi Atab told us, Abu Hafs Al-Tanisi told us - meaning Amr bin Abi Salamah - Sadaqa Al-Dimashqi told us on the authority of Zuhair bin Muhammad, on the authority of Abdullah bin Muhammad bin Aqil on the authority of Al-Zuhri. Al-Tha'labi narrated it: Abu al-Abbas al-Mukhalladi told us, Abu Na'im Abd al-Malik ibn Muhammad told us, Ahmad ibn Isa al-Tanisi told us, Amr ibn Abi Salamah told us, Sadaqah ibn Abdullah told us, on the authority of Zuhair ibn Muhammad, on the authority of Ibn Aqil, on his authority.

These hadiths are in the meaning of the Almighty's saying: "You are the best nation produced for mankind. You enjoin what is right and forbid what is wrong and believe in God." So whoever from this nation is characterized by these qualities is included with them in this praise and commendation of them, as Qatada said: It has reached us that Omar bin Al-Khattab, may God be pleased with him, during his Hajj, saw the people rushing, so he recited this verse: **You are the best nation produced for mankind.** Then he said: Whoever is pleased to be from that nation, let him fulfill God's condition regarding it. Narrated by Ibn Jarir. And whoever is not characterized by this is more like the People of the Book whom God condemned in His saying: **They used not to forbid one another from the wrong they did Al-Baqarah 2:17.** For this reason, when God praised this nation for these qualities, He began to condemn and rebuke the People of the Book, so God said: **And if the People of the Scripture had**

Surat Al Imran 3:112

Humiliation has been imposed upon them wherever they are found, except by a rope from God and a rope from the people. And they incurred wrath from God, and poverty has been imposed upon them. That is because they disbelieved in the signs of God and killed the prophets without right. That is because they disobeyed and were transgressors.

believed, meaning in what was revealed to Muhammad, may God's prayers and peace be upon him, "it would have been better for them. Among them are believers, but most of them are wicked," meaning few of them believe in God and what was revealed to you and what was revealed to them, and most of them are misguided, disbelieving, and wicked. And disobedience.

Then the Almighty said, informing His believing servants and giving them good report that victory and triumph will be theirs over the disbelieving atheist People of the Book. The Almighty said: "They will not harm you except with an injury. And if they fight you, they will turn their backs to you; then they will not be helped." And so it happened. On the day of Khaybar, God humiliated them and made their noses ache. Likewise, those before them from the Jews of Medina, Banu Qaynuqa, Banu Nadir, and Banu Qurayzah, all of them were humiliated by God. Likewise, the Christians in the Levant, the Companions defeated them in more than one place, and they were deprived of the kingdom of the Levant forever and ever. The band of Islam will continue to exist in the Levant until Jesus, son of Mary, descends while they are still like that. He will rule by the religion of Islam and the law of Muhammad, may the best prayers and peace be upon him. He will break the cross, kill the pigs, and abolish the jizya, and will accept nothing but Islam. Then God the Almighty said: **And humiliation has been imposed upon them wherever they are found, except by a covenant from God and a covenant from the people.** That is, God has imposed humiliation and degradation upon them wherever they are, so they are not safe. **Except by a covenant from God**, that is, by a protection from God, which is the covenant of protection for them, imposing the jizyah on them, and imposing the rulings of the religion on them. **And a covenant from the people**, that is, security from them for them, as in the case of a truce, a covenanted one, and a prisoner if one of the Muslims grants him security, even if it is a woman, and likewise a slave according to one of the two opinions of the scholars. Ibn Abbas said: **Except by a covenant from God and a covenant from the people**, that is, by a covenant from God and a covenant from the people. This is what Mujahid, Ikrimah, Ata, Ad-Dahhak, Al-Hasan, Qatadah, As-Suddi, and Ar-Rabi' ibn Anas said. And His statement: **And they incurred the wrath of God**, that is, they were obligated, so they committed themselves to the wrath of God, and they deserved it. **And poverty has been imposed upon them**, that is, they were obligated to it by fate and by law. That is why He said, **That is because they disbelieved in the signs of God and killed the prophets unjustly.** That is, what drove them to do that was arrogance, oppression, and envy, and that was followed by humiliation, lowliness, and poverty forever, connected to the humiliation of the Hereafter. Then God the Almighty said, **That is because they disobeyed and were transgressing.** That is, what drove them to disbelieve in the signs of God

and kill the messengers of God, and they were destined for that - that they were frequently disobeying the commands of God the Almighty and committing sins against God, and transgressing against the law of God. So we seek refuge in God from that, and God the Almighty is the One sought for help. Ibn Abi Hatim said: Yunus ibn Habib told us, Abu Dawud al-Tayalisi told us, Shu'bah told us, on the authority of Sulayman al-A'mash, on the authority of Ibrahim, on the authority of Abu Mu'ammara al-Azdi, on the authority of Abdullah ibn Mas'ud, may God be pleased with him, who said: The Children of Israel used to kill three hundred prophets a day, and then a market would be held to kill them at the end of the day.

Fath al-Qadir

His statement 112- "Humiliation has been imposed upon them." The meaning of this construction has already been mentioned in Al-Baqarah. The meaning is: Humiliation has surrounded them in every situation and in every situation, wherever they are found. "Except by a rope from God." That is, unless they hold fast to a rope from God. Al-Farra' said: That is, by the covenant of God or by His Book. "And a rope from the people." That is, by a covenant from the people, who are the Muslims. It was said: What is meant by the people is the Prophet, may God bless him and grant him peace. "And they returned, **that is, they returned** with wrath from God." It was said: they endured it. Its original meaning in the language is necessity and deservingness: that is, wrath from God has been imposed upon them, and they deserve it. The meaning of being struck with poverty is that it surrounds them from all sides. This is the case of the Jews, who are under extreme poverty and severe destitution, except for the rare and exceptional among them. The reference in His saying that is to what preceded of the humiliation, poverty and wrath, meaning: that befell them because they disbelieved in the signs of God and killed the prophets unjustly, and the reference in His saying that is to the disbelief and killing of the prophets because of their disobedience to God and their transgression of His limits. The meaning of the verse is: that God struck them with humiliation, poverty and calamity through His wrath because they disbelieved in His signs and killed His prophets because of their disobedience and transgression.

Abdur-Razzaq, Ibn Abi Shaybah, Abd bin Hamid, Ahmad, Al-Nasa'i, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Tabarani and Al-Hakim narrated **and authenticated it** on the authority of Ibn Abbas regarding the statement of God, **You are the best nation**, that he said: They are those who migrated with the Messenger of God, may God bless him and grant him peace. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Al-Suddi regarding the verse that he said: Umar bin Al-Khattab said: If God had willed, He would have said: You, so we would have been all of us, but He said: You were among the special companions of

Muhammad, and whoever did what they did, they were the best nation brought forth for mankind. And in another version on his authority he said: It will be for the first of us and not for the last of us. Ibn Jarir narrated on the authority of Qatadah that he said: It was mentioned to us that Umar bin Al-Khattab recited this verse, then he said: O people, whoever is pleased to be from that nation, let him fulfill God's condition for it. Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ikrimah regarding the verse that he said: It was revealed regarding Ibn Mas'ud, Ammar bin Yasir, Salim the freed slave of Abu Hudhayfah, Ubayy bin Ka'b and Mu'adh bin Jabal. Al-Bukhari and others narrated on the authority of Abu Hurairah regarding the verse, he said: The best people for people are those who will be brought in chains around their necks until they enter Islam. Abd al-Razzaq, Abd ibn Humayd, Ahmad, al-Tirmidhi **who authenticated it**, Ibn Majah, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, al-Tabarani and al-Hakim **who authenticated it** narrated on the authority of Muawiyah ibn Haidah that he heard the Prophet (peace and blessings of God be upon him) say regarding the verse: You will complete seventy nations, and you are the best and most honorable of them. A similar hadith was narrated on the authority of Muadh and Abu Saeed. Many hadiths were narrated in the two Sahihs and others that seventy thousand of this nation will enter Paradise without being brought to account or punished. This is one of the benefits of it being the best of nations. Ibn Jarir narrated on the authority of al-Hasan, **They will not harm you except with annoyance**, meaning: You will hear from them lies about God, calling you to misguidance. He also narrated on the authority of Ibn Jurayj, who said: Their associating partners with God in Uzair, Jesus and the cross. Ibn Abi Hatim narrated on the authority of al-Hasan and Qatadah, **Humiliation has been imposed upon them**, meaning: They will pay the jizyah willingly and they will be humiliated. Ibn al-Mundhir narrated something similar on the authority of al-Dahhak. Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of Ibn Abbas, **Except by a rope from God and a rope from the people**. He said: By a covenant from God and a covenant from the people.

Tafsir al-Baghawi

112- "Humiliation has been imposed upon them wherever they are found **wherever they are found** except by a rope from God" meaning: wherever they are found they are weakened, killed and taken captive, so they are not safe except by a rope from God: a covenant from God the Most High that they will submit, "and a rope from the people" from the believers by paying a tax or security, meaning: unless they hold fast to a rope and are safe.

God Almighty says: **And they incurred the wrath of God**, they returned with it, "and poverty was imposed upon them. That was because they disbelieved in the signs of God and killed the prophets without right. That was because they disobeyed and were transgressors."

Tafsir al-Baidawi

112 "Humiliation has been imposed upon them" the squandering of life, wealth and family, or the humiliation of clinging to falsehood and the jizya. "Wherever they are found **they are found** except by a rope from God and a rope from the people" an exception from the most general of the general conditions, meaning humiliation has been imposed upon them in most conditions except for those who hold fast, or are clothed in the protection of God or the writing that He gave them and the protection of the Muslims, or the religion of Islam and following the path of the believers. "And they incurred the wrath of God" they returned with it deserving it. "And poverty has been imposed upon them" so it surrounds them like a house that is stricken upon its people, and the Jews are mostly poor and needy. "That" is an indication of what was mentioned about the humiliation and poverty and the incurring of wrath. "Because they disbelieved in the signs of God and killed the prophets without right" because of their disbelief in the signs and their killing of the prophets. And the restriction without right, although it is so in reality, to indicate that it was not right according to their belief either. *That* meaning disbelief and killing. **Because they disobeyed and were transgressing** because of their disobedience and transgression of the limits of God, as insisting on minor sins leads to major sins and continuing in them leads to disbelief. It was said that its meaning is that the humiliation in this world and the response to wrath in the hereafter, as is explained by their disbelief and killing, is caused by their disobedience and transgression, since they are also addressed by the branches.

Surat Al Imran 3:113

They are not all alike. Among the People of the Scripture is a community standing [in prayer], reciting the verses of God during periods of the night, and they prostrate.

Surat Al Imran 3:113

They are not all alike. Among the People of the Scripture is a community standing [in prayer], reciting the verses of God during periods of the night, and they prostrate.

Tafsir al-Jalalayn

They meaning the People of the Book **are not equal equal among the People of the Book is a community standing** upright and steadfast on the truth like Abdullah bin Salam, may God be pleased with him and his companions **reciting the verses of God during the hours of the night** meaning during its hours **and they prostrate** praying, a state.

Tafsir al-Suyuti

The Almighty said: They are not equal, the verse. Ibn Abi Hatim, Al-Tabarani, and Ibn Mandah narrated in the Companions on the authority of Ibn Abbas, who said: When Abdullah bin Salam, Tha'laba bin Sa'iah, Asid bin Sa'iah, Asad bin Abd, and those Jews who converted with them converted to Islam, and they believed and were truthful and desired Islam, the rabbis of the Jews and the unbelievers among them said: None believed in Muhammad and followed him except the worst of us. If they had been the best of us, they would not have abandoned the religion of their fathers and gone to another one. So God revealed about that: They are not equal among the People of the Book, the verse.

Ahmad and others narrated on the authority of Ibn Masoud that he said: The Messenger of God, may God bless him and grant him peace, delayed the Isha prayer, then he went out to the mosque and saw the people waiting for the prayer. He said: As for the fact that there is no one among the people of these religions who remembers God at this hour except you, and this verse was revealed: They are not all alike. Among the People of the Scripture is a community standing until it reached the point of God being Knowing of the righteous.

Tafsir al-Tabari

Abu Ja'far said: What He, the Most High, means by His saying, **They are not equal**, is that there is no group of the People of the Book, the believers and the disbelievers among them: equal. What He means by that is: that they are not equal. He says: they are not equal, but they differ in righteousness and corruption, goodness and evil.

It was said: **They are not equal**, because it mentions the two groups of the People of the Book that God mentioned in His statement: "And if the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are

wicked." (Al Imran 3:110), then God, the Most High, informed about the state of the two groups before Him, the believers and the disbelievers, and said: **They are not equal**, meaning: these are not equal, the believers and the disbelievers. Then God, the Most High, began the report about the description of the believing group among the People of the Book, and praised them and spoke highly of them, after describing the wicked group among them with what He described them with of panic, the elite of Paradise, the alliance of humiliation and lowliness, the constant poverty and destitution, and bearing the shame of this world and the disgrace of the Hereafter, so He said: **Among the People of the Scripture is a community standing, reciting the verses of God during the hours of the night and prostrating**, the three verses up to His statement: **And God is Knowing of the righteous**.

His saying: **A nation that stands** is raised by his saying: **Of the People of the Book**.

A group of grammarians from Kufa and Basra, and the most prominent among them in their profession, imagined that what comes after *sawaa* in this place in His statement: **an established nation**, is a translation of *sawaa* and an explanation of it, meaning: There is no equal among the People of the Book a nation that is established and recites the verses of God during the hours of the night and another that is disbelieving. They claimed that mentioning the other group was omitted, sufficing with mentioning one of the two groups, which is the established nation, and they gave an example of this with the statement of Abu Dhu'ayb:

I disobeyed her heart: I hear her command, so I do not know how to guide her seekers?

He did not say: **Or is it not right?** He was satisfied with saying: **More right than the one mentioned, or is it not right?** and with the saying of the other:

I see you, but I do not know what his ambition is? And the one with ambition is humble and diminished.

Abu Ja'far said: It is, however, in their view a mistake to say that the speaker who wants to say: *Whether* you stay or sit: *Whether* you stay, so that he says: *Or* sit. They only permit the deletion of the second letter in the speech that is sufficient with one, not in what is lacking from that, such as: I do not care or I do not know, so they permit in that: I do not care I stayed, and they mean: I do not care whether I stayed or sat, because I do not care is sufficient with one, and likewise in I do not know. And they refused to permit in *whether*, because of its deficiency, and that it is not sufficient with one, so they overlooked - in their interpretation of his statement: **They are not all alike among the People of the Scripture, a community standing**, according to what we have related from them, to what they have directed it to - their schools of thought in Arabic, since they permitted in it the deletion that is not permissible according to them in speech with *whether*, and they made a mistake in interpreting the verse. So *whether* in this place means completion and sufficiency, not in the meaning interpreted by the one whose statement we have related.

It was mentioned that his saying: **Among the People of the Scripture is a community standing** - the three verses - was revealed about a group of Jews who converted to Islam and their conversion was good.

Who said that?

Ibn Humayd told us, he said, Salamah told us, on the authority of Muhammad ibn Ishaq, he said, Muhammad ibn Abi Muhammad told me, on the authority of Ikrimah or on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, he said: When Abdullah ibn Salam, Tha'laba ibn Sa'iyah, Asid ibn Sa'iyah, Asad ibn Ubayd, and those Jews who had converted with them, and believed and were truthful and desired Islam and were firmly established in it, the rabbis of the Jews and the unbelievers among them said: None believed in Muhammad and followed him except the worst of us! If they had been among the best of us, they would not have abandoned the religion of their fathers and gone to another one. So God, the Almighty, revealed regarding that from their statement: "They are not all alike. Among the People of the Scripture is a community standing [in prayer], reciting the verses of God" until His saying: **And those are among the righteous.**

Abu Kuraib told us, he said, Yunus bin Bakir told us, on the authority of Muhammad bin Ishaq, he said, Ibn Abi Muhammad, the client of Zaid bin Thabit, told me, he said, Saeed bin Jubair or Ikrimah told me, on the authority of Ibn Abbas, something similar.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, "They are not all the same. Among the People of the Scripture is a community standing" the verse, he says: Not all of the people perished, God had a remnant among them.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, Ibn Jurayj said: **A standing nation**, Abdullah bin Salam, and Tha'laba bin Salam his brother, and Sa'iyya, and Mubashar, and Asid and Asad, the sons of Ka'b.

Others said: The meaning of this is: The People of the Book and the nation of Muhammad who uphold the right of God are not equal before God.

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 Al-Hasan bin Yazid Al-Ajli, on the authority of Abdullah bin Masoud that he used to say regarding his statement: **They are not equal among the People of the Scripture - a community standing**, he said: The People of the Scripture and the nation of Muhammad, may God bless him and grant him peace, are not equal.

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: "They are not all alike. Among the People of the Scripture is a community standing," the verse, meaning: These Jews are not like this nation that is standing.

Abu Ja'far said: We have shown that the more correct of the two opinions on this matter is the opinion of the one who said: The story was completed when he said:

They are not equal, about God informing us about the matter of the believers among the People of the Book and the disbelievers among them, and that his saying: **Among the People of the Book is a community standing**, is a new statement about praising their believers and describing them according to their characteristics, according to what Ibn 'Abbas, Qatadah, and Ibn Jurayj said.

By His saying, **a standing nation**, He, the Most High, means a group steadfast on the truth.

We have already demonstrated the meaning of the nation in a way that makes it unnecessary to repeat it.

As for the list, the people of interpretation differed in its interpretation.

Some of them said: It means: fair.

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: **A nation that stands up**, he said: Just.

Others said: Rather, the meaning of this is that it is based on the Book of God and what He commanded in it.

Who said that?

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **A nation that stands firm**, he said: Standing firm on the Book of God, His obligations, and His limits.

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: **A nation that stands**, meaning: standing on the Book of God, His limits, and His obligations.

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: **Among the People of the Book is a nation that stands**, he says: a nation that is guided, standing by the command of God, not turning away from it and abandoning it as others abandoned it and wasted it.

Others said: Rather, the meaning of *standing* is obedient.

Who said that?

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **A nation standing**, the verse, he says: These Jews are not like this nation that is obedient to God. And obedient, obedient.

Abu Ja'far said: The most correct of these sayings in interpreting this is what was said by Ibn 'Abbas, Qatadah, and those who said the same as them, according to what we have narrated from them, even though all the other sayings are close in meaning to what Ibn 'Abbas and Qatadah said about this. This is because the meaning of his saying, *standing*, is upright on guidance, the Book of God, His obligations,

Surat Al Imran 3:113

They are not all alike. Among the People of the Scripture is a community standing [in prayer], reciting the verses of God during periods of the night, and they prostrate.

the laws of His religion, justice, obedience, and other causes of goodness, from the description of the people of uprightness on the Book of God and the Sunnah of the Messenger of God, may God bless him and grant him peace. Similar to this is the report narrated by An-Nu'man ibn Bashir, "on the authority of the Prophet, may God bless him and grant him peace, that he said:

The example of the one who upholds the limits of God and the one who transgresses them is like the example of a people who boarded a ship. Then he gave them an example.

The one who adheres to the limits of God is the one who is steadfast in adhering to what God has commanded him to do and avoiding what God has forbidden him to do.

Abu Jaafar said: The interpretation of the statement is: Among the People of the Book is a group that adheres to the Book of God, clings to it, and is steadfast in acting in accordance with what is in it and what His Messenger, may God bless him and grant him peace, has prescribed for them.

Abu Ja'far said: What he means by his saying, "They recite the verses of God," is that they read the Book of God during the hours of the night. What he means by his saying, **The verses of God**, is what God has revealed in His Book of lessons and admonitions. He says, **They recite that during the hours of the night**, meaning: during the hours of the night, they contemplate it and reflect upon it.

As for **the hours of the night**, they are the hours of the night, the singular of which is *ani*, as the poet said:

Sweet and bitter, like the affection of the cup, its bitterness is in every place where I walk, the night is next to it

It has been said that one vessel is a small vessel, just as one intestine is a small intestine.

The interpreters differed in their interpretation of this.

Some of them said: Its interpretation is: the hours of the night, as we said.

Who said that?

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **They recite the verses of God during the hours of the night**, meaning: the hours of the night.

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: **The hours of the night** means the hours of the night.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, Ibn Jurayj said, Abdullah bin Katheer said: We heard the Arabs say: **the hours of the night**, the hours of the night.

Others said: **Ana' al-Layl** means the middle of the night.

Who said that?

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **They recite the verses of God during the hours of the night**. As for **the hours of the night**, it means the middle of the night.

Others said: Rather, he meant by that people who used to pray the last evening prayer.

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 Al-Hasan bin Yazid Al-Ajli, on the authority of Abdullah bin Masoud, regarding his statement: **They recite the verses of God during the hours of the night**, the Isha prayer, they pray it, and those other than them from the People of the Book do not pray it.

Yunus told me, he said: Ibn Wahb told us, he said: Yahya ibn Ayoub told me, on the authority of Ubayd God ibn Zahr, on the authority of Sulayman, on the authority of Zur ibn Hubaish, on the authority of Abdullah ibn Mas'ud, who said: "The Messenger of God, may God bless him and grant him peace, was detained from us one night. He was with some of his family and wives, and he did not come to us for the 'Isha prayer until night had passed. Then he came, and some of us were praying and some of us were lying down. He gave us good report and said: No one from the People of the Book prays this prayer! Then God revealed: 'They are not all alike. Among the People of the Scripture is a community standing, reciting the verses of God during periods of the night and prostrating.'"

Yunus told me, he said, Ali bin Ma'bad told us, on the authority of Abu Yahya al-Khurasani, on the authority of Nasr bin Tarif, on the authority of Asim, on the authority of Zur bin Hubaish, on the authority of Abdullah bin Mas'ud, who said: "The Messenger of God, may God bless him and grant him peace, came out to us while we were waiting for the evening prayer - meaning: the night prayer - and he said to us: There is no one on earth from the people of religions waiting for this prayer at this time except you! He said: Then this verse was revealed: 'They are not all alike. Among the People of the Scripture is a community standing, reciting the verses of God during periods of the night, and they prostrate themselves.'"

Others said: Rather, he meant by that people who used to pray between sunset and evening prayers.

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 Mansur, he said: It reached me that the verse was revealed: "They are not all the same. Among the People of the Scripture is a community standing, reciting the verses of God during periods of the night and prostrating themselves," between sunset and night prayers.

Abu Ja'far said: These statements that I have mentioned, despite their differences, are close in meaning. That is because God, the Most High, described these people as reciting the verses of God during the hours of the night, which are its hours. The one who recites them in the 'Isha prayer may be reciting them during the hours of the night, and likewise the one who recites them between Maghrib and 'Isha, and the one who recites them in the middle of the night, so everyone who recites them has hours of the night. However, the first statement in the interpretation of the verse is the statement of the one who said: He meant by that the recitation of the Qur'an in the 'Isha prayer, because it is a prayer that none of the People of the Book pray, so God described the nation of Muhammad, may God bless him and grant him peace, as praying it, unlike the People of the Book who disbelieved in God and His Messenger.

As for his saying: **and they prostrate**, some Arabists claimed that the meaning of prostration in this context is the name for prayer, not prostration, because recitation does not occur in prostration or bowing. So the meaning of the statement, according to him, was: they recite the verses of God during the hours of the night while they pray.

The meaning is not as he went to, but rather the meaning of the speech is: Among the People of the Book is a nation who stands and recites the verses of God during the hours of the night in their prayers, and they also prostrate in them. So prostration is the well-known prostration in prayer.

Tafsir al-Qurtubi

Then he informed and said: **They are not equal** and the speech was completed. The meaning is: The People of the Book and the nation of Muhammad, may God bless him and grant him peace, are not equal, on the authority of Ibn Mas'ud. It was said: The meaning is: The believers and the disbelievers from the People of the Book are not equal. "Abu Khaithama Zuhair bin Harb mentioned: Hashim bin Al-Qasim narrated to us: Shaiban narrated to us on the authority of Asim on the authority of Zur on the authority of Ibn Mas'ud who said: The Messenger of God, may God bless him and grant him peace, delayed the 'Isha' prayer one night, then he went out to the mosque and saw the people waiting for the prayer, so he said: There is no one from the people of religions who remembers God Almighty at this hour except you." He said: And this verse was revealed: "They are not equal. Among the People of the Book is a community standing" - to His saying: **And God is Knowing of the righteous**. Ibn Wahb narrated something similar. Ibn Abbas said: The statement of God Almighty: **Among the People of the Book is a community standing, reciting the verses of God during the hours of the night and prostrating** refers to those who believed with the Prophet, may God bless him and grant him peace. Ibn Ishaq said on the authority of Ibn Abbas: When Abdullah bin Salam, Tha'laba bin Sa'ya, Asid bin Sa'ya, Asid bin Ubayd, and those Jews who converted to Islam, believed and were truthful and desired Islam and were steadfast in it, the rabbis of the Jews and the unbelievers among them said: None

believed in Muhammad or followed him except the worst of us, and if they were among our best they would not have abandoned the religion of their fathers and gone to another one. So God, the Almighty, revealed concerning that, His statement: "They are not all alike. Among the People of the Scripture is a community standing, reciting the verses of God during periods of the night and prostrating themselves." to His statement: **And those are among the righteous**. Al-Akhfash said: The meaning of **among the People of the Scripture is one with a nation**, meaning one with a good way. And he recited:

Can a man trust a nation while it is obedient?

It was said: There is an omission in the speech, and the meaning is that among the People of the Book there is a nation that is established and another that is not established, so he left out the other and was satisfied with the first, like the saying of Abu Dhu'ayb:

My heart disobeyed me, but I am obedient to its command. I do not know how to guide its seekers.

He wanted: did he guide or was he wrong, so he deleted it. Al-Farra' said: <nation> is raised by <-sawa'a> and the meaning is: A nation of the People of the Book who recite the verses of God and a nation of disbelievers are not equal. Al-Nahhas said: This is a wrong statement for several reasons: One of them is that it raises <nation> by <-sawa'a> so it does not refer to a noun that is nothing, and it raises by what is not running on the verb and it implicitly implies what it does not need, because the mention of the disbeliever has already been made, so there is no basis for implicitly implying this. Abu Ubaidah said: This is like their saying **the fleas ate me and your companions left**. Al-Nahhas said: This is wrong, because their mention has already been made, and **the fleas ate me** was not mentioned before. **The hours of the night** is its hours. Its singular is *inna* and *ana* and *inna*, and it is accusative as an adverb. *Yasjudu* means they pray, according to Al-Farra' and Al-Zajaj, because recitation does not occur in bowing and prostration. Similar to his saying: **And to Him they prostrate** (al-A'raf 7:206) is that they pray. In al-Furqan 25: **And when it is said to them, 'Prostrate to the Most Gracious,'** (al-Furqan 25:60) and in al-Najm 53: **Then prostrate to God and worship** (al-Najm 53:62). It was said that it refers specifically to the well-known prostration. The reason for revelation rejects this, and that what is meant is the Isha prayer as we mentioned from Ibn Masoud. The idol worshippers slept when night fell upon them, and the monotheists stood before God in the Isha prayer reciting the verses of God. Do you not see that when he mentioned their standing, he said: **And they prostrate**. That is, with standing also. Ath-Thawri: It is the prayer between the two Isha prayers. It was said that it is during the night prayer. A man from Banu Shaibah who used to study books said: We find words from the words of the Almighty Lord: Does a camel herder or a sheep herder think that when night falls upon him he will be forsaken like one who stands and prostrates during the hours of the night?

Surat Al Imran 3:113

They are not all alike. Among the People of the Scripture is a community standing [in prayer], reciting the verses of God during periods of the night, and they prostrate.

Tafsir Ibn Kathir

Ibn Abi Nujayh said: Al-Hasan bin Yazid Al-Ajli claimed, on the authority of Ibn Masoud, regarding the Almighty's statement: **They are not equal among the People of the Scripture - there is a community standing.** He said: The People of the Scripture and the nation of Muhammad, may God bless him and grant him peace, are not equal. And this is what Al-Suddi said. This statement is supported by the hadith narrated by Imam Ahmad ibn Hanbal in his Musnad: Abu al-Nadr and Hasan ibn Musa told us: Shaiban told us on the authority of Asim, on the authority of Zur, on the authority of Ibn Mas'ud, who said: "The Messenger of God, may God bless him and grant him peace, delayed the Isha prayer, then went out to the mosque, and found the people waiting for the prayer. He said: 'As for the people of these religions, there is no one who remembers God at this hour except you.'" He said: "These verses were revealed: 'They are not all alike. Among the People of the Scripture is a community standing, reciting the verses of God during the hours of the night and prostrating. They believe in God and the Last Day, and enjoin what is right and forbid what is wrong, and hasten to good deeds. Those are among the righteous. And whatever good they do - never will it be denied them. And God is Knowing of the righteous.'" What is well-known among many commentators, as mentioned by Muhammad ibn Ishaq and others, and narrated by al-'Awfi on the authority of Ibn 'Abbas, is that these verses were revealed about those who believed from the rabbis of the People of the Scripture, such as 'Abdullah ibn Salam, Asad ibn 'Ubayd, Tha'labah ibn Sa'yah, Asid ibn Sa'yah, and others, meaning that those mentioned above are not all alike. By blaming the People of the Book, and those who converted to Islam, and for this reason the Almighty said: **They are not equal**, meaning not all of them are equal, rather some of them are believers and some of them are criminals, and for this reason the Almighty said: **Among the People of the Book is a community standing**, meaning standing by the command of God, obeying His law, following the Prophet of God, so they are standing, meaning upright, **reciting the verses of God during the hours of the night and prostrating**, meaning they stand at night and increase their night prayers, and recite the Qur'an in their prayers, "They believe in God and the Last Day, and enjoin what is right and forbid what is wrong, and hasten to good deeds. And those are among the righteous," and these are the ones mentioned at the end of the Surah, **And indeed, among the People of the Book are those who believe in God and what was revealed to you and what was revealed to them, humbly submissive to God**, the verse, and for this reason the Almighty said here, **And whatever good they do - never will it be denied**, meaning it will not be lost with God, rather He will reward them for it with the greatest reward, **and God is Knowing of the righteous**, meaning no work of a worker is hidden from Him, and the reward of one who does good work is not lost with Him. Then the Almighty said, informing about the disbelieving polytheists, **Neither their wealth nor their children will avail them at all against God**, meaning that they will not be repelled

from God's wrath or punishment if He intends it for them. **And those are the companions of the Fire; they will abide therein eternally.** Then He gave an example of what the disbelievers spend in this worldly life, as stated by Mujahid, Al-Hasan, and Al-Suddi. The Almighty said, **The likeness of what they spend in this worldly life is like a wind within which is a cold chill**, meaning intense cold, as stated by Ibn Abbas, Ikrimah, Saeed bin Jubayr, Al-Hasan, Qatadah, Ad-Dahhak, Ar-Rabi' bin Anas, and others. Ata' said: Cold and ice. Also on the authority of Ibn Abbas and Mujahid, **In it is a cold** meaning fire. This goes back to the first, because severe cold, especially ice, burns crops and fruits, just as something is burned by fire. **It struck the crops of a people who wronged themselves and destroyed them** meaning it burned them. By that, he means the scorching wind when it descends on a crop that is about to be mowed or harvested, so it destroys it and takes away the fruit or crops in it, so it takes them away and spoils them, so its owner loses them when he is most in need of them. Likewise, the disbelievers, God wipes out the reward of their deeds in this world and its fruits, just as He takes away the fruits of this crop because of the sins of its owner. Likewise, these people built their work on something other than a foundation and without a basis. **And God did not wrong them, but they wrong themselves.**

Fath al-Qadir

His statement 113- **They are not equal** meaning: The People of the Book are not equal, but rather different, and the sentence is a resumption that came before to explain the difference between the People of the Book. His statement **an established nation** is also a resumption that includes explaining the aspect in which they differed from some of them being an established nation to his statement **of the righteous** Al-Akhfash said: The estimate from the People of the Book is one with a nation, meaning: one with a good way, and he recited:

Is it worth a nation if it is obedient?

It was said: There is an omission in the speech, and the meaning is: Among the People of the Book there is a nation that is established and another that is not established, so he left out the other and was satisfied with the first, like the saying of Abu Dhu'ayb.

My heart disobeyed her, I am obedient to her command, so I do not know how to guide her seekers?

He wanted Arshad or Ghay. Al-Farra' said: A nation is raised equally, and the meaning is: A nation of the People of the Book who are standing and reciting the verses of God and a nation of disbelievers are not equal. Al-Nahhas said: This statement is wrong for several reasons: One of them is that it raises a nation equally so that it does not refer to the name of **there is nothing**, and it raises with what is not running on the verb, and it implicitly implies what is not needed because the mention of the disbeliever has already been presented, so there is no basis for implicitly implicating this. Abu Ubaidah said: This is like their

saying: The fleas ate me and your companions left. Al-Nahhas said: This is wrong, because they have already been mentioned, and the fleas ate me, and no mention of the prohibition has been presented for them.

I believe that what Al-Farraa said is strong and sound. The gist of it is that the meaning of the verse is: A nation from the People of the Book whose status is such and such is not equal to another nation whose status is such and such. Estimating this omission is not a matter of estimating what is not needed as Al-Nahhas said, because the previous mention of the unbeliever does not provide the meaning of estimating her mention here. As for his saying that it does not refer to a noun that is not something, this is refuted by the fact that estimating the referent is common and well-known among the people of the art. As for his saying: And it is raised by what does not run on the verb, this is not accepted. And the standing: is the straight and just, from their saying: I set up the stick and it stood up, meaning it became straight. And his saying **it changes color** is in the place of raising as a second description of the nation, and it is permissible for it to be in the place of accusative as a state **the hours of the night** its hours, and it is accusative as a circumstance. His statement, **and they prostrate**, appears to indicate that the recitation is from them in a state of prostration. This is not correct if what is meant by this nation described in the verse are those who have converted from the People of the Book, because it has been authentically reported from the Prophet, may God bless him and grant him peace, that he forbade reciting the Qur'an in prostration. Therefore, this apparent meaning must be interpreted to mean that what is meant by his statement, **and they prostrate** is while they are praying, as al-Farra' and al-Zajaj said. Rather, prostration is used to refer to the entirety of the prayer, because it involves submission and humility. The apparent meaning of this is that they recite the verses of God in their prayer without specifying that prayer with a specific prayer. It has been said that what is meant by it is the prayer between the two 'Isha's, and it has been said that it refers to the night prayer in general.

Tafsir al-Baghawi

113- The Almighty said: "They are not all alike. Among the People of the Scripture is a community standing." Ibn Abbas, may God be pleased with them both, and Muqatil said: When Abdullah bin Salam and his companions converted to Islam, the Jewish rabbis said: None believed in Muhammad, may God bless him and grant him peace, except the worst of us, and had it not been for that, they would not have abandoned the religion of their fathers. Then God Almighty revealed this verse.

They differed about its meaning. Some people said: It is an abbreviation, the meaning of which is: They are not equal among the People of the Book, one nation is established and the other is not established. So he left out the other, being satisfied with mentioning one of the two groups. The others said: The end of the speech is at His saying: **They are not equal**. This is a

pause because the two groups of the People of the Book have already been mentioned in His Almighty saying: **Among them are believers, but most of them are wicked**. Then He said: **They are not equal**, meaning: the believers and the wicked. Then He described the wicked, saying: **They will not harm you except with an injury**. And He described the believers by saying: **A standing nation**.

It was said: His saying **from the People of the Book** is the beginning of another statement, because the mention of the two groups had already occurred, then he said: These two groups are not the same, then he began and said: from the People of the Book.

Ibn Masoud, may God be pleased with him, said: Its meaning is: The Jews and the nation of Muhammad, may God bless him and grant him peace, who uphold God's command, are not equal, steadfast in the truth, and upright. And God Almighty's statement, **A nation that upholds**, Ibn Abbas said: meaning, guided and upholding God's command, they did not waste it or abandon it.

Mujahed said: Just. Al-Suddi said: Obedient, adhering to the Book of God and His limits. It was also said: Standing in prayer. It was also said: The nation is the path.

The meaning of the verse: that is, one who has a nation, that is, one who has a straight path.

They recite the verses of God, they read the Book of God. Mujahid said: They follow **the hours of the night**, its hours. The singular is: ani, like nahi and anha, and ani and ana are like: ma'i and mi'a, and ani is like mana and amna.

And they prostrate means: they pray, because recitation does not take place during prostration.

They differed about its meaning. Some of them said: It is during the night prayer. Ibn Masoud said: It is the Isha prayer that they pray, but none of the People of the Book pray it.

Ata' said: "They are not all alike. Among the People of the Scripture is a community standing together." The verse means: Forty men from the people of Najran from the Arabs, thirty-two from Abyssinia, and eight from the Romans were on the religion of Jesus and believed in Muhammad, may God bless him and grant him peace. There were several Ansar among them before the coming of the Prophet, may God bless him and grant him peace, including As'ad ibn Zararah, Al-Bara' ibn Ma'rur, Muhammad ibn Maslamah, Mahmoud ibn Maslamah, and Abu Qais Sarmah ibn Anas. They were monotheists who would wash themselves after sexual impurity and perform the laws of the Hanafi school that they knew until God Almighty brought them the Prophet, may God bless him and grant him peace, and they believed in him and supported him.

Tafsir al-Baidawi

113 **They are not equal** in equality and the pronoun refers to the People of the Book. **Among the People of**

Surat Al Imran 3:113

They are not all alike. Among the People of the Scripture is a community standing [in prayer], reciting the verses of God during periods of the night, and they prostrate.

the Book is a community standing is a resumption to explain the negation of equality, and the upright and just community is from **I established the stick and it stood** and they are those who submitted from them.

They recite the verses of God during the hours of the night and they prostrate they recite the Qur'an in their night prayers. It was expressed by recitation during the hours of the night with prostration to be clearer and more eloquent in praise. It was said that what is meant is the Isha prayer because the People of the Book pray it, as it was narrated that "he, peace and blessings be upon him, delayed it and then went out and saw the people waiting for the prayer, so he said: As for there is no one among the people of religions who remembers God at this hour except you."

Surat Al Imran 3:114

They believe in God and the Last Day, enjoin what is right and forbid what is wrong, and hasten to good deeds. And those are among the righteous.

Tafsir al-Jalalayn

(They believe in God and the Last Day, enjoin what is right and forbid what is wrong, and hasten to good deeds. And those) described by what God has mentioned **are among the righteous**, and among them are those who are not like that and are not among the righteous.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What is meant by His Most High's saying: **They believe in God and the Last Day**, is that they believe in God and in the resurrection after death, and they know that God will reward them for their deeds. They are not like the polytheists who deny the oneness of God, worship others besides Him, deny the resurrection after death, and deny the reward and punishment for deeds.

And His statement: **And they enjoin what is right**, meaning: they enjoin people to believe in God and His Messengers, and to believe in Muhammad, may God bless him and grant him peace, and what he brought to them. **And they forbid what is wrong**, meaning: they forbid people from disbelieving in God, and denying Muhammad and what he brought to them from God. By that, He means: that they are not like the Jews and Christians who enjoin people to disbelieve and deny Muhammad in what he brought to them, and they forbid them from doing good deeds, which is believing in Muhammad in what he brought to them from God. **And they hasten to do good deeds**, meaning: and they hasten to do good deeds for fear that they will miss out on that before they deal with their deaths.

Then He, the Most High, informed us that those of the People of the Book who have this description are among the righteous, because whoever among them is a sinner has incurred the wrath of God for his disbelief in God and His signs, and his killing of the prophets without right, and his disobedience to his Lord and his transgression of His limits.

Tafsir al-Qurtubi

They believe in God means they acknowledge God and believe in Muhammad, may God bless him and grant him peace. **And they enjoin what is right** It was said: This is general. It was also said that it means the command to follow the Prophet, may God bless him and grant him peace. **And they forbid what is wrong** Forbidding what is wrong means forbidding disobeying it. **And they hasten to do good deeds** which they do,

rushing and not hesitating, because they know the extent of their reward. It was also said: They hasten to do good deeds before they miss out. **And those are among the righteous** meaning with the righteous, and they are the companions of Muhammad, may God bless him and grant him peace, in Paradise.

Tafsir Ibn Kathir

Ibn Abi Nujayh said: Al-Hasan bin Yazid Al-Ajli claimed, on the authority of Ibn Masoud, regarding the Almighty's statement: **They are not equal among the People of the Scripture - there is a community standing**. He said: The People of the Scripture and the nation of Muhammad, may God bless him and grant him peace, are not equal. And this is what Al-Suddi said. This statement is supported by the hadith narrated by Imam Ahmad ibn Hanbal in his Musnad: Abu al-Nadr and Hasan ibn Musa told us: Shaiban told us on the authority of Asim, on the authority of Zur, on the authority of Ibn Mas'ud, who said: "The Messenger of God, may God bless him and grant him peace, delayed the Isha prayer, then went out to the mosque, and found the people waiting for the prayer. He said: 'As for the people of these religions, there is no one who remembers God at this hour except you.'" He said: "These verses were revealed: 'They are not all alike. Among the People of the Scripture is a community standing, reciting the verses of God during the hours of the night and prostrating. They believe in God and the Last Day, and enjoin what is right and forbid what is wrong, and hasten to good deeds. Those are among the righteous. And whatever good they do - never will it be denied them. And God is Knowing of the righteous.'" What is well-known among many commentators, as mentioned by Muhammad ibn Ishaq and others, and narrated by al-'Awfi on the authority of Ibn 'Abbas, is that these verses were revealed about those who believed from the rabbis of the People of the Scripture, such as 'Abdullah ibn Salam, Asad ibn 'Ubayd, Tha'labah ibn Sa'yah, Asid ibn Sa'yah, and others, meaning that those mentioned above are not all alike. By blaming the People of the Book, and those who converted to Islam, and for this reason the Almighty said: **They are not equal**, meaning not all of them are equal, rather some of them are believers and some of them are criminals, and for this reason the Almighty said: **Among the People of the Book is a community standing**, meaning standing by the command of God, obeying His law, following the Prophet of God, so they are standing, meaning upright, **reciting the verses of God during the hours of the night and prostrating**, meaning they stand at night and increase their night prayers, and recite the Qur'an in their prayers, "They believe in God and the Last Day, and enjoin what is right and forbid what is wrong, and hasten to good deeds. And those are among the righteous," and these are the ones mentioned at the end of the Surah, **And indeed, among the People of the Book are those who believe in God and what was revealed to you and what was revealed to them, humbly submissive to God**, the verse, and for this reason the Almighty said here, **And whatever good they do - never will it be denied**, meaning it will not be lost with God, rather He will reward them for it with the greatest reward, **and God is**

Surat Al Imran 3:114

They believe in God and the Last Day, enjoin what is right and forbid what is wrong, and hasten to good deeds. And those are among the righteous.

Knowing of the righteous, meaning no work of a worker is hidden from Him, and the reward of one who does good work is not lost with Him. Then the Almighty said, informing about the disbelieving polytheists, **Neither their wealth nor their children will avail them at all against God**, meaning that they will not be repelled from God's wrath or punishment if He intends it for them. **And those are the companions of the Fire; they will abide therein eternally**. Then He gave an example of what the disbelievers spend in this worldly life, as stated by Mujahid, Al-Hasan, and Al-Suddi. The Almighty said, **The likeness of what they spend in this worldly life is like a wind within which is a cold chill**, meaning intense cold, as stated by Ibn Abbas, Ikrimah, Saeed bin Jubayr, Al-Hasan, Qatadah, Ad-Dahhak, Ar-Rabi' bin Anas, and others. Ata' said: Cold and ice. Also on the authority of Ibn Abbas and Mujahid, **In it is a cold** meaning fire. This goes back to the first, because severe cold, especially ice, burns crops and fruits, just as something is burned by fire. **It struck the crops of a people who wronged themselves and destroyed them** meaning it burned them. By that, he means the scorching wind when it descends on a crop that is about to be mowed or harvested, so it destroys it and takes away the fruit or crops in it, so it takes them away and spoils them, so its owner loses them when he is most in need of them. Likewise, the disbelievers, God wipes out the reward of their deeds in this world and its fruits, just as He takes away the fruits of this crop because of the sins of its owner. Likewise, these people built their work on something other than a foundation and without a basis. **And God did not wrong them, but they wrong themselves**.

Fath al-Qadir

And His saying 114- **They believe in God** is another description of a nation: that is, they believe in God, His books, and His messengers, and the head of that is belief in what Muhammad, may God bless him and grant him peace, brought. And His saying, **And they enjoin what is right and forbid what is wrong** are also two descriptions of a nation: that is, this is their nature and description. Its apparent meaning indicates that they enjoin what is right and forbid what is wrong in general. And it was said: What is meant by enjoining what is right here is their command to follow the Prophet, may God bless him and grant him peace, and by forbidding what is wrong is their prohibition from disobeying him. And His saying, **And they hasten to do good deeds** is also among the descriptions: that is, they hasten to do them, not being hesitant to perform them because they know the extent of their reward. And His saying, **And those are among the righteous** means among them. And it was said that *from* means with: that is, with the righteous, and they are the Companions, may God be pleased with them. And it appears that what is meant is every righteous person, and the reference in His saying, *those* is to the nation described by those descriptions.

Tafsir al-Baghawi

114-The Almighty said: "They believe in God and the Last Day, enjoin what is right and forbid what is wrong, and hasten to good deeds. And those are among the righteous."

Tafsir al-Baidawi

114 **They believe in God and the Last Day, enjoin what is right and forbid what is wrong, and hasten to good deeds**. Other characteristics of a nation described with characteristics that were not found in the Jews, for they deviated from the truth, did not worship at night, were polytheists with God, were atheists in His attributes, described the Last Day in a manner other than its attribute, were lenient in seeking reward, and were slow to do good deeds.

And those are among the righteous, meaning those described with these qualities, whose conditions are good with God and who deserve His pleasure and praise.

Surat Al Imran 3:115

And whatever good they do - never will it be denied them. And God is Knowing of the righteous.

Tafsir al-Jalalayn

And whatever you do with the taa, O nation, and the yaa, meaning the existing nation **of good, you will never be denied it** with both faces, meaning you will not be deprived of its reward, but rather you will be rewarded for it **and God is Knowing of the righteous**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: The readings differed in the reading of that.

The majority of the Kufan readers read it as: **And whatever good they do, they will not be denied it**, with the letter ya in both letters, in response to the description of the people whom God Almighty described as enjoining what is right and forbidding what is wrong.

The majority of the readers of Medina and Hijaz and some of the readers of Kufa read it with the letter ta' in both letters: **And whatever good you do, you will not be denied it**, meaning: And whatever good you do, you believers, your Lord will not deny it to you.

Some of the Basra reciters considered both readings permissible with the letter ya and the letter ta in both letters.

Abu Ja'far said: The correct reading of this in our view is: **And whatever good they do, they will not be denied it**, with the letter ya in both letters, meaning by that the report about the established nation following the verses of God.

We chose this because the verses before this verse are report about them. So attaching this verse, since there is no indication in it that indicates a departure from their description, to the meanings of the verses before it is more appropriate than diverting it from the meanings of what came before it.

And what we chose from the reading was what Ibn Abbas used to read.

Ahmad bin Yusuf al-Taghlabi told me, he said, al-Qasim bin Salam told us, he said, Hajjaj told us, on the authority of Harun, on the authority of Abu Amr bin al-Ala', he said: It was reported to me on the authority of Ibn Abbas that he used to read them both with the letter ya'.

Abu Ja'far said: The interpretation of the verse, according to what we have chosen from the reading, is: Whatever good this nation does, and whatever work it does for the sake of God, God will not deny them that. What he means by that is: God will not invalidate the reward for their work, nor will He leave them without a

reward from Him for it, but He will reward them abundantly for it, and will grant them honor and recompense.

We have demonstrated the meaning of disbelief previously with its evidence, and that its origin is covering something.

Likewise, in His statement: **They will not deny Him**, He will not cover up the good they did and leave them without reward, but they will be thanked for what they did, and He will give them a great reward for it.

In the same way as we said about that interpretation, those who interpreted that interpreted it.

Who said that?

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: And whatever good you do, you will never be denied it, meaning: it will never go astray from you.

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.

As for His statement: **And God is All-Knowing of the righteous**, God Almighty says: God is All-Knowing of those who fear Him, by obeying Him and avoiding His disobedience, and He preserves their righteous deeds until He rewards them for them and recompenses them for them, as good report from Him, may He be glorified, for them in this worldly life, and as an urging for them to adhere to the good morals that He has chosen for them.

Tafsir al-Qurtubi

And whatever good they do, they will never be denied it. Al-A'mash, Ibn Waththab, Hamzah, Al-Kisa'i, Hafs and Khalaf read both with a ya', describing the existing nation. This is the reading of Ibn Abbas and the choice of Abu Ubaid. The rest read both with a ta' as a direct address, based on the statement of God the Almighty: **You are the best nation produced for mankind.** This is the choice of Abu Hatim. Abu Amr saw both readings as ya' and ta'. The meaning of the verse is: And whatever good you do, you will never be denied its reward, rather you will be thanked and rewarded for it.

Tafsir Ibn Kathir

Ibn Abi Nujayh said: Al-Hasan bin Yazid Al-Ajli claimed, on the authority of Ibn Masoud, regarding the Almighty's statement: **They are not equal among the People of the Scripture - there is a community standing.** He said: The People of the Scripture and the nation of Muhammad, may God bless him and grant him peace, are not equal. And this is what Al-Suddi said. This statement is supported by the hadith narrated by Imam Ahmad ibn Hanbal in his Musnad: Abu al-Nadr and Hasan ibn Musa told us: Shaiban told us on the authority of Asim, on the authority of Zur, on the authority of Ibn Mas'ud, who said: "The Messenger of God, may God bless him and grant him peace,

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delayed the Isha prayer, then went out to the mosque, and found the people waiting for the prayer. He said: 'As for the people of these religions, there is no one who remembers God at this hour except you.'" He said: "These verses were revealed: 'They are not all alike. Among the People of the Scripture is a community standing, reciting the verses of God during the hours of the night and prostrating. They believe in God and the Last Day, and enjoin what is right and forbid what is wrong, and hasten to good deeds. Those are among the righteous. And whatever good they do - never will it be denied them. And God is Knowing of the righteous.'" What is well-known among many commentators, as mentioned by Muhammad ibn Ishaq and others, and narrated by al-'Awfi on the authority of Ibn 'Abbas, is that these verses were revealed about those who believed from the rabbis of the People of the Scripture, such as 'Abdullah ibn Salam, Asad ibn 'Ubayd, Tha'labah ibn Sa'yah, Asid ibn Sa'yah, and others, meaning that those mentioned above are not all alike. By blaming the People of the Book, and those who converted to Islam, and for this reason the Almighty said: **They are not equal**, meaning not all of them are equal, rather some of them are believers and some of them are criminals, and for this reason the Almighty said: **Among the People of the Book is a community standing**, meaning standing by the command of God, obeying His law, following the Prophet of God, so they are standing, meaning upright, **reciting the verses of God during the hours of the night and prostrating**, meaning they stand at night and increase their night prayers, and recite the Qur'an in their prayers, "They believe in God and the Last Day, and enjoin what is right and forbid what is wrong, and hasten to good deeds. And those are among the righteous," and these are the ones mentioned at the end of the Surah, **And indeed, among the People of the Book are those who believe in God and what was revealed to you and what was revealed to them, humbly submissive to God**, the verse, and for this reason the Almighty said here, **And whatever good they do - never will it be denied**, meaning it will not be lost with God, rather He will reward them for it with the greatest reward, **and God is Knowing of the righteous**, meaning no work of a worker is hidden from Him, and the reward of one who does good work is not lost with Him. Then the Almighty said, informing about the disbelieving polytheists, **Neither their wealth nor their children will avail them at all against God**, meaning that they will not be repelled from God's wrath or punishment if He intends it for them. **And those are the companions of the Fire; they will abide therein eternally**. Then He gave an example of what the disbelievers spend in this worldly life, as stated by Mujahid, Al-Hasan, and Al-Suddi. The Almighty said, **The likeness of what they spend in this worldly life is like a wind within which is a cold chill**, meaning intense cold, as stated by Ibn Abbas, Ikrimah, Saeed bin Jubayr, Al-Hasan, Qatadah, Ad-Dahhak, Ar-Rabi' bin Anas, and others. Ata' said: Cold and ice. Also on the authority of Ibn Abbas and Mujahid, **In it is a cold meaning fire**. This goes back to the first, because severe cold, especially ice, burns crops and fruits, just as something is burned by fire. **It struck the crops of a people who wronged themselves and destroyed them** meaning it burned them. By that, he

means the scorching wind when it descends on a crop that is about to be mowed or harvested, so it destroys it and takes away the fruit or crops in it, so it takes them away and spoils them, so its owner loses them when he is most in need of them. Likewise, the disbelievers, God wipes out the reward of their deeds in this world and its fruits, just as He takes away the fruits of this crop because of the sins of its owner. Likewise, these people built their work on something other than a foundation and without a basis. **And God did not wrong them, but they wrong themselves.**

Fath al-Qadir

His saying 115- **And whatever good you do** meaning good **they will never deny** it meaning: you will never be deprived of its reward, and it is transitive to two objects, and it is only transitive to one because it includes the meaning of deprivation, as if it was said: you will never be deprived of it as the author of Al-Kashshaf said. Al-A'mash, Ibn Watthab, Hafs, Hamzah, Al-Kisa'i, and Khalaf read with the lower ya' in both verbs, and it is the reading of Ibn Abbas and Abu Ubaid chose it. The rest read with the doubled ya' from above in both of them, and it seems that Abu Amr sees both readings together. What is meant by the pious is everyone who has the attribute of piety, and it was said: What is meant is those mentioned above, and they are the nation described with that attribute, and the apparent was placed in place of the implicit in praise of them and raising their status.

Tafsir al-Baghawi

115- **And whatever good they do, they will never be denied it**. Hamza, Al-Kisa'i, and Hafs read with a ya' in both of them, describing the existing nation. The others read with a ta' in both of them, because of His statement, **You were the best nation**. Abu Amr sees both readings together, and the meaning of the verse is: And whatever good you do, you will never be deprived of its reward, rather you will be thanked and rewarded for it. **And God is Knowing of the righteous**, of the believers.

Tafsir al-Baidawi

115 **And whatever good they do, they will never be denied it** so it will not be lost nor will its reward be diminished at all. This is called ungratefulness just as the fulfillment of the reward is called gratitude. It is transitive with two objects because it includes the meaning of deprivation. Hafs, Hamza, and Al-Kisa'i read **And whatever good they do, they will never be denied it** with a ya' and the rest read it with a ta'. **And God is Knowing of the righteous** as good report for them and a notification that piety is the beginning of goodness and good deeds, and that the winner with God is the one who has piety.

Surat Al Imran 3:116

Indeed, those who disbelieve - neither their wealth nor their children will avail them at all against God. And those are the companions of the Fire; they will abide therein eternally.

Surat Al Imran 3:116

Indeed, those who disbelieve - neither their wealth nor their children will avail them at all against God. And those are the companions of the Fire; they will abide therein eternally.

Tafsir al-Jalalayn

Indeed, those who disbelieve - neither their wealth nor their children will avail them at all against God that is, against His punishment **at all**. He mentioned them specifically because a person sometimes defends himself by ransoming his wealth and sometimes by seeking help from his children **and those are the companions of the Fire; they will abide therein eternally**.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja`far said: This is a threat from God Almighty to the other wicked nation of the People of the Book, about whom He has informed us that they are wicked and that they have incurred His wrath, and to those who are like them among the people of disbelief in God and His Messenger and what Muhammad, may God bless him and grant him peace, brought from God.

God Almighty says: **Indeed, those who disbelieve**, meaning: those who denied the prophethood of Muhammad, may God bless him and grant him peace, and denied him and what he brought to them from God, **neither their wealth nor their children will avail them at all against God**, meaning: his wealth that he accumulated in this world, and his children whom he raised in it, will not ward off anything from God's punishment on the Day of Resurrection if He delays it for them until the Day of Resurrection, nor in this world if He hastens it for them in it.

He specifically mentioned his children and his wealth because a man's children are his closest relatives, and he has more power over his wealth than he does over the wealth of others, and his command over it is more permissible than his command over the wealth of others. So if his children, his own bloodline, and his wealth, over which he has authority, are of no use to him, then his relatives and all his relatives and their wealth are even less likely to be of any use to him before God.

Then He, the Most High, informed us that they are the people of the Fire, who are its people, by His saying: **And those are the companions of the Fire**. He made them its companions because they are its people who will not leave it or depart from it, like a man's companion who does not leave him, and his companion who does not leave him. Then He

confirmed that by informing us about them that they **will abide therein eternally**, that their companionship with it is a companionship that has no end, since there are things that leave their companion in some cases, and leave him in some times. This is not the case with the companionship of those who disbelieved in the Fire that they entered, but it is a permanent companionship that has no end or end. We seek refuge in God from it and from what brings one closer to it in word and deed.

Tafsir al-Qurtubi

The Almighty said: **Indeed, those who disbelieve** is the subject of *in*, and the predicate is **neither their wealth nor their children will avail them at all against God**.

Muqatil said: When God mentioned the believers among the People of the Book, He mentioned their disbelievers, which is His statement: **Indeed, those who disbelieve**. Al-Kalbi said: He made this a beginning, so He said: **Indeed, those who disbelieve**, neither their many wealth nor their many children will avail them at all against the punishment of God. He specified the children because they are the closest of their lineage to them. **And those are the companions of the Fire** is a beginning and a predicate, and so is **They will abide therein eternally**. All of this has been mentioned before.

Tafsir Ibn Kathir

Ibn Abi Nujayh said: Al-Hasan bin Yazid Al-Ajli claimed, on the authority of Ibn Masoud, regarding the Almighty's statement: **They are not equal among the People of the Scripture - there is a community standing**. He said: The People of the Scripture and the nation of Muhammad, may God bless him and grant him peace, are not equal. And this is what Al-Suddi said. This statement is supported by the hadith narrated by Imam Ahmad ibn Hanbal in his Musnad: Abu al-Nadr and Hasan ibn Musa told us: Shaiban told us on the authority of Asim, on the authority of Zur, on the authority of Ibn Mas'ud, who said: "The Messenger of God, may God bless him and grant him peace, delayed the Isha prayer, then went out to the mosque, and found the people waiting for the prayer. He said: 'As for the people of these religions, there is no one who remembers God at this hour except you.'" He said: "These verses were revealed: 'They are not all alike. Among the People of the Scripture is a community standing, reciting the verses of God during the hours of the night and prostrating. They believe in God and the Last Day, and enjoin what is right and forbid what is wrong, and hasten to good deeds. Those are among the righteous. And whatever good they do - never will it be denied them. And God is Knowing of the righteous.'" What is well-known among many commentators, as mentioned by Muhammad ibn Ishaq and others, and narrated by al-'Awfi on the authority of Ibn 'Abbas, is that these verses were revealed about those who

believed from the rabbis of the People of the Scripture, such as 'Abdullah ibn Salam, Asad ibn 'Ubayd, Tha'labah ibn Sa'yah, Asid ibn Sa'yah, and others, meaning that those mentioned above are not all alike. By blaming the People of the Book, and those who converted to Islam, and for this reason the Almighty said: **They are not equal**, meaning not all of them are equal, rather some of them are believers and some of them are criminals, and for this reason the Almighty said: **Among the People of the Book is a community standing**, meaning standing by the command of God, obeying His law, following the Prophet of God, so they are standing, meaning upright, **reciting the verses of God during the hours of the night and prostrating**, meaning they stand at night and increase their night prayers, and recite the Qur'an in their prayers, "They believe in God and the Last Day, and enjoin what is right and forbid what is wrong, and hasten to good deeds. And those are among the righteous," and these are the ones mentioned at the end of the Surah, **And indeed, among the People of the Book are those who believe in God and what was revealed to you and what was revealed to them, humbly submissive to God**, the verse, and for this reason the Almighty said here, **And whatever good they do - never will it be denied**, meaning it will not be lost with God, rather He will reward them for it with the greatest reward, **and God is Knowing of the righteous**, meaning no work of a worker is hidden from Him, and the reward of one who does good work is not lost with Him. Then the Almighty said, informing about the disbelieving polytheists, **Neither their wealth nor their children will avail them at all against God**, meaning that they will not be repelled from God's wrath or punishment if He intends it for them. **And those are the companions of the Fire; they will abide therein eternally**. Then He gave an example of what the disbelievers spend in this worldly life, as stated by Mujahid, Al-Hasan, and Al-Suddi. The Almighty said, **The likeness of what they spend in this worldly life is like a wind within which is a cold chill**, meaning intense cold, as stated by Ibn Abbas, Ikrimah, Saeed bin Jubayr, Al-Hasan, Qatadah, Ad-Dahhak, Ar-Rabi' bin Anas, and others. Ata' said: Cold and ice. Also on the authority of Ibn Abbas and Mujahid, **In it is a cold** meaning fire. This goes back to the first, because severe cold, especially ice, burns crops and fruits, just as something is burned by fire. **It struck the crops of a people who wronged themselves and destroyed them** meaning it burned them. By that, he means the scorching wind when it descends on a crop that is about to be mowed or harvested, so it destroys it and takes away the fruit or crops in it, so it takes them away and spoils them, so its owner loses them when he is most in need of them. Likewise, the disbelievers, God wipes out the reward of their deeds in this world and its fruits, just as He takes away the fruits of this crop because of the sins of its owner. Likewise, these people built their work on something other than a foundation and without a basis. **And God did not wrong them, but they wrong themselves**.

Fath al-Qadir

And His saying 116- **Indeed, those who disbelieved** it was said: They are Banu Qurayzah and Banu Nadir. Muqatil said: When God the Almighty mentioned the believers of the People of the Book, He mentioned

their disbelievers in this verse. And it appears that what is meant by that is everyone who disbelieved in what must be believed in. And the meaning of **will not avail** is will not repel, and He specified children because they are the most beloved of kinship and He hopes them to repel what befalls him.

Tafsir al-Baghawi

116- **Indeed, those who disbelieve - neither their wealth nor their children will avail them against God at all**, meaning: their wealth will not be able to be ransomed, nor their children supported, at all, from God's punishment. He mentioned them both because a person sometimes defends himself by ransoming money and sometimes by seeking help from his children. **And those are the companions of the Fire; they will abide therein eternally**, and He made them among its companions because they are its people, they will not leave it nor depart from it, like a man's companion who will not leave him.

Tafsir al-Baidawi

116 **Indeed, those who disbelieve - neither their wealth nor their children will avail them at all against God** of punishment, or of enrichment, so it is a source. **And those are the companions of the Fire**, its abiding companions. **They will abide therein eternally**.

Surat Al Imran 3:117

The example of what they spend in this worldly life is like that of a wind in which is a cold wind which strikes the crops of a people who have wronged themselves, so it destroys them. It is not God who wrongs them, but it is themselves that they wrong.

Surat Al Imran 3:117

The example of what they spend in this worldly life is like that of a wind in which is a cold wind which strikes the crops of a people who have wronged themselves, so it destroys them. It is not God who wrongs them, but it is themselves that they wrong.

Tafsir al-Jalalayn

Like an attribute **of what they spend** i.e. the disbelievers **in this worldly life** in enmity against the Prophet in charity and the like **is like a wind in which there is a cold wind** intense heat or cold **that strikes the crops** of a people who wronged themselves) through disbelief and disobedience **and destroyed them** so they did not benefit from it, so their expenditures are wasted and they do not benefit from them **and God did not wrong them** through the loss of their expenditures **but they wrong themselves** through disbelief that causes them to be lost

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be exalted, He means: a likeness of what those who disbelieve spend, i.e. a likeness of what the disbeliever gives in charity from his money, to give it to someone who gives it as a way of drawing closer to his Lord, while he denies the Oneness of God and denies Muhammad, may God bless him and grant him peace, in that it is of no benefit to him despite his disbelief, and that it is wasted when he needs it, and gone after what he had hoped for from the return of its benefit to him, like a wind with intense cold, this wind with intense cold struck, **the tillage of a people**, meaning: the crops of a people who had hoped for its harvest, and hoped for its yield and the return of its benefit, **they wronged themselves**, meaning: the owners of the crops, they disobeyed God and transgressed His limits, **so it destroyed it**, meaning: the wind with the cold destroyed their crops, after what they had hoped for from hope and the return of its benefit to them.

God Almighty says: **Likewise, what God does with the spending and charity of the unbeliever during his life, when he meets Him, its reward is nullified and his hope in it is disappointed.** The parable was used for spending, and what is meant by *parable* is God's action with spending. This is explained by His statement: **Like a wind in which there is a chill**, so it is as we have explained in its parable His statement: **Their example is like the example of one who kindled a fire** (al-Baqarah 2:17), and what is similar to that.

Abu Ja'far said: The interpretation of the statement is: The example of God nullifying the reward for what they

spend in this worldly life is like a wind in which there is a cold snap. It is permissible to omit mentioning God nullifying the reward for that because the last part of the statement indicates it, which is His statement: **like a wind in which there is a cold snap**, and because the listener knows its meaning.

The interpreters differed about the meaning of the expenditure mentioned in this verse.

Some of them said: It is the known expenditure among people.

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: **Like what they spend in this worldly life**, he said: The spending of the unbeliever in this world.

Others said: Rather, it is what he says with his tongue, which he does not believe in his heart.

Who said that?

Muhammad ibn al-Husayn told me, Ahmad ibn al-Mufaddal told me, Asbat told us, on the authority of al-Suddi: **The example of what they spend in this worldly life is like that of a cold wind which strikes the crops of a people who have wronged themselves and destroys them.** He said: The example of what he says but is not accepted from him is like this crop, when the wrongdoing people have planted it and a cold wind strikes it and destroys it. So they spent, and their polytheism destroyed them.

We have explained the first of these correctly before.

We have already explained the interpretation of **the life of this world**, and it is sufficient to repeat it in this place.

As for the cold, it is severe cold, and that is due to a storm from the north in a hurricane of dew and rain, on a dark morning following a clear night, as:

Humayd ibn Mas'adah told us, Yazid ibn Zurai' told us, on the authority of Uthman ibn Ghiyath, who said, I heard 'Ikrimah say: **A wind in which there is cold**, he said: severe cold.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, Ibn Jurayj said, Ibn Abbas said: **A wind in which there is cold**, he said: severe cold and freezing cold.

Ali bin Dawud told us, Abdullah bin Saleh told us, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **A wind in which there is cold**, meaning: cold.

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Harun ibn Antara, on the authority of his father, on the authority of Ibn Abbas: *Al-Sarr* means cold.

Bishr told us, he said, Yazid told us, he said, Saeed

told us, on the authority of Qatada, regarding his statement: **Like a wind in which there is a chill**, meaning: intense cold.

It was narrated on the authority of Ammar, on the authority of Ibn Abi Jaafar, on the authority of his father, on the authority of Al-Rabi', similarly.

Muhammad told us, Ahmad told us, Asbat told us, on the authority of Al-Suddi, regarding the cold, meaning severe cold.

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: **Like a wind in which there is cold**, he said: a wind in which there is cold.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: **A wind in which there is a cold wind**, he said: **Cold wind**, a cold wind that destroyed their crops. He said: The Arabs call it the dharīb. The wind comes cold and becomes a dharīb that has burned the crops. They say: He blew last night, he was struck by the dharīb of that dharīb that struck him.

Yahya bin Abi Talib told me, he said, Yazid told us, he said, Juwaybir told us, on the authority of Ad-Dahhak: **A wind in which there is cold**, he said: A wind in which there is cold.

Abu Ja'far said: By that, may His praise be exalted, He means: And what God did to these infidels what He did to them, of nullifying the reward of their deeds and invalidating their wages, out of injustice from Him to them, meaning: He placed what He did to them in the wrong place and with those who were not worthy of it. Rather, He placed His action in its right place and did to them what they were worthy of. Because the work that they did was not for God, and they were loyal to Him in His Oneness, and followed His command, and believed in His messengers. Rather, that was from them, and they were polytheists in it, and opposed His command, and denied His messengers, after He had previously told them that He does not accept any work from a worker except with sincerity in monotheism for Him, and acknowledgment of the prophethood of His prophets, and belief in what they brought them, and His confirmation of the arguments against them with that. So, by doing what he did to those who disbelieved in him and disobeyed his command in that - after he had been excused, by nullifying and wasting his work, he was not unjust to him. Rather, the disbeliever is the unjust himself, by causing him to commit disobedience to God and disobey His command, which led him to the fire of Hell and burned him in the blazing fire of Saqar.

Tafsir al-Qurtubi

The Almighty said: **The likeness of what they spend in this worldly life is like a wind in which there is a chill.** <ma>can be a source, and it can mean which and the pronoun is omitted, meaning like what they spend. The meaning of **like a wind** is like a blowing wind. Ibn Abbas said: And the chill is the intense cold. It was said: Its origin is from the creaking which is the sound,

so it is the sound of the intense wind. Al-Zajaj: It is the sound of the flames of the fire that was in that wind. This meaning was mentioned previously in Al-Baqarah and in the hadith: He forbade the locusts that were killed by the chill. The meaning of the verse: The likeness of the spending of the disbelievers in its invalidity, loss and lack of benefit is like the likeness of a crop that was struck by a cold wind or fire that burned it and destroyed it, so its owners did not benefit from anything after they had hoped for its benefit and benefit. God the Almighty said: **And God did not wrong them** in that **but they wrong themselves** by disbelief, disobedience and withholding the right of God the Almighty. It was said: They wronged themselves by planting at the wrong time or in the wrong place, so God Almighty disciplined them for putting something in the wrong place, as Al-Mahdawi narrated.

Tafsir Ibn Kathir

Ibn Abi Nujayh said: Al-Hasan bin Yazid Al-Ajli claimed, on the authority of Ibn Masoud, regarding the Almighty's statement: **They are not equal among the People of the Scripture - there is a community standing.** He said: The People of the Scripture and the nation of Muhammad, may God bless him and grant him peace, are not equal. And this is what Al-Suddi said. This statement is supported by the hadith narrated by Imam Ahmad ibn Hanbal in his Musnad: Abu al-Nadr and Hasan ibn Musa told us: Shaiban told us on the authority of Asim, on the authority of Zur, on the authority of Ibn Mas'ud, who said: "The Messenger of God, may God bless him and grant him peace, delayed the Isha prayer, then went out to the mosque, and found the people waiting for the prayer. He said: 'As for the people of these religions, there is no one who remembers God at this hour except you.'" He said: "These verses were revealed: 'They are not all alike. Among the People of the Scripture is a community standing, reciting the verses of God during the hours of the night and prostrating. They believe in God and the Last Day, and enjoin what is right and forbid what is wrong, and hasten to good deeds. Those are among the righteous. And whatever good they do - never will it be denied them. And God is Knowing of the righteous.'" What is well-known among many commentators, as mentioned by Muhammad ibn Ishaq and others, and narrated by al-Awfi on the authority of Ibn 'Abbas, is that these verses were revealed about those who believed from the rabbis of the People of the Scripture, such as 'Abdullah ibn Salam, Asad ibn 'Ubayd, Tha'labah ibn Sa'yah, Asid ibn Sa'yah, and others, meaning that those mentioned above are not all alike. By blaming the People of the Book, and those who converted to Islam, and for this reason the Almighty said: **They are not equal**, meaning not all of them are equal, rather some of them are believers and some of them are criminals, and for this reason the Almighty said: **Among the People of the Book is a community standing**, meaning standing by the command of God, obeying His law, following the Prophet of God, so they are standing, meaning upright, **reciting the verses of God during the hours of the night and prostrating**, meaning they stand at night and increase their night prayers, and recite the Qur'an in their prayers, "They

Surat Al Imran 3:117

The example of what they spend in this worldly life is like that of a wind in which is a cold wind which strikes the crops of a people who have wronged themselves, so it destroys them. It is not God who wrongs them, but it is themselves that they wrong.

believe in God and the Last Day, and enjoin what is right and forbid what is wrong, and hasten to good deeds. And those are among the righteous,” and these are the ones mentioned at the end of the Surah, **And indeed, among the People of the Book are those who believe in God and what was revealed to you and what was revealed to them, humbly submissive to God**, the verse, and for this reason the Almighty said here, **And whatever good they do - never will it be denied**, meaning it will not be lost with God, rather He will reward them for it with the greatest reward, **and God is Knowing of the righteous**, meaning no work of a worker is hidden from Him, and the reward of one who does good work is not lost with Him. Then the Almighty said, informing about the disbelieving polytheists, **Neither their wealth nor their children will avail them at all against God**, meaning that they will not be repelled from God’s wrath or punishment if He intends it for them. **And those are the companions of the Fire; they will abide therein eternally**. Then He gave an example of what the disbelievers spend in this worldly life, as stated by Mujahid, Al-Hasan, and Al-Suddi. The Almighty said, **The likeness of what they spend in this worldly life is like a wind within which is a cold chill**, meaning intense cold, as stated by Ibn Abbas, Ikrimah, Saeed bin Jubayr, Al-Hasan, Qatadah, Ad-Dahhak, Ar-Rabi’ bin Anas, and others. Ata’ said: Cold and ice. Also on the authority of Ibn Abbas and Mujahid, **In it is a cold** meaning fire. This goes back to the first, because severe cold, especially ice, burns crops and fruits, just as something is burned by fire. **It struck the crops of a people who wronged themselves and destroyed them** meaning it burned them. By that, he means the scorching wind when it descends on a crop that is about to be mowed or harvested, so it destroys it and takes away the fruit or crops in it, so it takes them away and spoils them, so its owner loses them when he is most in need of them. Likewise, the disbelievers, God wipes out the reward of their deeds in this world and its fruits, just as He takes away the fruits of this crop because of the sins of its owner. Likewise, these people built their work on something other than a foundation and without a basis. **And God did not wrong them, but they wrong themselves**.

Fath al-Qadir

And His saying 117- **Like what they spend** is a statement of the lack of enrichment of their money that they depended on. And patience: intense cold, its origin is from the creaking which is the sound/ so it is the sound of a strong wind. And Al-Zajaj said: the sound of the flames of the fire that is in that wind. And the meaning of the verse: Like the spending of the disbelievers in its invalidity and disappearance and lack of benefit is like the example of a crop that was struck by a cold wind or fire that burned it or destroyed it, so its owners did not benefit from anything from it after they had been hoping for its benefit and advantage. Therefore, it is necessary to estimate the aspect of the simile, so it is said: like a crop that has been struck by a wind in which there is a chill, or like

the destruction of what they spend is like the destruction of a wind in which there is a chill that struck the crops of a people who wronged themselves. **And God did not wrong them**, meaning the disbelievers who spend, **but they wrong themselves**, by the disbelief that prevents the acceptance of the expenditure that they spent. The object is presented to take care of the pauses, not to specify, because the speech is about the verb in consideration of its connection to the agent, not to the object.

Ibn Ishaq, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Tabarani, Ibn Mandah, Abu Nu’aym in Al-Ma’rifah, Al-Bayhaqi in Al-Dala’il, and Ibn Asakir narrated on the authority of Ibn Abbas that he said: When Abdullah bin Salam, Tha’laba bin Sa’id, and Asid bin Sa’id, and those Jews who converted with them, believed, were truthful, and desired Islam, the Jewish rabbis and the unbelievers among them said: None believed in Muhammad and followed him except the worst of us, and if they were the best of us they would not have abandoned the religion of their fathers and gone to another one. So God revealed: **They are not equal** **Al-Baqarah 2:17**. Ibn Jarir and Ibn Abi Hatim narrated on his authority: **A nation that stands firm** meaning: guided and upholding the command of God, not turning away from it, nor did others abandon it and waste it. Abd bin Hamid, Ibn Jarir, and Ibn Abi Hatim narrated that he said: **A nation that stands firm** is just. Ibn Abi Shaybah, Ahmad, Ibn Al-Mundhir, and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **the hours of the night** he said: the middle of the night. Ibn Jarir narrated on the authority of Al-Rabi’ who said: the hours of the night. And Abd bin Hamid, Al-Bukhari in his history, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Masoud regarding his statement, **They are not equal**, he said: The People of the Book and the nation of Muhammad are not equal. **They recite the verses of God during the hours of the night**, he said: The Isha prayer is performed by them, and those other than them from the People of the Book do not pray it. Ahmad, Al-Nasa’i, Al-Bazzar, Abu Ya’la, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Al-Tabarani narrated. Al-Suyuti said with a good chain of transmission on the authority of Ibn Masoud that he said: “The Messenger of God, may God bless him and grant him peace, delayed the Isha prayer one night, then he went out to the mosque and saw the people waiting for the prayer, so he said: There is no one from the people of these religions who remembers God at this hour except you.” And the wording of Ibn Jarir and Al-Tabarani is: He said: No one from the People of the Book prays this prayer. He said: And this verse was revealed, **They are not equal**. And Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Mansur that he said: I was informed that this verse was revealed, **They recite the verses of God during the hours of the night and they prostrate**, between the sunset and the night. Abd bin Hamid and Ibn Jarir narrated on the authority of Qatada, **They will not deny it**, meaning: it will not lead you astray. Ibn Abi Hatim narrated on the authority of Al-Hasan, **They will**

not deny it, meaning: you will not wrong it. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Al-Suddi regarding the verse, **Like what they spend**, meaning the polytheists, and it will not be accepted from them, like this crop when the wrongdoing people planted it and a wind in it struck it and destroyed it, so they spent and their polytheism destroyed them. Saeed bin Mansour, Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, **In it is cold**, meaning: severe cold.

themselves by committing what deserved punishment. And it was read *but* meaning, but they wrong themselves. And it is not permissible to estimate the pronoun of the matter because it is not deleted except in poetic necessity, as in His saying:

You are not one of those whose hearts are filled with love, but whoever sees your eyelids falls in love.

Tafsir al-Baghawi

117- **Like what they spend in this worldly life**, it was said: He meant the expenses of Abu Sufyan and his companions in Badr alone in enmity with the Messenger of God, may God bless him and grant him peace. Muqatil said: The spending of the Jews on their scholars. Mujahid said: He means all the expenses of the infidels **in this world** and their charity. It was said: He meant the spending of the hypocrite who does not seek the face of God Almighty, **Like a wind in which there is a shriek** (It was narrated on the authority of Ibn Abbas, may God be pleased with them both: that it is the hot poisons that kill. It was said: In it is a shriek, meaning: a sound. Most of the commentators said: In it is intense cold **It struck the crops of a people** the crops of a people **who wronged themselves**, by disbelief and disobedience and withholding the right of God Almighty, **and destroyed it**.

The meaning of the verse is: The example of the expenses of the infidels in their going away at a time when they are needed is like the example of a crop that is struck by a cold wind and destroyed or a fire and burnt, so its owners do not benefit from it at all. **And God has not wronged them** in that, **but they wrong themselves** by disbelief and disobedience.

Tafsir al-Baidawi

117 **Like what they spend** what the infidels spend as an act of worship, or to boast and gain fame, or the hypocrites out of hypocrisy or fear. **In this worldly life like a wind in which there is a chill** severe cold and it is common to use it for a cold wind like the chill, so it is originally a source of description or a description of the cold for exaggeration like saying a cold chill. **It struck the crops of a people who wronged themselves** by disbelief and sins **and destroyed them** as a punishment for them because destruction from anger is more severe, and what is meant is to liken what they spent in its loss to the crops of the infidels which the chill struck and uprooted it and left them no benefit in it in this world or the hereafter, and it is from the compound simile and Shalk did not care about giving the word of simile to the wind without the crops, and it is permissible to estimate it like a destroying wind which is the crops. **And God did not wrong them, but they wrong themselves**. That is, He did not wrong the spenders by wasting their expenses, but they wronged themselves by not spending them in a way that would be taken into account. Or He did not wrong the owners of the crops by destroying it, but they wronged

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Tafsir al-Jalalayn

O you who have believed, do not take as intimates close friends to whom you reveal your secrets **other than yourselves** meaning other than you from among the Jews, Christians and hypocrites **they will not spare you any corruption** accusative by removing the preposition, meaning they will not fall short in corrupting you **they wish** they wished **for what you have suffered** meaning your suffering, which is severe harm **the hatred** the enmity towards you has already appeared) has become apparent **from their mouths** by slandering you and revealing your secret to the polytheists **and what their breasts conceal** of enmity (is greater. We have made clear to you the verses) about their enmity **if you were to use reason** so do not befriend them.

Tafsir al-Suyuti

God Almighty said: O you who have believed, do not take as intimates those other than yourselves. Ibn Jarir and Ibn Ishaq narrated on the authority of Ibn Abbas that he said: There were men from the Muslims who used to keep close relations with men from the Jews because of the neighborliness and alliance between them in the pre-Islamic era. So God revealed concerning them, forbidding them from keeping close relations with them, fearing sedition for them: O you who have believed, do not take as intimates those other than yourselves. The verse

Tafsir al-Tabari

Abu Ja'far said: By this, the Most High means: O you who have believed in God and His Messenger, and have acknowledged what their Prophet brought to them from their Lord, **Do not take as intimates those other than yourselves**, meaning: Do not take as allies and friends for yourselves, **other than yourselves**, meaning: other than the people of your religion and your nation, meaning from among the non-believers.

He made the inner circle an example of a man's intimate friend, so he likened it to what is around his stomach, which is his clothes, because it takes the place of what is around his body, which is his clothes, in his knowledge of his secrets and what he conceals from his relatives and many of his relatives.

God forbade the believers in Him from taking the

disbelievers as friends and companions. Then He made them aware of what they are like to them, in terms of deceit and treachery, and their desire to cause them calamities. So He warned them about them and their friendship with them. God Almighty said: **They will not spare you any harm**, meaning: they will not be able to harm you. From *alut to spare*, it is said: **Ma ala so-and-so is such-and-such**, meaning: he was not able, as the poet said:

She is loud and clear, if she shows her sight, or the means to suffice me.

Meaning: You cannot see at noon.

Rather, what He, the Most High, means by His saying: **They will spare no effort in ruining you**, is the inner circle that He forbade the believers from taking with them. He said: This inner circle will not let you go as far as it can, meaning it will not spare any effort in what will cause you to go astray.

The root of the word *khabal* and *khabal* is corruption, and it is then used in many meanings, as indicated by the hadith from the Prophet, may God bless him and grant him peace:

Someone who is afflicted with madness - or: injury.

As for his saying: **They wish you would suffer**, he means: They wish you to suffer. He says: They wish you to suffer and evil in your religion and that which will upset you and not please you.

He mentioned that this verse was revealed about a group of Muslims who used to mix with their Jewish allies and hypocrites among them, and they showed them affection for the reasons that existed between them in their ignorance before Islam. So God forbade them from doing that and from seeking their advice in any of their affairs.

Who said that?

Ibn Hamid told us, he said, Salamah told us, on the authority of Muhammad ibn Ishaq, he said, Muhammad ibn Abi Muhammad said, on the authority of Ikrimah or on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, he said: Some of the Muslims used to maintain close relations with some of the Jews, because of the neighbourliness and alliance between them in the pre-Islamic era. So God Almighty revealed about them, forbidding them from keeping close relations with them, fearing that they would cause them discord: **O you who have believed, do not take as intimates those other than yourselves**, until His saying: **and believe in the entire Book**.

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 Almighty: **O you who have believed, do not take as intimates those other than yourselves, for they will not spare you any ruin**, regarding the

hypocrites from the people of Medina. God Almighty forbade the believers from taking them as allies.

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 take as intimates those other than yourselves, for they will not spare you any ruin. They wish you would suffer." God Almighty forbade the believers from bringing in the hypocrites, or befriending them, or taking them as allies instead of the believers.

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: **Do not take as intimates those other than yourselves**, they are the hypocrites.

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: **O you who have believed, do not take as intimates those other than yourselves, for they will not spare you any ruin**, meaning do not bring in the hypocrites, befriending them instead of the believers.

Abu Kuraib and Yaqub bin Ibrahim narrated to us, they said: Hisham narrated to us, he said: Al-Awam bin Hawshab informed us, on the authority of Al-Azhar bin Rashid, on the authority of Anas bin Malik, he said: "The Messenger of God, may God bless him and grant him peace, said: Do not seek light from the fire of the polytheists, and do not engrave Arabic on your rings." He said: We did not know what that meant, until they came to Al-Hasan and asked him. He said: Yes, as for his saying: **Do not engrave Arabic on your rings**, he means: Do not engrave Muhammad on your rings. As for his saying: **And do not seek light from the fire of the polytheists**, he means the polytheists, he says: Do not consult them in any of your affairs. Al-Hasan said: And the confirmation of that is in the Book of God. Then he recited this verse: **O you who have believed, do not take as intimates those other than yourselves**.

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **O you who have believed, do not take as intimates those other than yourselves**. As for the intimates, they are the hypocrites.

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, do not take as intimates those other than yourselves**, the verse, he said: The believer does not take the hypocrite as intimates to the exclusion of his brother.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **O you who have believed, do not take as intimates those other than yourselves**, the verse, he said: These are the hypocrites. And he recited His statement: **Hatred has already appeared from their mouths**, the verse.

Abu Jaafar said: They differed in the interpretation of his saying: **They wish you had suffered**.

Some of them said: It means: They wish you had not strayed from your religion.

Who said that?

Muhammad bin Al-Hussein told us, Ahmad told us, Asbat told us, on the authority of Al-Suddi: **They wish you had suffered**, meaning: you had not gone astray.

Others said:

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj: **They wish you would be stubborn**, meaning: in your religion, meaning: they wish you would be stubborn in your religion.

Abu Ja'far said: If someone were to say to us: How was it said: **They wished you had suffered**, and the report came from the inner circle, in the past tense in the place of the state, and the cut-off after the completion of the report, and the states are only in the form of future nouns and verbs and not past ones?

It was said: The matter is not as you thought, that his saying: **And they wish that you would suffer**, is a state of the inner circle, but rather it is a second piece of report about them, separate from the first and not connected to it. Rather, the interpretation of the statement is: O you who believe, do not take as inner circles their description is such and such, their description is such and such. So the report about the second quality is not connected to the first quality, even if they are both from the description of one person.

Some Arabists have claimed that his saying, **They wish you had suffered**, is a connection to the inner circle, and it was connected to his saying, **They spare no effort to ruin you**, so there is no reason for another connection after the inner circle is complete with his connection.

But the statement on that is as we explained before, that his saying: **And they wished that you had suffered**, is a predicate of the subject of the entourage, not the first predicate, and not a state of the entourage nor a separation from it.

Abu Ja'far said: By that, the Most High means: The hatred of those whom I have forbidden you, O believers, from taking as intimates for you from among yourselves has become apparent **from their mouths**, meaning: with their tongues. And what became apparent to them from them with their tongues was their persistence in their disbelief, and their enmity towards whoever differs from what they are persisting upon of misguidance. So that is one of the most important reasons for their enmity towards the people of faith, because that is enmity against religion, and enmity against religion is enmity that cannot be removed except by one of the two enemies moving to the religion of the other of them, and that is moving from guidance to misguidance that was previously misguidance for the one to whom it was moved. So in their showing that to the believers, and their persistence upon it, was the clearest evidence for the people of faith of what they are upon of hatred and enmity towards them.

Some of them said: The meaning of his statement: **Hatred has already appeared from their mouths** is that their hatred for the people of faith has already appeared to their allies from among the hypocrites and

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the unbelievers, by informing one another of that. The proponents of this statement claimed that those meant by this verse are the hypocrites, not those who openly declare their unbelief from among the Jews and the polytheists.

Who said that?

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **Hatred has already appeared from their mouths**, meaning: Hatred has already appeared from the mouths of the hypocrites towards their brothers among the infidels, due to their deceit of Islam and its people, and their hatred of them.

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': **Hatred has appeared from their mouths**, meaning: from the mouths of the hypocrites.

This statement that we have mentioned from Qatada is a statement that has no meaning. That is because God, the Most High, mentioned it, only forbade the believers from taking as intimates those whom they knew to be deceitful towards Islam and its people and to be hostile, either through clear evidence indicating that this is part of their description, or through the enmity, hatred and rivalry shown by those described in this manner. As for those whom they did not establish with knowledge that they were the one whom God, the Most High, forbade them from being intimate with or intimate with, it is not permissible that they forbade them from being intimate with or befriending them, except after they had made them known, either by their persons and names, or by the descriptions by which they knew them.

Since this is the case, and the hypocrites express with their tongues what is in their hearts of the hatred of the believers towards their disbelieving brothers, without the believers realizing what they are towards them, while they show faith to them with their tongues and are friendly to them, it is clear that the ones whom God forbade the believers from taking as intimates to themselves, are those whose hatred has become apparent to them with their tongues, as God the Almighty described them with, so the believers recognized them by the description with which God described them, and that they are the ones whom God the Almighty described as the companions of the Fire, abiding therein, from those who had a covenant and a pact with the Messenger of God, may God bless him and grant him peace, and his companions from the People of the Book. Because if they were the hypocrites, the matter concerning them would be as we have explained. Even if the infidels were among those who had waged war against the believers, the believers would not have taken them as confidants for themselves, rather than the believers, despite the differences in their countries and the separation of their cities. Rather, they were those who were among the believers from the People of the Book during the

days of the Messenger of God, may God bless him and grant him peace, from among those who had a covenant and agreement with the Messenger of God, may God bless him and grant him peace, from among the Jews of the Children of Israel.

And *hatred* is a verbal noun. It has been mentioned that in the reading of Abdullah bin Masoud: Hatred has appeared from their mouths in the masculine form. This is permissible in the masculine form and in the feminine form because the feminine of verbal nouns is not necessarily feminine, so it is permissible to make what comes out of them masculine in the feminine form and make it feminine, as the Almighty said: **And the shriek seized those who did wrong** (Hud 11:67), and as He said: **There has come to you a clear proof from your Lord** (Al-An'am: 157), and in another place: **And the shriek seized those who did wrong** (Hud 11:94) **There has come to you a clear proof from your Lord** (Al-A'raf: 73, 85).

He said: **From their mouths**, and the hatred that appeared appeared from their tongues, because what is meant by it is the speech that appeared to the believers from their mouths, so he said: **The hatred has appeared from their mouths**, from their tongues.

Abu Ja'far said: God Almighty means by that: And what their hearts conceal, meaning: the hearts of those whom He forbade them from taking as intimates, so they conceal it from you, O believers, **is greater**, meaning: greater than what has appeared to you with their tongues from their mouths of hatred and greater, as:

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, his saying: **And what their hearts conceal is greater**, he said: And what their hearts conceal is greater than what they have revealed with their tongues.

It was narrated on the authority of Ammar, on the authority of Ibn Abi Ja'far, on the authority of his father, on the authority of Al-Rabi', regarding his statement: **And what their hearts conceal is greater**, meaning: What their hearts conceal is greater than what they have revealed with their tongues.

Abu Ja'far said: By that, the Most High means: **We have made clear to you**, O believers, **the signs**, meaning by signs the lessons. We have made clear to you the affair of these Jews whom We forbade you from taking as intimates instead of the believers, what you may consider and learn from their affair, **if you were to reason**, meaning: if you were to understand from God His admonitions, His commands, and His prohibitions, and you know the places where that benefits you, and the extent of its return to you.

Tafsir al-Qurtubi

It has six issues:

First: God Almighty emphasized the warning against relying on the infidels. It is connected to what came before in His statement: **If you obey a party of those who were given the Scripture.** The batana is a source, which is used to name both the singular and the plural. The batana of a man are his intimates who conceal his affair, and its origin is from the batin which is the opposite of the back, and the batin of so-and-so with so-and-so, he conceals batin and batana if it is specific to him. The poet said:

They are my loyal ones, yes, and my confidants, and they are my defect, without any relative

Second: God Almighty forbade the believers in this verse from taking the infidels, Jews, and people of whims as intruders and refuges, negotiating with them about opinions, entrusting their affairs to them, and saying: Whoever is against your doctrine and religion, you should not talk to him. The poet said:

Do not ask about a person, but ask about his companion, for every companion follows the example of his companion.

In Sunan Abi Dawood, "On the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, who said: A person is upon the religion of his close friend, so let each of you consider whom he takes as a close friend." It was narrated on the authority of Ibn Masoud that he said: Consider people by their brothers. Then God Almighty explained the meaning for which He forbade maintaining relations, saying: **They will not spare any corruption for you.** He said: *Corruption*, meaning that they will not spare any effort in corrupting you. That is, even if they do not fight you outwardly, they will not spare any effort in deceiving and tricking you, as will be explained. "It was narrated on the authority of Abu Umamah, on the authority of the Messenger of God, may God bless him and grant him peace, regarding the statement of God Almighty: "O you who have believed, do not take as intimates those other than yourselves, for they will not spare any corruption for you." He said: They are the Khawarij. It was narrated that Abu Musa al-Ash'ari asked a dhimmi to write a report, so Umar wrote to him, rebuking him and reciting this verse to him. Abu Musa al-Ash'ari presented an account to Umar, may God be pleased with them both, and he sent it to Umar, who was pleased with him. A letter came to Umar and he said to Abu Musa: Where is your scribe to read this letter to the people? He said: He does not enter the mosque. He said: Why! Is he sexually impure? He said: He is a Christian. He rebuked him and said: Do not approach them when God has cast them out, do not honor them when God has humiliated them, and do not trust them when God has betrayed them. On the authority of Omar **may God be pleased with him**, he said: Do not employ the People of the Book, for they consider bribery permissible. Seek help in your affairs and over your subjects from those who fear God Almighty. It was said to Omar **may God be pleased with him**: There is a man from the Christians of Al-Hirah here, and no one is more literate than him or writes with a

pen. Should he not write for you? He said: I will not take an entourage other than the believers. It is not permissible to appoint the People of the Book as scribes or any other of their dealings in buying and selling or appointing them as representatives. I said: The situation has been reversed in these times with the People of the Book being appointed as scribes and trustees, and thus they prevail among the ignorant and foolish governors and princes. Al-Bukhari narrated on the authority of Abu Saeed Al-Khudri on the authority of the Prophet, may God bless him and grant him peace, who said: "God did not send a prophet or appoint a successor except that he had two entourages: an entourage that commanded him to do good and urged him to do it, and an entourage that commanded him to do evil and urged him to do it. The one who is protected is he who God Almighty has protected." Anas bin Malik narrated that the Messenger of God, may God bless him and grant him peace, said: **Do not seek light from the fire of the polytheists, and do not engrave 'Arabs' on your rings.** Al-Hasan bin Abi Al-Hasan explained it and said: He, peace be upon him, meant: Do not consult the polytheists in any of your affairs, and do not engrave 'Muhammad' on your rings. Al-Hasan said: The confirmation of that is in the Book of God Almighty: **O you who have believed, do not take as intimates those other than yourselves** (al-Baqarah 2:170).

Third: The Almighty's saying: **From without you** meaning from other than you. Al-Farra' said: **And they do work less than that** (Al-Anbiya': 82) meaning other than that. It was said: **From without you** means in conduct and good manners. The meaning of **They spare no effort in ruining you** is they do not fall short in what causes corruption for you. The position of the attribute for <the retinue from without you> is said: they spare no effort meaning they do not fall short. And I spared no effort means I fell short. Imru' al-Qais said:

As long as the heart of a person is in control of the dangers, he will not be able to

Al-Khabal: insanity. Al-Khabal: corruption, and it may be in actions, bodies, and minds. In the hadith: **Whoever is afflicted with blood or Khabal** meaning a wound that corrupts a limb. Al-Khabal: corruption of the limbs, and a man is Khabal and Mukhtal, and love corrupted him, meaning it spoiled him. Aws said:

My sons, you are not a hand but a hand with a weak arm

Any corrupted arm. Al-Farra recited:

Ibn Saad looked and said, **It was a disaster for your companions and the mounts.**

Any corruption. And <Khabalan> is in the accusative case with the second object, because al-alo takes two objects, and if you wish it is in the infinitive, meaning they drive you crazy, or if you wish by removing the preposition, meaning by the insanity, as they said I beat him painfully. <And> in His statement, **And they wished that you had suffered** is a source, meaning they wished that you had suffered. That is, what is difficult for you. And hardship is difficulty, and its meaning has already been mentioned in <Al-Baqarah>.

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Fourth: The Almighty's saying: **Hatred has already appeared from their mouths.** This means that the enmity and denial of you has appeared from their mouths. Hatred is loathing, and it is the opposite of love and hatred. It is a feminine noun. The Almighty mentioned mouths specifically and not tongues, indicating their boasting and chattering in these statements of theirs. They are above the one who conceals himself in whose eyes hatred appears. From this meaning is his (peace be upon him) prohibition of a man from opening his mouth from his brother's honor. It means that he should open it. It is said: The donkey brayed its mouth with braying, and the mouth itself brayed. The bridle opened the horse's mouth with braying, and the horses came with their mouths open. This hadith does not indicate that it is permissible for someone to whisper something about his brother's honor, as this is forbidden by consensus of scholars. In the revelation: **Do not backbite one another.** (al-Hujurat 49:12) The Prophet, may God bless him and grant him peace, said: **Your blood, your wealth, and your honor are sacred to you.** So the mention of greed is an indication of boasting and exaggeration, so know this.

Fifth: This verse is evidence that the testimony of an enemy against his enemy is not permissible. The people of Medina and the people of Hijaz said the same. It was narrated on the authority of Abu Hanifa that it is permissible. Ibn Battel narrated on the authority of Ibn Shaban that he said: The scholars agreed that the testimony of an enemy against his enemy is not permissible in anything, even if he is just. Enmity removes justice, so how about the enmity of an unbeliever?

Sixth: The Almighty's saying: **And what their hearts conceal is greater.** This is report and information that they harbor more hatred than they show with their mouths. Abdullah bin Masoud read: **Hatred has begun** with the verb masculine, since hatred means loathing.

Tafsir Ibn Kathir

The Blessed and Most High says, forbidding His believing servants from taking the hypocrites as intimates, meaning that they reveal to them their secrets and what they conceal for their enemies. The hypocrites, with all their effort and energy, spare no effort in ruining the believers, meaning that they strive to oppose them and harm them with everything possible, and with whatever deceit and trickery they can, and they desire what will distress the believers and embarrass them and make it difficult for them. The Almighty says: **Do not take intimates from other than yourselves** meaning from other than you from the people of religions, and the intimates of a man are his family who are aware of his inner affairs. Al-Bukhari, Al-Nasa'i and others narrated from a group of people, including Yunus, Yahya bin Sa'id, Musa bin Uqbah

and Ibn Abi Atiq, on the authority of Al-Zuhri, on the authority of Abu Salamah, on the authority of Abu Sa'id, that the Messenger of God, may God bless him and grant him peace, said: "God did not send a prophet or appoint a successor except that he had two entourages: an entourage that commanded him to do good and urged him to do it, and an entourage that commanded him to do evil and urged him to do it. The one who is protected is the one whom God protects." Al-Awza'i and Mu'awiyah bin Salam narrated it on the authority of Al-Zuhri, on the authority of Abu Salamah, on the authority of Abu Hurayrah, with a similar chain of transmission to the Prophet. It is possible that it is with Al-Zuhri on the authority of Abu Salamah on their authority. Al-Nasa'i also included it on the authority of Al-Zuhri. Al-Bukhari included it in his Sahih and said: Ubaydullah bin Abi Ja'far said on the authority of Safwan bin Salim on the authority of Abu Salamah on the authority of Abu Ayyub Al-Ansari, and he mentioned it. It is possible that it is with Abu Salamah on the authority of three of the Companions, and God knows best. Ibn Abi Hatim said: My father told us, Abu Ayoub Muhammad ibn al-Wazzan told us, Isa ibn Yunus told us, on the authority of Abu Hayyan al-Taimi, on the authority of Abu al-Zinba', on the authority of Ibn Abi al-Dahqana, who said: It was said to Umar ibn al-Khattab, may God be pleased with him: There is a young man from the people of al-Hirah who is a memorizer and a scribe, so why don't you make him a scribe? He said: Then you have made an entourage from among the non-believers. In this trace and this verse there is evidence that the People of the Covenant are not permitted to be employed in writing that involves oppression against the Muslims and knowledge of the inner workings of their affairs that it is feared they will divulge to the enemies of the people of war. For this reason, the Almighty said: **They spare no effort to cause you harm and wish you would suffer.** Al-Hafiz Abu Ya'la said: Ishaq bin Israel told us, Hisham told us, Al-A'wam told us on the authority of Al-Azhar bin Rashid, who said: They used to come to Anas, and if he told them a hadith and they did not know what it was, they would come to Al-Hasan, meaning Al-Basri, and he would explain it to them. He said: One day, it was narrated on the authority of the Prophet, may God bless him and grant him peace, that he said: **Do not seek light from the fire of the polytheists, and do not engrave Arabic on your rings.** They did not know what it was, so they came to Al-Hasan and said to him: Anas told us that the Messenger of God, may God bless him and grant him peace, said: **Do not seek light from the fire of the polytheists, and do not engrave Arabic on your rings.** Al-Hasan said: As for his saying: **Do not engrave Arabic on your rings:** Muhammad The Prophet (peace and blessings of God be upon him) said: **Do not seek light from the fire of the polytheists.** He said: **Do not consult the polytheists in your affairs.** Then Al-Hasan said: "The confirmation of that is in the Book of God: 'O you who have believed, do not take as intimates those other than yourselves.' " This is how Al-Hafiz Abu Ya'la

may God have mercy on him narrated it. Al-Nasa'i narrated it on the authority of Mujahid bin Musa, on the authority of Hisham, and Imam Ahmad narrated it on the authority of Hisham with a similar chain of transmission without mentioning the interpretation of Al-Hasan Al-Basri. This interpretation is questionable, but its meaning is clear: **Do not engrave on your rings anything in Arabic**, meaning in Arabic script, lest it resemble the engraving of the Prophet's (peace and blessings of God be upon him) ring, for its engraving was Muhammad, the Messenger of God. This is why it came in the authentic hadith that he forbade anyone from engraving on his engraving. As for seeking light from the fire of the polytheists, its meaning is that you do not approach them in dwellings such that you are with them in their country, but rather keep your distance from them and emigrate from their country. For this reason, Abu Dawud narrated: **Their two fires will not be seen**. And in the other hadith: **Whoever gathers with a polytheist or lives with him is like him**. So the hadith was interpreted according to what Al-Hasan, may God have mercy on him, said, and citing the verse as evidence for it is questionable, and God knows best.

Then the Almighty said: **Hatred has already appeared from their mouths, and what their hearts conceal is greater**. That is, the enmity has appeared on the pages of their faces and the slips of their tongues, along with what they contain in their hearts of hatred for Islam and its people, something that is not hidden from a wise and intelligent person. For this reason, the Almighty said: **We have made clear to you the signs, if you would understand**. And the Almighty said: **Here you are, loving them, but they do not love you**. That is, you, O believers, love the hypocrites because of the faith they show you, so you love them for that, and they do not love you, neither inwardly nor outwardly. **And you believe in the entire Book**. That is, you do not have any doubt or suspicion about any of it, while they have doubt, suspicion, and confusion. Muhammad ibn Ishaq said: Muhammad ibn Abi Muhammad told me, on the authority of Ikrimah or Saeed ibn Jubayr, on the authority of Ibn Abbas: **And you believe in the entire Book**, meaning in your Book and their Book and in the books that came before that, and they disbelieve in your Book, so you are more deserving of hatred for them than they are for you. Narrated by Ibn Jarir. **And when they meet you, they say, 'We believe,' but when they are alone, they bite their fingertips at you in rage**, and the fingertips are the tips of the fingers, as Qatada said. And the poet said:

I wish my saliva wetted my throat and my fingers could hold ten

Ibn Masoud, As-Suddi and Ar-Rabi' bin Anas said: "The fingers are the toes. This is the way of the hypocrites. They show faith and love to the believers, but inwardly they are the opposite of that in every way, as God the Almighty said: "And when they are alone, they bite their fingertips at you out of rage." This is the most intense rage and resentment. God the Almighty said: "Say, 'Die in your rage. Indeed, God is Knowing of that within the breasts.'" That is, no matter how much you envy the believers and that angers you from them, know that God will perfect His favor upon His believing servants and perfect His religion, uphold His

word and manifest His religion. So die in your rage. **Indeed, God is Knowing of that within the breasts**. That is, He is Knowing of what your consciences conceal and what your innermost thoughts hold of hatred, envy and rancor towards the believers. He will reward you for it in this world by showing you the opposite of what you hope for, and in the Hereafter with severe torment in the Fire in which you will abide eternally, with no escape from it and no exit from which you will have. Then God the Almighty said: **If good befalls you, it distresses them, but if evil befalls you, they rejoice at it**. This state indicates the intensity of their enmity towards the believers, which is that if the believers are granted fertility, victory, support, and they increase in number and their supporters are strengthened, this distresses the hypocrites. And if a drought befalls the Muslims or the enemies defeat them, because of God's wisdom in that - as happened on the Day of Uhud - the hypocrites rejoice at that. God the Almighty said, addressing the believers: **But if you are patient and fear God, not at all will their plot harm you** **Al-An'am 2:17**. God the Almighty guides them to safety from the evil of the wicked and the plot of the immoral by using patience, fear of God, and putting their trust in God, who encompasses their enemies, for they have no power or strength except through Him. He is the One Whose wills is, and what He does not will is not, and nothing occurs in existence except by His decree and will, and whoever puts his trust in Him, He will suffice him.

Then the Almighty proceeded to mention the story of Uhud and the test it contained for His believing servants, and the distinction between the believers and the hypocrites and the explanation of the patience of the patient. The Almighty said:

Fath al-Qadir

Al-Batana: a noun used to name the singular and plural, and the man's batana: his confidants who conceal his affair, and its origin is the belly which is the opposite of the back, and the belly of so-and-so with so-and-so, he conceals bellies and batana: if he is pure with him, and from it the poet's saying:

They are all my loyalists, my confidants, and my family, more than any other relative.

His saying 118 - **From other than you** means: from other than you. Al-Farra' said: that is, from other than the Muslims, and they are the infidels: that is, an entourage that is other than you. It is permissible for it to be related to his saying **Do not take**. And his saying **They will not spare you any trouble** is in the accusative case as an attribute of the entourage. It is said: I will not spare any effort: that is, I will not fall short. Imru' al-Qais said:

As long as the heart of a person is in control of the dangers, he will not be able to

What is meant is that they do not fall short in what causes corruption for you. It is transitive with two objects because it includes the meaning of prevention: that is, they do not prevent you from corruption. Corruption and madness are corruption in actions, bodies, and minds. Aws said:

Surat Al Imran 3:118

O you who have believed, do not take as intimates those other than yourselves. They will not spare you any ruin. They desire what you suffer. Hatred has already appeared from their mouths, and what their hearts conceal is greater. We have made clear to you the verses, if you would only use reason.

My sons, my sons, you are not one hand but a hand with a mad arm

That is, corrupted arm. His statement, **And they wished for your suffering** is *ma*, meaning they wished for your suffering. Suffering is hardship and severe harm. The sentence is a resumption of the prohibition. His statement, **The hatred has already appeared** is the intensity of hatred, like distress is due to severe harm. The mouths are the plural of mouth. The meaning is that the hatred has appeared in their speech because when the intensity of hatred and envy overcame them, their tongues revealed what was in their hearts, so they abandoned taqiyya and declared their denial. As for the Jews, the matter in that is clear. As for the hypocrites, the slips of their tongues would appear that revealed the evil of their inner selves. This sentence is a resumption of the statement of their condition, **And what their hearts conceal is greater** because the slips of the tongue are less than what the hearts harbor, rather those slips in comparison to what is in the hearts are very few. Then, the Almighty bestowed upon them the clarification of the verses indicating the necessity of sincerity if they were among the people of minds that comprehend that statement.

Tafsir al-Baghawi

118- The Almighty said: **O you who have believed, do not take as intimates those other than yourselves** The verse: Ibn Abbas, may God be pleased with him, said: There were men among the Muslims who maintained close relations with the Jews because of the kinship, friendship, alliance, neighbourhood and breastfeeding between them, so God Almighty revealed this verse forbidding them from keeping close relations with them for fear of temptation for them.

Mujahid said: It was revealed about a group of believers who were befriending the hypocrites, but God Almighty forbade them from doing so, saying: **O you who have believed, do not take as intimates those other than yourselves**, meaning: allies and close friends from outside your religion. A man's intimates are his confidants, likening them to the lining of a garment that is next to his stomach, because they conceal his secrets and learn about him what others do not learn about.

Then He explained the reason for the prohibition of harboring them, saying, **They spare no effort in ruining you**, meaning: they do not fall short or leave their efforts in what brings you evil and corruption. *Khabal* is evil and corruption. *Khabalan* is the second object because *ya'lu* is transitive with two objects. It was also said: by removing the preposition, meaning by *khabal*, as one says, **I struck him painfully**. "They wished for what you suffered," meaning: they wished for what would be difficult for you, of harm, evil, and destruction. *Hatred* means hardship. **Hatred has appeared**,

meaning: hatred, meaning that the sign of enmity has appeared, **from their mouths**, by cursing and slandering the Muslims. It was also said: by the polytheists knowing the secrets of the believers. **And what their breasts conceal**, of enmity and anger, **is greater**, "We have made clear to you the verses, if you would but use reason."

Tafsir al-Baidawi

118 **O you who have believed, do not take as intimates a friend** A confidant, which is someone whom a man knows his secrets with confidence, it is likened to the lining of a garment as it is likened to a slogan. The Prophet, peace and blessings be upon him, said: **The Ansar are a slogan and the people are a covering**. "From without you **from without the Muslims**, and it is **related to** don't take", or to an omitted word which is a description of the confidant, meaning a confidant who is from without you. "They will spare no effort in corrupting you **meaning they will not fall short in corrupting you, and** alo" means falling short and its origin is to be transitive with a preposition and to two objects like their saying: I will not spare you advice to include the meaning of prevention or deficiency. "And they wish for what you have suffered **they wish for your suffering, which is severe harm and hardship, and** ma" is a source. "Hatred has already appeared from their mouths" meaning in their speech because they cannot control themselves due to their excessive hatred. "And what their hearts conceal is greater" than what appeared because in turn it is not from deliberation and choice. **We have made clear to you the signs** indicating the obligation of sincerity and loyalty to believers and hostility to disbelievers. **If you understand** what has been made clear to you. The four sentences came as resumptions of the explanation, and it is possible that the first three are attributes of the inner circle.

Surat Al Imran 3:119

Here you are, you love them but they do not love you, and you believe in the Book, all of it, and when they meet you they say, **We believe**, but when they are alone they bite their fingertips at you out of rage. Say, "Die in your rage. Indeed, God is Knowing of that within the breasts."

Tafsir al-Jalalayn

Ha to alert *you* O *those* believers **love them** for their kinship to you and their friendship **but they do not love you** for their opposition to you in religion **and you believe in the entire Book** that is, in all the books, but they do not believe in your Book **and when they meet you, they say, We believe; but when they are alone, they bite their fingertips at you** the tips of their fingers **out of rage** the intensity of anger at what they see of your unity, and some of the fingertips express the intensity of anger metaphorically, even if there is no biting **say, Die in your rage** that is, remain in it until death, for you will not see what pleases you **indeed, God is Knowing of that within the breasts** what is in the hearts, including what these people conceal.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be glorified, He means: Here you are, O believers, whom you love, He says: You love these infidels whom I forbade you from taking as intimates instead of the believers, so you love them and maintain relations with them while they do not love you, rather they conceal enmity and deceit towards you, **and you believe in the entire Book**.

The meaning of *book* in this context is the meaning of the collective, as it is said: **The dirhams increased in people's hands**, meaning dirhams.

Likewise, his statement: **And you believe in the entire Book**, means: in all the books, your book that God revealed to you, their book that He revealed to them, and other books that God revealed to His servants.

God Almighty says: So you, O believers, believe in all the books, and you know that those whom I forbade you from taking as intimates from among yourselves are disbelievers in all of that, because of their denial of all of God's covenants to them, and their changing what is in it of God's command and prohibition, and they are more deserving of your enmity towards them, their hatred and their deception, than your enmity and hatred, along with their denial of some of the books and their rejection of some of them, as:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said, Muhammad ibn Abi Muhammad told me, on the authority of Ikrimah or on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas: **You believe in the entire Book**, meaning: in your Book and their Book and in the books that came before that, and they disbelieve in your Book, so you

are more deserving of hatred for them than they are for you.

Abu Ja'far said: He said: **Here you are, these you**, and he did not say **these are you**, so he differentiated between *ha* and *thala* by the pronoun of the name of the addressees, because the Arabs do this in this way if they want to approximate it and the method of deficiency that needs the completion of the report, and this is like when it is said to some of them: Where are you, and the one to whom it is said responds: Here I am, so they differentiate between the warning and this by the pronoun of his own name, and they hardly say: This is me, then it is dualized and pluralized on that. And they may repeat the letter of warning with: *dha* and say: **Here I am this**. And they do not do that except in what is approximate, but if it is not approximate and deficiency, they say: This is him and this is you. And they do the same with the apparent names, they say: This is Amr standing, if this is an approximation. And they only do that in the pronoun with approximation, to differentiate between this if it means the deficient that needs completion, and it if it means the correct name.

His saying: You love them, is a predicate of approximation.

Abu Ja'far said: In this verse there is a clarification from God Almighty about the state of the two groups - I mean the believers and the disbelievers - and the mercy and compassion of the people of faith towards those who disagree with them, and the hardness of the hearts of the people of disbelief and their harshness towards the people of faith, as:

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, his saying: **Here you are, loving them but they do not love you, and you believe in the entire Book**. By God, the believer loves the hypocrite and shelters him and has mercy on him. If the hypocrite had the power to do what the believer has the power to do to him, he would destroy its greenery.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, who said: The believer is better for the hypocrite than the hypocrite is for the believer, may God have mercy on him. If the hypocrite were able to do to the believer what the believer is able to do to him, he would destroy his greenery.

Mujahid used to say: This verse was revealed about the hypocrites.

Muhammad bin Amr told me that. He said: Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid.

Abu Ja'far said: By this, the Most High means: That those whom God forbade the believers to take as intimates from those other than themselves, and described them by their description, if they meet the believers from the companions of the Messenger of God, may God bless him and grant him peace, they will give them with their tongues a precaution, out of fear for themselves from them, and they will say to them: We have believed and confirmed what Muhammad, may God bless him and grant him peace, brought. But if they are alone and are in a secluded place where the believers cannot see them, they will bite their fingers - despite what they see of the

Surat Al Imran 3:119

Here you are, you love them but they do not love you, and you believe in the Book, all of it, and when they meet you they say, "We believe," but when they are alone they bite their fingertips at you out of rage. Say, "Die in your rage. Indeed, God is Knowing of that within the breasts."

believers' unity, their word being united, and their relationship being in good terms - their fingertips, out of anger at the resentment they have towards them, and grief over the backs they lean on to confront their enmity and fight them.

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

Who said that?

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **And when they meet you, they say, 'We believe,' but when they are alone, they bite their fingertips at you out of rage.** When they meet the believers, they say, **We believe.** They only fear for their blood and wealth, so treat them that way. **And when they are alone, they bite their fingertips at you out of rage.** He says: Because of the rage and hatred they find in their hearts for what they are doing. If they could smell it, they would be against the believers, so they are as God, the Almighty, has described them.

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, except that he said: Out of anger for their hatred of what they are doing, and he did not say: If they find a smell, and what follows it.

Abbas bin Muhammad told us, Muslim told us, Yahya bin Amr bin Malik Al-Nakri told me, my father told us: When Abu Al-Juza' recited this verse: **And when they meet you, they say, 'We believe,' but when they are alone, they bite their fingertips at you out of rage,** he said: They are the Ibadis.

Fingers is the plural of anmlah, and it is also said anmlah, and it may be the plural of anmlan. The poet said:

I would like you both, as long as my saliva moistens my throat and my fingers can hold ten fingers

They are the fingertips, such as:

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **The fingers,** the tips of the fingers.

It was narrated on the authority of Ammar, on the authority of Ibn Abi Jaafar, 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 when they are alone, they bite their fingertips at you,** the fingers.

Abu Kuraib told us, he said, Waki' told us, on the authority of Israel, on the authority of Abu Al-Ahwas, on the authority of Abdullah, regarding his statement: **They bit their fingertips out of rage,** he said: They bit their fingers.

Abu Ja'far said: By that, may His praise be glorified,

He means: *Say*, O Muhammad, to these Jews whose characteristics I have described to you, and I have informed you that when they meet your companions they say: We believe, and when they are alone they bite their fingertips at you in rage: **Die in your rage** that you have against the believers because of their unified word and the unity of their group.

This statement came out as a command, and it is a supplication from God to His Prophet Muhammad, may God bless him and grant him peace, that he should supplicate against them that God destroy them, out of grief for the anger they have toward the believers, before they see in them what they wish for them of hardship in their religion, and misguidance after their guidance. So He said to His Prophet, may God bless him and grant him peace: *Say*, O Muhammad: Destroy yourselves with your anger, **Indeed, God is Knowing of that within the breasts,** meaning by that: God is All-Knowing of what is in the breasts of those who, when they meet the believers, say: **We believe**, and what they conceal of rancor and sorrow for them, and what they believe of enmity and hatred for them, and what is in the breasts of all His creation, He preserves for all of them what is concealed of good and evil, until He rewards all of them for what they have presented of good and evil, and what they believed of faith and disbelief, and what they concealed for His Messenger and the believers of advice, or rancor and anger.

Tafsir al-Qurtubi

The Almighty said: **Here you are, loving them** meaning the hypocrites. The evidence for this is the Almighty's saying: **And when they meet you, they say, 'We believe'**, as stated by Abu Al-Aaliyah and Muqatil. Love here means friendship, meaning that you, O Muslims, are friends with them and they do not be friends with you because of their hypocrisy. It was said: The meaning is that you want Islam for them and they want disbelief for you. It was said: What is meant is the Jews, as stated by most. The Book is a generic noun, Ibn Abbas said: It means in the books. The Jews believe in some, as God the Almighty said: **And when it is said to them, 'Believe in what God has revealed,' they say, 'We believe in what was revealed to us,' and they disbelieve in what came after it** (al-Baqarah 2:91). **And when they meet you, they say, 'We believe'** meaning in Muhammad, may God bless him and grant him peace, and that he is the Messenger of God, may God bless him and grant him peace. **And when they are alone among themselves they bite their fingertips** meaning the tips of their fingers **out of rage** and anger at you, and some of them say to one another: **Do you not see that these have appeared and multiplied?** Biting is an expression of intense anger with the inability to vent it, and from this is the saying of Abu Talib:

They bite the back of our necks with their fingers

Another said:

When they saw me - may God prolong their anger - they became so angry that they became like the tips of their thumbs.

It is said: to bite, bite, bite, bite, bite. And bite <with a damma on the 'ayn>: is the fodder of the animals of the people of the cities, such as the harvest and the crushed pits. It is said from it: the people bite, if their camels eat bite. And a fat camel, as if it is attributed to it. And bite <with a kasra>: is the cunning man and the eloquent cunning. And biting the fingers is done by the angry person who missed something he could not do, or something befell them that he could not change. And this biting is with the teeth, like biting the hand over something that is about to be missed, or like knocking the regretful tooth, and other things like counting pebbles and lines on the ground for the worried. And this bite is written with the dropped Dād, and the admonition of time with the emphatic Dād, as he said:

A sermon of the time, O son of Marwan, left no money except what was wiped out or wasted

One of the fingers is called an *anmal* with a damma on the *mim*, and it is also said with a fatha, but the damma is more common. When Abu al-Juza' recited this verse, he would say: They are the Ibadis. Ibn Atiyyah said: This characteristic may be found in many of the people of innovation until the Day of Resurrection.

God Almighty said: "Die in your rage. Indeed, God is Knowing of that within the breasts." If it is said: How did they not die when God Almighty says to something: Be, and it is? Two answers have been given: The first - about which Al-Tabari and many of the commentators said - is a supplication against them. That is, say, O Muhammad, may God continue your rage until you die. So based on this, it is appropriate to supplicate against them with this directly or indirectly, unlike the curse.

Second: The meaning is that he informed them that they will not attain what they hope for, for death is before that. According to this meaning, the meaning of supplication is removed and the meaning of rebuke and vexation remains. This meaning is consistent with the statement of Musafir ibn Abi Amr:

He wishes to make us sick and to poke out the eyes of those who envy him.

This meaning is seen in the Almighty's saying: **Whoever thinks that God will not support him in this world and the Hereafter, let him stretch out a rope to the heaven and then cut it off.** (al-Hajj 22:15)

Tafsir Ibn Kathir

The Blessed and Most High says, forbidding His believing servants from taking the hypocrites as intimates, meaning that they reveal to them their secrets and what they conceal for their enemies. The hypocrites, with all their effort and energy, spare no effort in ruining the believers, meaning that they strive to oppose them and harm them with everything possible, and with whatever deceit and trickery they

can, and they desire what will distress the believers and embarrass them and make it difficult for them. The Almighty says: **Do not take intimates from other than yourselves** meaning from other than you from the people of religions, and the intimates of a man are his family who are aware of his inner affairs. Al-Bukhari, Al-Nasa'i and others narrated from a group of people, including Yunus, Yahya bin Sa'id, Musa bin Uqbah and Ibn Abi Atiq, on the authority of Al-Zuhri, on the authority of Abu Salamah, on the authority of Abu Sa'id, that the Messenger of God, may God bless him and grant him peace, said: "God did not send a prophet or appoint a successor except that he had two entourages: an entourage that commanded him to do good and urged him to do it, and an entourage that commanded him to do evil and urged him to do it. The one who is protected is the one whom God protects." Al-Awza'i and Mu'awiyah bin Salam narrated it on the authority of Al-Zuhri, on the authority of Abu Salamah, on the authority of Abu Hurayrah, with a similar chain of transmission to the Prophet. It is possible that it is with Al-Zuhri on the authority of Abu Salamah on their authority. Al-Nasa'i also included it on the authority of Al-Zuhri. Al-Bukhari included it in his Sahih and said: Ubaydullah bin Abi Ja'far said on the authority of Safwan bin Salim on the authority of Abu Salamah on the authority of Abu Ayyub Al-Ansari, and he mentioned it. It is possible that it is with Abu Salamah on the authority of three of the Companions, and God knows best. Ibn Abi Hatim said: My father told us, Abu Ayoub Muhammad ibn al-Wazzan told us, Isa ibn Yunus told us, on the authority of Abu Hayyan al-Taimi, on the authority of Abu al-Zinba', on the authority of Ibn Abi al-Dahqana, who said: It was said to Umar ibn al-Khattab, may God be pleased with him: There is a young man from the people of al-Hirah who is a memorizer and a scribe, so why don't you make him a scribe? He said: They have made an entourage from among the non-believers. In this trace and this verse there is evidence that the People of the Covenant are not permitted to be employed in writing that involves oppression against the Muslims and knowledge of the inner workings of their affairs that it is feared they will divulge to the enemies of the people of war. For this reason, the Almighty said: **They spare no effort to cause you harm and wish you would suffer.** Al-Hafiz Abu Ya'la said: Ishaq bin Israel told us, Hisham told us, Al-A'wam told us on the authority of Al-Azhar bin Rashid, who said: They used to come to Anas, and if he told them a hadith and they did not know what it was, they would come to Al-Hasan, meaning Al-Basri, and he would explain it to them. He said: One day, it was narrated on the authority of the Prophet, may God bless him and grant him peace, that he said: **Do not seek light from the fire of the polytheists, and do not engrave Arabic on your rings.** They did not know what it was, so they came to Al-Hasan and said to him: Anas told us that the Messenger of God, may God bless him and grant him peace, said: **Do not seek light from the fire of the polytheists, and do not engrave Arabic on your rings.** Al-Hasan said: As for his saying: **Do not engrave Arabic on your rings:** Muhammad The Prophet (peace and blessings of God be upon him) said: **Do not seek light from the fire of the polytheists.** He said: **Do not consult the polytheists in your affairs.** Then Al-Hasan said: "The confirmation of that is in the Book of God: 'O

Surat Al Imran 3:119

Here you are, you love them but they do not love you, and you believe in the Book, all of it, and when they meet you they say, "We believe," but when they are alone they bite their fingertips at you out of rage. Say, "Die in your rage. Indeed, God is Knowing of that within the breasts."

you who have believed, do not take as intimates those other than yourselves." This is how Al-Hafiz Abu Ya'la **may God have mercy on him** narrated it. Al-Nasa'i narrated it on the authority of Mujahid bin Musa, on the authority of Hisham, and Imam Ahmad narrated it on the authority of Hisham with a similar chain of transmission without mentioning the interpretation of Al-Hasan Al-Basri. This interpretation is questionable, but its meaning is clear: **Do not engrave on your rings anything in Arabic**, meaning in Arabic script, lest it resemble the engraving of the Prophet's (peace and blessings of God be upon him) ring, for its engraving was Muhammad, the Messenger of God. This is why it came in the authentic hadith that he forbade anyone from engraving on his engraving. As for seeking light from the fire of the polytheists, its meaning is that you do not approach them in dwellings such that you are with them in their country, but rather keep your distance from them and emigrate from their country. For this reason, Abu Dawud narrated: **Their two fires will not be seen**. And in the other hadith: **Whoever gathers with a polytheist or lives with him is like him**. So the hadith was interpreted according to what Al-Hasan, may God have mercy on him, said, and citing the verse as evidence for it is questionable, and God knows best.

Then the Almighty said: **Hatred has already appeared from their mouths, and what their hearts conceal is greater**. That is, the enmity has appeared on the pages of their faces and the slips of their tongues, along with what they contain in their hearts of hatred for Islam and its people, something that is not hidden from a wise and intelligent person. For this reason, the Almighty said: **We have made clear to you the signs, if you would understand**. And the Almighty said: **Here you are, loving them, but they do not love you**. That is, you, O believers, love the hypocrites because of the faith they show you, so you love them for that, and they do not love you, neither inwardly nor outwardly. **And you believe in the entire Book**. That is, you do not have any doubt or suspicion about any of it, while they have doubt, suspicion, and confusion. Muhammad ibn Ishaq said: Muhammad ibn Abi Muhammad told me, on the authority of Ikrimah or Saeed ibn Jubayr, on the authority of Ibn Abbas: **And you believe in the entire Book**, meaning in your Book and their Book and in the books that came before that, and they disbelieve in your Book, so you are more deserving of hatred for them than they are for you. Narrated by Ibn Jarir. **And when they meet you, they say, 'We believe,' but when they are alone, they bite their fingertips at you in rage**, and the fingertips are the tips of the fingers, as Qatada said. And the poet said:

I wish my saliva wetted my throat and my fingers could hold ten

Ibn Masoud, As-Suddi and Ar-Rabi' bin Anas said: "The fingers are the toes. This is the way of the hypocrites. They show faith and love to the believers, but inwardly they are the opposite of that in every way, as God the Almighty said: "And when they are alone,

they bite their fingertips at you out of rage." This is the most intense rage and resentment. God the Almighty said: "Say, 'Die in your rage. Indeed, God is Knowing of that within the breasts.'" That is, no matter how much you envy the believers and that angers you from them, know that God will perfect His favor upon His believing servants and perfect His religion, uphold His word and manifest His religion. So die in your rage. **Indeed, God is Knowing of that within the breasts**. That is, He is Knowing of what your consciences conceal and what your innermost thoughts hold of hatred, envy and rancor towards the believers. He will reward you for it in this world by showing you the opposite of what you hope for, and in the Hereafter with severe torment in the Fire in which you will abide eternally, with no escape from it and no exit from which you will have. Then God the Almighty said: **If good befalls you, it distresses them, but if evil befalls you, they rejoice at it**. This state indicates the intensity of their enmity towards the believers, which is that if the believers are granted fertility, victory, support, and they increase in number and their supporters are strengthened, this distresses the hypocrites. And if a drought befalls the Muslims or the enemies defeat them, because of God's wisdom in that - as happened on the Day of Uhud - the hypocrites rejoice at that. God the Almighty said, addressing the believers: **But if you are patient and fear God, not at all will their plot harm you** **Al-An'am 2:17**. God the Almighty guides them to safety from the evil of the wicked and the plot of the immoral by using patience, fear of God, and putting their trust in God, who encompasses their enemies, for they have no power or strength except through Him. He is the One Whose wills is, and what He does not will is not, and nothing occurs in existence except by His decree and will, and whoever puts his trust in Him, He will suffice him.

Then the Almighty proceeded to mention the story of Uhud and the test it contained for His believing servants, and the distinction between the believers and the hypocrites and the explanation of the patience of the patient. The Almighty said:

Fath al-Qadir

His statement 119- **Here you are** is a sentence beginning with the letter of warning: meaning you are the ones who are wrong in their loyalty, then he explained their mistake in that loyalty with this humiliating sentence. So he said **You love them and they do not love you**, and it was said that his statement **You love them** is a second predicate for his statement you, and it was said that those are a relative pronoun and you love them is its clause, meaning: you love them because they showed you faith or because of the kinship between you and them **and they do not love you** because of the anger and envy that has taken hold in their hearts. His statement **and you believe in the entire Book** meaning in all of the Book. The location of the sentence is the accusative case as a state: meaning they do not love you and the fact is that you

believe in the books of God, the Most High, which include their book, so why do you love them while they do not believe in your book. And in it is a severe rebuke to them, because the one who holds the truth is more deserving of firmness and severity than the one who is on falsehood. **And when they meet you, they say, 'We believe,'** out of hypocrisy and dissimulation. **But when they are alone, they bite their fingertips at you in rage,** regretting and regretting that they were unable to take revenge on you. The Arabs describe the angry and regretful person biting his fingers and toes. Then God, the Most High, commanded him to invoke curses upon them, saying, **Say, 'Die in your rage,'** which implies that their rage will continue as long as they are alive until death comes to them while they are still in that state. Then He said, **Indeed, God is Knowing of that within the breasts,** so He knows what is in your breasts and their breasts. What is meant by that within the breasts are the thoughts that are present in them, and it is a statement included in His saying, *Say*, so it is part of what is said.

it is a state of those who do not love you and the meaning is: they do not love you and the fact is that you believe in their book also so what is wrong with you that you love them and they do not believe in your book, and in it is a rebuke that they are more steadfast in their falsehood than you are in your right. "And when they meet you they say, **We believe**" hypocritically and deceitfully **and when they are alone they bite their fingertips at you out of rage** because of him, regretting and remorse since they did not find a way to take revenge. **Say, 'Die in your rage.'** This is a supplication against them for their rage to continue and increase by multiplying the power of Islam and its people until they are destroyed by it. **Indeed, God is Knowing of that within the breasts.** He knows what is in their breasts of hatred and resentment. This could be part of what is said, i.e., say to them that God is Knowing of what is more hidden than what you hide of biting your fingers in rage, or it could be outside of it, meaning, say that to them and do not be surprised that I have informed you of their secrets, for I am Knowing of what is more hidden than their inner selves.

Tafsir al-Baghawi

119- **Here you are** This is a warning, and you are a metaphor for the males being addressed. *Those* is the name of those referred to, meaning you, O believers. **You love them** meaning: you love these Jews whom I have forbidden you from keeping company with, due to the reasons between you of kinship, breastfeeding, and marriage. **And they do not love you** they, because of the opposition between you of religion. Muqatil said: They are the hypocrites whom the believers love because of the faith they have shown, and they do not know what is in their hearts. **And you believe in the entire Book** meaning: in all the books, and they do not believe in your Book. **And when they meet you, they say, 'We believe,' and when they are alone, and some of them are with each other, they bite their fingertips at you out of rage** meaning: the tips of the fingers, one of which is fingertip, with a damma or fatha on the meem, out of rage at what they see of the believers uniting and their word coming together. Biting the fingertips is an expression of intense rage, and this is from the metaphor of the example, even if there is no biting. "Say: Die in your rage i.e., **remain in your rage until death, for God is Knowing of that within the breasts i.e., of what is in the hearts of good and evil.**

Tafsir al-Baidawi

119 "Here you are, you love them but they do not love you" meaning, you are the ones who are wrong in befriending the infidels and you love them but they do not love you, a statement of their mistake in befriending them, and it is a second piece of report or report for "them" and the sentence is report for you like you say: you are Zaid, you greet him, or its connection or a state and the agent in it has the meaning of indication, and it is permissible for "them" to be made accusative by an implied verb that is explained by what follows it and the sentence is report. "And you believe in the entire Book" in the genus of the entire Book, and

Surat Al Imran 3:120

If good befalls you, it distresses them, but if evil befalls you, they rejoice at it. But if you are patient and fear God, their plot will not harm you at all. Indeed, God is encompassing of what they do.

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Tafsir al-Jalalayn

If good befalls you a blessing such as victory or spoils it distresses them it grieves them but if evil befalls you such as defeat or drought they rejoice at it and the conditional clause is connected to the condition before it and what is between them is an interjection and the meaning is that they are extreme in their enmity towards you so why did you not befriend them so avoid them and if you are patient in their harm and fear God in befriending them and other things their plot will not harm you with a kasra on the dad and a sukoon on the ra and a damma and a shaddah (their plot will not harm you at all. Indeed, God is encompassing of what they do) with a ya and a ta and is aware of what they do so He will reward them for it.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What is meant by the words of God Almighty: **If good befalls you, it distresses them**, is that if you, O believers, attain joy through your victory over your enemy, and people follow one another in entering your religion, believing in your prophet, and assisting you against your enemies, it distresses them. And if harm befalls you through the failure of a military expedition, or the injury of an enemy among you, or a disagreement that occurs among your group, they rejoice over it, as:

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **If good befalls you, it grieves them, but if evil befalls you, they rejoice at it**. So when they see unity, unity, and victory over their enemy among the people of Islam, that angers and upsets them. And when they see division and disagreement among the people of Islam, or a party of the Muslims is afflicted, that pleases them, amazes them, and rejoices at it. So whenever a generation emerges from among them, God belies their story, tramples their position, invalidates their argument, and exposes their shame. So that is the judgment of God regarding those of them who have passed away and those who remain until the Day of Resurrection.

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', regarding his statement: **If good befalls you, it grieves them, but if evil befalls you, they rejoice at it**. He said: They are the hypocrites, when they saw among the people of Islam

a unity and victory over their enemy, that angered them greatly and made them sad. And when they saw among the people of Islam division and disagreement, or a party of the Muslims was afflicted, that pleased them and they were amazed by it. God the Almighty said: "But if you are patient and fear God, not will their plot harm you at all. Indeed, God encompasses what they do."

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, regarding his statement: **If good befalls you, it distresses them**, he said: If they see a group and harmony among the believers, that distresses them, and if they see division and disagreement among them, they rejoice.

As for His statement: **And if you are patient and fear God, their plot will not harm you at all**, He, the Most High, means by that: And if you are patient, O believers, in obeying God and following His command in what He has commanded you to do, and avoiding what He has forbidden you from: taking as intimates for yourselves those Jews whose description God has described, apart from the believers, and other than that from all the rest of what He has forbidden you, **and fear God**, your Lord, so that you fear going before Him in what He has obligated you and made obligatory upon you of His right and the right of His Messenger, **their plot will not harm you at all**, meaning: the plot of those whose description He has described.

By their plot, he means the evils they seek for the Muslims, and their deceit against them, to turn them away from guidance and the path of truth.

Abu Jaafar said: There are different readings of the verse: **It will not harm you**.

A group of the people of Hijaz and some of the people of Basra read it as *la yadhurkum* with a kasra on the letter *Ḍād*, from the saying of the one who says: So-and-so harmed me, so he is harming me with harm. It has been reported that it was heard from the Arabs: it does not benefit me nor does it harm me. If it had been read in this language, it would have been said: their plot will not harm you at all, but I do not know of anyone who read it like that.

A group of the people of Medina read it, and most of the people of Kufa read it: **Their plot will not harm you at all**, with a damma on the letter *Ḍād* and a shaddah on the letter *rā'*, from the saying of the speaker: So-and-so harmed me, so he will harm me greatly.

As for the nominative case in his saying: **It will not harm you**, it is from two aspects:

One of them: to follow the letter *ra* in its movement - since its origin is the jussive, and it could not be jussive because of its emphasis - the closest movement of the letters before it, and that is the movement of the letter *dad* which is the damma, so the movement of the letter *ra* was added to it because of its proximity to it, as they said: **Madd ya hada**.

The other aspect of the two aspects of raising in this: that it is raised on the correctness, and *la* means not,

and the *fa* which is the answer to the conditional clause is left to the listener's knowledge of its position.

If that is what it means, then the interpretation of the statement is: And if you are patient and fear God, then their plot will not harm you at all. Then the *fa* was left out of his statement: **Their plot will not harm you at all**, and *la* was directed to the meaning of *not*, as the poet said:

If it does not satisfy you until you return me to my country, I do not think you will be satisfied.

If the letter *ra* was moved to the accusative and genitive cases, it would be permissible, as it was said: **Madd ya hada** and **Madd**.

And His statement: **Indeed, God encompasses what they do**, the Most High says: Indeed, God encompasses what these infidels do to His servants and His lands of corruption, turning people away from His path, enmity towards the people of His religion, and other acts of disobedience to God. He *encompasses* all of it, preserving it, and nothing of it escapes Him until He pays them their recompense for all of it and makes them taste His punishment for it.

Tafsir al-Qurtubi

The Almighty said: **If good befalls you, it distresses them**. As-Salami read it with a *ya'* and the rest read it with a *ta'*. The wording is general and includes everything that is good and bad. What the commentators mentioned about fertility and drought, the gathering of the believers and the emergence of division among them, and other sayings are examples and there is no difference. The meaning of the verse is that whoever has this characteristic of intense enmity, hatred, and joy at the befalling of hardships on the believers, is not worthy of being taken as a confidant, especially in this serious matter of jihad, which is the essence of this world and the hereafter. The poet said well when he said:

All enmity can be healed, except the enmity of someone who is your enemy out of envy.

And if you are patient meaning in the face of their harm and in obedience and loyalty to the believers, **and fear God, their plot will not harm you at all**. It is said: **He harmed him** means **he harmed him** and "he ... so the Almighty made the negation of their harm conditional upon patience and fear of God, so that was a consolation for the believers and a strengthening of their souls.

I said: The two Haramiyyin and Abu Amr read **la yadhirkum** from darār yadhīr as we mentioned, and from this is his saying **la dhir** and the *ya'* was deleted due to the meeting of two quiescent letters, because when you delete the damma from the *ra'*, the *ra'* remains quiescent and the *ya'* remains quiescent, so the *ya'* was deleted, and it was more appropriate to delete it, because before it is what indicates it. Al-Kisa'i narrated that he heard **dharahu yadhuru** and he permitted **la yadhirkum** and claimed that in the reading of Ubayy ibn Ka'b there is **la yadhirkum**. The Kufians read **la yadhirkum** with a damma and a shaddah on the *ra'* from darār yadhīr. It is permissible for them to

be raised on the assumption of the omission of the *fa'*, and the meaning is: so do not harm you, and from this is the saying of the poet:

Whoever does good deeds, God will reward them.

This is what Al-Kisa'i and Al-Farra' said, or it could be raised with the intention of presentation. Sibawayh recited:

If your brother is defeated, you will be defeated.

That is, it will not harm you if you are patient and fear God. It is permissible for it to be in the jussive mood, and the *ra'* was given a damma because of the meeting of two sukoon letters, following the damma. This is also the reading of those who open the *ra'*, so that the verb is in the jussive mood, and the fatha on <yadhirkum> is due to the meeting of two sukoon letters due to the lightness of the fatha. It was narrated by Abu Zaid on the authority of al-Mufaddal on the authority of Asim, as narrated by al-Mahdawi. Al-Nahas narrated: Al-Mufaddal al-Dabbi claimed on the authority of Asim <la yadhirkum> with a kasra on the *ra'* because of the meeting of two sukoon letters.

Tafsir Ibn Kathir

The Blessed and Most High says, forbidding His believing servants from taking the hypocrites as intimates, meaning that they reveal to them their secrets and what they conceal for their enemies. The hypocrites, with all their effort and energy, spare no effort in ruining the believers, meaning that they strive to oppose them and harm them with everything possible, and with whatever deceit and trickery they can, and they desire what will distress the believers and embarrass them and make it difficult for them. The Almighty says: "Do not take intimates from other than yourselves" meaning from other than you from the people of religions, and the intimates of a man are his family who are aware of his inner affairs. Al-Bukhari, Al-Nasa'i and others narrated from a group of people, including Yunus, Yahya bin Sa'id, Musa bin Uqbah and Ibn Abi Atiq, on the authority of Al-Zuhri, on the authority of Abu Salamah, on the authority of Abu Sa'id, that the Messenger of God, may God bless him and grant him peace, said: "God did not send a prophet or appoint a successor except that he had two entourages: an entourage that commanded him to do good and urged him to do it, and an entourage that commanded him to do evil and urged him to do it. The one who is protected is the one whom God protects." Al-Awza'i and Mu'awiyah bin Salam narrated it on the authority of Al-Zuhri, on the authority of Abu Salamah, on the authority of Abu Hurayrah, with a similar chain of transmission to the Prophet. It is possible that it is with Al-Zuhri on the authority of Abu Salamah on their authority. Al-Nasa'i also included it on the authority of Al-Zuhri. Al-Bukhari included it in his Sahih and said: Ubaydullah bin Abi Ja'far said on the authority of Safwan bin Salim on the authority of Abu Salamah on the authority of Abu Ayyub Al-Ansari, and he mentioned it. It is possible that it is with Abu Salamah on the authority of three of the Companions, and God knows best. Ibn Abi Hatim said: My father told us, Abu

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Ayoub Muhammad ibn al-Wazzan told us, Isa ibn Yunus told us, on the authority of Abu Hayyan al-Taimi, on the authority of Abu al-Zinba', on the authority of Ibn Abi al-Dahqana, who said: It was said to Umar ibn al-Khattab, may God be pleased with him: There is a young man from the people of al-Hirah who is a memorizer and a scribe, so why don't you make him a scribe? He said: Then you have made an entourage from among the non-believers. In this trace and this verse there is evidence that the People of the Covenant are not permitted to be employed in writing that involves oppression against the Muslims and knowledge of the inner workings of their affairs that it is feared they will divulge to the enemies of the people of war. For this reason, the Almighty said: **They spare no effort to cause you harm and wish you would suffer.** Al-Hafiz Abu Ya'la said: Ishaq bin Israel told us, Hisham told us, Al-A'wam told us on the authority of Al-Azhar bin Rashid, who said: They used to come to Anas, and if he told them a hadith and they did not know what it was, they would come to Al-Hasan, meaning Al-Basri, and he would explain it to them. He said: One day, it was narrated on the authority of the Prophet, may God bless him and grant him peace, that he said: **Do not seek light from the fire of the polytheists, and do not engrave Arabic on your rings.** They did not know what it was, so they came to Al-Hasan and said to him: Anas told us that the Messenger of God, may God bless him and grant him peace, said: **Do not seek light from the fire of the polytheists, and do not engrave Arabic on your rings.** Al-Hasan said: As for his saying: **Do not engrave Arabic on your rings:** Muhammad The Prophet (peace and blessings of God be upon him) said: **Do not seek light from the fire of the polytheists.** He said: **Do not consult the polytheists in your affairs.** Then Al-Hasan said: "The confirmation of that is in the Book of God: 'O you who have believed, do not take as intimates those other than yourselves.' " This is how Al-Hafiz Abu Ya'la may God have mercy on him narrated it. Al-Nasa'i narrated it on the authority of Mujahid bin Musa, on the authority of Hisham, and Imam Ahmad narrated it on the authority of Hisham with a similar chain of transmission without mentioning the interpretation of Al-Hasan Al-Basri. This interpretation is questionable, but its meaning is clear: **Do not engrave on your rings anything in Arabic,** meaning in Arabic script, lest it resemble the engraving of the Prophet's (peace and blessings of God be upon him) ring, for its engraving was Muhammad, the Messenger of God. This is why it came in the authentic hadith that he forbade anyone from engraving on his engraving. As for seeking light from the fire of the polytheists, its meaning is that you do not approach them in dwellings such that you are with them in their country, but rather keep your distance from them and emigrate from their country. For this reason, Abu Dawud narrated: **Their two fires will not be seen.** And in the other hadith: **Whoever gathers with a polytheist or lives with him is like him.** So the hadith was interpreted according to what Al-Hasan, may God have mercy on him, said, and citing the verse as evidence for it is questionable, and God knows best.

Then the Almighty said: **Hatred has already appeared from their mouths, and what their hearts conceal is greater.** That is, the enmity has appeared on the pages of their faces and the slips of their tongues, along with what they contain in their hearts of hatred for Islam and its people, something that is not hidden from a wise and intelligent person. For this reason, the Almighty said: **We have made clear to you the signs, if you would understand.** And the Almighty said: **Here you are, loving them, but they do not love you.** That is, you, O believers, love the hypocrites because of the faith they show you, so you love them for that, and they do not love you, neither inwardly nor outwardly. **And you believe in the entire Book.** That is, you do not have any doubt or suspicion about any of it, while they have doubt, suspicion, and confusion. Muhammad ibn Ishaq said: Muhammad ibn Abi Muhammad told me, on the authority of Ikrimah or Saeed ibn Jubayr, on the authority of Ibn Abbas: **And you believe in the entire Book,** meaning in your Book and their Book and in the books that came before that, and they disbelieve in your Book, so you are more deserving of hatred for them than they are for you. Narrated by Ibn Jarir. **And when they meet you, they say, 'We believe,' but when they are alone, they bite their fingertips at you in rage,** and the fingertips are the tips of the fingers, as Qatada said. And the poet said:

I wish my saliva wetted my throat and my fingers could hold ten

Ibn Masoud, As-Suddi and Ar-Rabi' bin Anas said: "The fingers are the toes. This is the way of the hypocrites. They show faith and love to the believers, but inwardly they are the opposite of that in every way, as God the Almighty said: "And when they are alone, they bite their fingertips at you out of rage." This is the most intense rage and resentment. God the Almighty said: "Say, 'Die in your rage. Indeed, God is Knowing of that within the breasts.' " That is, no matter how much you envy the believers and that angers you from them, know that God will perfect His favor upon His believing servants and perfect His religion, uphold His word and manifest His religion. So die in your rage. **Indeed, God is Knowing of that within the breasts.** That is, He is Knowing of what your consciences conceal and what your innermost thoughts hold of hatred, envy and rancor towards the believers. He will reward you for it in this world by showing you the opposite of what you hope for, and in the Hereafter with severe torment in the Fire in which you will abide eternally, with no escape from it and no exit from which you will have. Then God the Almighty said: **If good befalls you, it distresses them, but if evil befalls you, they rejoice at it.** This state indicates the intensity of their enmity towards the believers, which is that if the believers are granted fertility, victory, support, and they increase in number and their supporters are strengthened, this distresses the hypocrites. And if a drought befalls the Muslims or the enemies defeat them, because of God's wisdom in that - as happened on the Day of Uhud - the hypocrites rejoice at that. God the Almighty said, addressing the believers: **But if you are patient and fear God, not at all will their plot harm you**

Al-An'am 2:17. God the Almighty guides them to safety from the evil of the wicked and the plot of the immoral by using patience, fear of God, and putting their trust in God, who encompasses their enemies, for they have no power or strength except through Him. He is the One Whose wills is, and what He does not will is not, and nothing occurs in existence except by His decree and will, and whoever puts his trust in Him, He will suffice him.

Then the Almighty proceeded to mention the story of Uhud and the test it contained for His believing servants, and the distinction between the believers and the hypocrites and the explanation of the patience of the patient. The Almighty said:

Fath al-Qadir

His statement 120- **If good befalls you, it distresses them.** This sentence is a resumption to explain the extent of their enmity, and good and bad encompass everything that is good and bad. He used the expression *touch* in the good and *hit* in the bad, to indicate that merely touching good brings distress, and they do not rejoice except when they are afflicted with evil. It was said that touch is borrowed to mean hitting. The meaning of the verse is that whoever is in this state is not worthy of being taken as a confidant. **And if you are patient** in their enmity or in the difficult tasks **and fear** their friendship, or what God has forbidden you, **their plot will not harm you at all.** It is said: **Dharahu yudhuru and Yadhuru dharan** and *Dhiyuran* meaning **Dharahu yadhuru**, and Nafi', Ibn Kathir and Abu Amr read it this way. The Kufians and Ibn Amir read **la yadhurkum** with a damma on the ra' and a shaddah on it from darra yadhur. According to the first reading, it is in the jussive mood as the answer to the condition. According to the second reading, it is in the nominative case, assuming that the fa' is omitted, as in the poet's saying:

Whoever does good deeds, God will reward them.

Al-Kisa'i and Al-Farra' said this. Sibawayh said: It is raised with the intention of advancement: meaning it will not harm you if you are patient. Abu Zaid narrated on the authority of Al-Mufaddal on the authority of Asim **it will not harm you** with the opening of the ra', and something is an attribute of a deleted source.

Ibn Ishaq, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas who said: Some Muslims used to maintain close relations with some Jews because of their neighborliness and alliance during the pre-Islamic era. So God revealed concerning them, forbidding them from keeping close relations with them for fear of temptation from them: **O you who have believed, do not take as intimates** (al-Baqarah 2:17). Ibn Jarir and Ibn Abi Hatim narrated on his authority that he said: They are the hypocrites. Abd bin Hamid narrated something similar on the authority of Mujahid. Ibn Abi Hatim and Al-Tabarani narrated on the authority of Abu Umamah on the authority of the Messenger of God (blessings and peace of God be upon him) who said: They are the Khawarij. Al-Suyuti said: Its chain of transmission is good. Ibn Ishaq, Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ibn Abbas regarding his statement:

And you believe in the entire Book meaning: in your Book and their Book and in the previous Books, and they disbelieve in your Book, so you are more deserving of hatred for them than they are for you. Ibn Abi Hatim narrated on the authority of Muqatil, **If good befalls you**, meaning victory over the enemy, provision, and good, **it distresses them, but if evil befalls you**, meaning killing, defeat, and hardship.

Tafsir al-Baghawi

120-And the Almighty's saying: **If good befalls you** meaning: it befalls you, O believers, by your victory over your enemy and the spoils you obtain from them, and people continue to enter your religion, and your livelihoods are abundant, **it distresses them**, makes them sad, **but if evil befalls you**, harm by the failure of your expedition or the injury of an enemy from among you, or a disagreement that occurs between you or a drought or a calamity that befalls you, "they rejoice at it. But if you are patient" in their harm **and fear God** and fear your Lord, **their plot will not harm you** meaning: it will not decrease you in the least, **Ibn Kathir, Nafi' and the people of Basra read "will not harm you** with a light kasra on the dād. It is said: *ḍarā yadhīr ḍīrān*, and it is a jazm in response to the reward. The rest read it with a dād and a shaddah on the ra' from *ḍarra yadhīr ḍarrān*, like *radd yard raddan*, and there are two views regarding its being raised: one of them. He wanted to make it definitive, and its original form is **it harms you**, so the *ra* was assimilated into the *ra*, and the *damma* of the first *ra* was transferred to the *dad*, and the *damma* of the second was added in imitation. The second: that *la* means *not*, and the *fa* is implied in it, and its meaning is: **And if you are patient and fear God, then their plot will not harm you at all.** "Indeed, God is encompassing of what they do." He is All-Knowing.

Tafsir al-Baidawi

120 **If good befalls you, it distresses them, but if evil befalls you, they rejoice at it.** A statement of the extent of their enmity to the point that they envy the good and benefit that befell them, and rejoice at the harm and hardship that befell them. **And if you are patient** in their enmity, or in the hardships of the obligations. **And fear** their friendship, or what God, the Almighty, has forbidden you. **Their plot will not harm you at all** by the grace of God, the Almighty, and His promised protection for the patient and the God-fearing. And because the glory in the matter, trained in fear and patience, is less agitated in order to run after the opponent, and the dammah of the ra' is for following like the dammah of the maddah. Ibn Kathir, Nafi', Abu Amr, and Ya'qub read **will not harm you** from *dararahu yadhuru*. **Indeed, God is encompassing of what they do** of patience, fear of God, and other things. *Encompassing* meaning His knowledge encompasses, so He will reward you for what you are worthy of. It was read with the letter *ya* meaning **of what they do** in your enmity, He is All-Knowing and will punish them for it.

Surat Al Imran 3:120

If good befalls you, it distresses them, but if evil befalls you, they rejoice at it. But if you are patient and fear God, their plot will not harm you at all. Indeed, God is encompassing of what they do.

Surat Al Imran 3:121

And when you went out in the morning from your family to station the believers in stations for battle. And God is Hearing and Knowing.

Tafsir al-Jalalayn

And remember, O Muhammad, **when you went forth from your family** from Medina **to set up** to alight **for the believers in stations** positions in which they would stand (for the battle. And God is Hearing) of your words **and Knowing** of your conditions. And it was the day of Uhud. The Prophet, may God bless him and grant him peace, went out with a thousand or less than fifty men and the polytheists were three thousand and he camped in the valley on Saturday, the seventh of Shawwal, in the year three of the Hijra. He turned his back and his army to Uhud and straightened their ranks and seated an army of archers and put Abdullah ibn Jubayr in charge of them at the foot of the mountain and said: Sprinkle arrows on us so that they do not come from behind us and do not move, whether we are defeated or victorious.

Tafsir al-Suyuti

The Almighty said: And when you go forth in the morning, Ibn Abi Hatim and Abu Ya'la narrated on the authority of Al-Miswar Ibn Makhramah who said: I said to Abd al-Rahman Ibn Awf, tell me about your story on the Day of Uhud. He said: Read after the one hundred and twenty of Al Imran and you will find our story. And when you go forth in the morning from your family, assigning the believers positions for battle, until His saying: When two parties among you were about to lose heart.

He said: They are the ones who sought safety from the polytheists until His saying: And you were wishing for death before you met it, but now you have seen it. He said: It is the wish of the believers to meet the enemy until His saying: So if he died or was killed, would you turn back? He said: It is the shouting of Satan on the day of Uhud, the battle of Muhammad until His saying: Safety from drowsiness. He said: He cast sleep upon them.

Al-Bukhari and Muslim narrated on the authority of Jabir bin Abdullah, who said: It was revealed about us, Banu Salamah and Banu Haritha, when two groups were about to lose heart.

Ibn Abi Shabia narrated in Al-Musannaf and Ibn Abi Hatim on the authority of Al-Sha'bi that the Muslims were informed on the day of Badr that Karz bin Jaber Al-Muharibi was supplying the polytheists, so it was difficult for them, so God revealed: **Is it not sufficient for you that your Lord should supply you with reinforcements?** until His saying: *marked*. So Karz was defeated, so he did not supply the polytheists, and God did not supply the Muslims with the five.

Tafsir al-Tabari

Abu Ja'far said: What God, the Most High, meant by

His statement: **And when you went forth from your family to place the believers in their homes** is that if you are patient and fear God, the plot of these infidel Jews will not harm you at all, O believers, but God will grant you victory over them if you are patient in obeying Me and following the command of My Messenger, just as I granted you victory at Badr when you were weak. But if you, O believers, disobey My command and are not patient in what I have charged you with of My obligations, and do not fear what I have forbidden you and disobey My command and the command of My Messenger, then what happened to you will happen to you as happened to anyone else. Remember that day, when your Prophet went forth to place the believers in their homes.

He left out mentioning the report about the matter of the people if they were not patient in the matter of their Lord and did not fear Him, being content with the indication of what appeared from the speech on its meaning, since he mentioned what He would do to them of turning away the plot of their enemies from them if they were patient in the matter of His and feared His prohibitions, and he followed that by reminding them of the calamity that befell them at Uhud, since some of them disobeyed the command of the Messenger of God, may God bless him and grant him peace, and they disputed over opinion among themselves.

He brought out the address in his saying: **And when you left your family**, as an address to the Messenger of God, may God bless him and grant him peace, and what is meant by its meaning: those whom he forbade from taking the infidel Jews as confidants instead of the believers. So he made clear that his saying: **And when**, only included it in the meaning of the speech as I have explained and clarified.

The people of interpretation differed about the day that God Almighty meant by His saying: **And when you left your family in the morning, you assigned the believers positions for battle**.

Some of them said: He meant the day of Uhud.

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 words of God: **And when you went forth from your family, to appoint the believers to their stations for battle**, he said: The Prophet, may God bless him and grant him peace, walked on his feet that day, appointing the believers to their stations.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And when you went forth from your family to assign the believers to positions for battle**, that was on the day of Uhud. The Prophet of God, may God bless him and grant him peace, went forth from his family to Uhud to assign the believers to positions for battle.

It was narrated on the authority of Ammar, on the authority of Ibn Abi Ja'far, on the authority of his father, on the authority of al-Rabi', who said: **And when you went forth from your family to assign the believers to**

And when you went out in the morning from your family to station the believers in stations for battle. And God is Hearing and Knowing.

positions for battle. So the Prophet, may God bless him and grant him peace, went forth from his family to Uhud to assign the believers to positions for battle.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **And when you went forth from your family, to appoint the believers to their stations for battle,** it was the Day of Uhud.

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **And when you went out in the morning from your family to meet the believers,** he said: This was the day of Uhud.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: Among what was revealed on the Day of Uhud 11: **And when you went forth from your family to rest with the believers.**

Others said:

He meant the Day of the Confederates.

Who said that?

Muhammad bin Sinan al-Qazzaz told me, he said, Abu Bakr al-Hanafi told us, he said, Ibad told us, on the authority of al-Hasan, regarding his statement: **And when you went forth from your family to assign the believers to their positions for battle,** he said: He meant Muhammad, may God bless him and grant him peace, who went forth to assign the believers to their positions for battle on the Day of the Confederates.

Abu Ja'far said: The more correct of these two statements is the statement of the one who said: He meant the Day of Uhud. Because God Almighty says in the verse that follows it: **When two parties among you were about to lose heart,** and there is no disagreement among the people of interpretation that He meant by the two parties: Banu Salamah and Banu Haritha, and there is no disagreement among the people of biography and knowledge of the campaigns of the Messenger of God, may God bless him and grant him peace, that what God mentioned about their affair was only the Day of Uhud, not the Day of the Confederates.

If someone were to say to us: How could that be on the day of Uhud, when the Messenger of God, may God bless him and grant him peace, only went to one of his family to fight on Friday after he had prayed the Friday prayer with his family in Medina with the people, like the one who told you:

Ibn Hamid said, Salamah told us, on the authority of Muhammad ibn Ishaq, who said, Muhammad ibn Muslim ibn Ubayd God ibn Abdullah ibn Shihab al-Zuhri, Muhammad ibn Yahya ibn Habban, Asim ibn Umar ibn Qatada, al-Husayn ibn Abd al-Rahman ibn Amr ibn Sa'd ibn Mu'adh, and other scholars of ours told me: "The Messenger of God, may God bless him and grant him peace, went to Uhud after the Friday prayer. He entered and put on his garments for his

nation. That was on Friday when he had finished the prayer, and a man from the Ansar had died on that day. The Messenger of God, may God bless him and grant him peace, prayed over him, then he went out to them and said: It is not appropriate for a prophet, when he has put on his garments for his nation, to take them off until he fights?"

It was said: Even though the Prophet (peace and blessings of God be upon him) went out to the people in the evening, he did not assign the believers their places to fight when he went out, but rather that was before he went out to fight his enemy. That is because the polytheists came to their place in Uhud - as far as we have been informed - on Wednesday, and they stayed there that day, Thursday, and Friday, until the Messenger of God (peace and blessings of God be upon him) went to them on Friday, after he had prayed the Friday prayer with his companions, and he was in the valley of Uhud on Saturday, the middle of Shawwal.

Ibn Hamid told us that, he said, Salamah told us, on the authority of Ibn Ishaq, he said, Muhammad ibn Muslim al-Zuhri, Muhammad ibn Yahya ibn Habban, Asim ibn Amr ibn Qatada, al-Husayn ibn Abd al-Rahman, and others told me.

If he said: How did he assign the believers positions to fight in the morning before he went out, and you know that assigning positions means taking a place?

It was said: He appointed them to that position before confronting his enemy, when he consulted his companions about the opinion he saw for them, a day or two ago. That is because when the Messenger of God, may God bless him and grant him peace, heard about the descent of the polytheists from Quraysh and their followers at Uhud, he said - among other things:

Muhammad bin Al-Hussein narrated to us, Ahmad bin Al-Mufaddal narrated to us, Asbat narrated to us, on the authority of Al-Suddi - on his companions: Advise me what I should do? They said: O Messenger of God, go out to these dogs! The Ansar said: O Messenger of God, no enemy has ever defeated us when he came to our land, so how about when you are among us!! So the Messenger of God, may God bless him and grant him peace, called Abdullah bin Ubayy bin Salul, and he had never called him before, and consulted him, and he said: O Messenger of God, go out with us to these dogs! The Messenger of God, may God bless him and grant him peace, liked it when they entered the city and fought in the alleys, so An-Nu'man bin Malik Al-Ansari came to him and said: O Messenger of God, do not deprive me of Paradise, for by He who sent you with the truth, I will enter Paradise! He said to him: Why? He said: Because I bear witness that there is no god but God, and that you are the Messenger of God, and that I do not flee from battle! He said: You have spoken the truth. So he was killed that day. Then the Messenger of God, may God bless him and grant him peace, called for his armor and put it on. When they saw him wearing his armor, they regretted it and said: What a bad thing we have done! We are advising

the Messenger of God, may God bless him and grant him peace, while the revelation is coming to him!! So they stood up and apologized to him and said: Do what you have seen. The Messenger of God, may God bless him and grant him peace, said: It is not appropriate for a prophet to wear armor for his nation and then put it down until he fights.

Ibn Humayd narrated to us, he said: Salamah narrated to us, on the authority of Muhammad ibn Ishaq, he said: Ibn Shihab al-Zuhri narrated to me, and Muhammad ibn Yahya ibn Habban, and Asim ibn Amr ibn Qatadah, and al-Husayn ibn Abd al-Rahman ibn Amr ibn Sa'd ibn Mu'adh, and other scholars of ours, they said: When the Messenger of God (may God bless him and grant him peace) and the Muslims heard that the polytheists had descended to their camp at Uhud, the Messenger of God (may God bless him and grant him peace) said: I saw cows, so I interpreted it as good. I saw a dent in the fly of my sword, and I saw that I put my hand into a strong shield, so I interpreted it as Medina. If you see fit to stay in Medina and leave them where they have descended, then if they stay, then they will stay in a bad place, and if they enter upon us, then we will fight them there. The opinion of `Abdullah ibn Ubayy ibn Salul was with the opinion of the Messenger of God (may God bless him and grant him peace), he shared the opinion of the Messenger of God (may God bless him and grant him peace) in that: that he should not go out to them. The Messenger of God (peace and blessings of God be upon him) hated to leave the city. Some of the Muslims whom God had honored with martyrdom on the day of Uhud, and others who had missed Badr and its presence, said: O Messenger of God, let us go out to our enemies, so that they will not see that we are cowards and weak before them! Abdullah bin Ubayy bin Salul said: O Messenger of God, stay in the city and do not go out to them, for by God, we have never gone out to an enemy of ours without him killing us, and no one has ever entered upon us without us killing him. So leave them, O Messenger of God, for if they stay, they will stay in a prison cell, and if they enter, the men will fight them in their faces, and the women and children will throw stones at them from above, and if they return, they will return disappointed as they came. The people, who were in a state of love to meet the people, kept on following the Messenger of God (peace and blessings of God be upon him) until the Messenger of God (peace and blessings of God be upon him) entered and put on his clothes for his nation.

The Messenger of God, may God bless him and grant him peace, assigned the believers positions for fighting, as we mentioned of his consultation with his companions with the opinion we mentioned, according to what those whose words we have narrated described.

It is said: I provided a home for the people, and I provided it for them. So I provide them with a home, and I provide them with a home.

It was mentioned that in the reading of Abdullah bin Masoud: **And when you went forth from your family to prepare for the believers stations for battle**, and that is permissible, just as it is said: **He rode behind you and He rode behind you**, and **I paid her dowry and I paid**

her, as the poet said:

I ask forgiveness from God for a sin that I cannot count.
To Him belongs the face and the work.

The words: I ask God for forgiveness for my sin.

It was narrated from the Arabs by hearing: **I have returned the people to a place of rest, so I will return them to a place of rest.** It is also said: **I have returned the camels to their resting place.** The resting place is the place where they spend the night.

Seats is the plural of seat, which is the council.

Abu Jaafar said: The interpretation of the statement is: And remember when you, O Muhammad, went out from your family to take for the believers a camp and a place to fight their enemy.

And His saying: **And God is All-Hearing, All-Knowing**, means by that, the Most High, **And God is All-Hearing**, of what the believers say to you regarding what you consulted them about, regarding the place of your meeting and their meeting with your enemy and their enemy, from the saying of the one who said: Go out with us to them until we meet them outside the city, and the saying of the one who said to you: Do not go out to them and stay in the city until they enter it upon us, as we have explained before - and what you advise them with, O Muhammad, *All-Knowing*, of the best of those opinions for you and for them, and what the hearts of those who advise you to go out to your enemy conceal, and the hearts of those who advise you to stay in the city, and other than that of your affair and their affair, as:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, regarding his statement: **And God is All-Hearing, All-Knowing**, meaning: He hears what they say, and He knows what they conceal.

Tafsir al-Qurtubi

The Almighty said: **And when you went forth from your family in the morning.** The agent in *when* is an implied verb, the meaning of which is: remember when you went forth, meaning you went out in the morning. **From your family** from your home from Aisha. **The believers shall take up their positions for battle, and God is Hearing and Knowing.** This is Gaza Uhud, and this entire verse was revealed in it. Mujahid, Al-Hasan, Muqatil, and Al-Kalbi said: It is the Battle of the Trench. And from Al-Hasan also: The Day of Badr. The majority of scholars agree that it was the Battle of Uhud, as indicated by the words of God the Almighty: **When two parties from among you were about to lose heart.** This was on the day of Uhud, and the polytheists had headed to Medina with three thousand men to avenge their defeat on the day of Badr. They camped at Uhud on the edge of the valley in a canal opposite Medina on Wednesday, the twelfth of Shawwal in the year three of the Hijra, at the beginning of thirty-one months of the Hijra. They stayed there on Thursday while the Prophet (peace and blessings of God be upon him) was in Medina. The Messenger of God (peace and blessings of God be upon him) saw in his dream that there was a notch in his sword, that his cows were being slaughtered, and that he put his hand

Surat Al Imran 3:121

And when you went out in the morning from your family to station the believers in stations for battle. And God is Hearing and Knowing.

into the armor of the fortified city. Narrated by Muslim. All of that was according to what is well-known and famous from those battles. The origin of tabawa is to take a home. You have made him live in it, and from this is his saying (peace and blessings of God be upon him):

Whoever lies about me intentionally, let him take his seat in Hellfire meaning, let him take a home in it. The meaning of **the believers will take their place** is that ranks will be taken for them. Al-Bayhaqi mentioned from the hadith of Anas that the Messenger of God, may God bless him and grant him peace, said:

(I saw in a dream that I was riding a ram, and the point of my sword was broken. I interpreted it as meaning that I was following the ram of the people, and I interpreted the breaking of the point of my sword as meaning the killing of a man from my family.) So Hamza was killed, and the Messenger of God (peace be upon him) killed Talha, and Salih was the standard-bearer. Musa bin Uqbah narrated on the authority of Ibn Shihab. The standard-bearer of the emigrants was a man from the companions of the Messenger of God (peace be upon him), and he said: I am, God willing, Asim for what I have. So Salihah bin Uthman, the brother of Saeed bin Uthman Al-Lakhmi, said to him: O Asim, would you like to fight? He said: Yes. So that man rushed to him and struck Talha on the head with his sword until the sword hit his beard and killed him. So the killing of the standard-bearer was a confirmation of the vision of the Messenger of God (peace be upon him): **As if I were riding a ram.**

Tafsir Ibn Kathir

According to the majority of scholars, this incident refers to the Day of Uhud. This was stated by Ibn Abbas, Al-Hasan, Qatadah, Al-Suddi, and others. Al-Hasan Al-Basri said: It refers to the Day of the Confederates. Narrated by Ibn Jarir, but it is strange and cannot be relied upon. The Battle of Uhud took place on Saturday, Shawwal, in the year 3 AH. Qatadah said: It was eleven nights before the end of Shawwal. And Ikrimah said: On Saturday, the middle of Shawwal, and God knows best, and the reason for it was that when the polytheists killed those of their nobles on the day of Badr and the caravan was safe with what was in it of the trade that was with Abu Sufyan, and when they returned to Mecca, the sons of those who were killed, and the leaders of those who remained said to Abu Sufyan: I am setting aside this money to fight Muhammad, so spend it on that, so they gathered the crowds and the Abyssinians, and they came with about three thousand until they camped near Uhud facing Madinah, so the Messenger of God, may God bless him and grant him peace, prayed on Friday, and when he finished, he prayed over a man from Banu al-Najjar called Malik ibn Amr, and the Messenger of God, may God bless him and grant him peace, consulted the people, **Should he go out to them or stay in Madinah?** Abdullah ibn Ubayy suggested

staying in Madinah, and if they stayed, they would stay in Bishr, and if they entered it, the men would fight them in their faces, and the women and children would throw stones at them from above them, and if they returned, they would return disappointed. Others from the Companions who had not witnessed Badr suggested going out to them, so the Messenger of God, may God bless him and grant him peace, entered and put on his clothes. To his nation and went out against them, and some of them regretted and said: Perhaps we forced the Messenger of God, may God bless him and grant him peace, so they said: O Messenger of God, if you want us to stay, then the Messenger of God, may God bless him and grant him peace, said: It is not appropriate for a prophet, when he wears a dress for his nation, to return until God rules in his favor. So the Messenger of God, may God bless him and grant him peace, set out with a thousand of his companions, and when they were at the junction, Abdullah bin Ubayy returned with a third of the army, angry because he did not return to his statement, and he and his companions said: If we knew of fighting today, we would have followed you, but we do not see you fighting today. The Messenger of God, may God bless him and grant him peace, continued walking until he reached the ravine of Uhud in the valley's side. He turned his back and his army to Uhud, and said: **No one should fight until we order him to fight.** The Messenger of God, may God bless him and grant him peace, prepared for the fight with seven hundred of his companions. He appointed Abdullah bin Jubair, the brother of Banu Amr bin Awf, as commander of the archers. The archers that day were fifty men, so he said to them, "Shoot the horses away from us, and do not let us attack from your side. Stay where you are, whether it is our turn or our turn. If you see the birds snatching us away, do not move from your place." The Messenger of God, may God bless him and grant him peace, appeared between two shields, and gave the banner to Mus'ab ibn 'Umayr, the brother of Banu 'Abd al-Dar. The Messenger of God, may God bless him and grant him peace, allowed some of the young men to go on that day and postponed others until he had them go on the day of the Trench about two years after that day. The Quraysh mobilized, and they were three thousand, with two hundred horses that they had set aside. They put Khalid ibn al-Walid on the right flank of the cavalry, and Ikrimah ibn Abi Jahl on the left flank, and they gave the banner to Banu Abd al-Dar. Then there was between the two groups what will be detailed in its place in these verses, God willing. For this reason, God Almighty said: **And when you went forth from your family, you assigned the believers to their stations for battle**, meaning you assigned them to the right and left flanks and wherever you commanded them. **And God is All-Hearing, All-Knowing**, meaning He hears what you say, and He knows your innermost thoughts.

Ibn Jarir mentioned here a question, the gist of which is: How do you say that the Prophet, may God bless him and grant him peace, marched to Uhud on Friday after the prayer, while God Almighty said: **And when you went forth from your family to appoint the believers**

to their stations for battle (al-Baqarah 2:170)? Then his answer to it was: His going forth to appoint them to their stations was on Saturday, at the beginning of the day. And God Almighty said: **When two parties among you were about to lose heart** (al-Baqarah 2:170), al-Bukhari said: Ali ibn Abdullah told us, Sufyan told us, he said: Amr said: I heard Jabir ibn Abdullah say: **When two parties among you were about to lose heart** (al-Baqarah 2:170) was revealed about us. He said: We are the two parties, Banu Haritha and Banu Salamah. And we do not like - and Sufyan said once - and it does not please me that it was not revealed because God Almighty said: **And God is their protector** (al-Baqarah 2:170). Muslim also narrated it in the same way from the hadith of Sufyan ibn Uyaynah. And more than one of the Salaf said the same: They are Banu Haritha and Banu Salamah. And the Almighty's saying: **And God certainly gave you victory at Badr** meaning the day of Badr, which was on Friday, corresponding to the seventeenth of the month of Ramadan in the year two of the Hijra, and it is the day of the Criterion on which God honored Islam and its people, and stamped out polytheism, and destroyed its place and its party. This is despite the small number of Muslims on that day, for they were three hundred and thirteen men, among them horsemen and seventy camels, and the rest were infantry who did not have all the numbers they needed. The enemy on that day was between nine hundred and a thousand in iron and white armor, complete equipment, branded horses, and extra jewelry. So God honored His Messenger and revealed His revelation and sending down, and made the face of the Prophet and his tribe white, and disgraced Satan and his generation. For this reason, the Almighty said, thanking His believing servants and his pious party, **And God had already given you victory at Badr when you were weak**, meaning, your number was few, so that they would know that victory is from God, not from great numbers and numbers. For this reason, the Almighty said in another verse, "And on the day of Hunayn, when your great number pleased you, but it did not avail you at all, and the earth, vast as it is, became strait for you; then you turned back, fleeing. Then God sent down His tranquility upon His Messenger and upon the believers, and sent down soldiers you did not see, and punished those who disbelieved. That is the recompense of the disbelievers. Then God will turn in mercy after that to whom He wills. And God is Forgiving and Merciful." Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told us on the authority of Samak, who said: I heard 'Ayyadh al-Ash'ari say: I witnessed Yarmouk and we had five commanders: Abu 'Ubaydah, Yazid ibn Abi Sufyan, Ibn Hasana, Khalid ibn al-Walid, and 'Ayyadh, not the 'Ayyadh who told Samak, who said: And 'Umar said: If there is fighting, Abu 'Ubaydah is your commander. So we wrote to him saying: Death has come to us, and we have sought his help. So he wrote to us saying: Your letter has come to me asking for my help, and I will guide you to the One who is more powerful in victory and more fortified in army: God the Almighty, so seek His help. For Muhammad, may God bless him and grant him peace, was victorious on the day of Badr with fewer men than you. So when this letter of mine comes to you, fight them and do not turn back to me. So we fought them and defeated them by four farsakhs. He said: We seized

wealth, so we consulted each other, and 'Ayyadh advised us to give ten for every head. Abu 'Ubaydah said: Who will bet on me? A young man said: I will, if you do not get angry. He said: So he outran him, and I saw the two heels of Abu Ubaidah jumping while he was behind him on a bare horse. This is a sound chain of transmission. Ibn Hibban included it in his Sahih from the hadith of Bandar on the authority of Ghundar in a similar manner. Al-Hafiz Al-Dhiya Al-Maqdisi chose it in his book. Badr is a neighborhood between Mecca and Medina known for its well, attributed to a man who dug it, called Badr ibn Al-Narain. Al-Sha'bi said: Badr is a well belonging to a man called Badr. His statement, **So fear God that you may be grateful**, means that you will perform His obedience.

Fath al-Qadir

The agent in idh is an omitted verb: i.e., remember when you went out from your family's home: i.e., from the home in which your family was. The majority of scholars have said that this verse was revealed in the Battle of Uhud. Al-Hasan said: On the day of Badr. Mujahid, Muqatil, and Al-Kalbi said: In the Battle of the Trench. His statement 121- *Tabwa* means: you take for them positions for fighting. The origin of tabwa is to take a home. It is said, **Bawatuhu Manzilan** if you make him live in it. The verb is in the accusative case as a state. The meaning of the verse is: And remember when you went out from your family's home, you take for the believers positions for fighting: i.e., places where they sit. He expressed the exit as *Ghadh* which is the exit in the morning, even though he, may God bless him and grant him peace, went out after the Friday prayer, as will come, because the exit and entry may be expressed as *Ghadh* without considering their original meaning, as is said, *Adha* even if it was not at the time of the forenoon.

Tafsir al-Baghawi

121- The Almighty said: **And when you left your family in the morning, to place the believers at their stations for battle**. Al-Hasan said: It is the day of Badr. Muqatil said: The day of the Confederates. The rest of the commentators said: It is the day of Uhud, because what follows it until close to the end of the surah is about the Battle of Uhud.

Mujahid al-Kalbi and al-Waqidi said: The Messenger of God, may God bless him and grant him peace, left the house of Aisha, may God be pleased with her, and walked on foot to Uhud. He began to line up his companions for battle as if he were raising an arrow.

Muhammad ibn Ishaq and al-Suddi said on the authority of their men: The polytheists camped at Uhud on Wednesday. When the Messenger of God, may God bless him and grant him peace, heard of their camp, he consulted his companions and called Abdullah ibn Ubayy ibn Salul, whom he had never called before. So he consulted him, and Abdullah ibn Ubayy and most of the Ansar said: O Messenger of God, stay in Medina and do not go out to them. By God, we have never gone out to an enemy without him killing us, nor has he entered upon us without us killing

Surat Al Imran 3:121

And when you went out in the morning from your family to station the believers in stations for battle. And God is Hearing and Knowing.

him. So how about when you are among us? So leave them, O Messenger of God. If they stay, they will stay in the worst place, and if they enter, the men will fight them in their faces and the women and children will throw stones at them from above them, and if they return, they will return disappointed. The Messenger of God, may God bless him and grant him peace, was pleased with this opinion.

Some of his companions said: O Messenger of God, let us go out to these dogs, so that they will not see that we are cowards and weak towards them. The Messenger of God, may God bless him and grant him peace, said: "I saw in my dream cows being slaughtered, so I interpreted it as good. I saw a notch in the fly of my sword, so I interpreted it as defeat. I saw that I put my hand into a strong shield, so I interpreted it as the city. So if you see fit to stay in the city." He liked it when they entered the city and fought in the alleys. Some of the Muslims who had missed the day of Badr and whom God had honored with martyrdom on the day of Uhud said: Let us go out to our enemies. They kept on attacking the Messenger of God, may God bless him and grant him peace, out of their love for meeting the people, until the Messenger of God, may God bless him and grant him peace, entered and put on his weapons for his nation. When they saw that he had put on his weapons, they regretted it and said: What we have done is bad. We advise the Messenger of God, may God bless him and grant him peace, while the revelation is coming to him. So they stood up and apologized to him and said: Do what you have seen. The Prophet, may God bless him and grant him peace, said: **It is not appropriate for a prophet to put on his weapons for his nation and then put them down until he fights.**

The polytheists had stayed in Uhud on Wednesday and Thursday, so the Messenger of God, may God bless him and grant him peace, left on Friday after leading his companions in the Friday prayer. On that day, a man from the Ansar died, so the Messenger of God, may God bless him and grant him peace, prayed over him, then he went out to them, and he became in the valley of Uhud on Saturday, the middle of Shawwal, in the year three of the Hijra. So what happened in the Uhud War was that, and that is what God Almighty said: **And when you went forth from your family** meaning: And remember when you went forth from your family **placed the believers** meaning: the believers descended **at positions for the battle** meaning: places and locations for the battle. It is said: You placed the people in positions if you settled them, and they settled if they settled together. God Almighty said: **And We had already settled the Children of Israel in a position of truth** (Yunus 10:93) and He said: **That you two establish houses for your people in Egypt** (Yunus 10:87). It was said that you establish a camp, **And God is All-Hearing, All-Knowing.**

Tafsir al-Baidawi

121 And when you went forth in the morning meaning, remember when you went forth. **From your family** meaning from the room of Aisha, may God be pleased with her. **A place for the believers** means to settle them. Or to level and prepare for them. This is supported by the reading with the letter lam. **Seats for fighting** means stations and places for it. Seat and station may be used to mean place in the broad sense, as in the Almighty's saying: **In a seat of truth** and His saying: **Before you rise from your place.** "And God is Hearing" of your words. "Aleem" your intentions It was narrated that the polytheists descended on Uhud on Wednesday - the twelfth of Shawwal in the third year of the Hijra - so the Messenger of God, may God bless him and grant him peace, consulted his companions, and he had called Abdullah bin Ubay bin Salul and had not called him before, so he and most of the Ansar said: Stay, O Messenger of God, in Medina and do not go out to them, for by God, we have not gone out from it to an enemy except that he has killed some of us, and he has not entered it upon us except that we have killed some of them, so how is it while you are among us? So leave them, for if they stay, they will stay in a prison, and if they enter, the men will fight them and the women and children will throw stones at them, and if they return, they will return disappointed. Some of them indicated to go out, so he, may God bless him and grant him peace, said: I saw in my dream a slaughtered cow around me, so I interpreted it as good, and I saw a dent in the fly of my sword, so I interpreted it as defeat, and I saw as if I put my hand in a strong shield, so I interpreted it as Medina, so if you see that you should stay in Medina and leave them, then the men said

They missed Badr and God honored them with martyrdom on the day of Uhud. **Let us go out to our enemies.** They exaggerated until he entered and put on his cloak. When they saw that, they regretted their exaggeration and said, **Do, O Messenger of God, what you saw.** He said, **It is not appropriate for a prophet to put on his cloak and then put it down until he fights.** So he went out after the Friday prayer and became at the valley of Uhud on Saturday. He camped in the valley and turned his back and his army to Uhud and straightened their ranks. He put Abdullah ibn Jubayr in charge of the archers and said, **Sprinkle arrows away from us so that they do not come to us from behind.**

Surat Al Imran 3:122

When two parties among you were about to lose heart, but God was their protector. And upon God let the believers rely.

Tafsir al-Jalalayn

When instead of the before it *when* Banu Salimah and Banu Haritha, the two wings of the army **were about to lose heart** were afraid to fight and turn back when Abdullah bin Abi the hypocrite and his companions turned back and said: Why should we kill ourselves and our children? And he said to Abu Jaber Al-Salami, who said to him: I ask you by God regarding your Prophet and yourselves: If we knew there would be fighting, we would have followed you. So God made them steadfast and they did not turn back. **And God is their Guardian** their Supporter. **And in God let the believers put their trust** to trust in Him and no one else.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: By that, may His praise be glorified, He means: And God is All-Hearing, All-Knowing, when two groups of you were about to lose heart.

The two groups that were about to fail, he told us, were Banu Salamah and Banu Haritha.

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: **When two parties among you were about to lose heart**, he said: Banu Haritha were towards Uhud, and Banu Salamah were towards Sal', and that was on the day of the Trench.

Abu Jaafar said: We have proven that this happened on the day of Uhud in the past, sufficiently enough to not repeat it.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **When two parties among you were about to lose heart**, the verse, and that was on the day of Uhud, and the two parties were Banu Salamah and Banu Haritha, two tribes of the Ansar, they were about to do something but God protected them from that. Qatada said: It was mentioned to us that when this verse was revealed they said: It would not please us that we did not intend to do what we intended to do, and God has informed us that He is our protector.

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: **When two parties among you were about to attack**, the verse, and that was on the day of Uhud. The two parties were Banu Salamah and Banu Haritha, two tribes of the Ansar. Then he mentioned something

similar to what Qatada said.

Muhammad ibn al-Husayn narrated, Ahmad ibn al-Mufaddal narrated, Asbat narrated, on the authority of al-Suddi, who said: The Messenger of God, may God bless him and grant him peace, went out to Uhud with a thousand men, and he promised them victory if they were patient. When Abdullah ibn Ubayy ibn Salul returned with three hundred, Abu Jabir al-Sulami followed them, calling them. When they defeated him and said to him: We do not know how to fight, and if you obey us, you will return with us. And God Almighty said: **When two parties among you were about to lose heart**, and they were Banu Salamah and Banu Haritha. They were about to return when Abdullah ibn Ubayy returned, but God protected them, and the Messenger of God, may God bless him and grant him peace, remained with seven hundred.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, he said, Ikrimah said: It was revealed about Banu Salamah from the Khazraj, and Banu Haritha from the Aws, and their leader was Abdullah bin Ubayy bin Salul.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **When two parties among you were about to lose heart**, they were Banu Haritha and Banu Salamah.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **When two parties among you were about to lose heart**, and the two parties were: Banu Salamah from Jushm ibn al-Khazraj, and Banu Haritha from al-Nabi't from al-Aws, and they are the two wings.

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: **When two parties among you were about to lose heart**, the verse, he said: They were two parties from the Ansar who were about to lose heart, but God protected them and defeated their enemy.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Ibn Uwaynah told us, on the authority of Amr bin Dinar, he said, I heard Jabir bin Abdullah say: **When two parties among you were about to lose heart**, he said: They were Banu Salamah and Banu Haritha, and we would not have liked it if we had not been about to lose heart, because God Almighty said: **And God is their protector**.

Ahmad bin Hazim told me, he said, Abu Naim told us, he said, Ibn Uwaynah told us, on the authority of Amr, he said: I heard Jabir bin Abdullah say, and he mentioned something similar.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: **When two groups of you were about to lose heart**, he said: This was the day of Uhud.

As for his saying: **that they fail**, he means that they become weak and turn away from meeting their enemy.

It is said: So-and-so failed to meet his enemy, he failed

Surat Al Imran 3:122

When two parties among you were about to lose heart, but God was their protector. And upon God let the believers rely.

miserably, like:

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, who said, Ibn Abbas said: Failure is cowardice.

Abu Ja'far said: Their concern, which they were about to do in terms of failure, was to turn away from the Messenger of God, may God bless him and grant him peace, and the believers when `Abdullah bin Ubayy bin Salul and those with him turned away from them, out of cowardice on their part, without any doubt in Islam or hypocrisy. So God protected them from what they were about to do, and they went with the Messenger of God, may God bless him and grant him peace, for the purpose for which he had gone, and they left `Abdullah bin Ubayy bin Salul and the hypocrites with him. So God, the Almighty, praised them for their steadfastness in the truth, and informed us that He was their guardian and supporter against their enemies among the infidels, as:

Ibn Humayd narrated that Salamah narrated on the authority of Ibn Ishaq: **And God is their Guardian**, meaning He is the Defender of them in whatever they intended to do of their failure. This was because of their weakness and frailty that had afflicted them, without a doubt afflicting them in their religion. So He took care of that for them through His mercy and favor until they were saved from their frailty and frailty, and joined their Prophet, may God bless him and grant him peace. He says: **And in God let the believers put their trust**, meaning: Whoever among the believers has weakness or frailty, let him put his trust in Me and seek My help, so that I may help him in his matter and defend him until I reach him and strengthen him in his intention.

Abu Ja'far said: It was mentioned that Ibn Mas'ud, may God be pleased with him, used to recite: **And God is their protector**. It was only permissible to recite it in this way because the two groups, even though they are in the wording of two, are in the meaning of a group, like the two opponents and the two parties.

Tafsir al-Qurtubi

The Almighty said: **When two parties among you were about to lose heart, but God was their protector**. He said: We are the two parties: Banu Haritha and Banu Salamah, and we do not like it not to be revealed, because God the Almighty said: **And God is their protector**. It was said: They are Banu Harith, Banu Khazraj, and Banu Nabit, and Nabit is Amr ibn Malik from Banu Aws. Failure is an expression for cowardice, and that is how it is in the language. The concern of the two parties was after the departure when Abdullah ibn Ubayy returned with the hypocrites who were with him, so God preserved their hearts and they did not return, so that is what God the Almighty said: **And God is their protector**, meaning He preserved their hearts from realizing this concern. It was said: They wanted to retire from the departure, and that was a small thing on

their part. It was said: That was a talk of theirs that crossed their minds, so God informed His Prophet, peace be upon him, about it, and they gained insight. That weakness was not theirs, so God protected them, and they blamed each other, and they rose up with the Prophet, peace be upon him, so the Messenger of God, peace be upon him, went until he saw the polytheists, and he left Medina with a thousand, so Abdullah bin Ubay bin Salul returned from him with three hundred men in anger, because his opinion was contradicted when he suggested sitting and fighting in Medina if the enemy rose up against them, and his opinion was in agreement with the opinion of the Messenger of God, peace be upon him, but most of the Ansar refused that, and it will come. The Messenger of God, peace be upon him, rose up with the Muslims, and those of them whom God honored with martyrdom were martyred. Malik, may God have mercy on him, said: Four of the Muhajireen were killed on the day of Uhud, and seventy of the Ansar, may God be pleased with them. Seats: the plural of seat, which is a place for sitting, and this is like the word stands, but the word sitting indicates steadfastness, especially since the archers were sitting. This is the meaning of the hadith of the Battle of Uhud in brief, and there will come from its details what is healing. On that day, the polytheists had a horse ridden by Khalid bin Al-Walid, and the Muslims did not have a horse on that day. On that day, the Messenger of God (peace and blessings of God be upon him) was wounded in the face, and his lower right incisor was broken by a stone, and the egg was smashed from his head (peace and blessings of God be upon him). He rewarded him for his nation and religion with the best reward with which he rewarded any of his prophets for his patience. The one who took charge of that from the Prophet (peace and blessings of God be upon him) was Amr bin Qami'ah Al-Laihi and Utbah bin Abi Waqqas. It has been said that Abdullah bin Shihab, the grandfather of the jurist Muhammad bin Muslim bin Shihab, was the one who wounded the Messenger of God (peace and blessings of God be upon him) on the forehead. Al-Waqidi said: What is established among us is that the one who threw a stone at the face of the Prophet (peace and blessings of God be upon him), and the one who caused his lip to bleed and his incisor to be injured was Utbah bin Abi Waqqas. Al-Waqidi said on the authority of Nafi' ibn Jubayr who said: I heard a man from the Muhajireen say: I witnessed the Battle of Uhud and I saw arrows coming from every direction and the Messenger of God, may God bless him and grant him peace, was in the middle of them, deflecting all of that from him. I saw Abdullah ibn Shihab al-Zuhri saying on that day: Show me Muhammad, show me Muhammad, for I will not be saved if he is saved. And the Messenger of God, may God bless him and grant him peace, was beside him with Uhud, then he passed him, and Safwan rebuked him for that, so he said: By God, I did not see him. I swear by God that he is protected from us! We went out, four of us, and we pledged and agreed to kill him, but we did not succeed in that. The stones were heaped on the Messenger of God (*peace be upon him*) until he fell into a hole that Abu Amir the monk had dug as a plot against the

Muslims. He (*peace be upon him*) fell on his side and Talhah embraced him until he stood up. Malik ibn Sinan, the father of Abu Saeed Al-Khudri, sucked the blood from the wound of the Messenger of God (*peace be upon him*). Two rings on the helmet of the Prophet's shield stuck to his face, so Abu Ubaidah ibn Al-Jarrah pulled them out and bit them with his front teeth until they fell. He was worried and his determination adorned him (*peace be upon him*). In this raid, Hamza (*peace be upon him*) was killed. He was killed by Wahshi, and Wahshi was a slave of Jubair ibn Mut'im. Jubair had said to him: If you kill Muhammad, we will give you the reins of the horses, and if you kill Ali ibn Abi Talib, we will give you a hundred camels, all of them with black eyes, and if you kill Hamza, you are free. Wahshi said: As for Muhammad, he has a guardian from God who cannot get to him, but as for Ali, no one went out to him except that he killed him. As for Hamza, he is a brave man, and I hope I will meet him and kill him. Whenever Hind would prepare for Wahshi or pass by him, she would say: O Abu Dasma, heal and seek healing. So he lay in ambush for him behind Sakhr. Hamza had attacked the polytheists. When he returned from his attack and passed by Wahshi, he struck him with a lancet and he fell dead. May God have mercy on him and be pleased with him. Ibn Ishaq said: Hind ripped open Hamza's liver and chewed it, but she could not swallow it, so she spat it out. Then she climbed onto a high rock and screamed at the top of her voice, saying:

We rewarded you with the Day of Badr, and war after war has a price.

I had no patience with Utbah, nor did my brother, uncle, or Bakri.

I healed my soul and fulfilled my vow. I healed my wild beast and the resentment in my chest.

Thank you, Wahshi, for my life until my bones are thrown into my grave

Hind bint Athatah bin Abbad bin Abdul Muttalib answered her and said:

I was disgraced in Badr and after Badr, O daughter of the great valley of disbelief

Good morning to you, my beautiful Hashemites, at dawn

In every sector, Hossam Yafri Hamza Laithi and Ali Saqri

When gray hair appeared and your father betrayed me, the edges of the throat were dyed with it

And your vow is an evil vow

Abdullah bin Rawahah said, weeping for Hamza, may God be pleased with him:

My eyes cried and they had every right to cry, but crying and wailing are of no use.

On the lion of God, the next day they said, **Ahmaza, that man is dead.**

All Muslims were affected by it there, and the Messenger was affected by it.

O Abu Ya'la, the pillars have guided you, and you are the noble one who attains righteousness.

May the peace of your Lord be upon you, in the gardens of eternal bliss.

Oh, good Hashemites, be patient, for all your actions are good and beautiful.

The Messenger of God is patient and generous, and he speaks by the command of God when he says:

Oh Hashem, be patient, for all your deeds are good and beautiful.

The Messenger of God is patient and generous, and he speaks by the command of God when he says:

Is there anyone who can tell Lu'ay about me? From today onwards, my situation will continue to circulate.

Before today, they did not know or taste our events that satisfy their thirst.

You forgot to strike us with Qalib Badr the day after the sudden death came to you

The day after Abu Jahl was killed, birds were circling around him.

Utbah and his son are all destroyed, and the old man is bitten by the polished sword.

We left Umayyah Majlab and in Haizoma with Nabil

The Banu Rabi'ah tribe asked about it, but there are remnants of it on our swords.

Oh Hind, do not gloat over Hamza, for your glory is humiliated.

Oh Hind, cry and do not get tired, for you are the foolish Hebrew madman.

His sister Safiyya also inherited him, and this is mentioned in the biography, may God be pleased with them all.

The Almighty's saying: **And upon God let the believers put their trust.** There is one issue in it, which is explaining trust. Trust in the language means showing helplessness and relying on others. Someone was dependent if he wasted his matter relying on others.

Scholars differed about the reality of trust. Sahl ibn Abdullah was asked about it and he said: A group said that it is contentment with the guarantee and cutting off greed from the creatures. A group said: Trust is abandoning the causes and relying on the Causer of causes. If the cause distracts him from the Causer, the name of trust is removed from him. Sahl said: Whoever says that trust is achieved by abandoning the cause has attacked the Sunnah of the Messenger of God, may God bless him and grant him peace, because God the Almighty says: **So eat of what you have taken as spoils, lawful and good** (al-Anfal 8:69). So spoils are acquired. God the Almighty also said: **Then strike upon the necks and strike from them every fingertip** (al-Anfal 8:12). So this is an action. The Prophet, may God bless him and grant him peace, said:

God loves the professional servant. The companions

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When two parties among you were about to lose heart, but God was their protector. And upon God let the believers rely.

of the Messenger of God, may God bless him and grant him peace, used to lend money secretly. Another said: This is the opinion of most jurists, and that trust in God is confidence in God and certainty that His judgment will be carried out, and following the Sunnah of His Prophet, may God bless him and grant him peace, in striving for the necessary means of food and drink, guarding against the enemy, preparing weapons, and using what is required by the usual Sunnah of God Almighty. This is what the Sufi scholars have adopted, but it does not deserve the name of trust in their view with reassurance regarding those means and turning to them in the heart, for they do not bring benefit nor do they repel reassurance regarding those means and turning to them in the heart, for they do not bring benefit nor repel harm, rather the cause and the effect are the action of God Almighty, and everything is from Him and by His will, and whenever the one who trusts relies on those means, he has been stripped of that name. Then the trustful are in two states: The first is the state of the one who is able to trust, so he does not turn to any of those means in his heart, and does not engage in them except by the command of the matter. The second: The state of the one who is not capable, who sometimes turns to the causes, but he repels them from himself by scientific methods, definitive proofs, and current tastes. He remains in this state until God, through His generosity, raises him to the station of the capable, trusting ones, and joins him to the degrees of the knowers.

Tafsir Ibn Kathir

According to the majority of scholars, this incident refers to the Day of Uhud. This was stated by Ibn Abbas, Al-Hasan, Qatadah, Al-Suddi, and others. Al-Hasan Al-Basri said: It refers to the Day of the Confederates. Narrated by Ibn Jarir, but it is strange and cannot be relied upon. The Battle of Uhud took place on Saturday, Shawwal, in the year 3 AH. Qatadah said: It was eleven nights before the end of Shawwal. And Ikrimah said: On Saturday, the middle of Shawwal, and God knows best, and the reason for it was that when the polytheists killed those of their nobles on the day of Badr and the caravan was safe with what was in it of the trade that was with Abu Sufyan, and when they returned to Mecca, the sons of those who were killed, and the leaders of those who remained said to Abu Sufyan: I am setting aside this money to fight Muhammad, so spend it on that, so they gathered the crowds and the Abyssinians, and they came with about three thousand until they camped near Uhud facing Madinah, so the Messenger of God, may God bless him and grant him peace, prayed on Friday, and when he finished, he prayed over a man from Banu al-Najjar called Malik ibn Amr, and the Messenger of God, may God bless him and grant him peace, consulted the people, **Should he go out to them or stay in Madinah?** Abdullah ibn Ubayy suggested staying in Madinah, and if they stayed, they would stay in Bishr, and if they entered it, the men would fight them in their faces, and the women and children would

throw stones at them from above them, and if they returned, they would return disappointed. Others from the Companions who had not witnessed Badr suggested going out to them, so the Messenger of God, may God bless him and grant him peace, entered and put on his clothes. To his nation and went out against them, and some of them regretted and said: Perhaps we forced the Messenger of God, may God bless him and grant him peace, so they said: O Messenger of God, if you want us to stay, then the Messenger of God, may God bless him and grant him peace, said: It is not appropriate for a prophet, when he wears a dress for his nation, to return until God rules in his favor. So the Messenger of God, may God bless him and grant him peace, set out with a thousand of his companions, and when they were at the junction, Abdullah bin Ubayy returned with a third of the army, angry because he did not return to his statement, and he and his companions said: If we knew of fighting today, we would have followed you, but we do not see you fighting today. The Messenger of God, may God bless him and grant him peace, continued walking until he reached the ravine of Uhud in the valley's side. He turned his back and his army to Uhud, and said: **No one should fight until we order him to fight.** The Messenger of God, may God bless him and grant him peace, prepared for the fight with seven hundred of his companions. He appointed Abdullah bin Jubair, the brother of Banu Amr bin Awf, as commander of the archers. The archers that day were fifty men, so he said to them, "Shoot the horses away from us, and do not let us attack from your side. Stay where you are, whether it is our turn or our turn. If you see the birds snatching us away, do not move from your place." The Messenger of God, may God bless him and grant him peace, appeared between two shields, and gave the banner to Mus'ab ibn 'Umayr, the brother of Banu 'Abd al-Dar. The Messenger of God, may God bless him and grant him peace, allowed some of the young men to go on that day and postponed others until he had them go on the day of the Trench about two years after that day. The Quraysh mobilized, and they were three thousand, with two hundred horses that they had set aside. They put Khalid ibn al-Walid on the right flank of the cavalry, and Ikrimah ibn Abi Jahl on the left flank, and they gave the banner to Banu Abd al-Dar. Then there was between the two groups what will be detailed in its place in these verses, God willing. For this reason, God Almighty said: **And when you went forth from your family, you assigned the believers to their stations for battle**, meaning you assigned them to the right and left flanks and wherever you commanded them. **And God is All-Hearing, All-Knowing**, meaning He hears what you say, and He knows your innermost thoughts.

Ibn Jarir mentioned here a question, the gist of which is: How do you say that the Prophet, may God bless him and grant him peace, marched to Uhud on Friday after the prayer, while God Almighty said: **And when you went forth from your family to appoint the believers to their stations for battle** (al-Baqarah 2:170)? Then his answer to it was: His going forth to appoint them to their stations was on Saturday, at the beginning of the

day. And God Almighty said: **When two parties among you were about to lose heart** (al-Baqarah 2:170), al-Bukhari said: Ali ibn Abdullah told us, Sufyan told us, he said: Amr said: I heard Jabir ibn Abdullah say: **When two parties among you were about to lose heart** (al-Baqarah 2:170) was revealed about us. He said: We are the two parties, Banu Haritha and Banu Salamah. And we do not like - and Sufyan said once - and it does not please me that it was not revealed because God Almighty said: **And God is their protector** (al-Baqarah 2:170). Muslim also narrated it in the same way from the hadith of Sufyan ibn Uyaynah. And more than one of the Salaf said the same: They are Banu Haritha and Banu Salamah. And the Almighty's saying: **And God certainly gave you victory at Badr** meaning the day of Badr, which was on Friday, corresponding to the seventeenth of the month of Ramadan in the year two of the Hijra, and it is the day of the Criterion on which God honored Islam and its people, and stamped out polytheism, and destroyed its place and its party. This is despite the small number of Muslims on that day, for they were three hundred and thirteen men, among them horsemen and seventy camels, and the rest were infantry who did not have all the numbers they needed. The enemy on that day was between nine hundred and a thousand in iron and white armor, complete equipment, branded horses, and extra jewelry. So God honored His Messenger and revealed His revelation and sending down, and made the face of the Prophet and his tribe white, and disgraced Satan and his generation. For this reason, the Almighty said, thanking His believing servants and his pious party, **And God had already given you victory at Badr when you were weak**, meaning, your number was few, so that they would know that victory is from God, not from great numbers and numbers. For this reason, the Almighty said in another verse, "And on the day of Hunayn, when your great number pleased you, but it did not avail you at all, and the earth, vast as it is, became strait for you; then you turned back, fleeing. Then God sent down His tranquility upon His Messenger and upon the believers, and sent down soldiers you did not see, and punished those who disbelieved. That is the recompense of the disbelievers. Then God will turn in mercy after that to whom He wills. And God is Forgiving and Merciful." Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told us on the authority of Samak, who said: I heard 'Ayyadh al-Ash'ari say: I witnessed Yarmouk and we had five commanders: Abu 'Ubaydah, Yazid ibn Abi Sufyan, Ibn Hasana, Khalid ibn al-Walid, and 'Ayyadh, not the 'Ayyadh who told Samak, who said: And 'Umar said: If there is fighting, Abu 'Ubaydah is your commander. So we wrote to him saying: Death has come to us, and we have sought his help. So he wrote to us saying: Your letter has come to me asking for my help, and I will guide you to the One who is more powerful in victory and more fortified in army: God the Almighty, so seek His help. For Muhammad, may God bless him and grant him peace, was victorious on the day of Badr with fewer men than you. So when this letter of mine comes to you, fight them and do not turn back to me. So we fought them and defeated them by four farsakhs. He said: We seized wealth, so we consulted each other, and 'Ayyadh advised us to give ten for every head. Abu 'Ubaydah said: Who will bet on me? A young man said: I will, if

you do not get angry. He said: So he outran him, and I saw the two heels of Abu Ubaidah jumping while he was behind him on a bare horse. This is a sound chain of transmission. Ibn Hibban included it in his Sahih from the hadith of Bandar on the authority of Ghundar in a similar manner. Al-Hafiz Al-Dhiya Al-Maqdisi chose it in his book. Badr is a neighborhood between Mecca and Medina known for its well, attributed to a man who dug it, called Badr ibn Al-Narain. Al-Sha'bi said: Badr is a well belonging to a man called Badr. His statement, **So fear God that you may be grateful**, means that you will perform His obedience.

Fath al-Qadir

His statement 122- **When two parties from among you were about to lose heart** is a substitute for **when you went forth**, or it is related to his statement: **settle down**, or to his statement: **All-Hearing, All-Knowing**, and the two parties were Banu Salamah from the Khazraj, and Banu Haritha from the Aws, and they were the two wings of the army on the day of Uhud, and failure is cowardice, and the concern of the two parties was after the departure, when Abdullah bin Ubayy returned with those hypocrites who were with him, so God preserved the hearts of the believers so they did not return, and that is his statement: **And God is their protector**.

Tafsir al-Baghawi

122- **When two parties from among you were about to lose heart** meaning: to become cowardly, weak and fall behind. The two parties were Banu Salamah from the Khazraj and Banu Haritha from the Aws, and they were the two wings of the army. That is because the Messenger of God, may God bless him and grant him peace, went out to Uhud with a thousand men, and it was said: with nine hundred and fifty men. When they reached the shore, Abdullah bin Ubayy fled with a third of the people and returned with three hundred, and said: Why should we kill ourselves and our children? Abu Jaber Al-Sulami followed them and said: I ask you by God regarding your Prophet and yourselves. Abdullah bin Ubayy said: If we knew there would be fighting, we would have followed you. Banu Salamah and Banu Haritha were about to turn back with Abdullah bin Ubayy, but God protected them and they did not turn back. Then God reminded them of His great blessings, and He, the Almighty, said: **When two parties from among you were about to lose heart, and God is their Protector** He is their Supporter and Preserver.

And in God let the believers put their trust. Abdul Wahid Al-Malhi told us, Ahmad bin Abdullah Al-Naeem told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Muhammad bin Yusuf told us, on the authority of Ibn Uyaynah, on the authority of Amr, on the authority of Jabir, who said: This verse was revealed about us, **When two parties among you were about to lose heart, but God was their protector**, Banu Salamah and Banu Haritha. I would not have liked it not to have been revealed, and God says: **And God is their protector**.

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When two parties among you were about to lose heart, but God was their protector. And upon God let the believers rely.

Tafsir al-Baidawi

122 **When you intended** is related to his saying: **All-Hearing, All-Knowing** or in place of **When you went forth**. "Two parties from among you" Banu Salamah from the Khazraj, and Banu Haritha from the Aws, were the two wings of the army. "That you should fail" means that you should become cowardly and weak. It was narrated that "he, peace and blessings be upon him, went out with about a thousand men and promised them victory if they were patient. When they reached the shore, Ibn Abi was defeated with three hundred men and said: Why should we kill ourselves and our children? Amr Ibn Hazm Al-Ansari followed them and said: I call upon you by God and Islam in your Prophet and yourselves. Ibn Abi said: If we knew of fighting, we would have followed you. The two tribes intended to follow him, but God protected them and they went with the Messenger of God, peace and blessings be upon him." It appears that it was not a determination, as God Almighty said: **And God is their Guardian**, meaning He protected them from following that step. It is also possible that it means God is their Supporter, so why should they fail and not put their trust in God? **And in God let the believers put their trust**, meaning let them put their trust in Him and not put their trust in anyone else so that He may support them as He supported them at Badr.

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And God had already given you victory at Badr when you were weak. So fear God that you may be grateful.

Tafsir al-Jalalayn

And when they were defeated, it was revealed to remind them of God's blessing: **And God had already given you victory at Badr** a place between Mecca and Medina **and you were weak** with few numbers and weapons **so fear God that you may be grateful** for His blessings.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, the Most High means: If you are patient and fear God, their plot will not harm you at all, and your Lord will support you. **And God had already supported you at Badr**, over your enemies, and you were on that day **were weak**, meaning: few, without protection from the people, until God made you victorious over your enemy, despite their great number and your small number, and you are more numerous today than you were then. So if you are patient for the sake of God's command, He will support you as He supported you that day. **So fear God**, the Most High says: So fear your Lord by obeying Him and avoiding His prohibitions, **that you may be grateful**, meaning: to thank Him for what He has bestowed upon you of victory over your enemies and the manifestation of your religion, and for what He has guided you to of the truth from which your opponents have strayed, as:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **And God gave you victory at Badr when you were weak**, meaning: and you were fewer in number and weaker in strength, **so fear God that you may be grateful**, meaning: so fear God, for it is gratitude for My blessings.

There is a difference of opinion about the meaning for which Badr was called Badr.

Some of them said: It was named thus because it was the water of a man called Badr, so it was named after its owner.

Who said that?

Ibn Wakee' told us, he said, my father told us, on the authority of Zakariya, on the authority of Al-Sha'bi, he said: Badr belonged to a man called Badr, and it was named after him.

Yaqub told me, he said, Hisham told us, he said, Zakariya told us, on the authority of Al-Sha'bi, that he said: **And God gave you victory at Badr**, he said: Badr was a well belonging to a man called Badr, so it was named after him.

Others denied this and said: This is the name given to the spot, just as all other countries are named after it.

Who said that?

Al-Harith bin Muhammad narrated, Ibn Saad narrated, Muhammad bin Umar al-Waqidi narrated, Mansur narrated, on the authority of Abu al-Aswad, on the authority of Zakariya, on the authority of al-Sha'bi, who said: It was called Badr because it was a water source for a man from Juhayna called Badr. Al-Harith said, Ibn Saad said, al-Waqidi said: So I mentioned that to Abdullah bin Ja'far and Muhammad bin Salih, and they denied it and said: Why was it called al-Safra'? Why was it called al-Hamra'? Why was it called Rabigh? This is nothing, it is just the name of a place. He said: I mentioned that to Yahya bin al-Nu'man al-Ghifari, and he said: I heard our elders from Banu Ghaffar say: It is our water source and our home, and no one has ever owned it and it is called Badr, and it is not from the lands of Juhayna, rather it is the lands of Ghaffar. Al-Waqidi said: This is what is well-known among us.

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: Badr is a body of water to the right of the road to Mecca, between Mecca and Medina.

As for his saying: *humiliated*, it is the plural of humiliated, just as *a'zza* is the plural of *aziz* and *al-albah* is the plural of *labib*.

Abu Ja'far said: God Almighty called them *humiliated* because of their small number, as they were three hundred souls and a dozen, and their number was between nine hundred and a thousand - as we have explained previously - so He made them *humiliated* because of their small number.

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

Who said that?

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, his saying: "And God had already given you victory at Badr when you were weak. So fear God that you may be grateful." Badr is a body of water between Mecca and Medina, where the Prophet of God, may God bless him and grant him peace, and the polytheists met. It was the first battle that the Prophet of God, may God bless him and grant him peace, fought. It was mentioned to us that he said to his companions on that day: You are today like the companions of Saul on the day he met Goliath. They were three hundred and some men, and the polytheists on that day were a thousand, or nearly that.

Muhammad bin Sinan told me, he said, Abu Bakr told us, on the authority of Ibad, on the authority of Al-Hasan, regarding his statement: "And God certainly gave you victory at Badr when you were weak. So fear God that you may be grateful," he said, he says: **and you were weak**, few, and they were on that day a dozen or three hundred.

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', similar to the statement of Qatada.

Ibn Hamid told us, he said, Salamah told us, on the

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authority of Ibn Ishaq: **And God gave you victory at Badr when you were weak**, fewer in number and weaker in strength.

Abu Ja'far said: As for his saying: **So fear God that you may be grateful**, its interpretation is like that which I have explained, such as:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **So fear God that you may be grateful**, meaning: So fear Me, for it is gratitude for My blessings.

Tafsir al-Qurtubi

God Almighty says: "And God had already given you victory at Badr when you were weak. So fear God that you may be grateful."

It has six issues:

First: The Almighty's saying: **And indeed God helped you at Badr**. Badr was on the seventeenth of Ramadan, a Friday, eighteen months after the Hijra. Badr is a body of water there, and the place was named after it. Al-Sha'bi said: That water belonged to a man from Juhayna, and he was called Badr, and the place was named after it. The first is more common. Al-Waqidi and others said: Badr is the name of a place that was not transferred. It will come in the story of Badr in Al-Anfal, God willing.

Adh-lah means few, and that is because they were three hundred and thirteen or fourteen men. And their enemy was between nine hundred and a thousand. And *Adh-lah* is the plural of humiliated. And the word humiliation in this place is borrowed, and they were nothing but honorable in themselves, but their relation to their enemy and to all the infidels in the regions of the earth necessitates upon reflection their humiliation and that they will be defeated. And victory is support, so God granted them victory on the day of Badr, and killed the leaders of the polytheists on it, and on that day Islam was built, and it was the first battle that the Prophet, may God bless him and grant him peace, fought. And in Sahih Muslim, on the authority of Buraydah, he said:

The Messenger of God (*peace be upon him*) participated in seventeen battles, and fought in eight of them. It was narrated on the authority of Abu Ishaq that he said: I met Zaid bin Arqam and asked him: How many battles did the Messenger of God (*peace be upon him*) participate in? He said: Nineteen battles. I asked: How many battles did you participate in with him? He said: Seventeen battles. I asked: What was the first battle he participated in? He said: Dhat al-Usayr or al-Ushair. All of this is contrary to what the historians and biographers say. Muhammad bin Saad said in his book Al-Tabaqat: The battles of the Messenger of God (*peace be upon him*) were twenty-seven, and his raids were fifty-six, and in another narration forty-six, and the battles in which the Messenger of God (*peace be upon him*) fought were

Badr, Uhud, Al-Muraisi', Al-Khandaq, Khaybar, Qurayzah, Al-Fath, Hunayn, and At-Ta'if. Ibn Saad said: This is what we have agreed upon. In some narrations, he fought against Banu Nadir, in Wadi Al-Qura on his way back from Khaybar, and in Al-Ghabah. If this is established, then we say: Zaid and Buraydah only reported what he knew or witnessed. Zaid's statement: **The first raid he raided was Dhat al-Usayrah** also contradicts what the historians and biographers have said. Muhammad ibn Sa'd said: There were three raids before the raid of al-Usayrah, meaning he raided it himself. Ibn Abd al-Barr said in the book al-Durar fi al-Maghazi wa al-Siyar: The first raid that the Messenger of God (blessings and peace of God be upon him) raided was the raid of Waddan, which he raided himself in Safar. That is because he arrived in Madinah twelve nights before the end of Rabi' al-Awwal, and stayed there for the rest of Rabi' al-Awwal, and the rest of the year until Safar of the year two of the Hijrah. Then he went out in the aforementioned Safar and appointed Sa'd ibn Ubadah over Madinah until he reached Waddan and bid farewell to Banu Damrah. Then he returned to Madinah without encountering any war, and it is called the raid of al-Abwa'. Then he stayed in the city until the month of Rabi' al-Akhir of the aforementioned year, then he left it and appointed Sa'ib ibn Uthman ibn Naz'un over the city until he reached Buwat in the direction of Radwa, then he returned to the city and did not encounter any war, then he stayed there for the rest of Rabi' al-Akhir and some of Jumada al-Ula, then he left as a raider and appointed Abu Salamah ibn Abd al-Asad over the city, and he took the road to Malik to al-'Usayrah.

I said: Ibn Ishaq mentioned on the authority of Ammar bin Yasser who said:

Ali ibn Abi Talib and I were companions in the expedition of Al-Ushayriyah from Batn Yanbu. When the Messenger of God (may God's peace and blessings be upon him) descended upon it, he stayed there for a month, and made peace there with Banu Mudlij and their allies from Banu Damrah. Then Ali ibn Abi Talib said to me: "O Abu Al-Yaqzan, would you like to go to these people? A group of Banu Mudlij are working at a spring of theirs. We are looking at how they work." So we went to them and looked at them for a while, then we fell asleep. We went to a tree of palm trees in a shallow area of land and slept in it. By God, nothing scared us except the Messenger of God (may God's peace and blessings be upon him) by his foot. We sat down and were covered in dust from that shallow area. On that day, the Messenger of God (may God's peace and blessings be upon him) said to Ali: **What is the matter with you, O Abu Turab?** So he told him what had happened to us. He said: **The red one of Thamud who hamstringed the she-camel and the one who will strike you, O Ali, on this** - and the Messenger of God (may God's peace and blessings be upon him) put his hand on his head - **until this is wet from it** - and he put his hand on his beard. Abu Omar said: He stayed there for the rest of Jumada al-Ula and some nights of Jumada al-Akhira, and he bid farewell to

Banu Mudlij there, then he returned without encountering any war. Then after that came the first Battle of Badr a few days later. This is what the historians and biographers do not doubt, for Zayd ibn Arqam only reported what he had. And God knows best. It is said: Dhat al-Ushr with sin and shin, and a ha is added to it and it is said: al-Ushirah. Then came the Battle of Badr al-Kubra, which is the greatest of the battles in virtue of those who witnessed it, and in it God supported His Prophet and the believers with His angels according to the majority of scholars, and the apparent meaning of the verse indicates this, not on the Day of Uhud. And whoever said that it was on the Day of Uhud made the words of God the Almighty: **And God had certainly helped you at Badr** to His words: **give thanks** an interjection between the two statements. This is the saying of Amir al-Sha'bi, and the people disagreed with him. Narrations claim that the angels were present on the day of Badr and fought. Among them is the saying of Abu Usaid Malik bin Rabi'ah, who was present at Badr: If I were with you now at Badr and had my sight, I would show you the valley from which the angels came out. I have no doubt or hesitation. Narrated by Aqeel on the authority of Al-Zuhri on the authority of Abu Hazim Salamah bin Dinar. Ibn Abi Hatim said: Al-Zuhri is not known to have narrated anything from Abu Hazim other than this one hadith. It is said that Abu Usaid was the last of the people of Badr to die. He was mentioned by Abu Omar in Al-Isti'ab and others. In Sahih Muslim, on the authority of Omar bin Al-Khattab, he said:

On the day of Badr, the Messenger of God (may God's peace and blessings be upon him) looked at the polytheists, who were a thousand, and his companions were three hundred and nineteen men. The Prophet of God (may God's peace and blessings be upon him) faced the qiblah, then stretched out his hands and began to call upon his Lord: (O God, fulfill for me what You promised me. O God, fulfill what You promised me. O God, if You destroy this group of Muslims, You will not be worshipped on earth). He continued to call upon his Lord, stretching out his hands and facing the qiblah, until his cloak fell from his shoulders. Abu Bakr came to him, took his cloak, threw it over his shoulders, then embraced him from behind and said: O Prophet of God, it is enough for you to implore your Lord, for He will fulfill for you what He promised you. Then God the Almighty revealed: **When you called upon your Lord, and He answered you, 'I will reinforce you with a thousand angels, following one another.'** (al-Anfal 8:9) So God the Almighty reinforced him with the angels. Abu Zamil said: Ibn Abbas told me: While a Muslim man was pursuing a polytheist man in front of him that day, he heard a whip strike above him and the voice of a horseman saying: **Go forward, Haizum.** He looked at the polytheist in front of him and fell down. He looked at him and saw that his nose had been cut off and his face split as if he had been struck by a whip, turning it all green. Then the Ansari came and told the Messenger of God (peace and blessings of God be upon him) about that, and he said: **You have spoken the truth, from the reinforcements of the third heaven.** So they killed seventy that day and took seventy captive. He mentioned the hadith, and its full completion will come at the end of *Al-Anfal*, God willing. So the Sunnah and the Qur'an agree on what the

majority said, and praise be to God. On the authority of Kharijah bin Ibrahim, on the authority of his father, he said: The Messenger of God (peace and blessings of God be upon him) said to Gabriel: "Who among the angels said on the day of Badr: Go forward, Haizum?" Gabriel said: **O Muhammad, not all the people of heaven know better.** On the authority of Ali **may God be pleased with him** that he addressed the people and said: While I was drawing water from the well of Badr, a violent wind came, the likes of which I had never seen before, then it went away, then a violent wind came, the likes of which I had never seen before except the one before it. He said: And I think he mentioned: Then a violent wind came, and the first wind was Gabriel, who descended with a thousand angels with the Messenger of God (may God bless him and grant him peace). The second wind was Michael, who descended with a thousand angels on the right of the Messenger of God (may God bless him and grant him peace), and Abu Bakr was on his right. The third wind was Israfil, who descended with a thousand angels on the left side of the Messenger of God (may God bless him and grant him peace), and I was on the left side. On the authority of Sahl ibn Hunaif **may God be pleased with him**, he said: I saw us at Badr and one of us would point his sword at the head of a polytheist, but his head would fall off his body before it reached him. On the authority of Ar-Rabi' ibn Anas, he said: On the day of Badr, people would recognize those killed by the angels from those they had killed by striking them above the necks and on the fingers like the mark of fire that had been burned. Al-Bayhaqi **may God have mercy on him** mentioned all of this. Some of them said: The angels were fighting and the mark of their striking the infidels was clear, because wherever their strike struck, fire ignited in that place, to the extent that Abu Jahl said to Ibn Mas'ud: Did you kill me?! The one who killed me was the one whose spear did not reach the hump of his horse, even if I tried hard. The benefit of the large number of angels was to calm the hearts of the believers, and because God the Almighty made those angels fighters until the Day of Resurrection. So every army that is patient and seeks reward, the angels come to them and fight with them. Ibn Abbas and Mujahid said: The angels did not fight except on the day of Badr, and in other than that, they witness and do not fight, they are only a number or reinforcements. Some of them said: The benefit of the large number of angels was that they were calling and glorifying God, and increasing the number of those who fought that day. So based on this, the angels did not fight on the day of Badr, but rather they were present to call for steadfastness, and the first is more. Qatada said: This was on the day of Badr, God reinforced them with a thousand, then they became three thousand, then they became five thousand, so that is what God Almighty said: **When you called upon your Lord, and He answered you, 'I will reinforce you with a thousand angels, following one another.'** (al-Anfal 8:9)

Tafsir Ibn Kathir

According to the majority of scholars, this incident refers to the Day of Uhud. This was stated by Ibn

Surat Al Imran 3:123

And God had already given you victory at Badr when you were weak. So fear God that you may be grateful.

Abbas, Al-Hasan, Qatadah, Al-Suddi, and others. Al-Hasan Al-Basri said: It refers to the Day of the Confederates. Narrated by Ibn Jarir, but it is strange and cannot be relied upon. The Battle of Uhud took place on Saturday, Shawwal, in the year 3 AH. Qatadah said: It was eleven nights before the end of Shawwal. And Ikrimah said: On Saturday, the middle of Shawwal, and God knows best, and the reason for it was that when the polytheists killed those of their nobles on the day of Badr and the caravan was safe with what was in it of the trade that was with Abu Sufyan, and when they returned to Mecca, the sons of those who were killed, and the leaders of those who remained said to Abu Sufyan: I am setting aside this money to fight Muhammad, so spend it on that, so they gathered the crowds and the Abyssinians, and they came with about three thousand until they camped near Uhud facing Madinah, so the Messenger of God, may God bless him and grant him peace, prayed on Friday, and when he finished, he prayed over a man from Banu al-Najjar called Malik ibn Amr, and the Messenger of God, may God bless him and grant him peace, consulted the people, **Should he go out to them or stay in Madinah?** Abdullah ibn Ubayy suggested staying in Madinah, and if they stayed, they would stay in Bishr, and if they entered it, the men would fight them in their faces, and the women and children would throw stones at them from above them, and if they returned, they would return disappointed. Others from the Companions who had not witnessed Badr suggested going out to them, so the Messenger of God, may God bless him and grant him peace, entered and put on his clothes. To his nation and went out against them, and some of them regretted and said: Perhaps we forced the Messenger of God, may God bless him and grant him peace, so they said: O Messenger of God, if you want us to stay, then the Messenger of God, may God bless him and grant him peace, said: It is not appropriate for a prophet, when he wears a dress for his nation, to return until God rules in his favor. So the Messenger of God, may God bless him and grant him peace, set out with a thousand of his companions, and when they were at the junction, Abdullah bin Ubayy returned with a third of the army, angry because he did not return to his statement, and he and his companions said: If we knew of fighting today, we would have followed you, but we do not see you fighting today. The Messenger of God, may God bless him and grant him peace, continued walking until he reached the ravine of Uhud in the valley's side. He turned his back and his army to Uhud, and said: **No one should fight until we order him to fight.** The Messenger of God, may God bless him and grant him peace, prepared for the fight with seven hundred of his companions. He appointed Abdullah bin Jubair, the brother of Banu Amr bin Awf, as commander of the archers. The archers that day were fifty men, so he said to them, "Shoot the horses away from us, and do not let us attack from your side. Stay where you are, whether it is our turn or our turn. If you see the birds snatching us away, do not move from your place." The Messenger of God, may God bless him and grant him peace, appeared between two shields, and gave the banner to Mus'ab ibn 'Umar,

the brother of Banu 'Abd al-Dar. The Messenger of God, may God bless him and grant him peace, allowed some of the young men to go on that day and postponed others until he had them go on the day of the Trench about two years after that day. The Quraysh mobilized, and they were three thousand, with two hundred horses that they had set aside. They put Khalid ibn al-Walid on the right flank of the cavalry, and Ikrimah ibn Abi Jahl on the left flank, and they gave the banner to Banu Abd al-Dar. Then there was between the two groups what will be detailed in its place in these verses, God willing. For this reason, God Almighty said: **And when you went forth from your family, you assigned the believers to their stations for battle**, meaning you assigned them to the right and left flanks and wherever you commanded them. **And God is All-Hearing, All-Knowing**, meaning He hears what you say, and He knows your innermost thoughts.

Ibn Jarir mentioned here a question, the gist of which is: How do you say that the Prophet, may God bless him and grant him peace, marched to Uhud on Friday after the prayer, while God Almighty said: **And when you went forth from your family to appoint the believers to their stations for battle** (al-Baqarah 2:170)? Then his answer to it was: His going forth to appoint them to their stations was on Saturday, at the beginning of the day. And God Almighty said: **When two parties among you were about to lose heart** (al-Baqarah 2:170), al-Bukhari said: Ali ibn Abdullah told us, Sufyan told us, he said: Amr said: I heard Jabir ibn Abdullah say: **When two parties among you were about to lose heart** (al-Baqarah 2:170) was revealed about us. He said: We are the two parties, Banu Haritha and Banu Salamah. And we do not like - and Sufyan said once - and it does not please me that it was not revealed because God Almighty said: **And God is their protector** (al-Baqarah 2:170). Muslim also narrated it in the same way from the hadith of Sufyan ibn Uyaynah. And more than one of the Salaf said the same: They are Banu Haritha and Banu Salamah. And the Almighty's saying: **And God certainly gave you victory at Badr** meaning the day of Badr, which was on Friday, corresponding to the seventeenth of the month of Ramadan in the year two of the Hijra, and it is the day of the Criterion on which God honored Islam and its people, and stamped out polytheism, and destroyed its place and its party. This is despite the small number of Muslims on that day, for they were three hundred and thirteen men, among them horsemen and seventy camels, and the rest were infantry who did not have all the numbers they needed. The enemy on that day was between nine hundred and a thousand in iron and white armor, complete equipment, branded horses, and extra jewelry. So God honored His Messenger and revealed His revelation and sending down, and made the face of the Prophet and his tribe white, and disgraced Satan and his generation. For this reason, the Almighty said, thanking His believing servants and his pious party, **And God had already given you victory at Badr when you were weak**, meaning, your number was few, so that they would know that victory is from God, not from great numbers and numbers. For this reason, the Almighty said in another verse, "And on

the day of Hunayn, when your great number pleased you, but it did not avail you at all, and the earth, vast as it is, became strait for you; then you turned back, fleeing. Then God sent down His tranquility upon His Messenger and upon the believers, and sent down soldiers you did not see, and punished those who disbelieved. That is the recompense of the disbelievers. Then God will turn in mercy after that to whom He wills. And God is Forgiving and Merciful." Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told us on the authority of Samak, who said: I heard 'Ayyadh al-Ash'ari say: I witnessed Yarmouk and we had five commanders: Abu 'Ubaydah, Yazid ibn Abi Sufyan, Ibn Hasana, Khalid ibn al-Walid, and 'Ayyadh, not the 'Ayyadh who told Samak, who said: And 'Umar said: If there is fighting, Abu 'Ubaydah is your commander. So we wrote to him saying: Death has come to us, and we have sought his help. So he wrote to us saying: Your letter has come to me asking for my help, and I will guide you to the One who is more powerful in victory and more fortified in army: God the Almighty, so seek His help. For Muhammad, may God bless him and grant him peace, was victorious on the day of Badr with fewer men than you. So when this letter of mine comes to you, fight them and do not turn back to me. So we fought them and defeated them by four farsakhs. He said: We seized wealth, so we consulted each other, and 'Ayyadh advised us to give ten for every head. Abu 'Ubaydah said: Who will bet on me? A young man said: I will, if you do not get angry. He said: So he outran him, and I saw the two heels of Abu Ubaidah jumping while he was behind him on a bare horse. This is a sound chain of transmission. Ibn Hibban included it in his Sahih from the hadith of Bandar on the authority of Ghundar in a similar manner. Al-Hafiz Al-Dhiya Al-Maqdisi chose it in his book. Badr is a neighborhood between Mecca and Medina known for its well, attributed to a man who dug it, called Badr ibn Al-Narain. Al-Sha'bi said: Badr is a well belonging to a man called Badr. His statement, **So fear God that you may be grateful**, means that you will perform His obedience.

Fath al-Qadir

His statement 123- **And God had already given you victory at Badr** is a new sentence that was brought to make them patient by reminding them of the victory that results from patience. Badr is the name of a body of water that was at the site of the battle, and it was said that it is the name of the site itself. The context of the story of Badr will come in Al-Anfal, God willing. And humiliation is the plural of paucity, and its meaning is that they were humiliated because of their small number, and it is the plural of humiliated that was borrowed for paucity, since they were not humiliated in themselves, but rather they were honorable. And victory means support. The historians and biographers have explained the Battle of Badr and Uhud in a complete manner, so we do not need to give a context for that here.

Tafsir al-Baghawi

123- The Almighty said: **And God certainly gave you**

victory at Badr, and Badr is a place between Mecca and Medina and it is the name of a place, and most of them agree with that. It was also said: It is the name of a well there, and it was also said: Badr was a well for a man called Badr, as Al-Sha'bi said, and others denied it.

God Almighty mentions in this verse His blessing of victory upon them on the day of Badr, **and you were weak**, plural: weak, and what He meant by this was that they were few in number, for they were three hundred and thirteen men, and God granted them victory despite their small number, **So fear God that you may be grateful**.

Tafsir al-Baidawi

123 **And God had already helped you at Badr** is a reminder of some of the benefits of trust. Badr is a body of water between Mecca and Medina that belonged to a man called Badr, so it was named after him. **And you were weak** is a state of the pronoun. He said weak and did not say weak to draw attention to their small number despite their weakness due to the weakness of their situation and the scarcity of mounts and weapons. **So fear God** in steadfastness. **That you may be grateful** by your fear of what He has bestowed upon you of His victory, or perhaps you may be grateful for God's blessings upon you. So He put gratitude in place of blessing because it is its cause.

Surat Al Imran 3:124

When you said to the believers, “Is it not sufficient for you that your Lord should reinforce you with three thousand angels sent down?”

Surat Al Imran 3:124

When you said to the believers, **Is it not sufficient for you that your Lord should reinforce you with three thousand angels sent down?**

Tafsir al-Jalalayn

When is an adverb for your victory **You say to the believers** You threaten them to reassure them **Is it not sufficient for you that your Lord should reinforce you** help you **with three thousand angels sent down** with emphasis and emphasis

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty means: And God gave you victory at Badr when you were weak, when you said to the believers among your companions: Is it not enough for you that your Lord should support you with three thousand angels sent down? That was on the day of Badr.

Then the people of interpretation differed about the presence of the angels on the day of Badr, their war. On which day did they promise that?

Some of them said: God Almighty had promised the believers on the day of Badr that He would support them with His angels if the enemy came to them suddenly, but they did not come to them and did not support them.

Who said that?

Humayd ibn Mas`adah told me, saying, Bishr ibn al-Mufaddal told us, saying, Dawud told us, on the authority of `Amir, saying: The Muslims were told that Karz ibn Jabir al-Muharibi was supplying the polytheists. He said: This was difficult for the Muslims, so they were told: “Is it not enough for you that your Lord should supply you with three thousand angels sent down? Yes, if you are patient and fear God and they come upon you at once, your Lord will supply you with five thousand angels marked.” Karz was defeated, so he returned, and did not supply them with the five.

Tafsir al-Qurtubi

The Almighty said: **Will it not suffice you that your Lord should reinforce you with three thousand angels sent down?** And His saying: **Yes, if you are patient and fear God and they come upon you at once, your Lord will reinforce you with five thousand angels with marks.** So the believers persisted on the day of Badr and feared God, so God reinforced them with five thousand angels as He promised them. This is all on the day of Badr. Al-Hasan said: These five thousand are a

reserve for the believers until the Day of Resurrection. Al-Sha'bi said: The Prophet, may God bless him and grant him peace, and his companions were informed on the day of Badr that Kurz bin Jabir Al-Muharibi wanted to reinforce the polytheists, so this upset the Prophet, may God bless him and grant him peace, and the Muslims, so God revealed: **Will it not suffice you** until His saying: *marked*. So Kurz was informed of the defeat, but he did not reinforce them and returned, so God did not reinforce them with the five thousand, and they had been reinforced with a thousand. It was said: God promised the believers on the day of Badr that if they were patient in obeying Him and feared His prohibitions, He would also support them in all their wars. They were not patient and did not fear His prohibitions except on the day of the Confederates, so He supported them when they besieged Qurayzah. It was said: This was on the day of Uhud, God promised them support if they were patient, but they were not patient, so He did not support them with a single king, and if they had been supported they would not have been defeated. This was said by Ikrimah and Ad-Dahhak. If it is said: It has been proven from Sa`d ibn Abi Waqqas that he said: I saw on the right and left of the Messenger of God (peace and blessings of God be upon him) on the day of Badr two men wearing white clothes fighting on his behalf with the fiercest fighting, I have never seen them before or after. It was said to him: Perhaps this is specific to the Prophet (peace and blessings of God be upon him), he was specific to two kings fighting on his behalf, and this is not support for the Companions. And God knows best.

Second: The descent of the angels is a reason for victory that the Almighty Lord does not need, but rather the creation needs it, so let the heart attach itself to God and trust in Him, for He is the Victorious with and without a reason, **His command, when He intends a thing, is only to say to it, 'Be,' and it is** (Ya Sin: 82). But He informed of this so that the creation would comply with the reasons He commanded them to do, which had already passed, **And you will not find any change in the way of God** (al-Ahzab 33:62). This does not undermine trust. It is a response to those who said that reasons were only prescribed for the weak, not the strong, for the Prophet (peace and blessings of God be upon him) and his companions were the strong ones and others were the weak ones, and this is clear. *Madd* is in evil, and *Amd* is in good. This was mentioned previously in Al-Baqarah. Abu Haywah read *Mizlin* with a kasra over the *zay* and a light sukoon, meaning sending down victory. Ibn `Amir read it with a shaddah over the *zay* and a fathah for emphasis.

Tafsir Ibn Kathir

The commentators differed about this promise, was it on the day of Badr or the day of Uhud? There are two opinions **one of them** that his saying: **When you said to the believers** is related to his saying: **And God had already helped you at Badr** and this was narrated on

the authority of Al-Hasan Al-Basri, Aamer Al-Shaabi, Al-Rabi' bin Anas and others, and Ibn Jarir chose it. Abbad bin Mansour said on the authority of Al-Hasan regarding his saying: **When you said to the believers, 'Is it not sufficient for you that your Lord should reinforce you with three thousand angels?'** He said: This is on the day of Badr, narrated by Ibn Abi Hatim. Then he said: My father told us, Musa bin Ismail told us, Wahib told us, Dawud told us on the authority of Amer, meaning Al-Shaabi: The Muslims heard on the day of Badr that Kurz bin Jabir was supporting the polytheists, and that was difficult for them, so God Almighty revealed: "Will it not suffice for you that your Lord should reinforce you with three thousand angels sent down? Yes, if you are patient and fear God and they come upon you at once, your Lord will reinforce you with five thousand angels marked." He said: So Kurz was defeated, but he did not reinforce the polytheists, and God did not reinforce the Muslims with the five. Al-Rabi' bin Anas said: God reinforced the Muslims with a thousand, then they became three thousand, then they became five thousand. If it is said: What is the connection between this verse according to this statement, and God Almighty's statement in the story of Badr: "When you called upon your Lord, and He answered you, 'I will reinforce you with a thousand angels, following one another.'" And God did not make it except as good tidings and that your hearts might be reassured thereby. And victory is not but from God. Indeed, God is Exalted in Might and Wise." The answer is that the mention of the thousand here does not contradict the three thousand and above, because He said: **in succession** meaning that others will follow them and thousands like them will follow them. This context is similar to the context in Surat Al Imran. It appears that this was on the day of Badr, as is well known that the fighting of the angels was on the day of Badr, and God knows best. Saeed bin Abi Arubah said, on the authority of Qatada: God supported the Muslims on the day of Badr with five thousand. **The second statement** - This promise is related to His statement: **And when you left your family, you assigned the believers positions for battle**, and that was on the day of Uhud, and this is the statement of Mujahid, Ikrimah, Ad-Dahhak, Az-Zuhri, Musa bin Uqbah and others. But they said: The five thousand reinforcements were not provided because the Muslims fled that day. Ikrimah added: Nor the three thousand, because God Almighty said: **Yes, if you are patient and fear God**. So they were not patient, but fled, so they were not reinforced by a single king. And His statement: **Yes, if you are patient and fear God** means: Be patient with your enemy, fear Me, and obey My command. And God Almighty said: **And they will come upon you in this haste of theirs**. Al-Hasan, Qatadah, Al-Rabi', and Al-Suddi said: That is, from this direction of theirs. Mujahid, Ikrimah, and Abu Salih said: That is, from this anger of theirs. Ad-Dahhak said: From their anger and their face. Al-Awfi said on the authority of Ibn Abbas: From this journey of theirs, and it is said: From this anger of theirs. God the Almighty says: **Your Lord will reinforce you with five thousand angels with marks**, meaning marked with a mark. Abu Ishaq al-Sabi'i said on the authority of Haritha ibn Mudrib, on the authority of Ali ibn Abi Talib, may God be pleased with him, who said: The mark of the angels on the day of Badr was white wool, and their mark was also on the

forelocks of their horses. Narrated by Ibn Abi Hatim. Then he said: Abu Zur'ah told us, Hudbah ibn Khalid told us, Hammad ibn Salamah told us, on the authority of Muhammad ibn Amr ibn Alqamah, on the authority of Abu Salamah, on the authority of Abu Hurayrah, may God be pleased with him, regarding this verse *marked*, he said: with red wool. Mujahid said: *marked* means their manes are omitted, their forelocks are marked with white wool on the tails of the horses. Al-Awfi said, on the authority of Ibn Abbas, may God be pleased with him, who said: The angels came to Muhammad, may God bless him and grant him peace, marked with wool, so Muhammad and his companions marked themselves and their horses with their mark with wool. Qatada and Ikrimah said: *Marked* means with the mark of battle. Makhul said: Marked with turbans. Ibn Mardawayh narrated from the hadith of Abdul Quddus bin Habib from Ata bin Abi Rabah from Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said in his statement: *Marked. Marked*. The mark of the angels on the day of Badr was black turbans, and on the day of Hunayn they were red turbans. It was narrated from the hadith of Husain bin Mukhariq from Saeed from Al-Hakam from Muqsim from Ibn Abbas, who said: The angels did not fight except on the day of Badr. Ibn Ishaq said: I was told by someone I do not accuse, from Muqsim from Ibn Abbas, who said: The mark of the angels on the day of Badr was white turbans that they let down on their backs, and on the day of Hunayn they were red turbans. The angels did not strike on any day except the day of Badr, and on other days they were in number and support and did not strike. Then he narrated it on the authority of Al-Hasan bin Ammarah, on the authority of Al-Hakam, on the authority of Muqsim, on the authority of Ibn Abbas, and he mentioned something similar. Ibn Abi Hatim said: Al-Ahmasi told us, Waki' told us, Hisham bin Urwah told us, on the authority of Yahya bin Abbad, that Al-Zubayr, may God be pleased with him, was wearing a yellow turban on the day of Badr, wrapping himself in it, so the angels descended upon them wearing yellow turbans. Ibn Mardawayh narrated it on the authority of Hisham bin Urwah, on the authority of his father, on the authority of Abdullah bin Al-Zubayr, and he mentioned it. And the Almighty said: **And God did not make it except as good tidings for you and that your hearts might be reassured thereby** meaning that God did not send down the angels and inform you of their sending down except as good tidings for you and to comfort your hearts and reassure them. Otherwise, victory is from God, who, if He willed, would have taken revenge on His enemies without you, and without need for you to fight them, as God the Almighty said after commanding the believers to fight: "That is so. And if God had willed, He could have taken revenge on them, but that He may test some of you by means of others. And those who are killed in the way of God - never will He let their deeds perish. He will guide them and amend their condition. And He will admit them to Paradise, which He has made known to them." That is why He said here: "And God did not make it except as good tidings for you and that your hearts might be reassured thereby. And victory is only from God, the Almighty, the Wise." That is, He is the Possessor of the might that cannot be reached, and wisdom in His decree and rulings. Then God the

When you said to the believers, “Is it not sufficient for you that your Lord should reinforce you with three thousand angels sent down?”

Almighty said: **That He may cut off a portion of those who disbelieve.** That is, He commanded you to fight and struggle because of the wisdom He has in that in every decree. That is why He mentioned all possible categories of the disbelieving fighters, and He said: **That He may cut off a portion** meaning to destroy a nation of **those who disbelieve.** Those who disbelieved, or He will subdue them, meaning He will humiliate them and turn them back in anger because they did not get what they wanted from you. That is why He said: **or He will subdue them so they turn back disappointed,** meaning they did not get what they hoped for. Then he objected with a sentence that indicated that the judgment in this world and the hereafter is His alone, with no partner for Him. So the Most High said: **You have no part in the matter,** meaning, rather, the matter is entirely up to Me, as the Most High said: **You are only responsible for conveying [the message], and upon Us is the reckoning,** and He said: **You are not responsible for their guidance, but God guides whom He wills,** and He said: **Indeed, you do not guide whom you like, but God guides whom He wills.** Muhammad ibn Ishaq said regarding His statement: **You have no part in the matter,** meaning, you have no part in the judgment over My servants except what I have commanded you to do regarding them. Then the Most High mentioned the rest of the categories, saying: **Or He turns to them,** meaning, from what they are in of disbelief, so He guides them after misguidance, **or He punishes them,** meaning, in this world and the hereafter, for their disbelief and sins. For this reason, He said: **For indeed, they are wrongdoers,** meaning, they deserve that. Al-Bukhari said: Habban bin Musa told us, Abdullah told us, Muammar told us on the authority of Al-Zuhri, Salim told me on the authority of his father, “That he heard the Messenger of God, may God bless him and grant him peace, say when he raised his head from bowing in the second rak’ah of Fajr: ‘O God, curse so-and-so and so-and-so,’ after he had said: ‘God hears whoever praises Him. Our Lord, to You is praise.’ Then God Almighty revealed: ‘You have no part in the matter,’” the verse. And thus it was narrated by Al-Nasa’i on the authority of Abdullah bin Al-Mubarak and Abd Al-Razzaq, both of them on the authority of Muammar. Imam Ahmad said: Abu Al-Nadr told us, Abu Aqil told us - Ahmad said: He is Abdullah bin Aqil, a trustworthy hadith master - Omar bin Hamza told us, on the authority of Salim, on the authority of his father, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **O God, curse so-and-so, O God, curse Al-Harith bin Hisham, O God, curse Suhayl bin Amr, O God, curse Safwan bin Umayya.** Then this verse was revealed: **You have no part in the matter, whether He forgives them or punishes them, for they are wrongdoers.** So He forgave them all. Ahmad said: Abu Mu’awiyah Al-Ghalabi told us, Khalid bin Al-Harith told us, Muhammad bin Ajlan told us, on the authority of Nafi’, on the authority of Abdullah, that the Messenger of God, may God bless him and grant him peace, used to supplicate against four people. He said: Then God revealed: **You have no part in the matter,** to the end of the verse. He said: And God guided them to Islam.

Muhammad bin Ajlan said on the authority of Nafi’, on the authority of Ibn Umar, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, used to supplicate against some of the polytheists, naming them by name, until God revealed: **You have no part in the matter al-Baqarah 2:17.** Al-Bukhari also said: Musa bin Ismail told us, Ibrahim bin Sa’d told us, on the authority of Ibn Shihab, on the authority of Sa’id bin al-Musayyab, and Abu Salamah bin Abd al-Rahman, on the authority of Abu Hurayrah, may God be pleased with him, that whenever the Messenger of God, may God bless him and grant him peace, wanted to supplicate against someone, or for someone, he would recite the Qunut after bowing, and he would sometimes say: When he said: “God hears those who praise Him, our Lord, to You is praise: O God, save al-Walid bin al-Walid, Salamah bin Hisham, Ayyash bin Abi Rabi’ah, and the oppressed among the believers, O God, intensify Your punishment on Mudar, and make them years like the years of Joseph,” he would say that out loud. And he used to say in some of his prayers in the Fajr prayer: **O God, curse so-and-so and so-and-so,** for some of the tribes of the Arabs, until God revealed: **You have no part in the matter al-Baqarah 2:17.**

Al-Bukhari said: Humayd and Thabit said, on the authority of Anas bin Malik: “The Prophet, may God bless him and grant him peace, was wounded on the Day of Uhud, so he said: How can a people succeed who have wounded their Prophet?” Then, **You have no part in the matter** was revealed. This hadith, which Al-Bukhari included in his Sahih, was attributed to him. Al-Bukhari said in the Battle of Uhud 11: Yahya bin Abdullah Al-Sulami told us, Abdullah told us, Muammar told us, on the authority of Al-Zuhri, Salim bin Abdullah bin Abihi told me that he heard the Messenger of God, may God bless him and grant him peace, say, “When he raised his head from bowing in the last rak’ah of Fajr, ‘O God, curse so-and-so and so-and-so and so-and-so,’ after he had said, ‘God hears those who praise Him. Our Lord, to You is praise.’ Then, God revealed, “You have no part in the matter” and the verse. On the authority of Hanzala bin Abi Sufyan, he said: I heard Salim bin Abdullah say: “The Messenger of God, may God bless him and grant him peace, used to supplicate against Safwan bin Umayya, Suhayl bin Amr, and Al-Harith bin Hisham, so the verse was revealed: ‘You have no part in the matter, whether He forgives them or punishes them, for they are wrongdoers.’” This is how Al-Bukhari mentioned this addition, suspended and disconnected, and it was mentioned previously as a connected chain of transmission in Musnad Ahmad.

Imam Ahmad said: Hisham told us, Hamid told us, on the authority of Anas, may God be pleased with him, “The Prophet, may God bless him and grant him peace, had his front tooth broken on the day of Uhud, and he was wounded in the forehead until blood ran down his face. He said: How can a people succeed who did this to their Prophet, while he was calling them to their Lord, the Almighty and Majestic?” So God revealed: **You have no part in the matter, whether He forgives them**

or punishes them, for they are wrongdoers. Muslim is the only one to transmit it, and he narrated it on the authority of Al-Qa'nabi, on the authority of Hammad bin Salamah, on the authority of Thabit, on the authority of Anas, and he mentioned it.

Ibn Jarir said: Ibn Hamid told us, Yahya bin Wadh told us, Al-Husayn bin Waqid told us, on the authority of Matar, on the authority of Qatada, who said: "The Prophet, may God bless him and grant him peace, was injured on the day of Uhud, and his front tooth was broken and his eyebrow was parted. He fell down wearing two coats of mail and blood was flowing. Salim, the freed slave of Abu Hudhayfah, passed by him, sat him up, and wiped his face. He regained consciousness and said: 'How can a people do this to their Prophet, while he was calling them to God Almighty?' Then God revealed: 'You have no part in the matter' *verse*. Abd al-Razzaq narrated it similarly on the authority of Muammar on the authority of Qatada, but he did not say: 'Then he regained consciousness.'"

Then the Almighty said: **To God belongs whatever is in the heavens and whatever is on the earth**, meaning that everything belongs to Him, and its people are slaves before Him. **He forgives whom He wills and punishes whom He wills**, meaning that He is the One who controls, so there is no questioning of His judgment, and He is not questioned about what He does, while they are questioned. **And God is Forgiving and Merciful.**

Fath al-Qadir

His statement 124 - **When you say** is related to his statement **your victory**. The hamza in his statement **will it not suffice you?** is for his denial, may God bless him and grant him peace, of their not being satisfied with that support from the angels. The meaning of sufficiency is filling the gap and carrying out the matter. Support in the original sense is giving something one moment after another, and the use of *lan* is to emphasize the negation.

Tafsir al-Baghawi

124- **When you said to the believers, 'Is it not sufficient for you that your Lord should reinforce you?'** They differed regarding this verse. Qatada said: This was on the day of Badr, God Almighty reinforced them with a thousand angels as He said: **So He responded to you, 'I will reinforce you with a thousand angels'** (al-Anfal 8:9). Then they became three thousand, then they became five thousand as mentioned here, **with three thousand angels sent down.**

Tafsir al-Baidawi

124**When you said to the believers** is an adverb for your victory. It was said that it is a second substitute for **when you went forth** on the basis that their saying to them on the day of Uhud was with the condition of patience and piety from disobedience, so when they

were not patient about the spoils and disobeyed the command of the Messenger, may God bless him and grant him peace, the angels did not descend. **Will it not suffice you that your Lord should reinforce you with three thousand angels sent down** denying that it was not enough for them, but rather *lan* was brought to indicate that they were like those who had despaired of victory due to their weakness and fewness and the strength and large numbers of the enemy. It was said that God reinforced them on the day of Badr first with a thousand angels, then they became three thousand, then they became five thousand. Ibn Amir read **sent down** with emphasis for multiplication or gradualness.

Surat Al Imran 3:125

Yes, if you are patient and fear God and they come upon you in haste, your Lord will reinforce you with five thousand angels with marks.

Surat Al Imran 3:125

Yes, if you are patient and fear God and they come upon you in haste, your Lord will reinforce you with five thousand angels with marks.

Tafsir al-Jalalayn

Yes that is enough for you, and in Al-Anfal with a thousand because He first provided them with it, then it became three, then it became five, as God Almighty said **If you are patient** in meeting the enemy **and fear** God in disobedience **and they come to you** meaning the polytheists **all at once** their time **this, your Lord will reinforce you with five thousand angels marked** with a kasra on the waw and a fatha on it, meaning marked, and they were patient and God fulfilled His promise by having the angels fight with them on piebald horses wearing yellow or white turbans that they let down between their shoulders.

Tafsir al-Suyuti

Tafsir al-Tabari

Ibn Al-Muthanna told me, he said, Abd Al-A'la told us, he said, Dawud told us, on the authority of Aamer, he said: When the day of Badr came, the Messenger of God, may God bless him and grant him peace, was informed, then he mentioned something similar, except that he said: **And they will come to you in a fit of this** - meaning Kurz and his companions - **Your Lord will reinforce you with five thousand marked angels.** He said: Then Kurz and his companions were informed of the defeat, but he did not reinforce them, and the five did not come down, and they were reinforced after that with a thousand, so they were four thousand angels with the Muslims.

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: **When you said to the believers, 'Is it not sufficient for you that your Lord should reinforce you with three thousand angels?'** the entire verse, he said: This was on the day of Badr.

Yaqub told me, he said, Ibn Ulayyah told us, on the authority of Dawud, on the authority of Al-Sha'bi, he said: The Muslims were told that Kurz bin Jabir Al-Muharibi wanted to reinforce the polytheists at Badr. He said: This was difficult for the Muslims, so God Almighty revealed: **Is it not sufficient for you that your Lord should reinforce you?** until His saying: **From the angels marked.** He said: Then the defeat of the polytheists reached him, so he did not reinforce his companions, and they did not reinforce the five.

Others said: This was a promise from God to them on the day of Badr, so the believers were patient and feared God, so He supported them with His angels as

He promised them.

Who said that?

Abu Kuraib told us, he said, Yunus bin Bakir told us, on the authority of Muhammad bin Ishaq, he said, Abdullah bin Abi Bakr told me, on the authority of some of Banu Sa'idah, he said: I heard Abu Asid Malik bin Rabi'ah, after his eyesight was damaged, say: If I were with you at Badr now and I had my eyesight, I would tell you about the valley from which the angels came out, I would not doubt or dispute.

Ibn Hamid told us, he said, Salamah told us, he said, Ibn Ishaq said, and Abdullah bin Abi Bakr told me, on the authority of some of Banu Sa'idah, on the authority of Abu Asid Malik bin Rabi'ah, who had witnessed Badr, that he said after he lost his sight: If I were with you today at Badr and had my sight, I would show you the valley from which the angels came out, I would not doubt or dispute.

Ibn Humayd narrated, Salamah narrated, on the authority of Muhammad ibn Ishaq, who narrated, Abdullah ibn Abi Bakr narrated, on the authority of Ibn Abbas, who narrated, Ibn Abbas said, a man from Banu Ghafar narrated to me, saying: My cousin and I set out until we climbed a mountain overlooking Badr, and we were polytheists, waiting for the battle to be fought, to see who would be defeated so that we could plunder with whoever plundered. He said: While we were on the mountain, a cloud approached us, and we heard the neighing of horses in it, and I heard a voice saying: Advance, Haizum. He said: As for my cousin, the veil of his heart was lifted and he died on the spot, but as for me, I almost perished, then I pulled myself together.

Ibn Hamid told us, he said, Salamah told us, on the authority of Muhammad ibn Ishaq, he said, and Al-Hasan ibn Ammarah told me, on the authority of Al-Hakam ibn Utaybah, on the authority of Muqsim, the freed slave of Abdullah ibn Al-Harith, on the authority of Abdullah ibn Abbas, he said: The angels did not fight on any day except the day of Badr, and on other days they were in number and reinforcements and did not strike.

Ibn Humayd narrated, Salamah narrated, Muhammad ibn Ishaq narrated, my father Ishaq ibn Yasar narrated, on the authority of men from Banu Mazin ibn al-Najjar, on the authority of Abu Dawud al-Mazini, who had witnessed Badr, who said: I was following a polytheist on the day of Badr to strike him, when his head fell before my sword could reach it. I knew that someone else had killed him. Ibn Humayd narrated, Salamah narrated, Muhammad narrated, Husayn ibn Abdullah ibn Ubaydullah ibn Abbas narrated, on the authority of Ikrimah, the freed slave of Ibn Abbas, who said: Abu Rafi, the freed slave of the Messenger of God, may God bless him and grant him peace, said: I was a slave of al-Abbas ibn Abdul Muttalib, and Islam had entered us, the people of the household. Al-Abbas converted to Islam, and Umm al-Fadl converted to Islam, and I converted to Islam. Al-Abbas feared his people and hated to oppose them, and he concealed

his conversion to Islam. He had much wealth that was distributed among his people. Abu Lahab, the enemy of God, had stayed behind from Badr and sent in his place al-Asi ibn Hisham ibn al-Mughira. And so they did, no man stayed behind except that he sent another man in his place. So when the report came of the disaster of the companions of Badr from Quraysh, God subdued and humiliated him, and we found strength and honor in ourselves. He said: I was a weak man, and I was making arrows, carving them in the room of Zamzam. By God, I was sitting there carving arrows, and Umm al-Fadl was sitting with me, and we were pleased with what had come to us of the report, when the wicked Abu Lahab came, dragging his feet in evil, until he sat on the rope of the room, and his back was to my back. While he was sitting, the people said: This is Abu Sufyan ibn al-Harith ibn Abdul Muttalib who has arrived! He said: Abu Lahab said: Come to me, O son of my brother, for you have the report! He said: So he sat down with him while the people were standing around him, and he said: O son of my brother, tell me, how was the situation of the people? He said: Nothing, by God, it was only that we met them and turned our shoulders to them, and they killed us and took us prisoner as they wished! By God, I did not blame the people for that. We met white men on piebald horses between the sky and the earth. They were not worthy of anything, and nothing could stand up to them. Abu Rafi said: So I lifted the rope of the room with my hand and said: Those are the angels!

Ibn Humayd narrated, he said: Salamah narrated, on the authority of Muhammad, he said: Al-Hasan ibn Ammarah narrated, on the authority of Al-Hakam ibn Utaybah, on the authority of Muqsim, on the authority of Ibn Abbas, he said: The one who took Al-Abbas prisoner was Abu Al-Yusr Kaab ibn Amr, the brother of Banu Salamah. Abu Al-Yusr was a strong man, and Al-Abbas was a large man. The Messenger of God, may God bless him and grant him peace, said to Abu Al-Yusr: How did you take Al-Abbas, Abu Al-Yusr, prisoner? He said: O Messenger of God, a man helped me against him whom I had never seen before or after, his appearance was such and such! The Messenger of God, may God bless him and grant him peace, said: A noble angel helped you against him.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **Will it not suffice for you that your Lord should reinforce you with three thousand angels sent down?** They were reinforced with a thousand, then they became three thousand, then they became five thousand, **Yes, if you are patient and fear God and they come upon you suddenly, your Lord will reinforce you with five thousand angels with marks.** That was on the day of Badr, God reinforced them with five thousand angels. I was told by Ammar, on the authority of Ibn Abi Nujayh, on the authority of his father, on the authority of Ar-Rabi', something similar. Muhammad ibn Sa'd told me, he said, my father told me, he said, my uncle told us, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **Your Lord will reinforce you with five thousand angels with marks,** that they came to Muhammad, may God bless him and grant him peace, with marks.

Muhammad bin Bashir told me, he said, Sufyan told us, on the authority of Ibn Hisham, on the authority of Mujahid, he said: The angels did not fight except on the day of Badr.

Others said: God Almighty promised them on the day of Badr that He would support them if they were patient in obeying Him and fighting His enemies, and feared Him by avoiding His prohibitions, that He would support them in all their wars. But they were not patient and did not fear Him except on the day of the Confederates, so He supported them when they besieged Qurayza.

Who said that?

Muhammad bin Ammarah Al-Asadi narrated to me, he said: Ubaidullah bin Musa narrated to us, he said: Sulayman bin Zaid Abu Idam Al-Muharibi narrated to us, on the authority of Abdullah bin Abi Awfa, he said: We were besieging Qurayzah and An-Nadir for as long as God willed that we besiege them, but He did not grant us victory. So we returned, and the Messenger of God, may God bless him and grant him peace, called for water and washed his head, when Gabriel, may God bless him and grant him peace, came to him and said: O Muhammad, you have laid down your weapons but the angels have not laid down their burdens! So the Messenger of God, may God bless him and grant him peace, called for a rag and wrapped it around his head but did not wash it. Then he called to us, and we stood up, exhausted and not caring about the journey at all, until we reached Qurayzah and An-Nadir. On that day, God, the Almighty, supported us with three thousand angels, and God granted us an easy victory, so we returned with a blessing from God, the Bounty.

Others said something similar to this meaning, but they said: The people were not patient, did not fear God, and did not provide anything for anyone.

Who said that?

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, who said, Amr ibn Dinar told me, on the authority of Ikrimah, who heard him say: **Yes, if you are patient and fear God and they come to you at once,** he said: On the day of Badr. He said: So they were not patient and did not fear God, so they did not advance on the day of Uhud, and if they had advanced, they would not have been defeated that day.

Ibn Bashir told us, he said, Abd al-Rahman told us, he said, Sufyan ibn Uyaynah told us, on the authority of Amr ibn Dinar, he said: I heard Ikrimah say: They were not supported on the day of Uhud, not even by a single king, or he said: except by a single king, Abu Ja'far is doubtful.

It was narrated on the authority of Al-Husayn ibn Al-Faraj, who said: I heard Abu Muadh, who said: I heard Ubayd ibn Sulayman, on the authority of Ad-Dahhak, regarding his statement: **Will it not suffice you that your Lord should reinforce you with three thousand to five thousand angels with marks.** This was a promise from God on the Day of Uhud that He presented to His Prophet Muhammad, may God bless him and grant him peace: that if the believers feared

Surat Al Imran 3:125

Yes, if you are patient and fear God and they come upon you in haste, your Lord will reinforce you with five thousand angels with marks.

God and were patient, He would reinforce them with five thousand angels with marks. So the Muslims fled on the Day of Uhud and turned their backs, but God did not reinforce them.

Yunus told us, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement: {Yes, if you are patient and fear God and they come upon you at once} the entire verse. They said to the Messenger of God, may God bless him and grant him peace, while they were looking at the polytheists: O Messenger of God, will God not support us as He supported us on the day of Badr? The Messenger of God, may God bless him and grant him peace, said: **Will it not suffice for you that your Lord supports you with three thousand angels sent down?** And He only supported you on the day of Badr with a thousand? He said: So the increase came from God on the condition that they be patient and fear God. He said: On the condition that they come upon you at once, your Lord will support you, the entire verse.

Abu Ja'far said: The most correct of the statements on this matter is to say: God informed us about His Prophet Muhammad (peace and blessings of God be upon him) that he said to the believers: **Will it not suffice you that your Lord should reinforce you with three thousand angels sent down?** So God promised them three thousand angels as reinforcements for them, then He promised them five thousand after the three thousand if they were patient with their enemies and feared God. There is no indication in the verse that they were reinforced with the three thousand or the five thousand, nor that they were not reinforced with them. It may be possible that God, the Almighty, reinforced them, in the manner narrated by those who confirmed that He reinforced them, and it may be possible that He did not reinforce them in the manner mentioned by those who denied that. We do not have any authentic report from the source that proves that they were reinforced with the three thousand or the five thousand. It is not permissible to say anything about that except with a report that establishes evidence. And there is no report of that kind, so we accept the statement of one of the two groups. However, there is evidence in the Qur'an that they were reinforced on the day of Badr with a thousand angels, as He says: **When you called upon your Lord, He answered you, 'I will reinforce you with a thousand angels, following one another'** (al-Anfal 8:9). As for the day of Uhud, the evidence that they were not reinforced is clearer than that they were reinforced. This is because if they had been reinforced, they would not have been defeated, nor would they have suffered what they suffered. So the correct thing to say about it is as God Almighty said.

We have previously explained the meaning of supply, and the support, and the meaning of patience and piety. As for his saying: **They will come to you all at once**, the people of interpretation differed about it.

Some of them said: The meaning of his saying: **from their place** is from their place.

Who said that?

Humaid bin Mas'adah told us, he said, Yazid bin Zari' told us, on the authority of Uthman bin Ghiyath, on the authority of Ikrimah, he said, **And they will come to you from this place of theirs**, he said: from this place of theirs.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **From their face**, he said: From their face.

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

Muhammad bin Sinan told us, he said, Abu Bakr al-Hanafi told us, he said, Ibad told us, on the authority of al-Hasan, regarding his statement: **And they will come to you all at once**, from this direction of theirs.

It was narrated on the authority of Ammar ibn al-Hasan, on the authority of Ibn Abi Ja'far, on the authority of his father, on the authority of al-Rabi', regarding his statement: **And they will come to you all at once**, meaning: from this direction. Muhammad ibn al-Husayn narrated to us, saying: Ahmad ibn al-Mufaddal narrated to us, saying: Asbat narrated to us, on the authority of al-Suddi, regarding his statement: **And they will come to you all at once**, meaning: from this direction.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **And they will come to you in this state of theirs**, he said: from this state of theirs, and it is said - meaning on the authority of someone other than Ibn Abbas - rather it is: from this state of theirs.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: **From this place of theirs**, from this place of theirs.

Others said: The meaning of this is: because of their anger.

Who said that?

Muhammad ibn al-Muthanna told me, he said, Abd al-A'la told us, he said, Dawud told us, on the authority of Ikrimah, regarding his statement: **And they will come to you all at once, your Lord will reinforce you with five thousand angels**, he said: That was their all at once, it was on the day of Uhud, they were angry on the day of Badr because of what they encountered.

Muhammad bin Amara told me, he said, Sahl bin Amer told us, he said, Malik bin Mughol told us, he said: I heard Abu Salih, the freed slave of Umm Hani', say: **From their anger**, he said: From their anger.

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 they will come upon you at this moment**, he said: He became angry for them, meaning

the infidels, so he did not fight them at that moment, and that was on the day of Uhud.

Al-Qasim told me, he said, Al-Hussein told us, he said, Hajjaj told us, he said, Ibn Jurayj said, Mujahid said: **From their anger**, he said: From their anger.

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, regarding his statement: **And they will come to you in their immediate presence**, meaning: in their faces and anger.

Abu Jaafar said: The root of the word *for* is to begin something and then connect it to something else. It is said: **The pot boiled** and *furān* if what was in it began to boil and then continued. **I went to so-and-so immediately**, meaning: from the direction I began.

The one who said about this verse: The meaning of his saying: **from this place of theirs**, from this place of theirs, intended that its interpretation is: And Karz bin Jaber and his companions will come to you on the day of Badr from the beginning of their exit from which they came out to support their companions from the polytheists.

As for those who said: The meaning of that is: from their anger - they meant that the interpretation of that is: And the infidels of Quraysh will come to you and follow you on the day of Uhud from the beginning of their anger that they were angry for their dead who were killed on the day of Badr, your Lord will reinforce you with five thousand.

Therefore, due to the difference in their interpretation of the meaning of His statement: **And they will come to you all at once**, the people of interpretation differed regarding God's provision of the believers with one of His angels.

Some of them said: They did not provide them with reinforcements because the believers did not have patience with their enemies and did not fear God, the Almighty, by abandoning the archers who abandoned the obedience of the Messenger of God, may God bless him and grant him peace, in remaining in the place where the Messenger of God, may God bless him and grant him peace, ordered them to remain. Rather, they permitted it to be done in order to seek spoils, so those Muslims who were killed were killed and the polytheists took from them what they took. God, the Almighty, had promised His Prophet, may God bless him and grant him peace, that He would provide them with reinforcements if they were patient and feared God.

As for those who said: That was on the day of Badr because of Karz bin Jabir, some of them said: Karz and his companions did not come to their brothers from the polytheists to reinforce them at Badr, and God did not reinforce the believers with His angels. Because God Almighty only promised them that He would reinforce them with His angels if Karz came to them and reinforced the polytheists immediately, and the reinforcements did not come to them.

As for those who said: God Almighty supported the Muslims with angels on the day of Badr, they based

their argument on the words of God Almighty: **When you called upon your Lord, and He answered you, 'I will reinforce you with a thousand angels, following one another'** (al-Anfal 8:9). He said: So the thousand of them came to them as reinforcement. The promise was in which there were conditions, so what was more than a thousand, as for the thousand, they were supported by it, because God Almighty had promised them that, and God will not break His promise.

Abu Jaafar said: There is a difference in the reading of his saying: *marked*.

The majority of the people of Medina and Kufa read it as: Masumin, with the opening of the waw, meaning that God has poisoned it.

Some of the people of Kufa and Basra read it as *masmoomin* with a kasra on the waw, meaning that the angels *samt* for themselves.

Abu Ja'far said: The more correct of the two readings in this regard is the reading of the one who reads with a kasra on the waw, because the reports from the companions of the Messenger of God, may God bless him and grant him peace, and the people of interpretation among them and the followers after them are clear: that the angels are the ones who branded themselves, without attributing their branding to God Almighty, or to anyone else among His creation.

There is no meaning in the statement of those who said: He would have chosen the kasra in his saying *marked*, if it were for humans, but as for the angels, he described them differently, thinking that it is not possible for angels to mark themselves as humans can. This is because it is not impossible that God, the Almighty, enabled them to mark themselves in the same way that He enabled humans to mark themselves, so they marked themselves in the same way that humans were marked, seeking from them thereby the obedience of their Lord, so their marking themselves was attributed to them, even if that was due to God causing them to have causes. And if it was described as marking itself out of its approach to its Lord, it would have been more eloquent in praising it, for choosing to obey God, than for it to be described as being done to. Mentioning the report with what we mentioned: from the addition of those who added marking to the angels, without adding that to others, in the manner we said about it.

Yaqub told me, he said, Ibn Ulayyah told us, he said, Ibn Awn told us, on the authority of Umair ibn Ishaq, he said: The first time wool was on that day - meaning the day of Badr - the Messenger of God, may God bless him and grant him peace, said: Bid on it, for the angels have bid on it. Abu Kurayb told us, he said, Mukhtar ibn Ghassan told us, he said, Abd al-Rahman ibn al-Ghasil told us, on the authority of al-Zubayr ibn al-Mundhir, on the authority of his grandfather Abu Asid - and he was a Badri - he used to say: If my eyesight were to improve, and you went with me to Uhud, I would tell you about the valley from which the angels emerged in yellow turbans which they had thrown between their shoulders.

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

Surat Al Imran 3:125

Yes, if you are patient and fear God and they come upon you in haste, your Lord will reinforce you with five thousand angels with marks.

Nujayh, on the authority of Mujahid, regarding his statement: **With five thousand marked angels**, he said: Marked, with the tails and forelocks of their horses cut off - in which there is wool or wool. And that is the marking.

Ibn Hamid told us, he said, Hakam told us, on the authority of Anbasa, on the authority of Muhammad ibn Abd al-Rahman, on the authority of al-Qasim ibn Abi Bazza, on the authority of Mujahid, regarding his statement: **With five thousand marked angels**, he said, their tails are cut off, and their manes contain wool or wool, so that is the marking.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: *Marked*, he told us that their mark on that day would be wool on the forelocks and tails of their horses, and that they would be on piebald horses.

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: *marked*, he said: Its mark was wool on its forelocks.

It was narrated on the authority of Ammar, on the authority of Ibn Abi Ja'far, on the authority of his father, on the authority of Layth, on the authority of Mujahid, that he used to say: *Marked*. He said: Their horses had their manes trimmed, and their forelocks and tails were marked with wool and wool.

It was narrated on the authority of Ammar, on the authority of Ibn Abi Jaafar, on the authority of his father, on the authority of Al-Rabi': They were on piebald horses that day.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hisham told us, he said, Juwaybir told us, on the authority of Al-Dahhak and some of our sheikhs, on the authority of Al-Hasan, similar to the hadith of Muammar, on the authority of Qatada.

Muhammad told us, Ahmad told us, Asbat told us, on the authority of Al-Suddi: *Marked*, meaning taught.

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: **With five thousand angels marked**, for they came to Muhammad, the Prophet, may God bless him and grant him peace, marked with wool, so Muhammad and his companions marked themselves and their horses with wool according to their mark.

Abu Kuraib told us, he said, Ibn Yaman told us, he said, Hisham bin Urwa told us, on the authority of Ibad bin Hamza, he said: The angels descended in the guise of Al-Zubayr, wearing yellow turbans. And Al-Zubayr's turban was yellow.

Yaqub bin Ibrahim told us, Hisham told us, Juwaybir told us, on the authority of Ad-Dahhak, regarding his statement: *marked*, he said: with wool on their forelocks and tails.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Hisham bin Urwa, he said: The angels descended on the day of Badr on piebald horses, wearing yellow turbans. Al-Zubayr was wearing a yellow turban that day.

Ahmad bin Yahya al-Sufi told me, he said, Abd al-Rahman bin Sharik told us, he said, my father told us, he said, Hisham bin Urwa told us, on the authority of Urwa, on the authority of Abdullah bin al-Zubayr: Al-Zubayr was wearing a yellow sheet on the day of Badr, so he wrapped himself in it, so the angels descended on the Prophet of God, may God bless him and grant him peace, on the day of Badr, wrapping himself in yellow turbans.

Abu Ja'far said: These narrations, some of which we have mentioned, "On the authority of the Messenger of God, may God bless him and grant him peace, that he said to his companions: 'Mark, for the angels have marked,'" and the statement of Abu Usaid: **The angels came out in yellow turbans that they had thrown between their shoulders**, and the statement of those among them who said: *Marked*, marking, all of that indicates the correctness of what we have chosen from the reading in that, and that the marking was from the angels themselves, in the manner that we said about that previously.

As for those who read it: poisoned, I think they interpreted it as:

Humayd bin Mas'adah told us, he said, Yazid bin Zari' told us, on the authority of Uthman bin Ghiyath, on the authority of Ikrimah: With five thousand marked angels, he said: They have the mark of battle on them.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: With five thousand marked angels, he says: They have the mark of battle, and that was on the day of Badr, God supported them with five thousand marked angels. He says: They have the mark of battle.

They said: The mark of the battle was upon them, not that they were branded with a mark, so branding is attributed to them. For that reason, they read them as branded, meaning that God Almighty attributed branding to those who branded them with that mark.

The mark is the sign. It is said: It is a beautiful mark, or a beautiful appearance, as the poet said:

A young man whom God has blessed with beauty, with a features that are not difficult for the eye to see.

He means by this: a sign of goodness. So if a man is informed of a sign by which he is known in war or otherwise, it is said: He has marked himself, so he marks himself with a mark.

Tafsir al-Qurtubi

The Almighty said: *Yes* and the speech is complete. **If**

you are patient is a condition, meaning in meeting the enemy. **And fear** is a conjunction to it, as for disobeying Him. The answer is **He will support you** and the meaning of **from their face** is from their face. This is from Ikrimah, Qatadah, Al-Hasan, Al-Rabi', Al-Suddi and Ibn Zayd. It was said: from their anger, from Mujahid and Al-Dahhak. They had become angry on the day of Uhud because of what they had encountered. The origin of *for* is to intend something and to take it seriously, and it is from their saying: the pot boiled, boiling, and seething. And fore is boiling. And his anger boiled if it seethed. And its action from fore means before it calms down. And the boiling is what boils from the pot. And in the revelation **And the oven boiled** (Hud:40) the poet said:

Their fate boils over on us, so we drink it

Third: The Almighty's saying: *marked* with a fat-ha on the waw, a passive participle, and this is the reading of Ibn 'Amir, Hamza, Al-Kisa'i, and Nafi'. That is, marked with signs. *Marked* with a kasra on the waw is an active participle, and this is the reading of Abu 'Amr, Ibn Kathir, and 'Asim, so the meaning is possible as mentioned above, that is, they informed themselves with a sign, and informed their horses. Al-Tabari and others preferred this reading. Many commentators said: *Marked* means sending their horses in the raid. Al-Mahdawi mentioned this meaning in *masawmeen* with a fat-ha on the waw, that is, God sent them against the infidels. Ibn Furak also said the same. According to the first reading, they differed regarding the mark of the angels. It was narrated from Ibn Abi Talib, Ibn 'Abbas, and others that the angels wore white turbans that they let down between their shoulders. Al-Bayhaqi mentioned it from Ibn 'Abbas, and Al-Mahdawi narrated it from Al-Zajaj. Except for Gabriel, who wore a yellow turban like Al-Zubayr ibn Al-'Awwam, and Ibn Ishaq said the same. Al-Rabi' said: Their sign was that they were on white horses, on piebald horses between the sky and the earth, marked, killing and capturing. So his saying *marked* indicates that the piebald horses were not the sign. And God knows best. Mujahid said: Their horses had trimmed tails and manes, and their forelocks and tails were marked with wool and wool. It was narrated on the authority of Ibn Abbas: The angels marked the horses on the day of Badr with white wool on their forelocks and tails. Abbad bin Abdullah bin Az-Zubayr, Hisham bin Urwah and Al-Kalbi said: The angels descended in the sign of Az-Zubayr, wearing yellow turbans hanging loosely over their shoulders. Abdullah and Urwah, the sons of Az-Zubayr, said that. Abdullah said: It was a yellow sheet that Az-Zubayr, may God be pleased with him, wore as a turban.

I said: The verse indicates:

The fourth: on adopting a badge and mark for the tribes and battalions, which the Sultan makes for them, so that each tribe and battalion can be distinguished from the others during war, and on the superiority of the piebald horse because the angels descend upon it.

I said: Perhaps it was revealed to her in agreement with Al-Miqdad's horse, for it was piebald and they had no other horse, so the angels descended on the piebald horses out of respect for Al-Miqdad, just as Gabriel descended wearing a yellow turban like

Al-Zubayr. And God knows best. And the verse also indicates...

The fifth: On woolen clothing, which was worn by the prophets and righteous people. Abu Dawood and Ibn Majah narrated, and the wording is his, on the authority of Abu Burdah, on the authority of his father, who said: My father said to me:

If you had witnessed us while we were with the Messenger of God, may God bless him and grant him peace, when the rain struck us, you would have thought that our smell was the smell of sheep.

And he, may God bless him and grant him peace, wore a Roman robe made of wool with narrow sleeves, as narrated by the imams.

And Yunus, peace be upon him, wore it. Narrated by Muslim. This meaning will be further explained in *An-Nahl*, God willing.

Sixth: I said: As for what Mujahid mentioned that their horses had their tails and manes cut off, it is far-fetched, for in the Musannaf of Abu Dawud, on the authority of Utbah ibn Abd al-Salami, he heard the Messenger of God, may God bless him and grant him peace, say:

Do not cut the forelocks, manes, or tails of horses, for their tails are their place of slaughter, their manes are their warmth, and their forelocks contain goodness. So Mujahid's statement is based on the fact that the horses of the angels were of that nature. And God knows best.

The verse indicates the beauty of white and yellow colors because the angels descend with them. Ibn Abbas said: Whoever wears yellow shoes, his need will be fulfilled. And he, peace be upon him, said:

Wear white clothes, for it is the best of your clothes, and shroud your dead in it. As for turbans, they are the crowns and clothing of the Arabs. Rukana narrated:

He wrestled with the Prophet, may God bless him and grant him peace, and the Prophet, may God bless him and grant him peace, defeated him - Rukanah said - and I heard the Prophet, may God bless him and grant him peace, say: **The difference between us and the polytheists is the turbans over the skullcaps.** Narrated by Abu Dawud. Al-Bukhari said: Its chain of transmission is unknown and it is not known that it heard some of it from others.

Tafsir Ibn Kathir

The commentators differed about this promise, was it on the day of Badr or the day of Uhud? There are two opinions **one of them** that his saying: **When you said to the believers** is related to his saying: **And God had already helped you at Badr** and this was narrated on the authority of Al-Hasan Al-Basri, Aamer Al-Shaabi, Al-Rabi' bin Anas and others, and Ibn Jarir chose it. Abbad bin Mansour said on the authority of Al-Hasan regarding his saying: **When you said to the believers, 'Is it not sufficient for you that your Lord should reinforce you with three thousand angels?'** He said:

Surat Al Imran 3:125

Yes, if you are patient and fear God and they come upon you in haste, your Lord will reinforce you with five thousand angels with marks.

This is on the day of Badr, narrated by Ibn Abi Hatim. Then he said: My father told us, Musa bin Ismail told us, Wahib told us, Dawud told us on the authority of Amer, meaning Al-Shaabi: The Muslims heard on the day of Badr that Kurz bin Jabir was supporting the polytheists, and that was difficult for them, so God Almighty revealed: "Will it not suffice for you that your Lord should reinforce you with three thousand angels sent down? Yes, if you are patient and fear God and they come upon you at once, your Lord will reinforce you with five thousand angels marked." He said: So Kurz was defeated, but he did not reinforce the polytheists, and God did not reinforce the Muslims with the five. Al-Rabi' bin Anas said: God reinforced the Muslims with a thousand, then they became three thousand, then they became five thousand. If it is said: What is the connection between this verse according to this statement, and God Almighty's statement in the story of Badr: "When you called upon your Lord, and He answered you, 'I will reinforce you with a thousand angels, following one another.' And God did not make it except as good tidings and that your hearts might be reassured thereby. And victory is not but from God. Indeed, God is Exalted in Might and Wise." The answer is that the mention of the thousand here does not contradict the three thousand and above, because He said: **in succession** meaning that others will follow them and thousands like them will follow them. This context is similar to the context in Surat Al Imran. It appears that this was on the day of Badr, as is well known that the fighting of the angels was on the day of Badr, and God knows best. Saeed bin Abi Arubah said, on the authority of Qatada: God supported the Muslims on the day of Badr with five thousand. **The second statement** - This promise is related to His statement: **And when you left your family, you assigned the believers positions for battle**, and that was on the day of Uhud, and this is the statement of Mujahid, Ikrimah, Ad-Dahhak, Az-Zuhri, Musa bin Ubah and others. But they said: The five thousand reinforcements were not provided because the Muslims fled that day. Ikrimah added: Nor the three thousand, because God Almighty said: **Yes, if you are patient and fear God**. So they were not patient, but fled, so they were not reinforced by a single king. And His statement: **Yes, if you are patient and fear God** means: Be patient with your enemy, fear Me, and obey My command. And God Almighty said: **And they will come upon you in this haste of theirs**. Al-Hasan, Qatadah, Al-Rabi', and Al-Suddi said: That is, from this direction of theirs. Mujahid, Ikrimah, and Abu Salih said: That is, from this anger of theirs. Ad-Dahhak said: From their anger and their face. Al-Awfi said on the authority of Ibn Abbas: From this journey of theirs, and it is said: From this anger of theirs. God the Almighty says: **Your Lord will reinforce you with five thousand angels with marks**, meaning marked with a mark. Abu Ishaq al-Sabi'i said on the authority of Haritha ibn Mudrib, on the authority of Ali ibn Abi Talib, may God be pleased with him, who said: The mark of the angels on the day of Badr was white wool, and their mark was also on the forelocks of their horses. Narrated by Ibn Abi Hatim. Then he said: Abu Zur'ah told us, Hudbah ibn Khalid told us, Hammad ibn Salamah told us, on the authority

of Muhammad ibn Amr ibn Alqamah, on the authority of Abu Salamah, on the authority of Abu Hurayrah, may God be pleased with him, regarding this verse *marked*, he said: with red wool. Mujahid said: *marked* means their manes are omitted, their forelocks are marked with white wool on the tails of the horses. Al-Awfi said, on the authority of Ibn Abbas, may God be pleased with him, who said: The angels came to Muhammad, may God bless him and grant him peace, marked with wool, so Muhammad and his companions marked themselves and their horses with their mark with wool. Qatada and Ikrimah said: *Marked* means with the mark of battle. Makhul said: Marked with turbans. Ibn Mardawayh narrated from the hadith of Abdul Quddus bin Habib from Ata bin Abi Rabah from Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said in his statement: *Marked. Marked*. The mark of the angels on the day of Badr was black turbans, and on the day of Hunayn they were red turbans. It was narrated from the hadith of Husain bin Mukhariq from Saeed from Al-Hakam from Muqsim from Ibn Abbas, who said: The angels did not fight except on the day of Badr. Ibn Ishaq said: I was told by someone I do not accuse, from Muqsim from Ibn Abbas, who said: The mark of the angels on the day of Badr was white turbans that they let down on their backs, and on the day of Hunayn they were red turbans. The angels did not strike on any day except the day of Badr, and on other days they were in number and support and did not strike. Then he narrated it on the authority of Al-Hasan bin Ammarah, on the authority of Al-Hakam, on the authority of Muqsim, on the authority of Ibn Abbas, and he mentioned something similar. Ibn Abi Hatim said: Al-Ahmasi told us, Waki' told us, Hisham bin Urwah told us, on the authority of Yahya bin Abbad, that Al-Zubayr, may God be pleased with him, was wearing a yellow turban on the day of Badr, wrapping himself in it, so the angels descended upon them wearing yellow turbans. Ibn Mardawayh narrated it on the authority of Hisham bin Urwah, on the authority of his father, on the authority of Abdullah bin Al-Zubayr, and he mentioned it. And the Almighty said: **And God did not make it except as good tidings for you and that your hearts might be reassured thereby** meaning that God did not send down the angels and inform you of their sending down except as good tidings for you and to comfort your hearts and reassure them. Otherwise, victory is from God, who, if He willed, would have taken revenge on His enemies without you, and without need for you to fight them, as God the Almighty said after commanding the believers to fight: "That is so. And if God had willed, He could have taken revenge on them, but that He may test some of you by means of others. And those who are killed in the way of God - never will He let their deeds perish. He will guide them and amend their condition. And He will admit them to Paradise, which He has made known to them." That is why He said here: "And God did not make it except as good tidings for you and that your hearts might be reassured thereby. And victory is only from God, the Almighty, the Wise." That is, He is the Possessor of the might that cannot be reached, and wisdom in His decree and rulings. Then God the

Almighty said: **That He may cut off a portion of those who disbelieve.** That is, He commanded you to fight and struggle because of the wisdom He has in that in every decree. That is why He mentioned all possible categories of the disbelieving fighters, and He said: **That He may cut off a portion** meaning to destroy a nation **of those who disbelieve.** Those who disbelieved, or He will subdue them, meaning He will humiliate them and turn them back in anger because they did not get what they wanted from you. That is why He said: **or He will subdue them so they turn back disappointed,** meaning they did not get what they hoped for. Then he objected with a sentence that indicated that the judgment in this world and the hereafter is His alone, with no partner for Him. So the Most High said: **You have no part in the matter,** meaning, rather, the matter is entirely up to Me, as the Most High said: **You are only responsible for conveying [the message], and upon Us is the reckoning,** and He said: **You are not responsible for their guidance, but God guides whom He wills,** and He said: **Indeed, you do not guide whom you like, but God guides whom He wills.** Muhammad ibn Ishaq said regarding His statement: **You have no part in the matter,** meaning, you have no part in the judgment over My servants except what I have commanded you to do regarding them. Then the Most High mentioned the rest of the categories, saying: **Or He turns to them,** meaning, from what they are in of disbelief, so He guides them after misguidance, **or He punishes them,** meaning, in this world and the hereafter, for their disbelief and sins. For this reason, He said: **For indeed, they are wrongdoers,** meaning, they deserve that. Al-Bukhari said: Habbab bin Musa told us, Abdullah told us, Muammar told us on the authority of Al-Zuhri, Salim told me on the authority of his father, "That he heard the Messenger of God, may God bless him and grant him peace, say when he raised his head from bowing in the second rak'ah of Fajr: 'O God, curse so-and-so and so-and-so,' after he had said: 'God hears whoever praises Him. Our Lord, to You is praise.'" Then God Almighty revealed: 'You have no part in the matter,'" the verse. And thus it was narrated by Al-Nasa'i on the authority of Abdullah bin Al-Mubarak and Abd Al-Razzaq, both of them on the authority of Muammar. Imam Ahmad said: Abu Al-Nadr told us, Abu Aqil told us - Ahmad said: He is Abdullah bin Aqil, a trustworthy hadith master - Omar bin Hamza told us, on the authority of Salim, on the authority of his father, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **O God, curse so-and-so, O God, curse Al-Harith bin Hisham, O God, curse Suhayl bin Amr, O God, curse Safwan bin Umayya.** Then this verse was revealed: **You have no part in the matter, whether He forgives them or punishes them, for they are wrongdoers.** So He forgave them all. Ahmad said: Abu Mu'awiyah Al-Ghalabi told us, Khalid bin Al-Harith told us, Muhammad bin Ajlan told us, on the authority of Nafi', on the authority of Abdullah, that the Messenger of God, may God bless him and grant him peace, used to supplicate against four people. He said: Then God revealed: **You have no part in the matter,** to the end of the verse. He said: And God guided them to Islam. Muhammad bin Ajlan said on the authority of Nafi', on the authority of Ibn Umar, may God be pleased with them both, who said: The Messenger of God, may God

bless him and grant him peace, used to supplicate against some of the polytheists, naming them by name, until God revealed: **You have no part in the matter al-Baqarah 2:17.** Al-Bukhari also said: Musa bin Ismail told us, Ibrahim bin Sa'd told us, on the authority of Ibn Shihab, on the authority of Sa'id bin al-Musayyab, and Abu Salamah bin Abd al-Rahman, on the authority of Abu Hurayrah, may God be pleased with him, that whenever the Messenger of God, may God bless him and grant him peace, wanted to supplicate against someone, or for someone, he would recite the Qunut after bowing, and he would sometimes say: When he said: "God hears those who praise Him, our Lord, to You is praise: O God, save al-Walid bin al-Walid, Salamah bin Hisham, Ayyash bin Abi Rabi'ah, and the oppressed among the believers, O God, intensify Your punishment on Mudar, and make them years like the years of Joseph," he would say that out loud. And he used to say in some of his prayers in the Fajr prayer: **O God, curse so-and-so and so-and-so,** for some of the tribes of the Arabs, until God revealed: **You have no part in the matter al-Baqarah 2:17.**

Al-Bukhari said: Humayd and Thabit said, on the authority of Anas bin Malik: "The Prophet, may God bless him and grant him peace, was wounded on the Day of Uhud, so he said: How can a people succeed who have wounded their Prophet?" Then, **You have no part in the matter** was revealed. This hadith, which Al-Bukhari included in his Sahih, was attributed to him. Al-Bukhari said in the Battle of Uhud 11: Yahya bin Abdullah Al-Sulami told us, Abdullah told us, Muammar told us, on the authority of Al-Zuhri, Salim bin Abdullah bin Abihi told me that he heard the Messenger of God, may God bless him and grant him peace, say, "When he raised his head from bowing in the last rak'ah of Fajr, 'O God, curse so-and-so and so-and-so and so-and-so,' after he had said, 'God hears those who praise Him. Our Lord, to You is praise.'" Then, God revealed, "You have no part in the matter" and the verse. On the authority of Hanzala bin Abi Sufyan, he said: I heard Salim bin Abdullah say: "The Messenger of God, may God bless him and grant him peace, used to supplicate against Safwan bin Umayya, Suhayl bin Amr, and Al-Harith bin Hisham, so the verse was revealed: 'You have no part in the matter, whether He forgives them or punishes them, for they are wrongdoers.'" This is how Al-Bukhari mentioned this addition, suspended and disconnected, and it was mentioned previously as a connected chain of transmission in Musnad Ahmad.

Imam Ahmad said: Hisham told us, Hamid told us, on the authority of Anas, may God be pleased with him, "The Prophet, may God bless him and grant him peace, had his front tooth broken on the day of Uhud, and he was wounded in the forehead until blood ran down his face. He said: How can a people succeed who did this to their Prophet, while he was calling them to their Lord, the Almighty and Majestic?" So God revealed: **You have no part in the matter, whether He forgives them or punishes them, for they are wrongdoers.** Muslim is the only one to transmit it, and he narrated it on the authority of Al-Qa'nabi, on the authority of Hammad bin Salamah, on the authority of Thabit, on the authority of Anas, and he mentioned it.

Ibn Jarir said: Ibn Hamid told us, Yahya bin Wadh told

Surat Al Imran 3:125

Yes, if you are patient and fear God and they come upon you in haste, your Lord will reinforce you with five thousand angels with marks.

us, Al-Husayn bin Waqid told us, on the authority of Matar, on the authority of Qatada, who said: "The Prophet, may God bless him and grant him peace, was injured on the day of Uhud, and his front tooth was broken and his eyebrow was parted. He fell down wearing two coats of mail and blood was flowing. Salim, the freed slave of Abu Hudhayfah, passed by him, sat him up, and wiped his face. He regained consciousness and said: 'How can a people do this to their Prophet, while he was calling them to God Almighty?' Then God revealed: 'You have no part in the matter' *verse*. Abd al-Razzaq narrated it similarly on the authority of Muammar on the authority of Qatada, but he did not say: 'Then he regained consciousness.'"

Then the Almighty said: **To God belongs whatever is in the heavens and whatever is on the earth**, meaning that everything belongs to Him, and its people are slaves before Him. **He forgives whom He wills and punishes whom He wills**, meaning that He is the One who controls, so there is no questioning of His judgment, and He is not questioned about what He does, while they are questioned. **And God is Forgiving and Merciful**.

Fath al-Qadir

The root of *al-Fawr* is to intend something and to take it seriously. It is from their saying, **the pot boiled**, meaning it boiled, and *al-Fawr* means boiling. *Far* means boiling, and *Far* means boiling. **His anger boiled** means it raged. He did it immediately, meaning before it boiled over. *Al-Fawwarah* is what boils from the pot. It is used as a metaphor for speed. That is, if they come to you at this hour, your Lord will reinforce you with angels when they come, and He will not delay that. His statement: 125- *Masmoomin* with a fat-ha on the *waw* is a passive participle. This is the reading of Ibn Amir, Hamza, Al-Kisa'i, and Nafi': meaning marked with signs. Ibn Amr, Ibn Kathir, and Asim read *Masmoomin* with a kasra on the *waw* as an active participle: meaning marking themselves with a sign. Ibn Jarir preferred this reading. *Tasweem* is to show the mark of something. Many commentators said, *marked*, meaning: sending their horses on the raid. It was said that the angels wore white turbans, and it was said: red, and it was said: green, and it was said: yellow. This is the sign by which they knew themselves. This was narrated from Al-Zajjaj. It was said: they were on piebald horses, and other things were said.

Tafsir al-Baghawi

125- **Yes, if you are patient and fear God and they come upon you suddenly, your Lord will reinforce you with five thousand angels with marked marks.** So they were patient on the day of Badr and feared God, so God reinforced them with five thousand as He promised. Al-Hasan said: And these five thousand will be the backbone of the believers until the Day of Resurrection.

Ibn Abbas and Mujahid said: The angels did not fight in battle except on the day of Badr, and in other than that they witnessed the battle but did not fight, but rather they were a number and reinforcements.

Muhammad bin Ishaq said: When the battle of Uhud came, the people fled from the Messenger of God, may God bless him and grant him peace, and Sa'd bin Malik remained shooting, and a young man was collecting arrows for him. When the arrows ran out, he brought them to him and scattered them. He said, **Shoot, Abu Ishaq**, twice. When the battle ended, he was asked about that man, but he did not know.

Abdul Wahid bin Ahmad Al-Malhi told us, I told Ahmad bin Abdullah Al-Nuaimi, I told Muhammad bin Yusuf, I told Muhammad bin Ismail, I told Abdul Aziz bin Abdullah, I told Abdul Aziz bin Abdullah, I told Ibrahim bin Saad, on the authority of his father, on the authority of his grandfather, on the authority of Saad bin Abi Waqqas, who said: I saw the Messenger of God, may God bless him and grant him peace, on the day of Uhud, and with him were two men fighting on his behalf, wearing white clothes, in the most intense fighting. I did not see them before or after.

Muslim narrated it on the authority of Abu Bakr bin Abi Shaybah, who said: Muhammad bin Bishr and Abu Usamah told us on the authority of Misa'ar on the authority of Sa'd bin Ibrahim on the authority of his father on the authority of Sa'd, meaning Ibn Abi Waqqas, who said: "I saw on the right and left of the Messenger of God, may God bless him and grant him peace, on the day of Uhud two men wearing white clothes. I had never seen them before or after," meaning: Gabriel and Michael.

Al-Sha'bi said: The Messenger of God, may God bless him and grant him peace, and the Muslims were informed on the day of Badr that Kurz bin Jaber al-Muharibi wanted to reinforce the polytheists, and this was difficult for them. So God Almighty revealed: **Will it not suffice for you that he reinforces you?** until His saying *marked*. So Kurz was informed of the defeat, so he returned and did not come to them or reinforce them. So God did not reinforce them with the five thousand either, and they had been reinforced with a thousand.

Others said: God Almighty promised the Muslims on the day of Badr, if they were patient in obeying Him and feared His prohibitions, that He would also support them in all their wars. They were not patient except on the day of the Confederates, so God supported them until they besieged Qurayzah and Nadir. Abdullah bin Abi Awfa said: We were besieging Qurayzah and Nadir as long as God willed, but He did not grant us victory. So we returned and the Messenger of God, may God bless him and grant him peace, called for a bath and he was washing his head when Gabriel, peace be upon him, came to him and said: You have laid down your weapons but the angels have not laid down their burdens? So the Messenger of God, may God bless him and grant him peace, called for a rag and wrapped it around his head but did not wash it.

Then he called to us and we stood up until we came to Qurayzah and Nadir. On that day, God Almighty supported us with three thousand angels, and granted us an easy victory.

Ad-Dahhak and Ikrimah said: This was the day of Uhud, and God promised them reinforcements if they were patient, but they were not patient, so they were not reinforced.

The Almighty said: **That your Lord should reinforce you.** And reinforcement means supporting an army with an army. It was said: That which is in the form of strength and support, it is said in it: reinforcement, and that which is in the form of increase, it is said: reinforcement, and from this is the Almighty's saying: **And the sea reinforces it** (Luqman 31:27). It was said: reinforcement is in evil, and reinforcement is in good, as indicated by the Almighty's saying: **And He extends them in their transgression, wandering blindly** (al-Baqarah 2:15) **And We extend for him from the punishment an extension** (Maryam 19:79). And He said in good: **Indeed, I will reinforce you with a thousand angels, following one another** (al-Isra' 17:26).

The Almighty said: **With three thousand angels sent down.** Ibn Amir read it with emphasis on the letter *zay* for emphasis, based on the Almighty's saying: **And if We had sent down to them the angels** (Surat al-An'am 6:111). The others read it with emphasis, based on the Almighty's saying: **Why were angels not sent down to us?** (al-Furqan 25:21) and His saying: **And He sent down soldiers you did not see** (al-Tawbah 9:26).

Then he said: **Yes, We will reinforce you** if you are patient **for your enemy** and fear God **that is, disobey your Prophet "and they come to you** meaning the polytheists **all at once.** Ibn Abbas, may God be pleased with them both, Qatadah, Al-Hasan and most of the commentators said: **From this aspect of theirs.** Mujahid and Ad-Dahhak said: **From this anger of theirs,** because they only returned to war on the day of Uhud because of their anger on the day of Badr. **Your Lord will reinforce you with five thousand angels.** He did not mean five thousand other than what was mentioned of three thousand, rather he meant with them. His saying *marked* means: marked. Ibn Kathir, Abu Amr and Asim read it with a kasra on the waw, and the others read it with a fatha. Whoever broke the waw meant that they marked their horses, and whoever opened it meant themselves. Marking is the notification from the mark, which is the sign.

They differed about that sign. Urwah ibn al-Zubayr said: The angels were on piebald horses wearing yellow turbans. Ali and Ibn Abbas, may God be pleased with them, said: They were wearing white turbans that they had let down between their shoulders. (Hisham ibn Urwah and al-Kalbi said: Yellow turbans hanging down over their shoulders.) Ad-Dahhak and Qatadah said: They had been marked with wool on the forelocks and tails of the horses. It was narrated that the Prophet, may God bless him and grant him peace, said to his companions on the day of Badr: **Sell yourselves, for the angels have been marked with white wool on their skullcaps and helmets.**

Tafsir al-Baidawi

125 *Yes* is an affirmation for what comes after *no*, meaning yes is enough for you. Then He promised them more patience and piety, urging them on and strengthening their hearts, saying: **If you are patient and fear God and they come to you** meaning the polytheists. **All at once** from this hour, and it is originally a source from the word **farat al-qadr** meaning it boiled, so it was used metaphorically for speed and then used for a state in which there is no hesitation or delay, and the meaning is that they will come to you immediately. **Your Lord will reinforce you with five thousand angels** in the case of their coming without delay or delay. *Marked* is marked from *tasweem* which is showing the mark of something, based on the Prophet's saying, peace and blessings be upon him, to his companions: **Mark, for the angels have marked.** Or sent from *tasweem* meaning the name. Ibn Kathir, Abu Amr, Asim, and Ya'qub read it with a kasra on the *waw*.

Surat Al Imran 3:126

And God has not made it except as good tidings for you and that your hearts may be reassured thereby. And victory is not except from God, the Almighty, the Wise.

Surat Al Imran 3:126

And God has not made it except as good tidings for you and that your hearts may be reassured thereby. And victory is not except from God, the Almighty, the Wise.

Tafsir al-Jalalayn

And God has not made it that is, the support **except as good tidings for you** of victory **and that your hearts may be reassured** so that they may be calmed **by it** so that they do not panic because of the large number of the enemy and your small number **and victory is only from God, the Exalted in Might, the Wise** He gives it to whomever He wills, and it is not by the large number of soldiers.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: He, the Most High, means: And God did not make His promise to you what He promised you of His support for you with the angels whose number He mentioned, **except as good tidings for you**, meaning good tidings, with which He gives you good tidings, **and that your hearts may be reassured thereby**, meaning: And so that your hearts may be reassured by His promise that He promised you, so that they may be at peace with Him, and not be alarmed by the great number of your enemy or the small number of you, **and victory is only from God**, meaning: And your victory, if you are victorious over your enemy, is only by the help of God, not by the support that comes to you from the angels. He says: So put your trust in God, and seek help from Him, not by the multitudes and the great number, for if your victory is only by God and His help, and with you from His angels five thousand, then it is more likely that it will be by the help of God and His strengthening you against your enemy, because there are large multitudes of people with you. So fear God and be patient in the struggle against your enemy, for God will support you against them, as:

Muhammad ibn Amr told us, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **And God did not make them except as good tidings for you**, meaning that He only made them so that you would be glad of them and feel reassured by them, and they did not fight with them on that day - meaning the day of Uhud - Mujahid said: And they did not fight with them on that day, nor before it, nor after it, except on the day of Badr.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **And God did not make it except as good tidings for you and that your hearts might be reassured thereby**, because I know of your weakness, and victory is only from Me by My authority and power, and that is because glory and judgment belong to Me,

not to any of My creation.

Yunus told us, he said, Ibn Wahb told us, he said, Ibn Zayd said: **And victory comes only from God**, if He had wanted to help you with other than the angels, He would have done so, **the Almighty, the Wise**.

As for the meaning of His statement: **The Mighty, the Wise**, He, may His praise be glorified, is: **The Mighty** in His vengeance against the disbelievers through the hands of His allies from among the people of His obedience, **the Wise** in His management of you, O believers, against your enemies from among the people of disbelief, and other than that of His affairs. He says: So be glad, O believers, with My management of you against your enemies and My victory for you over them, if you obey Me in what I have commanded you, and are patient in the struggle against My enemy and your enemy.

Tafsir al-Qurtubi

The Almighty says: **And God has not made it except as good tidings for you**. The ha' is for support, which is the angels, or the promise, or the support, and it is indicated by **He supports you** or for the timing or for the sending down or the number according to the meaning, because five thousand is a number. **And that your hearts may be reassured by it**. The lam is the lam of ki, meaning that your hearts may be reassured by it, He made it. **And victory is only from God** meaning the victory of the believers, and that does not include the victory of the disbelievers, because what happened to them of victory is only a respite surrounded by failure, bad consequences, and loss.

Tafsir Ibn Kathir

The commentators differed about this promise, was it on the day of Badr or the day of Uhud? There are two opinions **one of them** that his saying: **When you said to the believers** is related to his saying: **And God had already helped you at Badr** and this was narrated on the authority of Al-Hasan Al-Basri, Aamer Al-Shaabi, Al-Rabi' bin Anas and others, and Ibn Jarir chose it. Abbad bin Mansour said on the authority of Al-Hasan regarding his saying: **When you said to the believers, 'Is it not sufficient for you that your Lord should reinforce you with three thousand angels?'** He said: This is on the day of Badr, narrated by Ibn Abi Hatim. Then he said: My father told us, Musa bin Ismail told us, Wahib told us, Dawud told us on the authority of Amer, meaning Al-Shaabi: The Muslims heard on the day of Badr that Kurz bin Jabir was supporting the polytheists, and that was difficult for them, so God Almighty revealed: "Will it not suffice for you that your Lord should reinforce you with three thousand angels sent down? Yes, if you are patient and fear God and they come upon you at once, your Lord will reinforce you with five thousand angels marked." He said: So Kurz was defeated, but he did not reinforce the

polytheists, and God did not reinforce the Muslims with the five. Al-Rabi' bin Anas said: God reinforced the Muslims with a thousand, then they became three thousand, then they became five thousand. If it is said: What is the connection between this verse according to this statement, and God Almighty's statement in the story of Badr: "When you called upon your Lord, and He answered you, 'I will reinforce you with a thousand angels, following one another.' And God did not make it except as good tidings and that your hearts might be reassured thereby. And victory is not but from God. Indeed, God is Exalted in Might and Wise." The answer is that the mention of the thousand here does not contradict the three thousand and above, because He said: **in succession** meaning that others will follow them and thousands like them will follow them. This context is similar to the context in Surat Al Imran. It appears that this was on the day of Badr, as is well known that the fighting of the angels was on the day of Badr, and God knows best. Saeed bin Abi Arubah said, on the authority of Qatada: God supported the Muslims on the day of Badr with five thousand. **The second statement** - This promise is related to His statement: **And when you left your family, you assigned the believers positions for battle**, and that was on the day of Uhud, and this is the statement of Mujahid, Ikrimah, Ad-Dahhak, Az-Zuhri, Musa bin Uqbah and others. But they said: The five thousand reinforcements were not provided because the Muslims fled that day. Ikrimah added: Nor the three thousand, because God Almighty said: **Yes, if you are patient and fear God**. So they were not patient, but fled, so they were not reinforced by a single king. And His statement: **Yes, if you are patient and fear God** means: Be patient with your enemy, fear Me, and obey My command. And God Almighty said: **And they will come upon you in this haste of theirs**. Al-Hasan, Qatadah, Al-Rabi', and Al-Suddi said: That is, from this direction of theirs. Mujahid, Ikrimah, and Abu Salih said: That is, from this anger of theirs. Ad-Dahhak said: From their anger and their face. Al-Awfi said on the authority of Ibn Abbas: From this journey of theirs, and it is said: From this anger of theirs. God the Almighty says: **Your Lord will reinforce you with five thousand angels with marks**, meaning marked with a mark. Abu Ishaq al-Sabi'i said on the authority of Haritha ibn Mudrib, on the authority of Ali ibn Abi Talib, may God be pleased with him, who said: The mark of the angels on the day of Badr was white wool, and their mark was also on the forelocks of their horses. Narrated by Ibn Abi Hatim. Then he said: Abu Zur'ah told us, Hudbah ibn Khalid told us, Hammad ibn Salamah told us, on the authority of Muhammad ibn Amr ibn Alqamah, on the authority of Abu Salamah, on the authority of Abu Hurayrah, may God be pleased with him, regarding this verse *marked*, he said: with red wool. Mujahid said: *marked* means their manes are omitted, their forelocks are marked with white wool on the tails of the horses. Al-Awfi said, on the authority of Ibn Abbas, may God be pleased with him, who said: The angels came to Muhammad, may God bless him and grant him peace, marked with wool, so Muhammad and his companions marked themselves and their horses with their mark with wool. Qatada and Ikrimah said: *Marked* means with the mark of battle. Makhul said: Marked with turbans. Ibn Mardawayh narrated from the hadith of Abdul Quddus bin Habib from Ata bin Abi Rabah from

Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said in his statement: *Marked. Marked*. The mark of the angels on the day of Badr was black turbans, and on the day of Hunayn they were red turbans. It was narrated from the hadith of Husain bin Mukhariq from Saeed from Al-Hakam from Muqsim from Ibn Abbas, who said: The angels did not fight except on the day of Badr. Ibn Ishaq said: I was told by someone I do not accuse, from Muqsim from Ibn Abbas, who said: The mark of the angels on the day of Badr was white turbans that they let down on their backs, and on the day of Hunayn they were red turbans. The angels did not strike on any day except the day of Badr, and on other days they were in number and support and did not strike. Then he narrated it on the authority of Al-Hasan bin Ammarah, on the authority of Al-Hakam, on the authority of Muqsim, on the authority of Ibn Abbas, and he mentioned something similar. Ibn Abi Hatim said: Al-Ahmasi told us, Waki' told us, Hisham bin Urwah told us, on the authority of Yahya bin Abbad, that Al-Zubayr, may God be pleased with him, was wearing a yellow turban on the day of Badr, wrapping himself in it, so the angels descended upon them wearing yellow turbans. Ibn Mardawayh narrated it on the authority of Hisham bin Urwah, on the authority of his father, on the authority of Abdullah bin Al-Zubayr, and he mentioned it. And the Almighty said: **And God did not make it except as good tidings for you and that your hearts might be reassured thereby** meaning that God did not send down the angels and inform you of their sending down except as good tidings for you and to comfort your hearts and reassure them. Otherwise, victory is from God, who, if He willed, would have taken revenge on His enemies without you, and without need for you to fight them, as God the Almighty said after commanding the believers to fight: "That is so. And if God had willed, He could have taken revenge on them, but that He may test some of you by means of others. And those who are killed in the way of God - never will He let their deeds perish. He will guide them and amend their condition. And He will admit them to Paradise, which He has made known to them." That is why He said here: "And God did not make it except as good tidings for you and that your hearts might be reassured thereby. And victory is only from God, the Almighty, the Wise." That is, He is the Possessor of the might that cannot be reached, and wisdom in His decree and rulings. Then God the Almighty said: **That He may cut off a portion of those who disbelieve**. That is, He commanded you to fight and struggle because of the wisdom He has in that in every decree. That is why He mentioned all possible categories of the disbelieving fighters, and He said: **That He may cut off a portion** meaning to destroy a nation of those who disbelieve. Those who disbelieved, or He will subdue them, meaning He will humiliate them and turn them back in anger because they did not get what they wanted from you. That is why He said: **or He will subdue them so they turn back disappointed**, meaning they did not get what they hoped for. Then he objected with a sentence that indicated that the judgment in this world and the hereafter is His alone, with no partner for Him. So the Most High said: **You have no part in the matter**, meaning, rather, the matter is entirely up to Me, as the Most High said: **You are only responsible for**

And God has not made it except as good tidings for you and that your hearts may be reassured thereby. And victory is not except from God, the Almighty, the Wise.

conveying [the message], and upon Us is the reckoning, and He said: **You are not responsible for their guidance, but God guides whom He wills, and He said: Indeed, you do not guide whom you like, but God guides whom He wills.** Muhammad ibn Ishaq said regarding His statement: **You have no part in the matter**, meaning, you have no part in the judgment over My servants except what I have commanded you to do regarding them. Then the Most High mentioned the rest of the categories, saying: **Or He turns to them**, meaning, from what they are in of disbelief, so He guides them after misguidance, **or He punishes them**, meaning, in this world and the hereafter, for their disbelief and sins. For this reason, He said: **For indeed, they are wrongdoers**, meaning, they deserve that. Al-Bukhari said: Habbab bin Musa told us, Abdullah told us, Muammar told us on the authority of Al-Zuhri, Salim told me on the authority of his father, "That he heard the Messenger of God, may God bless him and grant him peace, say when he raised his head from bowing in the second rak'ah of Fajr: 'O God, curse so-and-so and so-and-so,' after he had said: 'God hears whoever praises Him. Our Lord, to You is praise.'" Then God Almighty revealed: 'You have no part in the matter,'" the verse. And thus it was narrated by Al-Nasa'i on the authority of Abdullah bin Al-Mubarak and Abd Al-Razzaq, both of them on the authority of Muammar. Imam Ahmad said: Abu Al-Nadr told us, Abu Aqil told us - Ahmad said: He is Abdullah bin Aqil, a trustworthy hadith master - Omar bin Hamza told us, on the authority of Salim, on the authority of his father, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **O God, curse so-and-so, O God, curse Al-Harith bin Hisham, O God, curse Suhayl bin Amr, O God, curse Safwan bin Umayya.** Then this verse was revealed: **You have no part in the matter, whether He forgives them or punishes them, for they are wrongdoers.** So He forgave them all. Ahmad said: Abu Mu'awiyah Al-Ghalabi told us, Khalid bin Al-Harith told us, Muhammad bin Ajlan told us, on the authority of Nafi', on the authority of Abdullah, that the Messenger of God, may God bless him and grant him peace, used to supplicate against four people. He said: Then God revealed: **You have no part in the matter**, to the end of the verse. He said: And God guided them to Islam. Muhammad bin Ajlan said on the authority of Nafi', on the authority of Ibn Umar, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, used to supplicate against some of the polytheists, naming them by name, until God revealed: **You have no part in the matter al-Baqarah 2:17.** Al-Bukhari also said: Musa bin Ismail told us, Ibrahim bin Sa'd told us, on the authority of Ibn Shihab, on the authority of Sa'id bin al-Musayyab, and Abu Salamah bin Abd al-Rahman, on the authority of Abu Hurayrah, may God be pleased with him, that whenever the Messenger of God, may God bless him and grant him peace, wanted to supplicate against someone, or for someone, he would recite the Qunut after bowing, and he would sometimes say: When he said: "God hears those who praise Him, our Lord, to You is praise: O God, save al-Walid bin al-Walid, Salamah bin Hisham, Ayyash bin Abi Rabi'ah, and the

oppressed among the believers, O God, intensify Your punishment on Mudar, and make them years like the years of Joseph," he would say that out loud. And he used to say in some of his prayers in the Fajr prayer: **O God, curse so-and-so and so-and-so**, for some of the tribes of the Arabs, until God revealed: **You have no part in the matter al-Baqarah 2:17.**

Al-Bukhari said: Humayd and Thabit said, on the authority of Anas bin Malik: "The Prophet, may God bless him and grant him peace, was wounded on the Day of Uhud, so he said: How can a people succeed who have wounded their Prophet?" Then, **You have no part in the matter** was revealed. This hadith, which Al-Bukhari included in his Sahih, was attributed to him. Al-Bukhari said in the Battle of Uhud 11: Yahya bin Abdullah Al-Sulami told us, Abdullah told us, Muammar told us, on the authority of Al-Zuhri, Salim bin Abdullah bin Abihi told me that he heard the Messenger of God, may God bless him and grant him peace, say, "When he raised his head from bowing in the last rak'ah of Fajr, 'O God, curse so-and-so and so-and-so and so-and-so,' after he had said, 'God hears those who praise Him. Our Lord, to You is praise.'" Then, God revealed, "You have no part in the matter" and the verse. On the authority of Hanzala bin Abi Sufyan, he said: I heard Salim bin Abdullah say: "The Messenger of God, may God bless him and grant him peace, used to supplicate against Safwan bin Umayya, Suhayl bin Amr, and Al-Harith bin Hisham, so the verse was revealed: 'You have no part in the matter, whether He forgives them or punishes them, for they are wrongdoers.'" This is how Al-Bukhari mentioned this addition, suspended and disconnected, and it was mentioned previously as a connected chain of transmission in Musnad Ahmad.

Imam Ahmad said: Hisham told us, Hamid told us, on the authority of Anas, may God be pleased with him, "The Prophet, may God bless him and grant him peace, had his front tooth broken on the day of Uhud, and he was wounded in the forehead until blood ran down his face. He said: How can a people succeed who did this to their Prophet, while he was calling them to their Lord, the Almighty and Majestic?" So God revealed: **You have no part in the matter, whether He forgives them or punishes them, for they are wrongdoers.** Muslim is the only one to transmit it, and he narrated it on the authority of Al-Qa'nabi, on the authority of Hammad bin Salamah, on the authority of Thabit, on the authority of Anas, and he mentioned it.

Ibn Jarir said: Ibn Hamid told us, Yahya bin Wadh told us, Al-Husayn bin Waqid told us, on the authority of Matar, on the authority of Qatada, who said: "The Prophet, may God bless him and grant him peace, was injured on the day of Uhud, and his front tooth was broken and his eyebrow was parted. He fell down wearing two coats of mail and blood was flowing. Salim, the freed slave of Abu Hudhayfah, passed by him, sat him up, and wiped his face. He regained consciousness and said: 'How can a people do this to their Prophet, while he was calling them to God Almighty?' Then God revealed: 'You have no part in the matter' *verse*. Abd al-Razzaq narrated it similarly

on the authority of Muammar on the authority of Qatada, but he did not say: 'Then he regained consciousness.'"

Then the Almighty said: **To God belongs whatever is in the heavens and whatever is on the earth**, meaning that everything belongs to Him, and its people are slaves before Him. **He forgives whom He wills and punishes whom He wills**, meaning that He is the One who controls, so there is no questioning of His judgment, and He is not questioned about what He does, while they are questioned. **And God is Forgiving and Merciful**.

Fath al-Qadir

His statement 126- **And God made it only as good tidings for you** is a subject statement not included in the statement of the statement, and the pronoun in his statement **made it** refers to the support indicated by the verb, or to the setting, or to the sending down, and Al-Zajaj and the author of Al-Kashshaf preferred the first. And his statement **except as good tidings** is an exception emptied from the most general of the general, and good tidings is a noun from the good report: that is, except that you may receive good tidings that you will be victorious and that your hearts may be reassured by it: that is, by the support, and the lam is the lam of ki, God made that support good tidings of victory and reassurance for the hearts, and in restricting the support to them there is an indication that the angels will not directly fight on that day **And victory is only from God** not from anyone else, so the multitude of fighters and the presence of equipment are of no benefit.

Tafsir al-Baghawi

126- The Almighty said: **And God has not made it** meaning this promise and support, **except as good tidings for you** meaning: good tidings for you to be happy with it **and to reassure** and to calm **your hearts with it** so do not be alarmed by the great number of your enemy and the small number of you, **and victory is only from God, the Almighty, the Wise** meaning: do not rely on the angels and soldiers for victory, for victory is from God Almighty, so seek His help and put your trust in Him, because glory and judgment belong to Him.

Tafsir al-Baidawi

126 **And God has not made it** and He has not made your support with angels. **except as good tidings for you** except as good tidings for you of victory. **And that your hearts may be reassured thereby** and that they may find peace in it from fear. **And victory is only from God** not from equipment and numbers, and it is a warning that there is no need for support in their victory, but rather He has provided them with support and promised it to them as a sign to them and a binding on their hearts, since the general public looks more to the causes and urges them not to care about what is delayed from them. **The Mighty** who cannot be

overcome in His decrees. **The Wise** who supports and lets down with or without a middle ground according to wisdom and interest.

Surat Al Imran 3:127

That He may cut off a portion of those who disbelieve or subdue them so they may return in disappointment.

Surat Al Imran 3:127

That He may cut off a portion of those who disbelieve or subdue them so they may return in disappointment.

Tafsir al-Jalalayn

to cut off is related to your victory, meaning to destroy **a portion of those who disbelieved** by killing or capturing or **to subdue them** humiliate them by defeat **so that they turn back** return *disappointed* not having achieved what they sought.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be glorified, He meant: And God gave you victory at Badr **to cut off a portion of those who disbelieved**, and by **a portion** He meant the group or the individuals.

God Almighty says: And God had already given you victory at Badr, in order to destroy a group of those who disbelieved in God and His Messenger, and denied the Oneness of their Lord, and the prophethood of their Prophet Muhammad, may God bless him and grant him peace, as Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **To cut off a portion of those who disbelieved**, so God cut off a portion of the disbelievers on the day of Badr, and killed their leaders, chiefs, and leaders in evil.

It was narrated on the authority of Ammar, on the authority of Ibn Abi Jaafar, on the authority of his father, on the authority of Al-Rabi', something similar.

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: **To cut off a portion of those who disbelieved**, the entire verse, he said: This was the day of Badr, God cut off a group of them and a group remained.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **To cut off a portion of those who disbelieved**, meaning: To cut off a portion of the polytheists by killing them in order to take revenge on them.

Others said: Rather, the meaning of this is: Victory comes only from God, to cut off a portion of those who disbelieved. He said: He only meant by that those who were killed at Uhud.

Who said that?

Muhammad ibn al-Husayn told us, Ahmad ibn al-Mufaddal told us, Asbat told us, on the authority of al-Suddi, who said: God mentioned the dead polytheists - meaning at Uhud - and they were

eighteen men, and He said: **To cut off a portion of those who disbelieved**. Then He mentioned the martyrs and said: **And never think of those who are killed in the way of God as dead** (Al Imran 3:169). As for His statement: **or He subdues them**, He means by that: or He disgraces them with disappointment in what they had hoped for of victory over you.

It has been said that the meaning of his saying: **or He suppresses them** is or He knocks them down on their faces. Some of them mentioned that he heard the Arabs say: God suppressed him on his face, meaning God knocked him down.

Abu Ja'far said: The interpretation of the statement: "And indeed God gave you victory at Badr to destroy a group of the infidels with the sword, and to disgrace them with their disappointment in what they had hoped for of victory, 'so they would return disappointed,'" means: so they would return from you disappointed, having not attained from you anything that they had hoped to attain from you, as:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **Or He suppresses them and they return disappointed**, or He returns them disappointed, meaning: whoever remains of them returns disappointed, they did not attain anything of what they had hoped for.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **Or He will subdue them**, meaning: He will disgrace them, **so they will return disappointed**.

It was narrated on the authority of Ammar, on the authority of Ibn Abi Jaafar, on the authority of his father, on the authority of Al-Rabi', similarly.

Tafsir al-Qurtubi

The Almighty said: **To cut off a portion of those who disbelieved** meaning by killing. The verse was structured as: And God had already given you victory at Badr to cut off. It was said: The meaning is: And victory is only from God to cut off. It is possible that it is related to **-provides you**, meaning He provides you to cut off. The meaning: Who among the polytheists was killed on the day of Badr, according to Al-Hasan and others. Al-Suddi: He means by it those among the polytheists who were killed on the day of Uhud, and they were eighteen men. The meaning of **suppresses them** is to grieve them, and the suppressed is the one who is grieved. It was narrated:

"The Prophet, may God bless him and grant him peace, came to Abu Talha and saw his son depressed. He said: 'What is the matter with him?' It was said: 'His camel died.'" Its origin, as some linguists have mentioned, is **to afflict them with grief and anger in their livers**. The *dal* was replaced with a *ta*, just as it was changed in **sabt ra'shu** and **sabdhahu**, meaning to shave his head. God *kabt* the enemy, meaning to turn him away and humiliate him, and *kabdahu* afflicted him

in his liver. It is said: **Grief has burned his liver, and enmity has burned his liver.** The Arabs say about the enemy: *black-livered*. Al-A'sha said:

I did not dare to go to a people who are enemies and have black livers.

As if the livers, when burned by the intensity of the enmity, turned black. Abu Majlaz read **or yakbadhum** with a dal. The loser: the one who has lost hope. Khaab yakhib if he does not get what he asked for. Al-Khayab: the cup that does not light.

Tafsir Ibn Kathir

The commentators differed about this promise, was it on the day of Badr or the day of Uhud? There are two opinions **one of them** that his saying: **When you said to the believers** is related to his saying: **And God had already helped you at Badr** and this was narrated on the authority of Al-Hasan Al-Basri, Aamer Al-Shaabi, Al-Rabi' bin Anas and others, and Ibn Jarir chose it. Abbad bin Mansour said on the authority of Al-Hasan regarding his saying: **When you said to the believers, 'Is it not sufficient for you that your Lord should reinforce you with three thousand angels?'** He said: This is on the day of Badr, narrated by Ibn Abi Hatim. Then he said: My father told us, Musa bin Ismail told us, Wahib told us, Dawud told us on the authority of Amer, meaning Al-Shaabi: The Muslims heard on the day of Badr that Kurz bin Jabir was supporting the polytheists, and that was difficult for them, so God Almighty revealed: "Will it not suffice for you that your Lord should reinforce you with three thousand angels sent down? Yes, if you are patient and fear God and they come upon you at once, your Lord will reinforce you with five thousand angels marked." He said: So Kurz was defeated, but he did not reinforce the polytheists, and God did not reinforce the Muslims with the five. Al-Rabi' bin Anas said: God reinforced the Muslims with a thousand, then they became three thousand, then they became five thousand. If it is said: What is the connection between this verse according to this statement, and God Almighty's statement in the story of Badr: "When you called upon your Lord, and He answered you, 'I will reinforce you with a thousand angels, following one another.'" And God did not make it except as good tidings and that your hearts might be reassured thereby. And victory is not but from God. Indeed, God is Exalted in Might and Wise." The answer is that the mention of the thousand here does not contradict the three thousand and above, because He said: **in succession** meaning that others will follow them and thousands like them will follow them. This context is similar to the context in Surat Al Imran. It appears that this was on the day of Badr, as is well known that the fighting of the angels was on the day of Badr, and God knows best. Saeed bin Abi Arubah said, on the authority of Qatada: God supported the Muslims on the day of Badr with five thousand. **The second statement** - This promise is related to His statement: **And when you left your family, you assigned the believers positions for battle**, and that was on the day of Uhud, and this is the statement of Mujahid, Ikrimah, Ad-Dahhak, Az-Zuhri, Musa bin Uqbah and others. But they said: The five thousand

reinforcements were not provided because the Muslims fled that day. Ikrimah added: Nor the three thousand, because God Almighty said: **Yes, if you are patient and fear God.** So they were not patient, but fled, so they were not reinforced by a single king. And His statement: **Yes, if you are patient and fear God** means: Be patient with your enemy, fear Me, and obey My command. And God Almighty said: **And they will come upon you in this haste of theirs.** Al-Hasan, Qatadah, Al-Rabi', and Al-Suddi said: That is, from this direction of theirs. Mujahid, Ikrimah, and Abu Salih said: That is, from this anger of theirs. Ad-Dahhak said: From their anger and their face. Al-Awfi said on the authority of Ibn Abbas: From this journey of theirs, and it is said: From this anger of theirs. God the Almighty says: **Your Lord will reinforce you with five thousand angels with marks**, meaning marked with a mark. Abu Ishaq al-Sabi'i said on the authority of Haritha ibn Mudrib, on the authority of Ali ibn Abi Talib, may God be pleased with him, who said: The mark of the angels on the day of Badr was white wool, and their mark was also on the forelocks of their horses. Narrated by Ibn Abi Hatim. Then he said: Abu Zur'ah told us, Hudbah ibn Khalid told us, Hammad ibn Salamah told us, on the authority of Muhammad ibn Amr ibn Alqamah, on the authority of Abu Salamah, on the authority of Abu Hurayrah, may God be pleased with him, regarding this verse *marked*, he said: with red wool. Mujahid said: *marked* means their manes are omitted, their forelocks are marked with white wool on the tails of the horses. Al-Awfi said, on the authority of Ibn Abbas, may God be pleased with him, who said: The angels came to Muhammad, may God bless him and grant him peace, marked with wool, so Muhammad and his companions marked themselves and their horses with their mark with wool. Qatada and Ikrimah said: *Marked* means with the mark of battle. Makhul said: Marked with turbans. Ibn Mardawayh narrated from the hadith of Abdul Quddus bin Habib from Ata bin Abi Rabah from Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said in his statement: *Marked. Marked.* The mark of the angels on the day of Badr was black turbans, and on the day of Hunayn they were red turbans. It was narrated from the hadith of Husain bin Mukhariq from Saeed from Al-Hakam from Muqsim from Ibn Abbas, who said: The angels did not fight except on the day of Badr. Ibn Ishaq said: I was told by someone I do not accuse, from Muqsim from Ibn Abbas, who said: The mark of the angels on the day of Badr was white turbans that they let down on their backs, and on the day of Hunayn they were red turbans. The angels did not strike on any day except the day of Badr, and on other days they were in number and support and did not strike. Then he narrated it on the authority of Al-Hasan bin Ammarah, on the authority of Al-Hakam, on the authority of Muqsim, on the authority of Ibn Abbas, and he mentioned something similar. Ibn Abi Hatim said: Al-Ahmasi told us, Waki' told us, Hisham bin Urwah told us, on the authority of Yahya bin Abbad, that Al-Zubayr, may God be pleased with him, was wearing a yellow turban on the day of Badr, wrapping himself in it, so the angels descended upon them wearing yellow turbans. Ibn Mardawayh narrated it on the authority of Hisham bin Urwah, on the authority of his father, on the authority of Abdullah bin Al-Zubayr, and he mentioned it. And the Almighty said: **And God did not**

That He may cut off a portion of those who disbelieve or subdue them so they may return in disappointment.

make it except as good tidings for you and that your hearts might be reassured thereby meaning that God did not send down the angels and inform you of their sending down except as good tidings for you and to comfort your hearts and reassure them. Otherwise, victory is from God, who, if He willed, would have taken revenge on His enemies without you, and without need for you to fight them, as God the Almighty said after commanding the believers to fight: "That is so. And if God had willed, He could have taken revenge on them, but that He may test some of you by means of others. And those who are killed in the way of God - never will He let their deeds perish. He will guide them and amend their condition. And He will admit them to Paradise, which He has made known to them." That is why He said here: "And God did not make it except as good tidings for you and that your hearts might be reassured thereby. And victory is only from God, the Almighty, the Wise." That is, He is the Possessor of the might that cannot be reached, and wisdom in His decree and rulings. Then God the Almighty said: **That He may cut off a portion of those who disbelieve.** That is, He commanded you to fight and struggle because of the wisdom He has in that in every decree. That is why He mentioned all possible categories of the disbelieving fighters, and He said: **That He may cut off a portion** meaning to destroy a nation of **those who disbelieve.** Those who disbelieved, or He will subdue them, meaning He will humiliate them and turn them back in anger because they did not get what they wanted from you. That is why He said: **or He will subdue them so they turn back disappointed,** meaning they did not get what they hoped for. Then he objected with a sentence that indicated that the judgment in this world and the hereafter is His alone, with no partner for Him. So the Most High said: **You have no part in the matter,** meaning, rather, the matter is entirely up to Me, as the Most High said: **You are only responsible for conveying [the message], and upon Us is the reckoning,** and He said: **You are not responsible for their guidance, but God guides whom He wills,** and He said: **Indeed, you do not guide whom you like, but God guides whom He wills.** Muhammad ibn Ishaq said regarding His statement: **You have no part in the matter,** meaning, you have no part in the judgment over My servants except what I have commanded you to do regarding them. Then the Most High mentioned the rest of the categories, saying: **Or He turns to them,** meaning, from what they are in of disbelief, so He guides them after misguidance, **or He punishes them,** meaning, in this world and the hereafter, for their disbelief and sins. For this reason, He said: **For indeed, they are wrongdoers,** meaning, they deserve that. Al-Bukhari said: Habban bin Musa told us, Abdullah told us, Muammar told us on the authority of Al-Zuhri, Salim told me on the authority of his father, "That he heard the Messenger of God, may God bless him and grant him peace, say when he raised his head from bowing in the second rak'ah of Fajr: 'O God, curse so-and-so and so-and-so,' after he had said: 'God hears whoever praises Him. Our Lord, to You is praise.' Then God Almighty revealed: 'You have no part in the matter,'" the verse. And thus it was narrated by

Al-Nasa'i on the authority of Abdullah bin Al-Mubarak and Abd Al-Razzaq, both of them on the authority of Muammar. Imam Ahmad said: Abu Al-Nadr told us, Abu Aqil told us - Ahmad said: He is Abdullah bin Aqil, a trustworthy hadith master - Omar bin Hamza told us, on the authority of Salim, on the authority of his father, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **O God, curse so-and-so, O God, curse Al-Harith bin Hisham, O God, curse Suhayl bin Amr, O God, curse Safwan bin Umayya.** Then this verse was revealed: **You have no part in the matter, whether He forgives them or punishes them, for they are wrongdoers.** So He forgave them all. Ahmad said: Abu Mu'awiyah Al-Ghalabi told us, Khalid bin Al-Harith told us, Muhammad bin Aqlan told us, on the authority of Nafi', on the authority of Abdullah, that the Messenger of God, may God bless him and grant him peace, used to supplicate against four people. He said: Then God revealed: **You have no part in the matter,** to the end of the verse. He said: And God guided them to Islam. Muhammad bin Aqlan said on the authority of Nafi', on the authority of Ibn Umar, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, used to supplicate against some of the polytheists, naming them by name, until God revealed: **You have no part in the matter al-Baqarah 2:17.** Al-Bukhari also said: Musa bin Ismail told us, Ibrahim bin Sa'd told us, on the authority of Ibn Shihab, on the authority of Sa'id bin al-Musayyab, and Abu Salamah bin Abd al-Rahman, on the authority of Abu Hurayrah, may God be pleased with him, that whenever the Messenger of God, may God bless him and grant him peace, wanted to supplicate against someone, or for someone, he would recite the Qunut after bowing, and he would sometimes say: When he said: "God hears those who praise Him, our Lord, to You is praise: O God, save al-Walid bin al-Walid, Salamah bin Hisham, Ayyash bin Abi Rabi'ah, and the oppressed among the believers, O God, intensify Your punishment on Mudar, and make them years like the years of Joseph," he would say that out loud. And he used to say in some of his prayers in the Fajr prayer: **O God, curse so-and-so and so-and-so,** for some of the tribes of the Arabs, until God revealed: **You have no part in the matter al-Baqarah 2:17.**

Al-Bukhari said: Humayd and Thabit said, on the authority of Anas bin Malik: "The Prophet, may God bless him and grant him peace, was wounded on the Day of Uhud, so he said: How can a people succeed who have wounded their Prophet?" Then, **You have no part in the matter** was revealed. This hadith, which Al-Bukhari included in his Sahih, was attributed to him. Al-Bukhari said in the Battle of Uhud 11: Yahya bin Abdullah Al-Sulami told us, Abdullah told us, Muammar told us, on the authority of Al-Zuhri, Salim bin Abdullah bin Abihi told me that he heard the Messenger of God, may God bless him and grant him peace, say, "When he raised his head from bowing in the last rak'ah of Fajr, 'O God, curse so-and-so and so-and-so and so-and-so,' after he had said, 'God hears those who praise Him. Our Lord, to You is praise.' Then, God revealed, "You have no part in the

matter” and the verse. On the authority of Hanzala bin Abi Sufyan, he said: I heard Salim bin Abdullah say: “The Messenger of God, may God bless him and grant him peace, used to supplicate against Safwan bin Umayya, Suhayl bin Amr, and Al-Harith bin Hisham, so the verse was revealed: ‘You have no part in the matter, whether He forgives them or punishes them, for they are wrongdoers.’” This is how Al-Bukhari mentioned this addition, suspended and disconnected, and it was mentioned previously as a connected chain of transmission in Musnad Ahmad.

Imam Ahmad said: Hisham told us, Hamid told us, on the authority of Anas, may God be pleased with him, “The Prophet, may God bless him and grant him peace, had his front tooth broken on the day of Uhud, and he was wounded in the forehead until blood ran down his face. He said: How can a people succeed who did this to their Prophet, while he was calling them to their Lord, the Almighty and Majestic?” So God revealed: **You have no part in the matter, whether He forgives them or punishes them, for they are wrongdoers.** Muslim is the only one to transmit it, and he narrated it on the authority of Al-Qa’ nabi, on the authority of Hammad bin Salamah, on the authority of Thabit, on the authority of Anas, and he mentioned it.

Ibn Jarir said: Ibn Hamid told us, Yahya bin Wadh told us, Al-Husayn bin Waqid told us, on the authority of Matar, on the authority of Qatada, who said: “The Prophet, may God bless him and grant him peace, was injured on the day of Uhud, and his front tooth was broken and his eyebrow was parted. He fell down wearing two coats of mail and blood was flowing. Salim, the freed slave of Abu Hudhayfah, passed by him, sat him up, and wiped his face. He regained consciousness and said: ‘How can a people do this to their Prophet, while he was calling them to God Almighty?’ Then God revealed: ‘You have no part in the matter’ *verse*. Abd al-Razzaq narrated it similarly on the authority of Muammar on the authority of Qatada, but he did not say: ‘Then he regained consciousness.’”

Then the Almighty said: **To God belongs whatever is in the heavens and whatever is on the earth**, meaning that everything belongs to Him, and its people are slaves before Him. **He forgives whom He wills and punishes whom He wills**, meaning that He is the One who controls, so there is no questioning of His judgment, and He is not questioned about what He does, while they are questioned. **And God is Forgiving and Merciful.**

Fath al-Qadir

His statement: 127- **To cut off a party of those who disbelieved** is related to his statement **And God had already given you victory at Badr**. It was also said: It is related to his statement **And victory is only from God**. It was also said: It is related to his statement **He reinforces you**. The party is the group, and the meaning is: God gave you victory at Badr to cut off a party of the disbelievers, and they are those who were killed on the day of Badr, or the victory is only from God to cut off that group or He reinforces you to cut off. The meaning of **suppresses them** is to grieve them, and the subdued is the grieved. Some linguists said:

Its meaning is to plot against them: that is, to afflict them with sadness and anger in their livers, and this is incorrect, because the meaning of *suppress* is to grieve, anger, and humiliate, and the meaning of **strikes the liver** is **so they return disappointed** meaning: not victorious in their goal.

Tafsir al-Baghawi

127- The Almighty said: **To cut off a part of those who disbelieved**, meaning: God helped you at Badr to cut off a part, meaning: to destroy a group of those who disbelieved. Al-Suddi said: Its meaning is to destroy a pillar of polytheism by killing and taking captive, so seventy of their leaders and masters were killed on the day of Badr and seventy were taken captive. Whoever interprets the verse to mean the Battle of Uhud, sixteen of them were killed that day and the victory was for the Muslims until they disobeyed the command of the Messenger, may God bless him and grant him peace, so it turned against them. **Or subdue them**, Al-Kalbi said: He defeats them. Yaman said: He wrestles them down on their faces. Al-Suddi said: He curses them. Abu Ubaidah said: He destroys them. It was said: He grieves them. Al-Makboot is the sad one. It was said that its origin is: He inflicts grief and anger / on their livers. The ta and the dal alternate as it is said: He shaved his head and shaved it. It was said: He subdues them. With disappointment, **they will return disappointed**, they did not achieve anything of what they had hoped for from victory over you.

Tafsir al-Baidawi

127 **To cut off a portion of those who disbelieved** is related to your victory, or **And what is victory** if the lam in it is for the covenant, and the meaning is to reduce them by killing some and taking others captive, which is what happened on the day of Badr when seventy of their leaders were killed and seventy were taken captive. **Or to suppress them** or to disgrace them, and suppression is intense anger, or a weakness that occurs in the heart, and the or is for variation without hesitation **so they turn back disappointed** so they are defeated with no hope.

Surat Al Imran 3:128

You have no control over the matter. Either He forgives them or punishes them, for indeed, they are wrongdoers.

Surat Al Imran 3:128

You have no control over the matter. Either He forgives them or punishes them, for indeed, they are wrongdoers.

Tafsir al-Jalalayn

And when his front tooth was broken, may God bless him and grant him peace, and his face was wounded on the Day of Uhud, and he said: **How can a people succeed who have stained the face of their Prophet with blood?** Then was revealed: **You have no part in the matter**, rather the matter belongs to God, so be patient *or* meaning until **He turns to them in forgiveness** with Islam **or punishes them, for they are wrongdoers** with disbelief.

Tafsir al-Suyuti

The Almighty said: You have no part in the matter, the verse. Ahmad and Muslim narrated on the authority of Anas that the Prophet, may God bless him and grant him peace, had his front tooth broken on the day of Uhud and his face was wounded until blood flowed down his face. He said: How can a people succeed who did this to their Prophet while he was calling them to their Lord? So God revealed: You have no part in the matter, the verse. Ahmad and Al-Bukhari narrated on the authority of Ibn Umar that I heard the Messenger of God, may God bless him and grant him peace, say: O God, curse so-and-so, O God, curse Al-Harith ibn Hisham, O God, curse Suhayl ibn Amr, O God, curse Safwan ibn Umayya. So this verse was revealed: You have no part in the matter, to the end of it, so forgive them all.

Al-Bukhari narrated on the authority of Abu Hurairah something similar. Al-Hafiz Ibn Hajar said: The way to reconcile the two hadiths is that he, may God bless him and grant him peace, prayed against those mentioned in his prayer after what happened to him of the aforementioned matter on the day of Uhud, so the verse was revealed regarding both matters together, regarding what happened to him and regarding what resulted from it of praying against them. He said: But what is found in Muslim from the hadith of Abu Hurairah is problematic regarding that, that he, may God bless him and grant him peace, used to say in the dawn prayer:

O God, curse Ra'l, Dhakwan, and Asiyah until God revealed to him, **You have no part in the matter**. The point of difficulty is that the verse was revealed in the story of Uhud, and the story of Ra'l and Dhakwan after it. Then the reason for the report became clear to me, and that there is an insertion in it, for his saying, **Until God revealed**, is disconnected from the narration of Al-Zuhri from the one who conveyed it to him. Muslim explained that this narration is not correct in what I mentioned. He said, **It is possible to say that their story**

was after that, and the revelation of the verse was delayed a little from its cause, then it was revealed in all of that. I said, "And what was also mentioned in the cause of its revelation is what Al-Bukhari included in his history and Ibn Ishaq on the authority of Salim bin Abdullah bin Omar, who said, "A man from Quraysh came to the Prophet, may God bless him and grant him peace, and said, 'You forbid cursing.' Then he turned and turned his back to the Prophet, may God bless him and grant him peace, and exposed his anus, so he cursed him and invoked against him. Then God revealed, "You have no part in the matter." The verse. Then the man converted to Islam, and his conversion to Islam was good."

Tafsir al-Tabari

Abu Ja'far said: By that, the Most High means: To cut off a portion of those who disbelieved, or to suppress them, or to accept their repentance, or to punish them, for they are wrongdoers. You have no say in the matter. So His statement, **And accept your repentance**, is in the accusative case, in apposition to His statement, **or to suppress them**.

It may be possible that its interpretation is: You have no say in the matter until He forgives them, so the accusative of *repents* is in the sense of *or* which is in the sense of until.

Abu Jaafar said: The first statement is more correct, because nothing of the creation's affairs is up to anyone except their Creator, before the repentance of the infidels and their punishment and after that.

The interpretation of his saying: **You have no part in the matter**, is that you, O Muhammad, have no part in the matter of My creation except that you carry out My command in them, and that you obey Me in them. Their matter is only in My hands, and the judgment in them is in My hand, and no one else's. I judge and rule in them as I will, from repentance for whoever disbelieved in Me, disobeyed Me, and opposed My command, or punishment, either in this worldly life with killing and devastating punishments, or in the Hereafter with what I have prepared for the people of disbelief in Me, as:

Ibn Hamid told me, he said, Salamah told us, on the authority of Ibn Ishaq, he said: Then he said to Muhammad, may God bless him and grant him peace: "You have no control over My servants, except what I have commanded you to do with them, or I will turn to them with My mercy, so if you wish I will do so, or I will punish them for their sins, "for they are wrongdoers," meaning they deserved that by disobeying Me.

He mentioned that God Almighty revealed this verse to His Prophet Muhammad, may God bless him and grant him peace, because when he was afflicted with what the polytheists afflicted him with, he said, as if they had lost hope of guidance or of turning to the truth: How can a people succeed who did this to their Prophet!!

Who said that?

Humayd ibn Mas'adah told us, Bishr ibn al-Mufaddal told us, Humayd told us, Anas said: The Prophet, may God bless him and grant him peace, said on the day of Uhud, and his front tooth was broken and he was wounded, so he began wiping the blood from his face and saying: How can a people succeed when they have stained their Prophet with blood while he is calling them to their Lord! Then the verse was revealed: **You have no part in the matter, whether He forgives them or punishes them, for they are wrongdoers.**

Ibn Basharr told us, he said, Ibn Abi Uday told us, on the authority of Hamid, on the authority of Anas, on the authority of the Prophet, may God bless him and grant him peace, something similar.

Yaqub told me, he said, Hisham told us, on the authority of Hamid al-Tawil, on the authority of Anas, on the authority of the Prophet, may God bless him and grant him peace, something similar.

Yahya bin Talha Al-Yarboui told me, he said, Abu Bakr bin Ayyash told us, on the authority of Hamid Al-Tawil, on the authority of Anas bin Malik, he said: The Messenger of God, may God bless him and grant him peace, said when he was wounded in the forehead and his front tooth was broken: A people who did this to their Prophet will not succeed!! So God revealed to him: **You have no part in the matter, whether He forgives them or punishes them, for they are wrongdoers.**

Yaqub told me, on the authority of Ibn Ulayyah, who said: Ibn Awn told us, on the authority of Al-Hasan: The Prophet, may God bless him and grant him peace, said on the day of Uhud 11: How can a people succeed when they have caused blood to flow from the face of their Prophet while he was calling them to God Almighty! Then this verse was revealed: **You have no part in the matter, whether He forgives them or punishes them, for they are wrongdoers.**

Yaqub told us, he said, Ibn Ulayyah told us, on the authority of Hamid, on the authority of Anas, on the authority of the Prophet, may God bless him and grant him peace, something similar to that.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **You have no part in the matter, whether He forgives them or punishes them, for they are wrongdoers.** He mentioned to us that this verse was revealed to the Messenger of God, may God bless him and grant him peace, on the day of Uhud, when the Prophet of God, may God bless him and grant him peace, was wounded in the face and some of his front teeth were injured. Salim, the freed slave of Abu Hudhayfah, was washing the blood from his face and said: How can a people succeed when they have stained the face of their Prophet with blood while he is calling them to their Lord! So God Almighty revealed: **You have no part in the matter, whether He forgives them or punishes them, for they are wrongdoers.**

Ibn Hamid told us, Yahya bin Wadh told us, Al-Husayn bin Waqid told us, on the authority of Matar, on the authority of Qatada, who said: The Prophet, may God bless him and grant him peace, was injured on the day

of Uhud, and his front tooth was broken and his eyebrow was parted. He fell down wearing two coats of mail, and blood was flowing. Salim, the freed slave of Abu Hudhayfah, passed by him, sat him down, and wiped his face. He regained consciousness and said: What about people who did this to their Prophet while he was calling them to God? Then God, the Blessed and Exalted, revealed: **You have no part in the matter, whether He forgives them or punishes them, for they are wrongdoers.**

It was narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, regarding his statement: **You have no part in the matter the verse.** Al-Rabi' bin Anas said: This verse was revealed to the Messenger of God, may God bless him and grant him peace, on the day of Uhud, and the Messenger of God, may God bless him and grant him peace, had been wounded in the face and his front tooth had been injured. The Messenger of God, may God bless him and grant him peace, wanted to supplicate against them, but he said: "How can a people succeed when they have blackened the face of their best friend while he calls them to God and they call him to Satan, and he calls them to guidance and they call him to misguidance, and he calls them to Paradise and they call him to Hellfire." He wanted to supplicate against them, but God Almighty revealed: "You have no part in the matter. Either He turns to them in forgiveness or He punishes them, for they are wrongdoers." So the Messenger of God, may God bless him and grant him peace, refrained from supplicating against them.

Muhammad ibn 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: **You have no part in the matter, or He may forgive them,** the entire verse, he said: Abu Sufyan came from the year angry at what he had done to his companions on the day of Badr, so he fought the companions of Muhammad, may God bless him and grant him peace, on the day of Uhud fiercely, until he killed as many of them as were captured on the day of Badr, "Then the Messenger of God, may God bless him and grant him peace, said a word that God knew was mixed with anger: How can a people succeed who have stained the face of their Prophet with blood while he was calling them to Islam?" Then God Almighty said: **You have no part in the matter, or He may forgive them or punish them, for they are wrongdoers.**

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada: The Prophet's front tooth was injured on the day of Uhud. It was injured by Utbah bin Abi Waqqas, and he cut it in the face. Salim, the freed slave of Abu Hudhayfah, was washing the blood from the Prophet, peace and blessings be upon him, and the Prophet, peace and blessings be upon him, was saying: **How can a people succeed who did this to their Prophet?** Then God, the Almighty, revealed: "You have no part in the matter. Whether He forgives them or punishes them, for they are wrongdoers."

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of al-Zuhri and on the authority of Uthman al-Jazari, on

Surat Al Imran 3:128

You have no control over the matter. Either He forgives them or punishes them, for indeed, they are wrongdoers.

the authority of Muqsim: That the Prophet, may God bless him and grant him peace, supplicated against Utbah bin Abi Waqqas on the day of Uhud, when his front tooth was broken and his face was wounded, and he said: **O God, do not let a year pass over him until he dies as an unbeliever!** He said: So a year did not pass over him until he died as an unbeliever.

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, on the authority of Ibn Jurayj, who said, Ibn Abbas said: The Prophet, may God bless him and grant him peace, was wounded in the parting of his eyebrow and his front tooth was broken. Ibn Jurayj said: It was mentioned to us that when he was wounded, Salim, the freed slave of Abu Hudhaifa, began to wash the blood from his face, and the Messenger of God, may God bless him and grant him peace, "was saying: How can a people succeed when they have stained the face of their Prophet with blood while he is calling them to God!" Then God Almighty revealed: **You have no part in the matter.**

Others said: Rather, this verse was revealed to the Prophet, may God bless him and grant him peace, because he called down curses on a people, so God Almighty revealed: The matter is not up to you regarding them.

The novel mentioned that:

Yahya bin Habib bin Arabi told me, he said, Khalid bin Al-Harith told us, he said, Muhammad bin Ajan told us, on the authority of Nafi', on the authority of Ibn Umar: The Messenger of God, may God bless him and grant him peace, was praying against four men, so God, the Almighty, revealed: **You have no part in the matter, whether He turns to them in mercy or punishes them, for they are wrongdoers.** He said: And God guided them to Islam. Abu Al-Sa'ib Salim bin Junadah told me, he said, Ahmad bin Bashir told us, on the authority of Umar bin Hamza, on the authority of Salim, on the authority of Ibn Umar, he said, "The Messenger of God, may God bless him and grant him peace, said: O God, curse Abu Sufyan! O God, curse Al-Harith bin Hisham! O God, curse Safwan bin Umayya." So the following was revealed: **You have no part in the matter, whether He turns to them in mercy or punishes them, for they are wrongdoers.**

Mujahid bin Musa narrated to us, he said: Yazid narrated to us, he said: Muhammad bin Ishaq informed us, on the authority of Abd al-Rahman bin al-Harith bin Abd God bin Ayyash bin Abi Rabia, on the authority of Abd God bin Kaab, on the authority of Abu Bakr bin Abd al-Rahman bin al-Harith bin Hisham, he said: The Messenger of God, may God bless him and grant him peace, prayed the dawn prayer, and when he raised his head from the second rak'ah, he said: O God, save Ayyash bin Abi Rabia, Salamah bin Hisham, and al-Walid bin al-Walid! O God, save the weak among the Muslims! O God, intensify your oppression on Mudar! O God, years like the years of the family of Joseph! Then God revealed: **You have no part in the matter, or He will forgive them al-Baqarah 2:17.** Yunus told me, he said, Ibn Wahb told us, he said, Yunus ibn

Yazid told me, on the authority of Ibn Shihab, he told him, on the authority of Sa'id ibn al-Musayyab and Abu Salamah ibn Abd al-Rahman: that they heard Abu Hurayrah say: "The Messenger of God, may God bless him and grant him peace, used to say when he finished reciting the Fajr prayer, and he would say, 'God hears those who praise Him, our Lord, to You is praise.' Then he would say while standing: 'O God, save al-Walid ibn al-Walid, Salamah ibn Hisham, Ayyash ibn Abi Rabi' ah, and the oppressed among the believers! O God, intensify Your punishment upon Mudar, and make it like the years of Joseph upon them! O God, curse Lihyan, Ra'i, Dhakwan, and 'Asiyah who disobeyed God and His Messenger.' Then we were informed that he stopped doing that when the verse was revealed: 'You have no part in the matter, whether He forgives them or punishes them, for they are wrongdoers.'"

Tafsir al-Qurtubi

God Almighty says: "You have no part in the matter, whether He forgives them or punishes them, for they are wrongdoers. To God belongs whatever is in the heavens and whatever is on the earth. He forgives whom He wills and punishes whom He wills, and God is Forgiving and Merciful."

There are three issues:

First: It is proven in Sahih Muslim:

The Prophet (peace and blessings of God be upon him) had his front tooth broken on the day of Uhud, and his head was wounded. He kept draining the blood and saying: **How can a people succeed when they have wounded the head of their Prophet and broken his front tooth while he is calling them to God?** Then God revealed: **You have no part in the matter.** Ad-Dahhak: The Prophet (peace and blessings of God be upon him) wanted to supplicate against the polytheists, so God revealed: **You have no part in the matter.** It was said that he asked permission to supplicate for their extermination. When this verse was revealed, he knew that some of them would convert to Islam, and many of them did, including Khalid ibn al-Walid, Amr ibn al-Aas, Ikrimah ibn Abi Jahl, and others. At-Tirmidhi narrated on the authority of Ibn Umar, who said:

The Prophet (peace be upon him) was praying against four men, so God Almighty revealed, **You have no part in the matter**, so God guided them to Islam. He said: This is a good, strange, and authentic hadith. And God Almighty's statement, **or He will forgive them**, it was said: It is connected to **to cut off a part**, and the meaning is: to kill a group of them, or sadden them with defeat, or to forgive them, or to punish them. And *or here may mean until* and **except that**, Imru' al-Qais said:

...or we die and we are excused

Our scholars said: His, peace be upon him, saying: **How can a people succeed who split the head of their**

prophet? is a rejection of the success of the one who did that to him. And the Almighty's saying: **You have no part in the matter** is an approximation of what he rejected and a hope for their conversion to Islam. And when he hoped for that, the Prophet, peace be upon him, said:

O God, forgive my people, for they do not know. As in Sahih Muslim on the authority of Ibn Masoud, who said:

It is as if I see the Messenger of God, may God bless him and grant him peace, narrating the story of a prophet who was beaten by his people, and he is wiping the blood from his face and saying: **O Lord, forgive my people, for they do not know.** Our blind people said: The narrator in the hadith of Ibn Masoud is the Messenger, may God bless him and grant him peace, and he is the one being narrated from, as evidenced by what has come clearly and explicitly:

(When his front tooth was broken and his face was wounded on the day of Uhud, his companions were greatly distressed by that and they said: Why don't you invoke curses upon them? He said: (I was not sent to curse, but I was sent as a caller and a mercy. O God, forgive my people, for they do not know.) It was as if that was revealed to him before the Uhud incident occurred, and the Prophet did not specify that for him. When that happened to him, it was determined that he was the one meant by that, as evidenced by what we mentioned. It is also explained by what Omar said to him in some of his speech: May my father and mother be sacrificed for you, O Messenger of God! Noah invoked curses upon his people and said: **My Lord, do not leave on the earth a single inhabitant of the disbelievers** (Nuh 71:26). If you had invoked the like of it upon us, we would have perished from the last one. Your back and your mother trampled on your face and your front tooth was broken, but you refused to say anything but good, so you said: My Lord, forgive my people, for they do not know. And his saying:

God's wrath was intense against a people who broke the front teeth of their Prophet meaning the one who did that directly. We mentioned his name with some differences in that, but we said that it was specific to the one who did it directly, because a group of those who witnessed Uhud converted to Islam and their Islam was good.

Second: Some Kufians claimed that this verse abrogates the supplication that the Prophet, may God bless him and grant him peace, used to do after bowing in the last rak'ah of the dawn prayer. He provided evidence:

On the authority of Ibn Omar, he heard the Prophet, may God bless him and grant him peace, say in the dawn prayer after raising his head from bowing, and he said:

(O God, our Lord, to You be praise in the Hereafter - then he said - O God, curse so-and-so, so God the Almighty revealed: **You have no part in the matter, whether He forgives them or punishes them** the verse. Al-Bukhari narrated it, and Muslim also narrated it from the hadith of Abu Hurayrah, more complete than it. This is not a place for abrogation, but God the

Almighty alerted His Prophet that the matter is not up to him, and that he does not know anything of the unseen except what he knows, and that the matter is entirely up to God, He forgives whomever He wills and hastens punishment for whomever He wills. The meaning is: You have no part in the matter, and God has whatever is in the heavens and whatever is on the earth, apart from you and apart from them. He forgives whomever He wills and forgives whomever He wills. So there is no abrogation, and God knows best. And He explained by His saying: **You have no part in the matter** that matters are by the decree and predestination of God, in response to the Qadarites and others.

Third: The scholars differed regarding the Qunut in the Fajr prayer and other prayers. The Kufians forbade it in the Fajr prayer and other prayers. This is the view of Al-Layth and Yahya bin Yahya Al-Laythi Al-Andalusi, the companion of Malik, and Al-Sha'bi rejected it. In Al-Muwatta', on the authority of Ibn Umar: He did not perform the Qunut in any of the prayers. Al-Nasa'i narrated that Qutaybah informed us on the authority of Khalaf on the authority of Abu Malik Al-Ashja'i on the authority of his father, who said:

I prayed behind the Prophet (peace be upon him) and he did not pray Qunut, I prayed behind Abu Bakr and he did not pray Qunut, I prayed behind Umar and he did not pray Qunut, I prayed behind Uthman and he did not pray Qunut, I prayed behind Ali and he did not pray Qunut, then he said: O my son, this is an innovation. It was said: Qunut is always said in Fajr and in all prayers if a calamity befalls the Muslims, as stated by Ash-Shafi'i and At-Tabari. It was also said: It is recommended in Fajr prayer, and it was narrated from Ash-Shafi'i. Al-Hasan and Sahnun said: It is a Sunnah. This is implied by the narration of Ali ibn Ziyad from Malik that the one who deliberately neglected the prayer should repeat it. At-Tabari narrated the consensus that neglecting it does not invalidate the prayer. Al-Hasan said: There is prostration of forgetfulness in neglecting it, and this is one of the two opinions of Ash-Shafi'i. Ad-Daraqutni mentioned from Saeed ibn Abdul Aziz regarding the one who attributed Qunut in Fajr prayer, he said: He should perform the two prostrations of forgetfulness. Malik chose before bowing, and this is the opinion of Ishaq. It was also narrated on the authority of Malik after bowing, and it was narrated on the authority of the four caliphs, and it is the opinion of al-Shafi'i, Ahmad, and Ishaq as well. It was narrated on the authority of a group of the Companions that there is a choice in that. Al-Daraqutni narrated with a sound chain of transmission on the authority of Anas that he said:

The Messenger of God, may God bless him and grant him peace, continued to recite the supplication in the morning prayer until he departed this world. Abu Dawud mentioned in Al-Marasil on the authority of Khalid bin Abi Imran, who said:

While the Messenger of God (may God's peace and blessings be upon him) was praying against Mudar, Gabriel came to him and motioned to him to be silent, so he remained silent. Then he said: (O Muhammad, God did not send you to insult or curse. Rather, He

You have no control over the matter. Either He forgives them or punishes them, for indeed, they are wrongdoers.

sent you as a mercy and not as a punishment. You have no part in the matter. Either He will forgive them or punish them, for they are wrongdoers.) He said: Then he taught him this supplication, so he said: (O God, we seek Your help and ask Your forgiveness, and we believe in You and submit to You and abandon and forsake those who disbelieve in You. O God, You alone do we worship, and to You we pray and prostrate, and to You we hasten and we hope for Your mercy and fear Your punishment, for Your punishment will surely overtake the disbelievers.)

Tafsir Ibn Kathir

The commentators differed about this promise, was it on the day of Badr or the day of Uhud? There are two opinions **one of them** that his saying: **When you said to the believers** is related to his saying: **And God had already helped you at Badr** and this was narrated on the authority of Al-Hasan Al-Basri, Aamer Al-Shaabi, Al-Rabi' bin Anas and others, and Ibn Jarir chose it. Abbad bin Mansour said on the authority of Al-Hasan regarding his saying: **When you said to the believers, 'Is it not sufficient for you that your Lord should reinforce you with three thousand angels?'** He said: This is on the day of Badr, narrated by Ibn Abi Hatim. Then he said: My father told us, Musa bin Ismail told us, Wahib told us, Dawud told us on the authority of Amer, meaning Al-Shaabi: The Muslims heard on the day of Badr that Kurz bin Jabir was supporting the polytheists, and that was difficult for them, so God Almighty revealed: "Will it not suffice for you that your Lord should reinforce you with three thousand angels sent down? Yes, if you are patient and fear God and they come upon you at once, your Lord will reinforce you with five thousand angels marked." He said: So Kurz was defeated, but he did not reinforce the polytheists, and God did not reinforce the Muslims with the five. Al-Rabi' bin Anas said: God reinforced the Muslims with a thousand, then they became three thousand, then they became five thousand. If it is said: What is the connection between this verse according to this statement, and God Almighty's statement in the story of Badr: "When you called upon your Lord, and He answered you, 'I will reinforce you with a thousand angels, following one another.'" And God did not make it except as good tidings and that your hearts might be reassured thereby. And victory is not but from God. Indeed, God is Exalted in Might and Wise." The answer is that the mention of the thousand here does not contradict the three thousand and above, because He said: **in succession** meaning that others will follow them and thousands like them will follow them. This context is similar to the context in Surat Al Imran. It appears that this was on the day of Badr, as is well known that the fighting of the angels was on the day of Badr, and God knows best. Saeed bin Abi Arubah said, on the authority of Qatada: God supported the Muslims on the day of Badr with five thousand. **The second statement** - This promise is related to His statement: **And when you left your family, you assigned the believers positions for battle**, and that

was on the day of Uhud, and this is the statement of Mujahid, Ikrimah, Ad-Dahhak, Az-Zuhri, Musa bin Uqbah and others. But they said: The five thousand reinforcements were not provided because the Muslims fled that day. Ikrimah added: Nor the three thousand, because God Almighty said: **Yes, if you are patient and fear God**. So they were not patient, but fled, so they were not reinforced by a single king. And His statement: **Yes, if you are patient and fear God** means: Be patient with your enemy, fear Me, and obey My command. And God Almighty said: **And they will come upon you in this haste of theirs**. Al-Hasan, Qatadah, Al-Rabi', and Al-Suddi said: That is, from this direction of theirs. Mujahid, Ikrimah, and Abu Salih said: That is, from this anger of theirs. Ad-Dahhak said: From their anger and their face. Al-Awfi said on the authority of Ibn Abbas: From this journey of theirs, and it is said: From this anger of theirs. God the Almighty says: **Your Lord will reinforce you with five thousand angels with marks**, meaning marked with a mark. Abu Ishaq al-Sabi'i said on the authority of Haritha ibn Mudrib, on the authority of Ali ibn Abi Talib, may God be pleased with him, who said: The mark of the angels on the day of Badr was white wool, and their mark was also on the forelocks of their horses. Narrated by Ibn Abi Hatim. Then he said: Abu Zur'ah told us, Hudbah ibn Khalid told us, Hammad ibn Salamah told us, on the authority of Muhammad ibn Amr ibn Alqamah, on the authority of Abu Salamah, on the authority of Abu Hurayrah, may God be pleased with him, regarding this verse *marked*, he said: with red wool. Mujahid said: *marked* means their manes are omitted, their forelocks are marked with white wool on the tails of the horses. Al-Awfi said, on the authority of Ibn Abbas, may God be pleased with him, who said: The angels came to Muhammad, may God bless him and grant him peace, marked with wool, so Muhammad and his companions marked themselves and their horses with their mark with wool. Qatada and Ikrimah said: *Marked* means with the mark of battle. Makhlul said: Marked with turbans. Ibn Mardawayh narrated from the hadith of Abdul Quddus bin Habib from Ata bin Abi Rabah from Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said in his statement: *Marked. Marked*. The mark of the angels on the day of Badr was black turbans, and on the day of Hunayn they were red turbans. It was narrated from the hadith of Husain bin Mukhariq from Saeed from Al-Hakam from Muqsim from Ibn Abbas, who said: The angels did not fight except on the day of Badr. Ibn Ishaq said: I was told by someone I do not accuse, from Muqsim from Ibn Abbas, who said: The mark of the angels on the day of Badr was white turbans that they let down on their backs, and on the day of Hunayn they were red turbans. The angels did not strike on any day except the day of Badr, and on other days they were in number and support and did not strike. Then he narrated it on the authority of Al-Hasan bin Ammarah, on the authority of Al-Hakam, on the authority of Muqsim, on the authority of Ibn Abbas, and he mentioned something similar. Ibn Abi Hatim said: Al-Ahmasi told us, Waki' told us, Hisham bin Urwah told us, on the authority of Yahya bin Abbad, that Al-Zubayr, may God be pleased with him, was wearing

a yellow turban on the day of Badr, wrapping himself in it, so the angels descended upon them wearing yellow turbans. Ibn Mardawayh narrated it on the authority of Hisham bin Urwah, on the authority of his father, on the authority of Abdullah bin Al-Zubayr, and he mentioned it. And the Almighty said: **And God did not make it except as good tidings for you and that your hearts might be reassured thereby** meaning that God did not send down the angels and inform you of their sending down except as good tidings for you and to comfort your hearts and reassure them. Otherwise, victory is from God, who, if He willed, would have taken revenge on His enemies without you, and without need for you to fight them, as God the Almighty said after commanding the believers to fight: "That is so. And if God had willed, He could have taken revenge on them, but that He may test some of you by means of others. And those who are killed in the way of God - never will He let their deeds perish. He will guide them and amend their condition. And He will admit them to Paradise, which He has made known to them." That is why He said here: "And God did not make it except as good tidings for you and that your hearts might be reassured thereby. And victory is only from God, the Almighty, the Wise." That is, He is the Possessor of the might that cannot be reached, and wisdom in His decree and rulings. Then God the Almighty said: **That He may cut off a portion of those who disbelieve.** That is, He commanded you to fight and struggle because of the wisdom He has in that in every decree. That is why He mentioned all possible categories of the disbelieving fighters, and He said: **That He may cut off a portion** meaning to destroy a nation **of those who disbelieve.** Those who disbelieved, or He will subdue them, meaning He will humiliate them and turn them back in anger because they did not get what they wanted from you. That is why He said: **or He will subdue them so they turn back disappointed,** meaning they did not get what they hoped for. Then he objected with a sentence that indicated that the judgment in this world and the hereafter is His alone, with no partner for Him. So the Most High said: **You have no part in the matter,** meaning, rather, the matter is entirely up to Me, as the Most High said: **You are only responsible for conveying [the message], and upon Us is the reckoning,** and He said: **You are not responsible for their guidance, but God guides whom He wills,** and He said: **Indeed, you do not guide whom you like, but God guides whom He wills.** Muhammad ibn Ishaq said regarding His statement: **You have no part in the matter,** meaning, you have no part in the judgment over My servants except what I have commanded you to do regarding them. Then the Most High mentioned the rest of the categories, saying: **Or He turns to them,** meaning, from what they are in of disbelief, so He guides them after misguidance, **or He punishes them,** meaning, in this world and the hereafter, for their disbelief and sins. For this reason, He said: **For indeed, they are wrongdoers,** meaning, they deserve that. Al-Bukhari said: Habban bin Musa told us, Abdullah told us, Muammar told us on the authority of Al-Zuhri, Salim told me on the authority of his father, "That he heard the Messenger of God, may God bless him and grant him peace, say when he raised his head from bowing in the second rak'ah of Fajr: 'O God, curse so-and-so and so-and-so,' after he had said: 'God

hears whoever praises Him. Our Lord, to You is praise.' Then God Almighty revealed: 'You have no part in the matter,'" the verse. And thus it was narrated by Al-Nasa'i on the authority of Abdullah bin Al-Mubarak and Abd Al-Razzaq, both of them on the authority of Muammar. Imam Ahmad said: Abu Al-Nadr told us, Abu Aqil told us - Ahmad said: He is Abdullah bin Aqil, a trustworthy hadith master - Omar bin Hamza told us, on the authority of Salim, on the authority of his father, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **O God, curse so-and-so, O God, curse Al-Harith bin Hisham, O God, curse Suhayl bin Amr, O God, curse Safwan bin Umayya.** Then this verse was revealed: **You have no part in the matter, whether He forgives them or punishes them, for they are wrongdoers.** So He forgave them all. Ahmad said: Abu Mu'awiyah Al-Ghalabi told us, Khalid bin Al-Harith told us, Muhammad bin Ajlan told us, on the authority of Nafi', on the authority of Abdullah, that the Messenger of God, may God bless him and grant him peace, used to supplicate against four people. He said: Then God revealed: **You have no part in the matter,** to the end of the verse. He said: And God guided them to Islam. Muhammad bin Ajlan said on the authority of Nafi', on the authority of Ibn Umar, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, used to supplicate against some of the polytheists, naming them by name, until God revealed: **You have no part in the matter al-Baqarah 2:17.** Al-Bukhari also said: Musa bin Ismail told us, Ibrahim bin Sa'd told us, on the authority of Ibn Shihab, on the authority of Sa'id bin al-Musayyab, and Abu Salamah bin Abd al-Rahman, on the authority of Abu Hurayrah, may God be pleased with him, that whenever the Messenger of God, may God bless him and grant him peace, wanted to supplicate against someone, or for someone, he would recite the Qunut after bowing, and he would sometimes say: When he said: "God hears those who praise Him, our Lord, to You is praise: O God, save al-Walid bin al-Walid, Salamah bin Hisham, Ayyash bin Abi Rabi'ah, and the oppressed among the believers, O God, intensify Your punishment on Mudar, and make them years like the years of Joseph," he would say that out loud. And he used to say in some of his prayers in the Fajr prayer: **O God, curse so-and-so and so-and-so,** for some of the tribes of the Arabs, until God revealed: **You have no part in the matter al-Baqarah 2:17.**

Al-Bukhari said: Humayd and Thabit said, on the authority of Anas bin Malik: "The Prophet, may God bless him and grant him peace, was wounded on the Day of Uhud, so he said: How can a people succeed who have wounded their Prophet?" Then, **You have no part in the matter** was revealed. This hadith, which Al-Bukhari included in his Sahih, was attributed to him. Al-Bukhari said in the Battle of Uhud 11: Yahya bin Abdullah Al-Sulami told us, Abdullah told us, Muammar told us, on the authority of Al-Zuhri, Salim bin Abdullah bin Abihi told me that he heard the Messenger of God, may God bless him and grant him peace, say, "When he raised his head from bowing in the last rak'ah of Fajr, 'O God, curse so-and-so and so-and-so and so-and-so,' after he had said, 'God hears those who praise Him. Our Lord, to You is praise.' Then, God revealed, 'You have no part in the

Surat Al Imran 3:128

You have no control over the matter. Either He forgives them or punishes them, for indeed, they are wrongdoers.

matter” and the verse. On the authority of Hanzala bin Abi Sufyan, he said: I heard Salim bin Abdullah say: “The Messenger of God, may God bless him and grant him peace, used to supplicate against Safwan bin Umayya, Suhayl bin Amr, and Al-Harith bin Hisham, so the verse was revealed: ‘You have no part in the matter, whether He forgives them or punishes them, for they are wrongdoers.’” This is how Al-Bukhari mentioned this addition, suspended and disconnected, and it was mentioned previously as a connected chain of transmission in Musnad Ahmad.

Imam Ahmad said: Hisham told us, Hamid told us, on the authority of Anas, may God be pleased with him, “The Prophet, may God bless him and grant him peace, had his front tooth broken on the day of Uhud, and he was wounded in the forehead until blood ran down his face. He said: How can a people succeed who did this to their Prophet, while he was calling them to their Lord, the Almighty and Majestic?” So God revealed: **You have no part in the matter, whether He forgives them or punishes them, for they are wrongdoers.** Muslim is the only one to transmit it, and he narrated it on the authority of Al-Qa’nabi, on the authority of Hammad bin Salamah, on the authority of Thabit, on the authority of Anas, and he mentioned it.

Ibn Jarir said: Ibn Hamid told us, Yahya bin Wadh told us, Al-Husayn bin Waqid told us, on the authority of Matar, on the authority of Qatada, who said: “The Prophet, may God bless him and grant him peace, was injured on the day of Uhud, and his front tooth was broken and his eyebrow was parted. He fell down wearing two coats of mail and blood was flowing. Salim, the freed slave of Abu Hudhayfah, passed by him, sat him up, and wiped his face. He regained consciousness and said: ‘How can a people do this to their Prophet, while he was calling them to God Almighty?’ Then God revealed: ‘You have no part in the matter’ *verse*. Abd al-Razzaq narrated it similarly on the authority of Muammar on the authority of Qatada, but he did not say: ‘Then he regained consciousness.’”

Then the Almighty said: **To God belongs whatever is in the heavens and whatever is on the earth**, meaning that everything belongs to Him, and its people are slaves before Him. **He forgives whom He wills and punishes whom He wills**, meaning that He is the One who controls, so there is no questioning of His judgment, and He is not questioned about what He does, while they are questioned. **And God is Forgiving and Merciful.**

Fath al-Qadir

His statement 128- **You have no part in the matter** is an interjectional clause between the conjoined and the conjoined to: meaning that God is the master of their matter, He does with them what He wills of destruction, defeat, repentance if they submit, or punishment. So His statement, **or He turns to them in mercy or punishes them** is conjoined with His statement, **or He suppresses them.** Al-Farra’ said: //or means **except**

that, meaning that you have no part in the matter except that He turns to them in mercy and you rejoice in that or punishes them and you are pleased with them.

Tafsir al-Baghawi

128- The Almighty said: **You have no part in the matter** the verse, they differed about the reason for the revelation of this verse, some people said: It was revealed about the people of Bir Ma’unah, and they were seventy men of the Qur’an reciters, the Messenger of God, may God bless him and grant him peace, sent them to Bir Ma’unah in Safar of the year four of the Hijrah, four months after Uhud, to teach the people the Qur’an and knowledge, their leader was Al-Mundhir bin Amr, so Amer bin At-Tufayl killed them, and the Messenger of God, may God bless him and grant him peace, was deeply distressed by that, and he prayed for a month in all the prayers, calling for a curse and years against a group of those tribes, so the verse was revealed: **You have no part in the matter.**

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, Habban bin Musa told us, Abdullah, meaning Ibn Al-Mubarak told us, Omar told us, on the authority of Al-Zuhri, Salim told me, on the authority of his father, that he heard the Messenger of God, may God bless him and grant him peace, when he raised his head from bowing in the last rak’ah of Fajr: O God, curse so-and-so, so-and-so, and so-and-so, after he had said: God hears whoever praises Him, our Lord, to You is praise. Then God Almighty revealed: **You have no part in the matter, whether He forgives them or punishes them, for they are wrongdoers.**

Some people said: It was revealed on the day of Uhud. 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, Abdullah bin Muslimah bin Qanab told us, Hammad bin Salamah told us, on the authority of Thabit, on the authority of Anas, may God be pleased with them both, “that the Messenger of God, may God bless him and grant him peace, had his front tooth broken on the day of Uhud and his head was wounded. He kept wiping the blood off him and saying: How can a people succeed when they have wounded the head of their Prophet and broken his front tooth while he was calling them to God Almighty? Then God Almighty revealed: ‘You have no part in the matter.’”

On the authority of Abdullah bin Omar, may God be pleased with them both, he said: The Messenger of God, may God bless him and grant him peace, said on the day of Uhud 11: **O God, curse Abu Sufyan, O God, curse Al-Harith bin Hisham, O God, curse Safwan bin Umayya.** Then the verse was revealed: **You have no part in the matter, unless God forgives them.** So they became Muslim, and their Islam was good.

Saeed bin Al-Musayyab and Muhammad bin Ishaq said: When the Messenger of God, may God bless him and grant him peace, and the Muslims saw on the day of Uhud what happened to their companions, such as the cutting off of their ears and noses and the cutting off of their genitals, they said: If God Almighty gives us victory over them, we will do to them what they did, and we will mutilate them in a way that no Arab has mutilated anyone before. So God Almighty revealed this verse.

It was said: The Prophet, may God bless him and grant him peace, wanted to call for their extermination, so this verse was revealed because he knew that many of them would convert to Islam. So the Almighty's saying: **You have no part in the matter** means: it is not up to you, so the lam means *to* like His saying: **Our Lord, indeed we have heard a caller calling to faith** (Surat Al Imran 3:193), meaning: to faith. The Almighty's saying: **Or He turns to them in mercy** (some of them said: it means until He turns to them in mercy), or: until He turns to them in mercy, and it was said: it is a sequence of His saying: **To cut off a part**, and His saying: **You have no part in the matter** is an interruption between the order of the speech and the order of the verse: "To cut off a part of those who disbelieve or suppress them so they return disappointed. You have no part in the matter" rather the matter is a command in all of that.

Tafsir al-Baidawi

128 **You have no part in the matter** is an objection. **Or He turns to them in mercy or punishes them** is in apposition to His statement or suppresses them, and the meaning is that God is the Master of their matter, so He will either destroy them or suppress them or turn to them in mercy if they submit or punish them if they persist, and you have no part in their matter, but you are a slave commanded to warn them and fight them. It is possible that it is in apposition to the command or something with the implied *that*, meaning you have no part in their matter or turn to them in mercy or punish them. Or you have no part in their matter, or turn to them in mercy or punish them. And that *or* means except that. Meaning you have no part in their matter unless God turns to them in mercy and you are happy with it or punishes them and you are healed from them. It was narrated that **Utbah ibn Abi Waqqas wounded him on the day of Uhud and broke his front tooth, so he began wiping the blood from his face and saying**, How can a people succeed who have stained the face of their Prophet with blood?" So it was revealed. It was said that they were to invoke curses upon them, but God forbade them because He knew that among them were those who would believe. **For they are wrongdoers**, and they deserved to be punished for their wrongdoing.

Surat Al Imran 3:129

And to God belongs whatever is in the heavens and whatever is on the earth. He forgives whom He wills and punishes whom He wills. And God is Forgiving and Merciful.

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Tafsir al-Jalalayn

And to God belongs whatever is in the heavens and whatever is on the earth as kings, creation, and servants. **He forgives whom He wills** forgiveness for him **and punishes whom He wills** punishment. **And God is Forgiving** to His friends **and Merciful** to those who obey Him.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, the Most High means: You, O Muhammad, have no control over the matter, and God owns everything between the regions of the heavens and the earth, from the rising of the sun to its setting, apart from you and them. He rules over them as He wills, and decrees over them as He loves. He accepts the repentance of whomever He loves from among His creation who disobeys His command and prohibition, then forgives him, and punishes whomever He wills from among them for his crime and takes revenge on him. He is the Forgiving One who conceals the sins of whomever He loves to conceal from among His creation his sins by His grace upon them through pardon and forgiveness, and the Merciful One with them in leaving their punishment immediately despite the greatness of what they will do from the Qa'im, as Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **And God is Forgiving and Merciful**, meaning He forgives sins and has mercy on the servants, regardless of what is in them.

Tafsir al-Qurtubi

God Almighty says: "To God belongs whatever is in the heavens and whatever is on the earth. He forgives whom He wills and punishes whom He wills. And God is Forgiving and Merciful."

Tafsir Ibn Kathir

The commentators differed about this promise, was it on the day of Badr or the day of Uhud? There are two opinions **one of them** that his saying: **When you said to the believers** is related to his saying: **And God had already helped you at Badr** and this was narrated on the authority of Al-Hasan Al-Basri, Aamer Al-Shaabi, Al-Rabi' bin Anas and others, and Ibn Jarir chose it. Abbad bin Mansour said on the authority of Al-Hasan

regarding his saying: **When you said to the believers, 'Is it not sufficient for you that your Lord should reinforce you with three thousand angels?'** He said: This is on the day of Badr, narrated by Ibn Abi Hatim. Then he said: My father told us, Musa bin Ismail told us, Wahib told us, Dawud told us on the authority of Amer, meaning Al-Shaabi: The Muslims heard on the day of Badr that Kurz bin Jabir was supporting the polytheists, and that was difficult for them, so God Almighty revealed: "Will it not suffice for you that your Lord should reinforce you with three thousand angels sent down? Yes, if you are patient and fear God and they come upon you at once, your Lord will reinforce you with five thousand angels marked." He said: So Kurz was defeated, but he did not reinforce the polytheists, and God did not reinforce the Muslims with the five. Al-Rabi' bin Anas said: God reinforced the Muslims with a thousand, then they became three thousand, then they became five thousand. If it is said: What is the connection between this verse according to this statement, and God Almighty's statement in the story of Badr: "When you called upon your Lord, and He answered you, 'I will reinforce you with a thousand angels, following one another.'" And God did not make it except as good tidings and that your hearts might be reassured thereby. And victory is not but from God. Indeed, God is Exalted in Might and Wise." The answer is that the mention of the thousand here does not contradict the three thousand and above, because He said: **in succession** meaning that others will follow them and thousands like them will follow them. This context is similar to the context in Surat Al Imran. It appears that this was on the day of Badr, as is well known that the fighting of the angels was on the day of Badr, and God knows best. Saeed bin Abi Arubah said, on the authority of Qatada: God supported the Muslims on the day of Badr with five thousand. **The second statement** - This promise is related to His statement: **And when you left your family, you assigned the believers positions for battle**, and that was on the day of Uhud, and this is the statement of Mujahid, Ikrimah, Ad-Dahhak, Az-Zuhri, Musa bin Uqbah and others. But they said: The five thousand reinforcements were not provided because the Muslims fled that day. Ikrimah added: Nor the three thousand, because God Almighty said: **Yes, if you are patient and fear God**. So they were not patient, but fled, so they were not reinforced by a single king. And His statement: **Yes, if you are patient and fear God** means: Be patient with your enemy, fear Me, and obey My command. And God Almighty said: **And they will come upon you in this haste of theirs**. Al-Hasan, Qatadah, Al-Rabi', and Al-Suddi said: That is, from this direction of theirs. Mujahid, Ikrimah, and Abu Salih said: That is, from this anger of theirs. Ad-Dahhak said: From their anger and their face. Al-Awfi said on the authority of Ibn Abbas: From this journey of theirs, and it is said: From this anger of theirs. God the Almighty says: **Your Lord will reinforce you with five thousand angels with marks**, meaning marked with a mark. Abu Ishaq al-Sabi'i said on the authority of Haritha ibn Mudrib, on the authority of Ali ibn Abi Talib, may God be pleased with him, who said: The mark of the angels on the day of Badr was white wool, and their mark was also on the

forelocks of their horses. Narrated by Ibn Abi Hatim. Then he said: Abu Zur'ah told us, Hudbah ibn Khalid told us, Hammad ibn Salamah told us, on the authority of Muhammad ibn Amr ibn Alqamah, on the authority of Abu Salamah, on the authority of Abu Hurayrah, may God be pleased with him, regarding this verse *marked*, he said: with red wool. Mujahid said: *marked* means their manes are omitted, their forelocks are marked with white wool on the tails of the horses. Al-Awfi said, on the authority of Ibn Abbas, may God be pleased with him, who said: The angels came to Muhammad, may God bless him and grant him peace, marked with wool, so Muhammad and his companions marked themselves and their horses with their mark with wool. Qatada and Ikrimah said: *Marked* means with the mark of battle. Makhul said: Marked with turbans. Ibn Mardawayh narrated from the hadith of Abdul Quddus bin Habib from Ata bin Abi Rabah from Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said in his statement: *Marked: Marked*. The mark of the angels on the day of Badr was black turbans, and on the day of Hunayn they were red turbans. It was narrated from the hadith of Husain bin Mukhariq from Saeed from Al-Hakam from Muqsim from Ibn Abbas, who said: The angels did not fight except on the day of Badr. Ibn Ishaq said: I was told by someone I do not accuse, from Muqsim from Ibn Abbas, who said: The mark of the angels on the day of Badr was white turbans that they let down on their backs, and on the day of Hunayn they were red turbans. The angels did not strike on any day except the day of Badr, and on other days they were in number and support and did not strike. Then he narrated it on the authority of Al-Hasan bin Ammarah, on the authority of Al-Hakam, on the authority of Muqsim, on the authority of Ibn Abbas, and he mentioned something similar. Ibn Abi Hatim said: Al-Ahmasi told us, Waki' told us, Hisham bin Urwah told us, on the authority of Yahya bin Abbad, that Al-Zubayr, may God be pleased with him, was wearing a yellow turban on the day of Badr, wrapping himself in it, so the angels descended upon them wearing yellow turbans. Ibn Mardawayh narrated it on the authority of Hisham bin Urwah, on the authority of his father, on the authority of Abdullah bin Al-Zubayr, and he mentioned it. And the Almighty said: **And God did not make it except as good tidings for you and that your hearts might be reassured thereby** meaning that God did not send down the angels and inform you of their sending down except as good tidings for you and to comfort your hearts and reassure them. Otherwise, victory is from God, who, if He willed, would have taken revenge on His enemies without you, and without need for you to fight them, as God the Almighty said after commanding the believers to fight: "That is so. And if God had willed, He could have taken revenge on them, but that He may test some of you by means of others. And those who are killed in the way of God - never will He let their deeds perish. He will guide them and amend their condition. And He will admit them to Paradise, which He has made known to them." That is why He said here: "And God did not make it except as good tidings for you and that your hearts might be reassured thereby. And victory is only from God, the Almighty, the Wise." That is, He is the Possessor of the might that cannot be reached, and wisdom in His decree and rulings. Then God the

Almighty said: **That He may cut off a portion of those who disbelieve**. That is, He commanded you to fight and struggle because of the wisdom He has in that in every decree. That is why He mentioned all possible categories of the disbelieving fighters, and He said: **That He may cut off a portion** meaning to destroy a nation **of those who disbelieve**. Those who disbelieved, or He will subdue them, meaning He will humiliate them and turn them back in anger because they did not get what they wanted from you. That is why He said: **or He will subdue them so they turn back disappointed**, meaning they did not get what they hoped for. Then he objected with a sentence that indicated that the judgment in this world and the hereafter is His alone, with no partner for Him. So the Most High said: **You have no part in the matter**, meaning, rather, the matter is entirely up to Me, as the Most High said: **You are only responsible for conveying [the message], and upon Us is the reckoning**, and He said: **You are not responsible for their guidance, but God guides whom He wills**, and He said: **Indeed, you do not guide whom you like, but God guides whom He wills**. Muhammad ibn Ishaq said regarding His statement: **You have no part in the matter**, meaning, you have no part in the judgment over My servants except what I have commanded you to do regarding them. Then the Most High mentioned the rest of the categories, saying: **Or He turns to them**, meaning, from what they are in of disbelief, so He guides them after misguidance, **or He punishes them**, meaning, in this world and the hereafter, for their disbelief and sins. For this reason, He said: **For indeed, they are wrongdoers**, meaning, they deserve that. Al-Bukhari said: Habbab bin Musa told us, Abdullah told us, Muammar told us on the authority of Al-Zuhri, Salim told me on the authority of his father, "That he heard the Messenger of God, may God bless him and grant him peace, say when he raised his head from bowing in the second rak'ah of Fajr: 'O God, curse so-and-so and so-and-so,' after he had said: 'God hears whoever praises Him. Our Lord, to You is praise.' Then God Almighty revealed: 'You have no part in the matter,'" the verse. And thus it was narrated by Al-Nasa'i on the authority of Abdullah bin Al-Mubarak and Abd Al-Razzaq, both of them on the authority of Muammar. Imam Ahmad said: Abu Al-Nadr told us, Abu Aqil told us - Ahmad said: He is Abdullah bin Aqil, a trustworthy hadith master - Omar bin Hamza told us, on the authority of Salim, on the authority of his father, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **O God, curse so-and-so, O God, curse Al-Harith bin Hisham, O God, curse Suhayl bin Amr, O God, curse Safwan bin Umayya**. Then this verse was revealed: **You have no part in the matter, whether He forgives them or punishes them, for they are wrongdoers**. So He forgave them all. Ahmad said: Abu Mu'awiyah Al-Ghalabi told us, Khalid bin Al-Harith told us, Muhammad bin Ajlan told us, on the authority of Nafi', on the authority of Abdullah, that the Messenger of God, may God bless him and grant him peace, used to supplicate against four people. He said: Then God revealed: **You have no part in the matter**, to the end of the verse. He said: And God guided them to Islam. Muhammad bin Ajlan said on the authority of Nafi', on the authority of Ibn Umar, may God be pleased with them both, who said: The Messenger of God, may God

Surat Al Imran 3:129

And to God belongs whatever is in the heavens and whatever is on the earth. He forgives whom He wills and punishes whom He wills. And God is Forgiving and Merciful.

bless him and grant him peace, used to supplicate against some of the polytheists, naming them by name, until God revealed: **You have no part in the matter al-Baqarah 2:17**. Al-Bukhari also said: Musa bin Ismail told us, Ibrahim bin Sa'd told us, on the authority of Ibn Shihab, on the authority of Sa'id bin al-Musayyab, and Abu Salamah bin Abd al-Rahman, on the authority of Abu Hurayrah, may God be pleased with him, that whenever the Messenger of God, may God bless him and grant him peace, wanted to supplicate against someone, or for someone, he would recite the Qunut after bowing, and he would sometimes say: 'When he said: "God hears those who praise Him, our Lord, to You is praise: O God, save al-Walid bin al-Walid, Salamah bin Hisham, Ayyash bin Abi Rabi'ah, and the oppressed among the believers, O God, intensify Your punishment on Mudar, and make them years like the years of Joseph," he would say that out loud. And he used to say in some of his prayers in the Fajr prayer: **O God, curse so-and-so and so-and-so**, for some of the tribes of the Arabs, until God revealed: **You have no part in the matter al-Baqarah 2:17**.

Al-Bukhari said: Humayd and Thabit said, on the authority of Anas bin Malik: "The Prophet, may God bless him and grant him peace, was wounded on the Day of Uhud, so he said: How can a people succeed who have wounded their Prophet?" Then, **You have no part in the matter** was revealed. This hadith, which Al-Bukhari included in his Sahih, was attributed to him. Al-Bukhari said in the Battle of Uhud 11: Yahya bin Abdullah Al-Sulami told us, Abdullah told us, Muammar told us, on the authority of Al-Zuhri, Salim bin Abdullah bin Abihi told me that he heard the Messenger of God, may God bless him and grant him peace, say, "When he raised his head from bowing in the last rak'ah of Fajr, 'O God, curse so-and-so and so-and-so and so-and-so,' after he had said, 'God hears those who praise Him. Our Lord, to You is praise.' Then, God revealed, "You have no part in the matter" and the verse. On the authority of Hanzala bin Abi Sufyan, he said: I heard Salim bin Abdullah say: "The Messenger of God, may God bless him and grant him peace, used to supplicate against Safwan bin Umayya, Suhayl bin Amr, and Al-Harith bin Hisham, so the verse was revealed: 'You have no part in the matter, whether He forgives them or punishes them, for they are wrongdoers.'" This is how Al-Bukhari mentioned this addition, suspended and disconnected, and it was mentioned previously as a connected chain of transmission in Musnad Ahmad.

Imam Ahmad said: Hisham told us, Hamid told us, on the authority of Anas, may God be pleased with him, "The Prophet, may God bless him and grant him peace, had his front tooth broken on the day of Uhud, and he was wounded in the forehead until blood ran down his face. He said: How can a people succeed who did this to their Prophet, while he was calling them to their Lord, the Almighty and Majestic?" So God revealed: **You have no part in the matter, whether He forgives them or punishes them, for they are wrongdoers**. Muslim is the only one to transmit it, and he narrated it on the authority of Al-Qa'nabi, on the authority of Hammad

bin Salamah, on the authority of Thabit, on the authority of Anas, and he mentioned it.

Ibn Jarir said: Ibn Hamid told us, Yahya bin Wadh told us, Al-Husayn bin Waqid told us, on the authority of Matar, on the authority of Qatada, who said: "The Prophet, may God bless him and grant him peace, was injured on the day of Uhud, and his front tooth was broken and his eyebrow was parted. He fell down wearing two coats of mail and blood was flowing. Salim, the freed slave of Abu Hudhayfah, passed by him, sat him up, and wiped his face. He regained consciousness and said: 'How can a people do this to their Prophet, while he was calling them to God Almighty?' Then God revealed: 'You have no part in the matter' *verse*. Abd al-Razzaq narrated it similarly on the authority of Muammar on the authority of Qatada, but he did not say: 'Then he regained consciousness.'"

Then the Almighty said: **To God belongs whatever is in the heavens and whatever is on the earth**, meaning that everything belongs to Him, and its people are slaves before Him. **He forgives whom He wills and punishes whom He wills**, meaning that He is the One who controls, so there is no questioning of His judgment, and He is not questioned about what He does, while they are questioned. **And God is Forgiving and Merciful**.

Fath al-Qadir

His statement 129- **And to God belongs whatever is in the heavens and whatever is on the earth** is a new statement to explain the vastness of His kingdom. **He forgives whomever He wills** to forgive him. **And He punishes whomever He wills** to punish him. He does in His kingdom what He wills and decrees what He wants. **He is not questioned about what He does, but they will be questioned**. And in His statement, **And God is Forgiving and Merciful** is an indication that His mercy precedes His wrath, and good tidings to His servants that He is characterized by forgiveness and mercy in an exaggerated manner. How great this sublime humiliation is and how beloved it is to the hearts of those who know the secrets of the revelation.

Ibn Ishaq and Al-Bayhaqi in Al-Dala'il narrated on the authority of Ibn Shihab, Asim bin Omar bin Qatada, Muhammad bin Yahya bin Habbab and Al-Hussain bin Abdul Rahman bin Asaad bin Muadh that they said: The day of Uhud was a day of trial and testing, in which God tested the believers and destroyed the hypocrites who used to show Islam with their tongues while belittling their disbelief, and it was a day in which God honored those whom He wanted to honor with martyrdom from among the people of His authority. Among what was revealed of the Qur'an on the day of Uhud were sixty verses from Al-Imran describing what happened on that day and reprimanding those of them who reprimanded. God said to His Prophet, **And when you went forth from your family Al-Madinah**. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Al-Awfi on the authority of Ibn Abbas, **And when you went forth**

from your family *Al-Madinah*. Ibn Abi Hatim narrated on the authority of Saeed bin Jubair regarding His statement, **The believers settled down *Al-Madinah***. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Al-Hasan that the verse was about the day of the confederates. It has been mentioned in the books of biography and history how there was disagreement in the advice to the Prophet (peace and blessings of God be upon him) on the day of Uhud. Some said we should go out to them, and some said we should stay in Medina. So he went out and among those who advised him was Abdullah bin Abi Salul, the leader of the hypocrites. His opinion was to stay in Medina and fight there, but when his opinion was contradicted, he withdrew with the hypocrites who were with him, and they were about a third of the people who the Prophet (peace and blessings of God be upon him) went out with. Al-Bukhari and Muslim and others narrated on the authority of Jabir who said: **When two parties among you were about to lose heart** was revealed about us, and I would not be pleased that **and God is their protector** was not revealed. Abd bin Hamid and Ibn Jarir narrated on the authority of Qatada regarding his statement: **When two parties were about to lose heart** that he said: That was on the day of Uhud. Ibn Jarir narrated on the authority of Ibn Abbas who said: They were the Banu Haritha and the Banu Salamah. Abd bin Hamid narrated on the authority of Mujahid **And God had certainly helped you at Badr to three thousand angels sent down** in the story of Badr. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Al-Hasan regarding his statement, **and you are weak**, he said: and you are few, and on that day they were a few dozen or three hundred. Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Al-Sha'bi: that the Muslims were informed on the day of Badr that Kurz bin Jaber Al-Muharibi was supplying the polytheists, and that was difficult for them, so God revealed, **Is it not sufficient for you that your Lord should reinforce you with three thousand?** to His statement, *marked*. He said: So it reached Kurz, but he did not reinforce the polytheists, nor did he reinforce the Muslims with the five. Ibn Jarir narrated on the authority of Al-Sha'bi that on the day of Badr, the Messenger of God, may God bless him and grant him peace, was informed, then he mentioned something similar, except that he said, **And they will come to you in haste**, meaning Kurz and his companions, **Your Lord will reinforce you with five thousand angels marked**. So the report of the defeat reached Kurz and his companions, but he did not reinforce them, and the five were not revealed, and they were reinforced after that with a thousand, so they were four thousand. And Abd bin Hamid, Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Qatada regarding the verse, he said: They were reinforced with a thousand, then they became three thousand, then they became five thousand, and that was on the day of Badr. And Ibn Jarir narrated on the authority of Ikrimah regarding His statement, **Yes, if you are patient and fear God** 3:10, he said: This was on the day of Uhud, but they were not patient and did not fear God, so they were not reinforced on the day of Uhud, and if they had been reinforced, they would not have been defeated that day. And Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated something similar on the authority of Ad-Dahhak. And Ibn Jarir and Ibn Abi

Hatim narrated on the authority of Ibn Abbas regarding His statement, **And they will come to you in full force**, he said: From their journey. And Abd bin Hamid and Ibn Jarir narrated on the authority of Ikrimah, from their force, he said: From their face. And Ibn Jarir narrated something similar on the authority of Al-Hasan, Ar-Rabi' and Qatadah As-Suddi. And Abd bin Hamid and Ibn Jarir narrated on the authority of Mujahid, from their force, he said: From their anger. And they narrated something similar on the authority of Abu Salih, the freed slave of Umm Hani. And At-Tabarani and Ibn Mardawayh narrated with a weak chain of transmission on the authority of Ibn Abbas. He said: The Messenger of God (peace be upon him) said in his saying *marked* he said: marked, and the mark of the angels on the day of Badr was black turbans, and on the day of Uhud they were red turbans. Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Abdullah bin Al-Zubayr: that Al-Zubayr was wearing a yellow turban on the day of Badr, and the angels descended upon them with yellow turbans. Ibn Ishaq and Al-Tabarani narrated on the authority of Ibn Abbas, who said: The mark of the angels on the day of Badr was white turbans that they had let down on their backs, and on the day of Hunayn they were red turbans, and the angels did not strike on any day except the day of Badr, and they were in numbers and reinforcements and did not strike. There is much disagreement about the explanation of the marking from the predecessors, which is not of much benefit. Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Qatada regarding his saying **that He may cut off a portion of those who disbelieved** he said: God cut off a portion of the disbelievers on the day of Badr, and killed their leaders, chiefs and leaders in evil. Ibn Jarir and Ibn Abi Hatim narrated regarding his statement, **To cut off a part**, that he said: This was on the day of Badr, when God cut off a group of them and left a group. Ibn Jarir narrated from Al-Suddi, that he said: God mentioned the slain polytheists at Uhud, and they were eighteen men, so He said, **To cut off a part of those who disbelieved**, then God mentioned the martyrs, saying, **And never think that those who are killed in the way of God are dead**. Ibn Al-Mundhir narrated from Mujahid regarding his statement, **Or He suppresses them**, that he said: He grieves them. Ibn Jarir narrated from Qatadah and Al-Rabi' similarly. Al-Bukhari, Muslim and others narrated from Anas that the Prophet's front tooth was broken on the day of Uhud and his face was cut until blood flowed. He said, **How can a people succeed who did this to their Prophet while he was calling them to their Lord?** So God revealed, **You have no part in the matter**, the verse. This meaning has been narrated in many narrations. Al-Bukhari, Muslim and others narrated on the authority of Ibn Umar that he said: The Messenger of God, may God bless him and grant him peace, said on the day of Uhud 11: **O God, curse Abu Sufyan, O God, curse Al-Harith bin Hisham, O God, curse Suhayl bin Amr, O God, curse Safwan bin Umayya**. Then this verse was revealed: **You have no part in the matter**. Al-Bukhari, Muslim and others also narrated from the hadith of Abu Hurairah: "Whenever the Messenger of God, may God bless him and grant him peace, wanted to supplicate against someone, or to supplicate for someone, he would say after bowing:

Surat Al Imran 3:129

And to God belongs whatever is in the heavens and whatever is on the earth. He forgives whom He wills and punishes whom He wills. And God is Forgiving and Merciful.

'O God, save Al-Walid bin Al-Walid, Salamah bin Hisham, Ayyash bin Abi Rabi'ah and the weak believers. O God, make Your punishment severe upon Mudar and make it years for them like the years of Joseph.' He would say this out loud. And he would say in some of his prayers in the Fajr prayer: 'O God, curse so-and-so and so-and-so for some tribes of the Arabs until God revealed, 'You have no part in the matter.'" And in another version: "O God, curse Lihyan, Ra'la, Dhakwan and 'Asiyah who disobeyed God and His Messenger. Then we were informed that he stopped doing this when the verse was revealed, 'You have no part in the matter.'"

Tafsir al-Baghawi

129-Then he said: "To God belongs whatever is in the heavens and whatever is on the earth. He forgives whom He wills and punishes whom He wills. And God is Forgiving and Merciful."

Tafsir al-Baidawi

129 **And to God belongs whatever is in the heavens and whatever is on the earth** in creation and dominion, so His is the command, not yours. **He forgives whom He wills and punishes whom He wills** is explicit in denying the necessity of punishment, and the restriction to repentance or not is like the opposite of it. **And God is Forgiving and Merciful** to His servants, so do not rush to pray against them.

Surat Al Imran 3:130

O you who have believed, do not consume usury, doubled and multiplied, but fear God that you may be successful.

Tafsir al-Jalalayn

O you who have believed, do not consume usury, doubled and multiplied by a thousand or less, by increasing the money when the due date comes and delaying the request **and fear God** by abandoning it **that you may succeed** win.

Tafsir al-Suyuti

The Almighty said: O you who have believed, Al-Faryabi narrated on the authority of Mujahid, who said: They used to trade on credit, but when the term came, they would increase it and increase the term, so the verse was revealed: O you who have believed, do not consume usury, doubled and multiplied. He also narrated on the authority of Ata', who said: Thaqif used to lend to Banu Nadir in the pre-Islamic period, but when the term came, they would say: We give you interest and you delay from us. So the verse was revealed: Do not consume usury, doubled and multiplied.

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be glorified, He means: O you who believe in God and His Messenger, do not consume usury in your Islam after He has guided you to it, as you used to consume it in your ignorance.

And their eating of that in their ignorance was: a man among them would have money owed to another man until a term came, and when the term came he would ask his friend for it, and the one who owed the money would say to him: Delay your debt from me and I will give you more of your money, and they would do that: and that is **usury, multiplied and multiplied**, so God Almighty forbade them from it in their Islam, as:

Muhammad ibn Sinan told us, he said, Muammil told us, he said, Sufyan told us, on the authority of Ibn Jurayj, on the authority of Ata', he said: Thaqif used to borrow from Banu al-Mughira in the pre-Islamic era, and when the due date came, they would say: Shall we give you more and you delay? So the verse was revealed: **And do not consume usury, doubled and multiplied**.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: **O you who have believed, do not consume usury, doubled and multiplied**, meaning: Do not eat in Islam, since God has guided you to it, what you used to eat when you were not upon it, which is not permissible for you in your religion.

Muhammad bin Amr told us, 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: **O you who have believed,**

do not consume usury, doubled and multiplied, he said: The usury of the Age of Ignorance.

Yunus told me, he said, Ibn Wahb told us, he said, I heard Ibn Zayd say about His statement, **Do not consume usury, doubled and multiplied**, he said: My father used to say, "Usury in the pre-Islamic era was only in doubling and in age. A man would have an extra debt, so when the due date came, he would come to him and say, 'Will you pay me or give me more?' If he had something to pay it, he would pay it, otherwise he would transfer it to the next year. If it was a young female camel, he would make it a two-year-old female camel, then a one-year-old female camel, then a three-year-old female camel, then a four-year-old female camel, then so on up. And in the 'ayn, he would come to him. If he did not have anything, he would double it the following year. If he did not have anything, he would add it still, so it would be one hundred, and he would make it two hundred the following year. If he did not have anything, he would make it four hundred, doubling it for him every year or paying it off. He said: So this is His statement, "Do not consume usury, doubled and multiplied."

As for His statement: **And fear God that you may be successful**, it means: And fear God, O believers, in the matter of usury, so do not eat it, and in other matters that He has commanded you to do or forbidden you from, and obey Him in them, **that you may be successful**, meaning: so that you may succeed and be saved from His punishment, and attain what He has desired of you of His reward and eternity in His Paradise, as:

Ibn Hamid told us, he said, Salamah told us on the authority of Ibn Ishaq: **And fear God that you may succeed**, meaning: Obey God that you may be saved from what He has warned you of of His punishment, and attain what He has desired of you of His reward.

Tafsir al-Qurtubi

God the Almighty said: **O you who have believed, do not consume usury, doubled and multiplied**. This prohibition of consuming usury is an interjection during the story of Uhud. Ibn Atiyyah said: I have memorized something narrated about that. I said: Mujahid said: They used to sell on credit, and when the time came, they would increase the price in return for delaying it, so God the Almighty revealed: **O you who have believed, do not consume usury, doubled and multiplied**. I said: He only singled out usury from among all other sins because it is the one for which God has permitted war in His statement: **But if you do not, then be informed of a war from God and His Messenger**. (al-Baqarah 2:279), and war is permitted by killing, so it is as if He is saying: If you do not avoid usury, you will be defeated and killed. So He ordered them to abandon usury because it was practiced among them. And God knows best. *Doubled* is an accusative in the state of state, and *doubled* is its description. It was read *muda'fa* and its meaning is the usury in which the Arabs used to weaken the debt, so the claimant would say: Do you demand or increase? As mentioned in *Al-Baqarah*. And *muda'fa* is an

Surat Al Imran 3:130

O you who have believed, do not consume usury, doubled and multiplied, but fear God that you may be successful.

indication of the repetition of the doubling year after year as they used to do, so this emphatic phrase indicates the hideousness and ugliness of their action, and therefore the case of doubling was mentioned in particular.

God Almighty says: **And fear God** meaning regarding usurious money, so do not consume it.

Tafsir Ibn Kathir

The Almighty says, forbidding His believing servants from engaging in usury and consuming it in multiples, as they used to say in the days of ignorance: When the due date of a debt comes, either pay it or increase it. If he pays it, otherwise, he increases it in the period, and the other increases it in the amount, and so on every year, perhaps the little will be doubled until it becomes a lot multiplied. The Almighty commanded His servants to be pious, so that they may succeed in the first and the last, then He threatened them with the Fire and warned them against it, so the Almighty said: "And fear the Fire which has been prepared for the disbelievers. And obey God and the Messenger, that you may receive mercy." Then He urged them to hasten to do good deeds and hasten to attain the acts of worship, so the Almighty said: **And hasten to forgiveness from your Lord and a Garden as wide as the heavens and the earth, prepared for the righteous.** That is, just as the Fire was prepared for the disbelievers. It has been said that the meaning of His saying **its width is the heavens and the earth** is an indication of the vastness of its length, as He said in describing the furnishings of Paradise: **its linings are of brocade.** That is, what do you think? By the backs? It was said: Rather, its width is like its length because it is a dome under the throne, and the domed and round thing is as wide as its length. This is indicated by what was established in the Sahih: "If you ask God for Paradise, then ask Him for Al-Firdaws, for it is the highest part of Paradise and the middle of Paradise, and from it the rivers of Paradise flow, and its roof is the Throne of the Most Merciful." This verse is like the Almighty's saying in Surat al-Hadid 57: **Race one another to forgiveness from your Lord and a Paradise whose width is like the width of the heavens and the earth,** the verse. We narrated in Musnad Al-Imam Ahmad that Heraclius wrote to the Prophet, may God bless him and grant him peace: **You have invited me to a Paradise whose width is the heavens and the earth, so where is Hell?** The Prophet, may God bless him and grant him peace, said: Glory be to God, so where is the night when the day comes? Ibn Jarir narrated it and said: Yunus told me, Ibn Wahb told us, Muslim bin Khalid told me on the authority of Abu Khathim, on the authority of Saeed bin Abi Rashid, on the authority of Ya'la bin Murrah, who said: "I met Al-Tanukhi, the messenger of Heraclius to the Messenger of God, may God bless him and grant him peace, in Homs, an old man who had become corrupt. He said: I came to the Messenger of God, may God bless him and grant him peace, with the letter of Heraclius, so he handed the

paper to a man on his left. He said: I said: Who is your companion who reads? They said: Mu'awiyah. Then it was the letter of my companion: You have written inviting me to a Paradise whose width is the heavens and the earth, prepared for the righteous. So where is the Fire?" He said: The Messenger of God, may God bless him and grant him peace, said: Glory be to God! Where is the night when the day comes? Al-A'mash, Sufyan al-Thawri and Shu'bah said on the authority of Qays ibn Muslim on the authority of Tariq ibn Shihab: Some Jews asked Umar ibn al-Khattab about a Paradise whose width is the heavens and the earth, so where is Hell? Umar said to them: Have you seen when the day comes, where is the night? And when the night comes, where is the day? They said: Something similar has been taken from the Torah. Ibn Jarir narrated it through three chains of transmission. Then he said: Ahmad ibn Hazim told us, Abu Nu'aym told us, Ja'far ibn Burqan told us, Yazid ibn al-A'sam told us: A man from the People of the Book said: They say, **A Paradise whose width is the heavens and the earth,** so where is Hell? Ibn Abbas, may God be pleased with him, said: Where is the night when the day comes, and where is the day when the night comes? This has been narrated with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace. Al-Bazzar said: Muhammad ibn Mu'ammarr told us, Al-Mughirah ibn Salamah Abu Hisham told us, Abd al-Wahid ibn Ziyad told us on the authority of Ubaydullah ibn Abdullah ibn al-A'sam, on the authority of His uncle Yazid ibn al-Asamm, on the authority of Abu Hurayrah, said: "A man came to the Messenger of God, may God bless him and grant him peace, and said: 'Have you seen the words of God the Almighty: "A Paradise as wide as the heavens and the earth," then where is the Fire? He said: 'Have you seen that when the night comes it covers everything, so where is the day?' He said: 'Wherever God wills.' He said: 'And so the Fire will be wherever God the Almighty wills.'" This has two possible meanings **one of them** that the meaning in that is that it does not necessarily follow from our not seeing the night when the day comes that it is not in a place, even if we do not know it, and so the Fire will be wherever God the Almighty wills, and this is more apparent as mentioned previously in the hadith of Abu Hurayrah on the authority of al-Bazzar.

Second That the meaning is that if the day covers the face of the world from this side, then the night is from the other side, so likewise Paradise is in the highest of the high above the heavens under the Throne and its width, as God Almighty said **like the width of the heaven and the earth** and Hell is in the lowest of the low, so there is no contradiction between it being like the width of the heavens and the earth and the existence of Hell, and God knows best.

Then God the Almighty mentioned the description of the people of Paradise, saying, **Those who spend in ease and hardship,** meaning in hardship and ease, in comfort and distress, in health and sickness, and in all circumstances, just as He said, **Those who spend their wealth by night and by day, secretly and publicly,**

meaning that nothing distracts them from obeying God the Almighty and spending in what pleases Him, and doing good to His creation from their relatives and others with various types of righteousness. And God the Almighty said, **And those who restrain anger and pardon the people**, meaning that if anger arises in them, they restrain it, meaning they conceal it and do not act on it, and they pardon those who wrong them. It was mentioned in some of the narrations: "God the Most High says: O son of Adam, remember Me when you become angry, and I will remember you when you become angry, so that I will not destroy you among those whom I destroy." Narrated by Ibn Abi Hatim. Abu Ya'la said in his Musnad: Abu Musa al-Zaman told us, Isa bin Shu'aib al-Dareer Abu al-Fadl told us, al-Rabi' bin Sulayman al-Jizi told me on the authority of Abu Amr bin Anas bin Malik, on the authority of his father, who said: "The Messenger of God, may God bless him and grant him peace, said: Whoever restrains his anger, God will restrain his punishment from him. Whoever guards his tongue, God will cover his faults. Whoever apologizes to God, God will accept his apology." This is a strange hadith, and its chain of transmission is questionable. Imam Ahmad said: Abd al-Rahman told us, Malik told us on the authority of al-Zuhri, on the authority of Sa'id bin al-Musayyab, on the authority of Abu Hurayrah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: **The strong man is not the one who wrestles, but the strong man is the one who controls himself when he is angry.** The two sheikhs narrated it on the authority of Malik. Imam Ahmad also said: Abu Muawiyah told us, Al-A'mash told us, on the authority of Ibrahim Al-Taymi, on the authority of Al-Harith bin Suwaid, on the authority of Abdullah, who is Ibn Mas'ud, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **Which of you would rather have the wealth of his heir than his own wealth?** They said: **O Messenger of God, there is none among us who does not love his wealth more than the wealth of his heir.** He said: "Know that there is none among you who does not love the wealth of his heir more than his own wealth. Your wealth from your wealth is only what you have sent forward, and the wealth of your heir is what you have delayed." The Messenger of God, may God bless him and grant him peace, said: **What do you consider to be a wrestler among you?** We said: **The one who is not wrestled by men.** He said: **No, but the one who controls himself when he is angry.** The Messenger of God, may God bless him and grant him peace, said: **What do you consider to be a slave among you?** We said: **The one who has no children.** He said: **No, but the slave is the one who has not sent forward any of his children.** Al-Bukhari included the first chapter of it, and Muslim included the original of this hadith, on the authority of Al-A'mash.

Another hadith Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told us, I heard Urwah ibn 'Abdullah al-Ju'fi narrating on the authority of Hasbah or Ibn Abi Hasin, on the authority of a man who witnessed the Prophet, may God bless him and grant him peace, giving a sermon, and he said, **Do you know what ruqūb is?** We said, **The one who has no children.** He said, **Ruqūb is all the ones who have children and then died without having given anything from them.** He

said, **Do you know what sāluq is?** They said, **The one who has no wealth.** The Prophet, may God bless him and grant him peace, said, **The sāluq is all the one who has wealth and then died without giving anything from it.** Then the Prophet, may God bless him and grant him peace, said, **What is sarā'?** They said, **The one who is struck down.** He, may God bless him and grant him peace, said, **Sarā' is all the sarā', the one who becomes angry and his anger becomes intense, his face turns red, and his hair stands up, so he is struck down by his anger.**

Another hadith - Imam Ahmad said: Ibn Numayr told us, Hisham ibn Urwah told us, on the authority of his father, on the authority of Al-Ahnaf ibn Qays, on the authority of his uncle called Jariyah ibn Qudamah Al-Sa'di, "that he asked the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, say to me something that will benefit me and make it short for me so that I may understand it. The Messenger of God, may God bless him and grant him peace, said: Do not get angry. So he repeated it to him until he repeated it to him many times, each time saying: Do not get angry." And this is how he narrated it on the authority of Abu Mu'awiyah on the authority of Hisham on his authority, and he also narrated it on the authority of Yahya ibn Sa'id Al-Qattan on the authority of Hisham on his authority, "that a man said: O Messenger of God, say to me something and make it short for me so that I may understand it. He said: Do not get angry." The hadith is narrated only by Ahmad.

Another hadith - Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of al-Zuhri, on the authority of Hamid ibn Abd al-Rahman, "On the authority of a man from the companions of the Prophet, may God bless him and grant him peace, who said: A man said: O Messenger of God, advise me. He said: Do not get angry. The man said: So I thought about it when the Prophet, may God bless him and grant him peace, said what he said, and I saw that anger brings together all evil." Ahmad alone transmitted it.

Another hadith - Imam Ahmad said: Abu Muawiyah told us, Dawud ibn Abi Hind told us, on the authority of Abu Ibn Harb ibn Abi Al-Aswad, on the authority of Abu Al-Aswad, on the authority of Abu Dharr, may God be pleased with him, who said: He was watering from his cistern when some people came and said: Who among you will bring water to Abu Dharr and count the hairs from his head? A man said: I will. So the man came and brought water to him from the cistern and pounded it. Abu Dharr was standing, so he sat down and then lay down. It was said to him: O Abu Dharr, why did you sit down and then lie down? He said: "The Messenger of God, may God bless him and grant him peace, said to us: If one of you becomes angry while standing, let him sit down. If the anger goes away from him, then all well and good, otherwise let him lie down." Abu Dawood narrated it from Ahmad ibn Hanbal with his chain of transmission, except that it was included in his narration on the authority of Abu Harb on the authority of Abu Dharr. The correct version is Ibn Abi Harb on the authority of his father on the authority of Abu Dharr, as Abdullah ibn Ahmad narrated it on the authority of his father.

Surat Al Imran 3:130

O you who have believed, do not consume usury, doubled and multiplied, but fear God that you may be successful.

Another hadith - Imam Ahmad said: Ibrahim bin Khalid told us, Abu Wa'il al-San'ani told us: We were sitting with Urwah bin Muhammad when a man entered and said to him words that angered him. When he angered him, he stood up and came back to us after having performed ablution. He said: My father told me on the authority of my grandfather Atiyah - he is Ibn Sa'd al-Sa'di - and he was a companion - he said: "The Messenger of God said: Anger is from the devil, and the devil was created from fire, and fire is extinguished only with water. So when one of you becomes angry, let him perform ablution." And this is how Abu Dawud narrated it from the hadith of Ibrahim bin Khalid al-San'ani on the authority of Abu Wa'il al-Qass al-Muradi al-San'ani. Abu Dawud said: I think he was Abdullah bin Buhair.

Another hadith - Imam Ahmad said: Abdullah bin Yazid told us, Noah bin Ja'una al-Salami told us, on the authority of Muqatil bin Hayyan, on the authority of Ata', on the authority of Ibn Abbas, may God be pleased with them both, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Whoever gives respite to someone in difficulty or forgives him, God will protect him from the heat of Hell. Indeed, the work of Paradise is made difficult by a hill - three times - Indeed, the work of Hell is made easy by a slip. And the happy one is the one who is protected from trials, and there is no sip more beloved to God than a sip of anger that a servant swallows. No servant of God swallows it except that it fills his stomach with faith.'" Ahmad is the only one to narrate it, and its chain of transmission is good, with no one who is wounded in it, and its text is good.

Another hadith with the same meaning - Abu Dawud said: Uqbah bin Makram told us, Abd al-Rahman, meaning Ibn Mahdi, told us, on the authority of Bishr, meaning Ibn Mansur, on the authority of Muhammad bin Ajan, on the authority of Suwaid bin Wahb, on the authority of a man from the sons of the companions of the Prophet, may God bless him and grant him peace, on the authority of his father, who said: "The Messenger of God, may God bless him and grant him peace, said: Whoever suppresses anger when he is able to vent it, God will fill him with security and faith. Whoever refrains from wearing a beautiful garment when he is able to do so - Bishr said: I think he said: out of humility - God will clothe him with the garment of honor. Whoever marries for God, God will clothe him with the crown of kingship."

Another hadith - Imam Ahmad said: Abdullah bin Yazid told us: Saeed told us, Abu Marhum told me on the authority of Sahl bin Muadh bin Anas, on the authority of his father, "The Messenger of God said: Whoever suppresses his anger when he is able to vent it, God will call him in front of all creation and let him choose from any of the houris he wants." Abu Dawud, Al-Tirmidhi and Ibn Majah narrated it on the authority of Saeed bin Abi Ayoub, and Al-Tirmidhi said: Hasan Gharib.

Another hadith - Abd al-Razzaq said: Dawud ibn Qays informed us, on the authority of Zayd ibn Aslam, on the

authority of a man from the people of Ash-Sham called Abd al-Jalil, on the authority of his uncle, on the authority of Abu Hurayrah, may God be pleased with him, regarding the words of God Almighty: **And those who restrain anger**, that the Prophet, may God bless him and grant him peace, said: **Whoever restrains anger when he is able to give vent to it, God will fill him with security and faith.** Narrated by Ibn Jarir.

Another hadith - Ibn Mardawayh said: Ahmad ibn Muhammad ibn Ziyad told us, Yahya ibn Abi Talib told us, Ali ibn Asim told us, Yunus ibn Ubayd told me on the authority of Al-Hasan, 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: 'A servant has not taken a sip of food that is better in reward than a sip of anger that he swallows seeking the face of God.'" And Ibn Majah narrated it likewise on the authority of Bishr ibn Umar, on the authority of Hammad ibn Salamah, on the authority of Yunus ibn Ubayd, with the same chain of transmission. So God Almighty's statement: **And those who restrain anger** means that they do not act out their anger on people, but rather they restrain their evil from them, and they seek reward for that from God Almighty. Then God the Almighty said: **And those who pardon people** meaning, while refraining from evil, they pardon those who wronged them in their souls, so that no grudge remains in their souls against anyone, and this is the most perfect state, and for this reason He said: **And God loves the doers of good** so this is from the stations of goodness, and in the hadith: "There are three things that I swear by: no wealth is diminished by charity, and God does not increase a servant through forgiveness except in honor, and whoever humbles himself before God, God will raise him up." Al-Hakim narrated in his Mustadrak from the hadith of Musa bin Uqbah from Ishaq bin Yahya bin Talhah Al-Qurashi, from Ubadah bin As-Samit, from Ubayy bin Ka'b that the Messenger of God, "said: Whoever is pleased to have a lofty building and be raised in status, let him pardon those who wronged him, give to those who deprived him, and connect with those who severed ties with him." Then he said: It is authentic according to the conditions of the two sheikhs, and they did not include it. Ibn Mardawayh included it from the hadith of Ali, Ka'b bin Ujrah, Abu Hurayrah, and Umm Salamah, may God be pleased with them, in a similar manner. It was narrated on the authority of Ad-Dahhak on the authority of Ibn Abbas, may God be pleased with them both, who said: "The Messenger of God, may God bless him and grant him peace, said: When the Day of Resurrection comes, a crier will call out, saying: Where are those who pardoned people? Come to your Lord and take your rewards. It is the right of every Muslim man, if he pardons, to enter Paradise." And God Almighty said: **And those who, when they have committed an immorality or wronged themselves, remember God and seek forgiveness for their sins.** That is, if they commit a sin, they follow it up with repentance and seeking forgiveness. Imam Ahmad said: Yazid told us, Hammam bin Yahya told us, on the authority of Ishaq bin Abdullah bin Abi Talhah, on the authority of Abd al-Rahman bin Abi Umrah, on the

authority of Abu Hurayrah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, "He said: A man committed a sin and said: O Lord, I have committed a sin, so forgive it. God, the Almighty, said: My servant committed a sin and knew that he has a Lord who forgives sins and takes them to task. I have forgiven My servant. Then he committed another sin and said: O Lord, I have committed a sin, so forgive it. God, the Almighty, said: My servant knew that he has a Lord who forgives sins and takes them to task. I have forgiven My servant. Then he committed another sin and said: O Lord, I have committed a sin, so forgive it. God, the Almighty, said: My servant knew that he has a Lord who forgives sins and takes them to task. I have forgiven My servant." With it, I bear witness that I have forgiven my servant, so let him do whatever he wants." It was included in Sahih from the hadith of Ishaq bin Abi Talha, in a similar manner.

Another Hadith - Imam Ahmad said: Abu al-Nadr and Abu Amir told us: Zuhair told us: Saad al-Ta'i told us: Abu al-Mudallah, the freed slave of the Mother of the Believers, heard Abu Hurairah, we said: **O Messenger of God, when we see you, our hearts soften, and we are from the people of the Hereafter, and when we leave you, the world pleases us, and we smell women and children.** He said: "If you were to be in every state in the state you are in with me, the angels would shake your hands with their palms, and visit you in your homes. And if you did not sin, God would bring people who would sin so that He would forgive them." We said: O Messenger of God, tell us about Paradise, what is its structure? He said: A brick of gold and a brick of silver, its mortar is the most fragrant musk, its pebbles are pearls and rubies, and its soil is saffron. Whoever enters it will be blessed and will not be miserable, and will live forever and will not die. His clothes will not wear out, and his youth will not fade. There are three whose supplications will not be rejected: the just ruler, the fasting person until he breaks his fast, and the supplication of the one who is not fasting until he breaks his fast." The oppressed person is carried on the clouds and the gates of heaven are opened for him, and the Lord says: By My glory, I will surely aid you, even if after a while. It was narrated by Al-Tirmidhi and Ibn Majah from another chain of transmission on the authority of Sa'd. Ablution and two rak'ahs of prayer are confirmed upon repentance, as narrated by Imam Ahmad ibn Hanbal: Waki' told us, Mis'ar and Sufyan Al-Thawri told us on the authority of Uthman ibn Al-Maghbarah Al-Thaqafi, on the authority of Ali ibn Rabi'ah, on the authority of Asma' ibn Al-Hakam Al-Fazari, on the authority of Ali, may God be pleased with him, who said: Whenever I heard a hadith from the Messenger of God, may God bless him and grant him peace, God would benefit me with whatever He willed from it. And if someone else tells me about it, I make him swear, and if he swears to me, I believe him. Abu Bakr, may God be pleased with him, told me - and Abu Bakr spoke the truth - that he heard the Messenger of God, may God bless him and grant him peace, say: "There is no man who commits a sin, then performs ablution and does it well - Misa'ar said - then prays - Sufyan said - then prays two rak'ahs, and seeks forgiveness from God Almighty, except that He forgives him." And thus it was narrated by Ali ibn

al-Madini, al-Humaidi, Abu Bakr ibn Abi Shaybah, the people of the Sunan, Ibn Hibban in his Sahih, al-Bazzar, and al-Daraqutni through various chains of transmission on the authority of Uthman ibn al-Mughira with it. Al-Tirmidhi said: It is a good hadith, and we have mentioned its chains of transmission, and the discussion of it is complete in Musnad Abu Bakr al-Siddiq, may God be pleased with him. In short, it is a good hadith, and it is narrated by the Commander of the Faithful, Ali ibn Abi Talib, on the authority of the Prophet's successor, Abu Bakr al-Siddiq, may God be pleased with them both. What bears witness to the authenticity of this hadith is what Muslim narrated in his Sahih on the authority of the Commander of the Faithful, Umar ibn al-Khattab, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: "There is none among you who performs ablution and completes it, then says: I bear witness that there is no god but God alone, without partner, and I bear witness that Muhammad is His servant and Messenger, except that the eight gates of Paradise will be opened for him, and he may enter through whichever one he wishes." And in the two Sahih on the authority of the Commander of the Faithful, Uthman ibn Affan, may God be pleased with him, that he performed ablution for them as the Prophet, may God bless him and grant him peace, performed ablution, then said: "I heard the Prophet, may God bless him and grant him peace, say: Whoever performs ablution like this ablution of mine, then prays two rak'ahs in which he does not think, his previous sins will be forgiven." This hadith has been proven from the narration of the four Imams, the Rightly-Guided Caliphs, on the authority of the Master of the First and the Last, and the Messenger of the Lord of the Worlds, as indicated by the clear Book, that seeking forgiveness for sins benefits sinners. And Abd al-Razzaq said: Ja'far ibn Sulayman informed us on the authority of Thabit, on the authority of Anas ibn Malik, may God be pleased with him, who said: It has been reported to me that when this verse was revealed, **And those who, when they have committed an immorality or wronged themselves, remember God and seek forgiveness for their sins,** the verse, Satan wept. Al-Hafiz Abu Ya'la said: Mahraz bin Awn told us, Uthman bin Matar told us, Abdul Ghafoor told us, on the authority of Abu Nasirah, on the authority of Abu Raja', on the authority of Abu Bakr, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, "He said, 'Upon you is saying 'There is no god but God' and seeking forgiveness, so do a lot of them, for Satan said, 'I have destroyed people with sins and they have destroyed me with 'There is no god but God' and seeking forgiveness. So when I saw that, I have destroyed them with desires, and they think that they are guided.'" Uthman bin Matar and his sheikh are weak. Imam Ahmad narrated in his Musnad on the authority of Amr ibn Abi Amr and Abu Al-Haitham Al-Atwari on the authority of Abu Saeed, on the authority of the Prophet, may God bless him and grant him peace, who said: "Satan said: O Lord, by Your glory, I will continue to mislead Your servants as long as their souls are in their bodies. God Almighty said: By My glory and majesty, I will continue to forgive them as long as they seek My forgiveness." Al-Hafiz Abu Bakr Al-Bazzar said: Muhammad ibn Al-Muthanna told us, Umar ibn

Surat Al Imran 3:130

O you who have believed, do not consume usury, doubled and multiplied, but fear God that you may be successful.

Abi Khalifa told us, I heard Abu Badr narrating on the authority of Thabit, on the authority of Anas, who said: "A man came and said: O Messenger of God, I have committed a sin. The Messenger of God, may God bless him and grant him peace, said: If you sin, seek forgiveness from your Lord. He said: I seek forgiveness, then I sin again. He said: If you sin again, seek forgiveness from your Lord. He said it the fourth time, seek forgiveness from your Lord, until Satan is the one who regrets." This is a strange hadith from this source. And the Almighty's saying: **And who forgives sins except God?** means that no one forgives them except Him, as Imam Ahmad said: Muhammad ibn Mus'ab told us, Salam ibn Maskeen and al-Mubarak told us on the authority of al-Hasan on the authority of al-Aswad ibn Sari' that a prisoner was brought to the Prophet, may God bless him and grant him peace, and he said: O God, I repent to You and I do not repent to Muhammad. The Prophet, may God bless him and grant him peace, said: The truth has been made known to its people. And His saying: **And they did not persist in what they did while they knew** means that they repented from their sins and returned to God soon, and they did not continue in the sin and persist in it without giving it up. And if the sin was repeated from them, they would repent from it, as al-Hafiz Abu Ya'la al-Mawsili said in his Musnad: Ishaq ibn Abi Isra'il and others told us, they said: Abu Yahya Abd al-Hamid al-Hammani told us on the authority of Uthman ibn Waqid, on the authority of Abu Nasirah, on the authority of a freed slave of Abu Bakr, on the authority of Abu Bakr, may God be pleased with him, who said: "The Messenger of God, may God bless him and grant him peace, said: He who seeks forgiveness will not persist, even if he returns seventy times a day." And Abu Dawud narrated it. Al-Tirmidhi and Al-Bazzar in his Musnad from the hadith of Uthman bin Waqid - and Yahya bin Ma'een authenticated him with it - and his Sheikh Abu Nasirah Al-Wasiti, whose name is Muslim bin Ubaid, who was authenticated by Imam Ahmad and Ibn Hibban. Ali bin Al-Madini and Al-Tirmidhi said: The chain of transmission of this hadith is not that good. It appears that it is due to the ignorance of the client of Abu Bakr, but the ignorance of someone like him does not harm because he is a great follower, and it is sufficient for him to attribute it to Abu Bakr, so it is a good hadith, and God knows best. And his statement, **and they know**, Mujahid and Abdullah bin Ubaid bin Umair said, **and they know**, that whoever repents, God will accept his repentance. This is like the statement of God, the Most High, **Do they not know that God accepts repentance from His servants?** and His statement, **And whoever does evil or wrongs himself but then seeks forgiveness from God will find God Forgiving and Merciful.** And there are many similar examples to this. Imam Ahmad said: Yazid told us, Jarir told us, Habbab - he is Ibn Zaid Al-Sharabi - told us, on the authority of Abdullah Ibn Amr, on the authority of the Prophet, may God bless him and grant him peace, "that he said while he was on the pulpit: 'Be merciful and you will be shown mercy, and forgive and you will be forgiven. Woe to those who defy speech, woe to those who persist in what they have done while they know.'" Ahmad is the only one to narrate it. Then

God the Almighty said after describing them with what He described them with: **Their reward is forgiveness from their Lord** meaning their reward for these attributes **is forgiveness from their Lord and gardens beneath which rivers flow** meaning of various types of drinks **abiding therein** meaning abiding therein **and excellent is the reward of the workers** God the Almighty praises Paradise.

Fath al-Qadir

His saying 130- **O you who believe** It was said: This is an introductory statement to intimidate and encourage what was mentioned, and it was said: It is an interjection during the story of Uhud. And his saying **multiplied multiples** is not to restrict the prohibition to what is known of the prohibition of usury in all cases, but it was brought in consideration of what they were upon of the habit that they were accustomed to in usury, for they used to increase it for a term, and when the term came they would increase the money by an amount that they agreed upon, then they would increase the term of the debt, so they would do that time after time until the one who increased it would take multiples of the debt that he had at the beginning, and multiples is a condition, and doubling is a description of it, and in it is an indication of the repetition of the doubling year after year, and the exaggeration in this phrase indicates an emphasis on the rebuke.

Tafsir al-Baghawi

130- **O you who have believed, do not consume usury, doubled and multiplied**, meaning what they used to do when the due date of the debt came, by increasing the money and delaying the request, **and fear God** in the matter of usury, so do not consume it, **that you may be successful**.

Tafsir al-Baidawi

130 **O you who have believed, do not consume usury, doubled and multiplied**. Do not increase it repeatedly, and perhaps the specification is according to reality. A man among them used to increase it for a term, then he would add another increase to it until the small amount consumed the debtor's money. Ibn Kathir, Ibn Amir, and Yaqub read *doubled*. "And fear God" in what I have forbidden you from. "That you may succeed" hoping for success.

Surat Al Imran 3:131

And fear the Fire, which has been prepared for the disbelievers.

Tafsir al-Jalalayn

And fear the Fire prepared for the disbelievers lest you be tormented by it.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to the believers: And fear, O believers, the Fire that you may enter by consuming usury after I have forbidden you from it, which I have prepared for those who disbelieve in Me, so that you enter their place after your belief in Me, by disobeying My command and abandoning My obedience, as:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **And fear the Fire which has been prepared for the disbelievers**, which has been made a home for those who disbelieve in Me.

Tafsir al-Qurtubi

God the Almighty said: **And fear the Fire which has been prepared for the disbelievers**. Many commentators said: This is a warning to those who consider usury permissible, and whoever considers usury permissible disbelieves and disbelieves. It was said that its meaning is: Beware of the action that strips you of faith and you deserve the Fire, because there are sins that require the doer to have faith stripped and he fears for it, such as disobeying parents. There is a report about that: A man was disobedient to his parents, and he was told when he was dying: Say there is no god but God, but he was not able to do that until his mother came to him and was pleased with him. Among those are severing family ties, consuming usury, and betraying a trust. Abu Bakr al-Warraq reported on the authority of Abu Hanifa that he said: What strips a person's faith most often occurs at death. Then Abu Bakr said: We looked into the sins that strip faith and we did not find anything that strips faith faster than oppressing people. This verse is evidence that Hell was created, in response to the Jahmites, because what is non-existent cannot be prepared.

Tafsir Ibn Kathir

The Almighty says, forbidding His believing servants from engaging in usury and consuming it in multiples, as they used to say in the days of ignorance: When the due date of a debt comes, either pay it or increase it. If he pays it, otherwise, he increases it in the period, and the other increases it in the amount, and so on every

year, perhaps the little will be doubled until it becomes a lot multiplied. The Almighty commanded His servants to be pious, so that they may succeed in the first and the last, then He threatened them with the Fire and warned them against it, so the Almighty said: "And fear the Fire which has been prepared for the disbelievers. And obey God and the Messenger, that you may receive mercy." Then He urged them to hasten to do good deeds and hasten to attain the acts of worship, so the Almighty said: **And hasten to forgiveness from your Lord and a Garden as wide as the heavens and the earth, prepared for the righteous**. That is, just as the Fire was prepared for the disbelievers. It has been said that the meaning of His saying **its width is the heavens and the earth** is an indication of the vastness of its length, as He said in describing the furnishings of Paradise: **its linings are of brocade**. That is, what do you think? By the backs? It was said: Rather, its width is like its length because it is a dome under the throne, and the domed and round thing is as wide as its length. This is indicated by what was established in the Sahih: "If you ask God for Paradise, then ask Him for Al-Firdaws, for it is the highest part of Paradise and the middle of Paradise, and from it the rivers of Paradise flow, and its roof is the Throne of the Most Merciful." This verse is like the Almighty's saying in Surat al-Hadid 57: **Race one another to forgiveness from your Lord and a Paradise whose width is like the width of the heavens and the earth**, the verse. We narrated in Musnad Al-Imam Ahmad that Heraclius wrote to the Prophet, may God bless him and grant him peace: **You have invited me to a Paradise whose width is the heavens and the earth, so where is Hell?** The Prophet, may God bless him and grant him peace, said: Glory be to God, so where is the night when the day comes? Ibn Jarir narrated it and said: Yunus told me, Ibn Wahb told us, Muslim bin Khalid told me on the authority of Abu Khathim, on the authority of Saeed bin Abi Rashid, on the authority of Ya'la bin Murrah, who said: "I met Al-Tanukhi, the messenger of Heraclius to the Messenger of God, may God bless him and grant him peace, in Homs, an old man who had become corrupt. He said: I came to the Messenger of God, may God bless him and grant him peace, with the letter of Heraclius, so he handed the paper to a man on his left. He said: I said: Who is your companion who reads? They said: Mu'awiyah. Then it was the letter of my companion: You have written inviting me to a Paradise whose width is the heavens and the earth, prepared for the righteous. So where is the Fire?" He said: The Messenger of God, may God bless him and grant him peace, said: Glory be to God! Where is the night when the day comes? Al-A'mash, Sufyan al-Thawri and Shu'bah said on the authority of Qays ibn Muslim on the authority of Tariq ibn Shihab: Some Jews asked Umar ibn al-Khattab about a Paradise whose width is the heavens and the earth, so where is Hell? Umar said to them: Have you seen when the day comes, where is the night? And when the night comes, where is the day? They said: Something similar has been taken from the Torah. Ibn Jarir narrated it through three chains of transmission. Then he said: Ahmad ibn Hazim told us, Abu Nu'aym told us, Ja'far ibn Burqan told us, Yazid ibn al-A'sam told us: A man from the People of the Book said: They say, **A Paradise whose width is the heavens and the earth**, so where is Hell? Ibn Abbas, may God be

pleased with him, said: Where is the night when the day comes, and where is the day when the night comes? This has been narrated with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace. Al-Bazzar said: Muhammad ibn Mu'ammār told us, Al-Mughirah ibn Salamah Abu Hisham told us, Abd al-Wahid ibn Ziyad told us on the authority of Ubaydullah ibn Abdullah ibn al-A'sam, on the authority of His uncle Yazid ibn al-Asamm, on the authority of Abu Hurayrah, said: "A man came to the Messenger of God, may God bless him and grant him peace, and said: 'Have you seen the words of God the Almighty: "A Paradise as wide as the heavens and the earth," then where is the Fire? He said: 'Have you seen that when the night comes it covers everything, so where is the day?' He said: 'Wherever God wills.' He said: 'And so the Fire will be wherever God the Almighty wills.'" This has two possible meanings **one of them** that the meaning in that is that it does not necessarily follow from our not seeing the night when the day comes that it is not in a place, even if we do not know it, and so the Fire will be wherever God the Almighty wills, and this is more apparent as mentioned previously in the hadith of Abu Hurayrah on the authority of al-Bazzar.

Second That the meaning is that if the day covers the face of the world from this side, then the night is from the other side, so likewise Paradise is in the highest of the high above the heavens under the Throne and its width, as God Almighty said **like the width of the heaven and the earth** and Hell is in the lowest of the low, so there is no contradiction between it being like the width of the heavens and the earth and the existence of Hell, and God knows best.

Then God the Almighty mentioned the description of the people of Paradise, saying, **Those who spend in ease and hardship**, meaning in hardship and ease, in comfort and distress, in health and sickness, and in all circumstances, just as He said, **Those who spend their wealth by night and by day, secretly and publicly**, meaning that nothing distracts them from obeying God the Almighty and spending in what pleases Him, and doing good to His creation from their relatives and others with various types of righteousness. And God the Almighty said, **And those who restrain anger and pardon the people**, meaning that if anger arises in them, they restrain it, meaning they conceal it and do not act on it, and they pardon those who wrong them. It was mentioned in some of the narrations: "God the Most High says: O son of Adam, remember Me when you become angry, and I will remember you when you become angry, so that I will not destroy you among those whom I destroy." Narrated by Ibn Abi Hatim. Abu Ya'la said in his Musnad: Abu Musa al-Zaman told us, Isa bin Shu'aib al-Dareer Abu al-Fadl told us, al-Rabi' bin Sulayman al-Jizi told me on the authority of Abu Amr bin Anas bin Malik, on the authority of his father, who said: "The Messenger of God, may God bless him and grant him peace, said: Whoever restrains his anger, God will restrain his punishment from him. Whoever guards his tongue, God will cover his faults. Whoever apologizes to God, God will accept his apology." This is a strange hadith, and its chain of transmission is questionable. Imam Ahmad said: Abd

al-Rahman told us, Malik told us on the authority of al-Zuhri, on the authority of Sa'id bin al-Musayyab, on the authority of Abu Hurayrah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: **The strong man is not the one who wrestles, but the strong man is the one who controls himself when he is angry.** The two sheikhs narrated it on the authority of Malik. Imam Ahmad also said: Abu Muawiyah told us, Al-A'mash told us, on the authority of Ibrahim Al-Taymi, on the authority of Al-Harith bin Suwaid, on the authority of Abdullah, who is Ibn Mas'ud, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **Which of you would rather have the wealth of his heir than his own wealth?** They said: **O Messenger of God, there is none among us who does not love his wealth more than the wealth of his heir.** He said: "Know that there is none among you who does not love the wealth of his heir more than his own wealth. Your wealth from your wealth is only what you have sent forward, and the wealth of your heir is what you have delayed." The Messenger of God, may God bless him and grant him peace, said: **What do you consider to be a wrestler among you?** We said: **The one who is not wrestled by men.** He said: **No, but the one who controls himself when he is angry.** The Messenger of God, may God bless him and grant him peace, said: **What do you consider to be a slave among you?** We said: **The one who has no children.** He said: **No, but the slave is the one who has not sent forward any of his children.** Al-Bukhari included the first chapter of it, and Muslim included the original of this hadith, on the authority of Al-A'mash.

Another hadith Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told us, I heard Urwah ibn 'Abdullah al-Ju'fi narrating on the authority of Hasbah or Ibn Abi Hasin, on the authority of a man who witnessed the Prophet, may God bless him and grant him peace, giving a sermon, and he said, **Do you know what ruqūb is?** We said, **The one who has no children.** He said, **Ruqūb is all the ones who have children and then died without having given anything from them.** He said, **Do you know what sāluq is?** They said, **The one who has no wealth.** The Prophet, may God bless him and grant him peace, said, **The sāluq is all the one who has wealth and then died without giving anything from it.** Then the Prophet, may God bless him and grant him peace, said, **What is sarā'?** They said, **The one who is struck down.** He, may God bless him and grant him peace, said, **Sarā' is all the sarā', the one who becomes angry and his anger becomes intense, his face turns red, and his hair stands up, so he is struck down by his anger.**

Another hadith - Imam Ahmad said: Ibn Numayr told us, Hisham ibn Urwah told us, on the authority of his father, on the authority of Al-Ahnaf ibn Qays, on the authority of his uncle called Jariyah ibn Qudamah Al-Sa'di, "that he asked the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, say to me something that will benefit me and make it short for me so that I may understand it. The Messenger of God, may God bless him and grant him peace, said: Do not get angry. So he repeated it to him until he repeated it to him many

times, each time saying: Do not get angry." And this is how he narrated it on the authority of Abu Mu'awiyah on the authority of Hisham on his authority, and he also narrated it on the authority of Yahya ibn Sa'id Al-Qattan on the authority of Hisham on his authority, "that a man said: O Messenger of God, say to me something and make it short for me so that I may understand it. He said: Do not get angry." The hadith is narrated only by Ahmad.

Another hadith - Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of al-Zuhri, on the authority of Hamid ibn Abd al-Rahman, "On the authority of a man from the companions of the Prophet, may God bless him and grant him peace, who said: A man said: O Messenger of God, advise me. He said: Do not get angry. The man said: So I thought about it when the Prophet, may God bless him and grant him peace, said what he said, and I saw that anger brings together all evil." Ahmad alone transmitted it.

Another hadith - Imam Ahmad said: Abu Muawiyah told us, Dawud ibn Abi Hind told us, on the authority of Abu Ibn Harb ibn Abi Al-Aswad, on the authority of Abu Al-Aswad, on the authority of Abu Dharr, may God be pleased with him, who said: He was watering from his cistern when some people came and said: Who among you will bring water to Abu Dharr and count the hairs from his head? A man said: I will. So the man came and brought water to him from the cistern and pounded it. Abu Dharr was standing, so he sat down and then lay down. It was said to him: O Abu Dharr, why did you sit down and then lie down? He said: "The Messenger of God, may God bless him and grant him peace, said to us: If one of you becomes angry while standing, let him sit down. If the anger goes away from him, then all well and good, otherwise let him lie down." Abu Dawood narrated it from Ahmad ibn Hanbal with his chain of transmission, except that it was included in his narration on the authority of Abu Harb on the authority of Abu Dharr. The correct version is Ibn Abi Harb on the authority of his father on the authority of Abu Dharr, as Abdullah ibn Ahmad narrated it on the authority of his father.

Another hadith - Imam Ahmad said: Ibrahim bin Khalid told us, Abu Wa'il al-San'ani told us: We were sitting with Urwah bin Muhammad when a man entered and said to him words that angered him. When he angered him, he stood up and came back to us after having performed ablution. He said: My father told me on the authority of my grandfather Atiyah - he is Ibn Sa'd al-Sa'di - and he was a companion - he said: "The Messenger of God said: Anger is from the devil, and the devil was created from fire, and fire is extinguished only with water. So when one of you becomes angry, let him perform ablution." And this is how Abu Dawud narrated it from the hadith of Ibrahim bin Khalid al-San'ani on the authority of Abu Wa'il al-Qass al-Muradi al-San'ani. Abu Dawud said: I think he was Abdullah bin Buhair.

Another hadith - Imam Ahmad said: Abdullah bin Yazid told us, Noah bin Ja'una al-Salami told us, on the authority of Muqatil bin Hayyan, on the authority of Ata', on the authority of Ibn Abbas, may God be pleased with them both, who said: "The Messenger of God, may God bless him and grant him peace, said:

'Whoever gives respite to someone in difficulty or forgives him, God will protect him from the heat of Hell. Indeed, the work of Paradise is made difficult by a hill - three times - Indeed, the work of Hell is made easy by a slip. And the happy one is the one who is protected from trials, and there is no sip more beloved to God than a sip of anger that a servant swallows. No servant of God swallows it except that it fills his stomach with faith.'" Ahmad is the only one to narrate it, and its chain of transmission is good, with no one who is wounded in it, and its text is good.

Another hadith with the same meaning - Abu Dawud said: Uqbah bin Makram told us, Abd al-Rahman, meaning Ibn Mahdi, told us, on the authority of Bishr, meaning Ibn Mansur, on the authority of Muhammad bin Ajlan, on the authority of Suwaid bin Wahb, on the authority of a man from the sons of the companions of the Prophet, may God bless him and grant him peace, on the authority of his father, who said: "The Messenger of God, may God bless him and grant him peace, said: Whoever suppresses anger when he is able to vent it, God will fill him with security and faith. Whoever refrains from wearing a beautiful garment when he is able to do so - Bishr said: I think he said: out of humility - God will clothe him with the garment of honor. Whoever marries for God, God will clothe him with the crown of kingship."

Another hadith - Imam Ahmad said: Abdullah bin Yazid told us: Saeed told us, Abu Marhum told me on the authority of Sahl bin Muadh bin Anas, on the authority of his father, "The Messenger of God said: Whoever suppresses his anger when he is able to vent it, God will call him in front of all creation and let him choose from any of the hours he wants." Abu Dawud, Al-Tirmidhi and Ibn Majah narrated it on the authority of Saeed bin Abi Ayoub, and Al-Tirmidhi said: Hasan Gharib.

Another hadith - Abd al-Razzaq said: Dawud ibn Qays informed us, on the authority of Zayd ibn Aslam, on the authority of a man from the people of Ash-Sham called Abd al-Jalil, on the authority of his uncle, on the authority of Abu Hurayrah, may God be pleased with him, regarding the words of God Almighty: **And those who restrain anger**, that the Prophet, may God bless him and grant him peace, said: **Whoever restrains anger when he is able to give vent to it, God will fill him with security and faith.** Narrated by Ibn Jarir.

Another hadith - Ibn Mardawayh said: Ahmad ibn Muhammad ibn Ziyad told us, Yahya ibn Abi Talib told us, Ali ibn Asim told us, Yunus ibn Ubayd told me on the authority of Al-Hasan, 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: 'A servant has not taken a sip of food that is better in reward than a sip of anger that he swallows seeking the face of God.'" And Ibn Majah narrated it likewise on the authority of Bishr ibn Umar, on the authority of Hammad ibn Salamah, on the authority of Yunus ibn Ubayd, with the same chain of transmission. So God Almighty's statement: **And those who restrain anger** means that they do not act out their anger on people, but rather they restrain their evil from them, and they seek reward for that from God Almighty. Then God the Almighty said: **And those who pardon people**

meaning, while refraining from evil, they pardon those who wronged them in their souls, so that no grudge remains in their souls against anyone, and this is the most perfect state, and for this reason He said: **And God loves the doers of good** so this is from the stations of goodness, and in the hadith: "There are three things that I swear by: no wealth is diminished by charity, and God does not increase a servant through forgiveness except in honor, and whoever humbles himself before God, God will raise him up." Al-Hakim narrated in his Mustadrak from the hadith of Musa bin Uqbah from Ishaq bin Yahya bin Talhah Al-Qurashi, from Ubadah bin As-Samit, from Ubayy bin Ka'b that the Messenger of God, "said: Whoever is pleased to have a lofty building and be raised in status, let him pardon those who wronged him, give to those who deprived him, and connect with those who severed ties with him." Then he said: It is authentic according to the conditions of the two sheikhs, and they did not include it. Ibn Mardawayh included it from the hadith of Ali, Ka'b bin Ujrah, Abu Hurayrah, and Umm Salamah, may God be pleased with them, in a similar manner. It was narrated on the authority of Ad-Dahhak on the authority of Ibn Abbas, may God be pleased with them both, who said: "The Messenger of God, may God bless him and grant him peace, said: When the Day of Resurrection comes, a crier will call out, saying: Where are those who pardoned people? Come to your Lord and take your rewards. It is the right of every Muslim man, if he pardons, to enter Paradise." And God Almighty said: **And those who, when they have committed an immorality or wronged themselves, remember God and seek forgiveness for their sins.** That is, if they commit a sin, they follow it up with repentance and seeking forgiveness. Imam Ahmad said: Yazid told us, Hammam bin Yahya told us, on the authority of Ishaq bin Abdullah bin Abi Talhah, on the authority of Abd al-Rahman bin Abi Umrah, on the authority of Abu Hurayrah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, "He said: A man committed a sin and said: O Lord, I have committed a sin, so forgive it. God, the Almighty, said: My servant committed a sin and knew that he has a Lord who forgives sins and takes them to task. I have forgiven My servant. Then he committed another sin and said: O Lord, I have committed a sin, so forgive it. God, the Almighty, said: My servant knew that he has a Lord who forgives sins and takes them to task. I have forgiven My servant. Then he committed another sin and said: O Lord, I have committed a sin, so forgive it. God, the Almighty, said: My servant knew that he has a Lord who forgives sins and takes them to task. I have forgiven My servant." With it, I bear witness that I have forgiven my servant, so let him do whatever he wants." It was included in Sahih from the hadith of Ishaq bin Abi Talha, in a similar manner.

Another Hadith - Imam Ahmad said: Abu al-Nadr and Abu Amir told us: Zuhair told us: Saad al-Ta'i told us: Abu al-Mudallah, the freed slave of the Mother of the Believers, heard Abu Hurairah, we said: **O Messenger of God, when we see you, our hearts soften, and we are from the people of the Hereafter, and when we leave you, the world pleases us, and we smell women**

and children. He said: "If you were to be in every state in the state you are in with me, the angels would shake your hands with their palms, and visit you in your homes. And if you did not sin, God would bring people who would sin so that He would forgive them." We said: O Messenger of God, tell us about Paradise, what is its structure? He said: A brick of gold and a brick of silver, its mortar is the most fragrant musk, its pebbles are pearls and rubies, and its soil is saffron. Whoever enters it will be blessed and will not be miserable, and will live forever and will not die. His clothes will not wear out, and his youth will not fade. There are three whose supplications will not be rejected: the just ruler, the fasting person until he breaks his fast, and the supplication of the one who is not fasting until he breaks his fast." The oppressed person is carried on the clouds and the gates of heaven are opened for him, and the Lord says: By My glory, I will surely aid you, even if after a while. It was narrated by Al-Tirmidhi and Ibn Majah from another chain of transmission on the authority of Sa'd. Ablution and two rak'ahs of prayer are confirmed upon repentance, as narrated by Imam Ahmad ibn Hanbal: Waki' told us, Mis'ar and Sufyan Al-Thawri told us on the authority of Uthman ibn Al-Maghbarah Al-Thaqafi, on the authority of Ali ibn Rabi'ah, on the authority of Asma' ibn Al-Hakam Al-Fazari, on the authority of Ali, may God be pleased with him, who said: Whenever I heard a hadith from the Messenger of God, may God bless him and grant him peace, God would benefit me with whatever He willed from it. And if someone else tells me about it, I make him swear, and if he swears to me, I believe him. Abu Bakr, may God be pleased with him, told me - and Abu Bakr spoke the truth - that he heard the Messenger of God, may God bless him and grant him peace, say: "There is no man who commits a sin, then performs ablution and does it well - Misa'ar said - then prays - Sufyan said - then prays two rak'ahs, and seeks forgiveness from God Almighty, except that He forgives him." And thus it was narrated by Ali ibn al-Madini, al-Humaidi, Abu Bakr ibn Abi Shaybah, the people of the Sunan, Ibn Hibban in his Sahih, al-Bazzar, and al-Daraqutni through various chains of transmission on the authority of Uthman ibn al-Mughira with it. Al-Tirmidhi said: It is a good hadith, and we have mentioned its chains of transmission, and the discussion of it is complete in Musnad Abu Bakr al-Siddiq, may God be pleased with him. In short, it is a good hadith, and it is narrated by the Commander of the Faithful, Ali ibn Abi Talib, on the authority of the Prophet's successor, Abu Bakr al-Siddiq, may God be pleased with them both. What bears witness to the authenticity of this hadith is what Muslim narrated in his Sahih on the authority of the Commander of the Faithful, Umar ibn al-Khattab, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: "There is none among you who performs ablution and completes it, then says: I bear witness that there is no god but God alone, without partner, and I bear witness that Muhammad is His servant and Messenger, except that the eight gates of Paradise will be opened for him, and he may enter through whichever one he wishes." And in the two Sahih on the authority of the Commander of the Faithful, Uthman ibn Affan, may

God be pleased with him, that he performed ablution for them as the Prophet, may God bless him and grant him peace, performed ablution, then said: "I heard the Prophet, may God bless him and grant him peace, say: Whoever performs ablution like this ablution of mine, then prays two rak'ahs in which he does not think, his previous sins will be forgiven." This hadith has been proven from the narration of the four Imams, the Rightly-Guided Caliphs, on the authority of the Master of the First and the Last, and the Messenger of the Lord of the Worlds, as indicated by the clear Book, that seeking forgiveness for sins benefits sinners. And Abd al-Razzaq said: Ja'far ibn Sulayman informed us on the authority of Thabit, on the authority of Anas ibn Malik, may God be pleased with him, who said: It has been reported to me that when this verse was revealed,

And those who, when they have committed an immorality or wronged themselves, remember God and seek forgiveness for their sins, the verse, Satan wept. Al-Hafiz Abu Ya'la said: Mahraz bin Awn told us, Uthman bin Matar told us, Abdul Ghafoor told us, on the authority of Abu Nasirah, on the authority of Abu Raja', on the authority of Abu Bakr, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, "He said, 'Upon you is saying 'There is no god but God' and seeking forgiveness, so do a lot of them, for Satan said, 'I have destroyed people with sins and they have destroyed me with 'There is no god but God' and seeking forgiveness. So when I saw that, I have destroyed them with desires, and they think that they are guided.'" Uthman bin Matar and his sheikh are weak. Imam Ahmad narrated in his Musnad on the authority of Amr ibn Abi Amr and Abu Al-Haitham Al-Atwari on the authority of Abu Saeed, on the authority of the Prophet, may God bless him and grant him peace, who said: "Satan said: O Lord, by Your glory, I will continue to mislead Your servants as long as their souls are in their bodies. God Almighty said: By My glory and majesty, I will continue to forgive them as long as they seek My forgiveness." Al-Hafiz Abu Bakr Al-Bazzar said: Muhammad ibn Al-Muthanna told us, Umar ibn Abi Khalifa told us, I heard Abu Badr narrating on the authority of Thabit, on the authority of Anas, who said: "A man came and said: O Messenger of God, I have committed a sin. The Messenger of God, may God bless him and grant him peace, said: If you sin, seek forgiveness from your Lord. He said: I seek forgiveness, then I sin again. He said: If you sin again, seek forgiveness from your Lord. He said it the fourth time, seek forgiveness from your Lord, until Satan is the one who regrets." This is a strange hadith from this source. And the Almighty's saying: **And who forgives sins except God?** means that no one forgives them except Him, as Imam Ahmad said: Muhammad ibn Mus'ab told us, Salam ibn Maskeen and al-Mubarak told us on the authority of al-Hasan on the authority of al-Aswad ibn Sari' that a prisoner was brought to the Prophet, may God bless him and grant him peace, and he said: O God, I repent to You and I do not repent to Muhammad. The Prophet, may God bless him and grant him peace, said: The truth has been made known to its people. And His saying: **And they did not persist in what they did while they knew** means that they repented from their sins and returned to God soon, and they did not continue in the sin and persist in it without giving it up. And if the sin was repeated from

them, they would repent from it, as al-Hafiz Abu Ya'la al-Mawsili said in his Musnad: Ishaq ibn Abi Isra'il and others told us, they said: Abu Yahya Abd al-Hamid al-Hammani told us on the authority of Uthman ibn Waqid, on the authority of Abu Nasirah, on the authority of a freed slave of Abu Bakr, on the authority of Abu Bakr, may God be pleased with him, who said: "The Messenger of God, may God bless him and grant him peace, said: He who seeks forgiveness will not persist, even if he returns seventy times a day." And Abu Dawud narrated it. Al-Tirmidhi and Al-Bazzar in his Musnad from the hadith of Uthman bin Waqid - and Yahya bin Ma'een authenticated him with it - and his Sheikh Abu Nasirah Al-Wasiti, whose name is Muslim bin Ubaid, who was authenticated by Imam Ahmad and Ibn Hibban. Ali bin Al-Madini and Al-Tirmidhi said: The chain of transmission of this hadith is not that good. It appears that it is due to the ignorance of the client of Abu Bakr, but the ignorance of someone like him does not harm because he is a great follower, and it is sufficient for him to attribute it to Abu Bakr, so it is a good hadith, and God knows best. And his statement, **and they know**, Mujahid and Abdullah bin Ubaid bin Umair said, **and they know**, that whoever repents, God will accept his repentance. This is like the statement of God, the Most High, **Do they not know that God accepts repentance from His servants?** and His statement, **And whoever does evil or wrongs himself but then seeks forgiveness from God will find God Forgiving and Merciful.** And there are many similar examples to this. Imam Ahmad said: Yazid told us, Jarir told us, Habbab - he is Ibn Zaid Al-Sharabi - told us, on the authority of Abdullah Ibn Amr, on the authority of the Prophet, may God bless him and grant him peace, "that he said while he was on the pulpit: 'Be merciful and you will be shown mercy, and forgive and you will be forgiven. Woe to those who defy speech, woe to those who persist in what they have done while they know.'" Ahmad is the only one to narrate it. Then God the Almighty said after describing them with what He described them with: **Their reward is forgiveness from their Lord** meaning their reward for these attributes **is forgiveness from their Lord and gardens beneath which rivers flow** meaning of various types of drinks **abiding therein** meaning abiding therein **and excellent is the reward of the workers** God the Almighty praises Paradise.

Fath al-Qadir

His saying 131- **And fear the Fire which has been prepared for the disbelievers.** This is guidance to avoid what the disbelievers do in their dealings. Many commentators said: It is that whoever permits usury is a disbeliever. It was said that its meaning is: Fear the usury which strips you of faith and you deserve the Fire. Usury was specifically mentioned in this verse because it is the one for which God threatened war against its doer.

Tafsir al-Baghawi

131- Then He frightened them and said: **And fear the Fire which has been prepared for the disbelievers.**

Surat Al Imran 3:131

And fear the Fire, which has been prepared for the disbelievers.

Tafsir al-Baidawi

131 **And fear the Fire which has been prepared for the disbelievers** by avoiding following them and engaging in their actions. It is a warning that the Fire is specifically prepared for the disbelievers and, incidentally, for the sinners.

Surat Al Imran 3:132

And obey God and the Messenger that you may receive mercy.

Tafsir al-Jalalayn

And obey God and the Messenger that you may receive mercy.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be glorified, He means: Obey God, O believers, in what He has forbidden you from, such as eating usury and other things, and in what the Messenger has commanded you to do. He says: And obey the Messenger also in this way, **that you may receive mercy**, meaning: so that you may receive mercy and not be punished.

It has been said that this was a rebuke from God Almighty to the companions of the Messenger of God, may God bless him and grant him peace, who disobeyed his command on the day of Uhud, and thus neglected the positions they were ordered to remain in.

Who said that?

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **And obey God and the Messenger that you may receive mercy**, as a rebuke to those who disobeyed His Messenger when he ordered them to do what he ordered them to do on that day and on other days - meaning: on the day of Uhud.

Tafsir al-Qurtubi

The Almighty said: **And obey God** meaning obey God in the obligatory duties **and the Messenger** in the Sunnah. It was also said: **And obey God** in prohibiting usury **and the Messenger** in what has reached you of the prohibition. **That you may receive mercy** meaning so that God may have mercy on you. This has been mentioned previously.

Tafsir Ibn Kathir

The Almighty says, forbidding His believing servants from engaging in usury and consuming it in multiples, as they used to say in the days of ignorance: When the due date of a debt comes, either pay it or increase it. If he pays it, otherwise, he increases it in the period, and the other increases it in the amount, and so on every year, perhaps the little will be doubled until it becomes a lot multiplied. The Almighty commanded His servants to be pious, so that they may succeed in the first and the last, then He threatened them with the Fire and warned them against it, so the Almighty said:

"And fear the Fire which has been prepared for the disbelievers. And obey God and the Messenger, that you may receive mercy." Then He urged them to hasten to do good deeds and hasten to attain the acts of worship, so the Almighty said: **And hasten to forgiveness from your Lord and a Garden as wide as the heavens and the earth, prepared for the righteous.** That is, just as the Fire was prepared for the disbelievers. It has been said that the meaning of His saying **its width is the heavens and the earth** is an indication of the vastness of its length, as He said in describing the furnishings of Paradise: **its linings are of brocade.** That is, what do you think? By the backs? It was said: Rather, its width is like its length because it is a dome under the throne, and the domed and round thing is as wide as its length. This is indicated by what was established in the Sahih: "If you ask God for Paradise, then ask Him for Al-Firdaws, for it is the highest part of Paradise and the middle of Paradise, and from it the rivers of Paradise flow, and its roof is the Throne of the Most Merciful." This verse is like the Almighty's saying in Surat al-Hadid 57: **Race one another to forgiveness from your Lord and a Paradise whose width is like the width of the heavens and the earth**, the verse. We narrated in Musnad Al-Imam Ahmad that Heraclius wrote to the Prophet, may God bless him and grant him peace: **You have invited me to a Paradise whose width is the heavens and the earth, so where is Hell?** The Prophet, may God bless him and grant him peace, said: Glory be to God, so where is the night when the day comes? Ibn Jarir narrated it and said: Yunus told me, Ibn Wahb told us, Muslim bin Khalid told me on the authority of Abu Khathim, on the authority of Saeed bin Abi Rashid, on the authority of Ya'la bin Murrah, who said: "I met Al-Tanukhi, the messenger of Heraclius to the Messenger of God, may God bless him and grant him peace, in Homs, an old man who had become corrupt. He said: I came to the Messenger of God, may God bless him and grant him peace, with the letter of Heraclius, so he handed the paper to a man on his left. He said: I said: Who is your companion who reads? They said: Mu'awiyah. Then it was the letter of my companion: You have written inviting me to a Paradise whose width is the heavens and the earth, prepared for the righteous. So where is the Fire?" He said: The Messenger of God, may God bless him and grant him peace, said: Glory be to God! Where is the night when the day comes? Al-A'mash, Sufyan al-Thawri and Shu'bah said on the authority of Qays ibn Muslim on the authority of Tariq ibn Shihab: Some Jews asked Umar ibn al-Khattab about a Paradise whose width is the heavens and the earth, so where is Hell? Umar said to them: Have you seen when the day comes, where is the night? And when the night comes, where is the day? They said: Something similar has been taken from the Torah. Ibn Jarir narrated it through three chains of transmission. Then he said: Ahmad ibn Hazim told us, Abu Nu'aym told us, Ja'far ibn Burqan told us, Yazid ibn al-A'sam told us: A man from the People of the Book said: They say, **A Paradise whose width is the heavens and the earth**, so where is Hell? Ibn Abbas, may God be pleased with him, said: Where is the night when the day comes, and where is the day when the night comes? This has been narrated with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace. Al-Bazzar said:

Muhammad ibn Mu'ammār told us, Al-Mughirah ibn Salamah Abu Hisham told us, Abd al-Wahid ibn Ziyad told us on the authority of Ubaydullah ibn Abdullah ibn al-A'sam, on the authority of His uncle Yazid ibn al-Asamm, on the authority of Abu Hurayrah, said: "A man came to the Messenger of God, may God bless him and grant him peace, and said: 'Have you seen the words of God the Almighty: "A Paradise as wide as the heavens and the earth," then where is the Fire? He said: 'Have you seen that when the night comes it covers everything, so where is the day?' He said: 'Wherever God wills.' He said: 'And so the Fire will be wherever God the Almighty wills.'" This has two possible meanings **one of them** that the meaning in that is that it does not necessarily follow from our not seeing the night when the day comes that it is not in a place, even if we do not know it, and so the Fire will be wherever God the Almighty wills, and this is more apparent as mentioned previously in the hadith of Abu Hurayrah on the authority of al-Bazzar.

Second That the meaning is that if the day covers the face of the world from this side, then the night is from the other side, so likewise Paradise is in the highest of the high above the heavens under the Throne and its width, as God Almighty said **like the width of the heaven and the earth** and Hell is in the lowest of the low, so there is no contradiction between it being like the width of the heavens and the earth and the existence of Hell, and God knows best.

Then God the Almighty mentioned the description of the people of Paradise, saying, **Those who spend in ease and hardship**, meaning in hardship and ease, in comfort and distress, in health and sickness, and in all circumstances, just as He said, **Those who spend their wealth by night and by day, secretly and publicly**, meaning that nothing distracts them from obeying God the Almighty and spending in what pleases Him, and doing good to His creation from their relatives and others with various types of righteousness. And God the Almighty said, **And those who restrain anger and pardon the people**, meaning that if anger arises in them, they restrain it, meaning they conceal it and do not act on it, and they pardon those who wrong them. It was mentioned in some of the narrations: "God the Most High says: O son of Adam, remember Me when you become angry, and I will remember you when you become angry, so that I will not destroy you among those whom I destroy." Narrated by Ibn Abi Hatim. Abu Ya'la said in his Musnad: Abu Musa al-Zaman told us, Isa bin Shu'aib al-Dareer Abu al-Fadl told us, al-Rabi' bin Sulayman al-Jizi told me on the authority of Abu Amr bin Anas bin Malik, on the authority of his father, who said: "The Messenger of God, may God bless him and grant him peace, said: Whoever restrains his anger, God will restrain his punishment from him. Whoever guards his tongue, God will cover his faults. Whoever apologizes to God, God will accept his apology." This is a strange hadith, and its chain of transmission is questionable. Imam Ahmad said: Abd al-Rahman told us, Malik told us on the authority of al-Zuhri, on the authority of Sa'id bin al-Musayyab, on the authority of Abu Hurayrah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: **The strong**

man is not the one who wrestles, but the strong man is the one who controls himself when he is angry. The two sheikhs narrated it on the authority of Malik. Imam Ahmad also said: Abu Muawiyah told us, Al-A'mash told us, on the authority of Ibrahim Al-Taymi, on the authority of Al-Harith bin Suwaid, on the authority of Abdullah, who is Ibn Mas'ud, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **Which of you would rather have the wealth of his heir than his own wealth?** They said: **O Messenger of God, there is none among us who does not love his wealth more than the wealth of his heir.** He said: "Know that there is none among you who does not love the wealth of his heir more than his own wealth. Your wealth from your wealth is only what you have sent forward, and the wealth of your heir is what you have delayed." The Messenger of God, may God bless him and grant him peace, said: **What do you consider to be a wrestler among you?** We said: **The one who is not wrestled by men.** He said: **No, but the one who controls himself when he is angry.** The Messenger of God, may God bless him and grant him peace, said: **What do you consider to be a slave among you?** We said: **The one who has no children.** He said: **No, but the slave is the one who has not sent forward any of his children.** Al-Bukhari included the first chapter of it, and Muslim included the original of this hadith, on the authority of Al-A'mash.

Another hadith Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told us, I heard Urwah ibn 'Abdullah al-Ju'fi narrating on the authority of Hasbah or Ibn Abi Hasin, on the authority of a man who witnessed the Prophet, may God bless him and grant him peace, giving a sermon, and he said, **Do you know what ruqūb is?** We said, **The one who has no children.** He said, **Ruqūb is all the ones who have children and then died without having given anything from them.** He said, **Do you know what sāluq is?** They said, **The one who has no wealth.** The Prophet, may God bless him and grant him peace, said, **The sāluq is all the one who has wealth and then died without giving anything from it.** Then the Prophet, may God bless him and grant him peace, said, **What is sarā'?** They said, **The one who is struck down.** He, may God bless him and grant him peace, said, **Sarā' is all the sarā', the one who becomes angry and his anger becomes intense, his face turns red, and his hair stands up, so he is struck down by his anger.**

Another hadith - Imam Ahmad said: Ibn Numayr told us, Hisham ibn Urwah told us, on the authority of his father, on the authority of Al-Ahnaf ibn Qays, on the authority of his uncle called Jariyah ibn Qudamah Al-Sa'di, "that he asked the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, say to me something that will benefit me and make it short for me so that I may understand it. The Messenger of God, may God bless him and grant him peace, said: Do not get angry. So he repeated it to him until he repeated it to him many times, each time saying: Do not get angry." And this is how he narrated it on the authority of Abu Mu'awiyah on the authority of Hisham on his authority, and he also narrated it on the authority of Yahya ibn Sa'id Al-Qattan on the authority of Hisham on his authority,

"that a man said: O Messenger of God, say to me something and make it short for me so that I may understand it. He said: Do not get angry." The hadith is narrated only by Ahmad.

Another hadith - Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of al-Zuhri, on the authority of Hamid ibn Abd al-Rahman, "On the authority of a man from the companions of the Prophet, may God bless him and grant him peace, who said: A man said: O Messenger of God, advise me. He said: Do not get angry. The man said: So I thought about it when the Prophet, may God bless him and grant him peace, said what he said, and I saw that anger brings together all evil." Ahmad alone transmitted it.

Another hadith - Imam Ahmad said: Abu Muawiyah told us, Dawud ibn Abi Hind told us, on the authority of Abu Ibn Harb ibn Abi Al-Aswad, on the authority of Abu Al-Aswad, on the authority of Abu Dharr, may God be pleased with him, who said: He was watering from his cistern when some people came and said: Who among you will bring water to Abu Dharr and count the hairs from his head? A man said: I will. So the man came and brought water to him from the cistern and pounded it. Abu Dharr was standing, so he sat down and then lay down. It was said to him: O Abu Dharr, why did you sit down and then lie down? He said: "The Messenger of God, may God bless him and grant him peace, said to us: If one of you becomes angry while standing, let him sit down. If the anger goes away from him, then all well and good, otherwise let him lie down." Abu Dawood narrated it from Ahmad ibn Hanbal with his chain of transmission, except that it was included in his narration on the authority of Abu Harb on the authority of Abu Dharr. The correct version is Ibn Abi Harb on the authority of his father on the authority of Abu Dharr, as Abdullah ibn Ahmad narrated it on the authority of his father.

Another hadith - Imam Ahmad said: Ibrahim bin Khalid told us, Abu Wa'il al-San'ani told us: We were sitting with Urwah bin Muhammad when a man entered and said to him words that angered him. When he angered him, he stood up and came back to us after having performed ablution. He said: My father told me on the authority of my grandfather Atiyah - he is Ibn Sa'd al-Sa'di - and he was a companion - he said: "The Messenger of God said: Anger is from the devil, and the devil was created from fire, and fire is extinguished only with water. So when one of you becomes angry, let him perform ablution." And this is how Abu Dawud narrated it from the hadith of Ibrahim bin Khalid al-San'ani on the authority of Abu Wa'il al-Qass al-Muradi al-San'ani. Abu Dawud said: I think he was Abdullah bin Buhair.

Another hadith - Imam Ahmad said: Abdullah bin Yazid told us, Noah bin Ja'una al-Salami told us, on the authority of Muqatil bin Hayyan, on the authority of Ata', on the authority of Ibn Abbas, may God be pleased with them both, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Whoever gives respite to someone in difficulty or forgives him, God will protect him from the heat of Hell. Indeed, the work of Paradise is made difficult by a hill - three times - Indeed, the work of Hell is made easy by a slip. And the happy one is the one who is protected

from trials, and there is no sip more beloved to God than a sip of anger that a servant swallows. No servant of God swallows it except that it fills his stomach with faith.'" Ahmad is the only one to narrate it, and its chain of transmission is good, with no one who is wounded in it, and its text is good.

Another hadith with the same meaning - Abu Dawud said: Uqbah bin Makram told us, Abd al-Rahman, meaning Ibn Mahdi, told us, on the authority of Bishr, meaning Ibn Mansur, on the authority of Muhammad bin Ajlan, on the authority of Suwaid bin Wahb, on the authority of a man from the sons of the companions of the Prophet, may God bless him and grant him peace, on the authority of his father, who said: "The Messenger of God, may God bless him and grant him peace, said: Whoever suppresses anger when he is able to vent it, God will fill him with security and faith. Whoever refrains from wearing a beautiful garment when he is able to do so - Bishr said: I think he said: out of humility - God will clothe him with the garment of honor. Whoever marries for God, God will clothe him with the crown of kingship."

Another hadith - Imam Ahmad said: Abdullah bin Yazid told us: Saeed told us, Abu Marhum told me on the authority of Sahl bin Muadh bin Anas, on the authority of his father, "The Messenger of God said: Whoever suppresses his anger when he is able to vent it, God will call him in front of all creation and let him choose from any of the hours he wants." Abu Dawud, Al-Tirmidhi and Ibn Majah narrated it on the authority of Saeed bin Abi Ayoub, and Al-Tirmidhi said: Hasan Gharib.

Another hadith - Abd al-Razzaq said: Dawud ibn Qays informed us, on the authority of Zayd ibn Aslam, on the authority of a man from the people of Ash-Sham called Abd al-Jalil, on the authority of his uncle, on the authority of Abu Hurayrah, may God be pleased with him, regarding the words of God Almighty: **And those who restrain anger**, that the Prophet, may God bless him and grant him peace, said: **Whoever restrains anger when he is able to give vent to it, God will fill him with security and faith.** Narrated by Ibn Jarir.

Another hadith - Ibn Mardawayh said: Ahmad ibn Muhammad ibn Ziyad told us, Yahya ibn Abi Talib told us, Ali ibn Asim told us, Yunus ibn Ubayd told me on the authority of Al-Hasan, 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: 'A servant has not taken a sip of food that is better in reward than a sip of anger that he swallows seeking the face of God.'" And Ibn Majah narrated it likewise on the authority of Bishr ibn Umar, on the authority of Hammad ibn Salamah, on the authority of Yunus ibn Ubayd, with the same chain of transmission. So God Almighty's statement: **And those who restrain anger** means that they do not act out their anger on people, but rather they restrain their evil from them, and they seek reward for that from God Almighty. Then God the Almighty said: **And those who pardon people** meaning, while refraining from evil, they pardon those who wronged them in their souls, so that no grudge remains in their souls against anyone, and this is the most perfect state, and for this reason He said: **And God loves the doers of good** so this is from the

stations of goodness, and in the hadith: "There are three things that I swear by: no wealth is diminished by charity, and God does not increase a servant through forgiveness except in honor, and whoever humbles himself before God, God will raise him up." Al-Hakim narrated in his Mustadrak from the hadith of Musa bin Uqbah from Ishaq bin Yahya bin Talhah Al-Qurashi, from Ubadah bin As-Samit, from Ubayy bin Ka'b that the Messenger of God, "said: Whoever is pleased to have a lofty building and be raised in status, let him pardon those who wronged him, give to those who deprived him, and connect with those who severed ties with him." Then he said: It is authentic according to the conditions of the two sheikhs, and they did not include it. Ibn Mardawayh included it from the hadith of Ali, Ka'b bin Ujrah, Abu Hurayrah, and Umm Salamah, may God be pleased with them, in a similar manner. It was narrated on the authority of Ad-Dahhak on the authority of Ibn Abbas, may God be pleased with them both, who said: "The Messenger of God, may God bless him and grant him peace, said: When the Day of Resurrection comes, a crier will call out, saying: Where are those who pardoned people? Come to your Lord and take your rewards. It is the right of every Muslim man, if he pardons, to enter Paradise." And God Almighty said: **And those who, when they have committed an immorality or wronged themselves, remember God and seek forgiveness for their sins.** That is, if they commit a sin, they follow it up with repentance and seeking forgiveness. Imam Ahmad said: Yazid told us, Hammam bin Yahya told us, on the authority of Ishaq bin Abdullah bin Abi Talhah, on the authority of Abd al-Rahman bin Abi Umrah, on the authority of Abu Hurayrah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, "He said: A man committed a sin and said: O Lord, I have committed a sin, so forgive it. God, the Almighty, said: My servant committed a sin and knew that he has a Lord who forgives sins and takes them to task. I have forgiven My servant. Then he committed another sin and said: O Lord, I have committed a sin, so forgive it. God, the Almighty, said: My servant knew that he has a Lord who forgives sins and takes them to task. I have forgiven My servant. Then he committed another sin and said: O Lord, I have committed a sin, so forgive it. God, the Almighty, said: My servant knew that he has a Lord who forgives sins and takes them to task. I have forgiven My servant." With it, I bear witness that I have forgiven my servant, so let him do whatever he wants." It was included in Sahih from the hadith of Ishaq bin Abi Talha, in a similar manner.

Another Hadith - Imam Ahmad said: Abu al-Nadr and Abu Amir told us: Zuhair told us: Saad al-Ta'i told us: Abu al-Mudallah, the freed slave of the Mother of the Believers, heard Abu Hurairah, we said: **O Messenger of God, when we see you, our hearts soften, and we are from the people of the Hereafter, and when we leave you, the world pleases us, and we smell women and children.** He said: "If you were to be in every state in the state you are in with me, the angels would shake your hands with their palms, and visit you in your homes. And if you did not sin, God would bring people who would sin so that He would forgive them." We said:

O Messenger of God, tell us about Paradise, what is its structure? He said: A brick of gold and a brick of silver, its mortar is the most fragrant musk, its pebbles are pearls and rubies, and its soil is saffron. Whoever enters it will be blessed and will not be miserable, and will live forever and will not die. His clothes will not wear out, and his youth will not fade. There are three whose supplications will not be rejected: the just ruler, the fasting person until he breaks his fast, and the supplication of the one who is not fasting until he breaks his fast." The oppressed person is carried on the clouds and the gates of heaven are opened for him, and the Lord says: By My glory, I will surely aid you, even if after a while. It was narrated by Al-Tirmidhi and Ibn Majah from another chain of transmission on the authority of Sa'd. Ablution and two rak'ahs of prayer are confirmed upon repentance, as narrated by Imam Ahmad ibn Hanbal: Waki' told us, Mis'ar and Sufyan Al-Thawri told us on the authority of Uthman ibn Al-Maghbarah Al-Thaqafi, on the authority of Ali ibn Rabi'ah, on the authority of Asma' ibn Al-Hakam Al-Fazari, on the authority of Ali, may God be pleased with him, who said: Whenever I heard a hadith from the Messenger of God, may God bless him and grant him peace, God would benefit me with whatever He willed from it. And if someone else tells me about it, I make him swear, and if he swears to me, I believe him. Abu Bakr, may God be pleased with him, told me - and Abu Bakr spoke the truth - that he heard the Messenger of God, may God bless him and grant him peace, say: "There is no man who commits a sin, then performs ablution and does it well - Misa'ar said - then prays - Sufyan said - then prays two rak'ahs, and seeks forgiveness from God Almighty, except that He forgives him." And thus it was narrated by Ali ibn al-Madini, al-Humaidi, Abu Bakr ibn Abi Shaybah, the people of the Sunan, Ibn Hibban in his Sahih, al-Bazzar, and al-Daraqutni through various chains of transmission on the authority of Uthman ibn al-Mughirah with it. Al-Tirmidhi said: It is a good hadith, and we have mentioned its chains of transmission, and the discussion of it is complete in Musnad Abu Bakr al-Siddiq, may God be pleased with him. In short, it is a good hadith, and it is narrated by the Commander of the Faithful, Ali ibn Abi Talib, on the authority of the Prophet's successor, Abu Bakr al-Siddiq, may God be pleased with them both. What bears witness to the authenticity of this hadith is what Muslim narrated in his Sahih on the authority of the Commander of the Faithful, Umar ibn al-Khattab, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: "There is none among you who performs ablution and completes it, then says: I bear witness that there is no god but God alone, without partner, and I bear witness that Muhammad is His servant and Messenger, except that the eight gates of Paradise will be opened for him, and he may enter through whichever one he wishes." And in the two Sahih on the authority of the Commander of the Faithful, Uthman ibn Affan, may God be pleased with him, that he performed ablution for them as the Prophet, may God bless him and grant him peace, performed ablution, then said: "I heard the Prophet, may God bless him and grant him peace, say: Whoever performs ablution like this ablution of mine,

then prays two rak'ahs in which he does not think, his previous sins will be forgiven." This hadith has been proven from the narration of the four Imams, the Rightly-Guided Caliphs, on the authority of the Master of the First and the Last, and the Messenger of the Lord of the Worlds, as indicated by the clear Book, that seeking forgiveness for sins benefits sinners. And Abd al-Razzaq said: Ja'far ibn Sulayman informed us on the authority of Thabit, on the authority of Anas ibn Malik, may God be pleased with him, who said: It has been reported to me that when this verse was revealed, **And those who, when they have committed an immorality or wronged themselves, remember God and seek forgiveness for their sins,** the verse, Satan wept. Al-Hafiz Abu Ya'la said: Mahraz bin Awn told us, Uthman bin Matar told us, Abdul Ghafoor told us, on the authority of Abu Nasirah, on the authority of Abu Raja', on the authority of Abu Bakr, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, "He said, 'Upon you is saying 'There is no god but God' and seeking forgiveness, so do a lot of them, for Satan said, 'I have destroyed people with sins and they have destroyed me with 'There is no god but God' and seeking forgiveness. So when I saw that, I have destroyed them with desires, and they think that they are guided.'" Uthman bin Matar and his sheikh are weak. Imam Ahmad narrated in his Musnad on the authority of Amr ibn Abi Amr and Abu Al-Haitham Al-Atwari on the authority of Abu Saeed, on the authority of the Prophet, may God bless him and grant him peace, who said: "Satan said: O Lord, by Your glory, I will continue to mislead Your servants as long as their souls are in their bodies. God Almighty said: By My glory and majesty, I will continue to forgive them as long as they seek My forgiveness." Al-Hafiz Abu Bakr Al-Bazzar said: Muhammad ibn Al-Muthanna told us, Umar ibn Abi Khalifa told us, I heard Abu Badr narrating on the authority of Thabit, on the authority of Anas, who said: "A man came and said: O Messenger of God, I have committed a sin. The Messenger of God, may God bless him and grant him peace, said: If you sin, seek forgiveness from your Lord. He said: I seek forgiveness, then I sin again. He said: If you sin again, seek forgiveness from your Lord. He said it the fourth time, seek forgiveness from your Lord, until Satan is the one who regrets." This is a strange hadith from this source. And the Almighty's saying: **And who forgives sins except God?** means that no one forgives them except Him, as Imam Ahmad said: Muhammad ibn Mus'ab told us, Salam ibn Maskeen and al-Mubarak told us on the authority of al-Hasan on the authority of al-Aswad ibn Sari' that a prisoner was brought to the Prophet, may God bless him and grant him peace, and he said: O God, I repent to You and I do not repent to Muhammad. The Prophet, may God bless him and grant him peace, said: The truth has been made known to its people. And His saying: **And they did not persist in what they did while they knew** means that they repented from their sins and returned to God soon, and they did not continue in the sin and persist in it without giving it up. And if the sin was repeated from them, they would repent from it, as al-Hafiz Abu Ya'la al-Mawsili said in his Musnad: Ishaq ibn Abi Isra'il and others told us, they said: Abu Yahya Abd al-Hamid al-Hammani told us on the authority of Uthman ibn Waqid, on the authority of Abu Nasirah, on the

authority of a freed slave of Abu Bakr, on the authority of Abu Bakr, may God be pleased with him, who said: "The Messenger of God, may God bless him and grant him peace, said: He who seeks forgiveness will not persist, even if he returns seventy times a day." And Abu Dawud narrated it. Al-Tirmidhi and Al-Bazzar in his Musnad from the hadith of Uthman bin Waqid - and Yahya bin Ma'een authenticated him with it - and his Sheikh Abu Nasirah Al-Wasiti, whose name is Muslim bin Ubaid, who was authenticated by Imam Ahmad and Ibn Hibban. Ali bin Al-Madini and Al-Tirmidhi said: The chain of transmission of this hadith is not that good. It appears that it is due to the ignorance of the client of Abu Bakr, but the ignorance of someone like him does not harm because he is a great follower, and it is sufficient for him to attribute it to Abu Bakr, so it is a good hadith, and God knows best. And his statement, **and they know**, Mujahid and Abdullah bin Ubaid bin Umair said, **and they know**, that whoever repents, God will accept his repentance. This is like the statement of God, the Most High, **Do they not know that God accepts repentance from His servants?** and His statement, **And whoever does evil or wrongs himself but then seeks forgiveness from God will find God Forgiving and Merciful.** And there are many similar examples to this. Imam Ahmad said: Yazid told us, Jarir told us, Habban - he is Ibn Zaid Al-Sharabi - told us, on the authority of Abdullah ibn Amr, on the authority of the Prophet, may God bless him and grant him peace, "that he said while he was on the pulpit: 'Be merciful and you will be shown mercy, and forgive and you will be forgiven. Woe to those who defy speech, woe to those who persist in what they have done while they know.'" Ahmad is the only one to narrate it. Then God the Almighty said after describing them with what He described them with: **Their reward is forgiveness from their Lord** meaning their reward for these attributes **is forgiveness from their Lord and gardens beneath which rivers flow** meaning of various types of drinks **abiding therein** meaning abiding therein **and excellent is the reward of the workers** God the Almighty praises Paradise.

Fath al-Qadir

And His saying 132- **And obey God and the Messenger** The deletion of the subject indicates generalization: that is, in every command and prohibition **that you may receive mercy** that is, hoping for mercy from God Almighty.

Tafsir al-Baghawi

132- **And obey God and the Messenger that you may receive mercy**, so that you may receive mercy.

Tafsir al-Baidawi

132 **And obey God and the Messenger that you may receive mercy.** He followed the threat with the promise, intimidating against disobedience and encouraging obedience. Perhaps and perhaps in such cases there is evidence of the difficulty of attaining what was made

Surat Al Imran 3:132

And obey God and the Messenger that you may receive mercy.

report for.

Surat Al Imran 3:133

And hasten to forgiveness from your Lord and a Paradise as wide as the heavens and earth, prepared for the righteous.

Tafsir al-Jalalayn

And hasten with waw or without it **to forgiveness from your Lord and a Paradise as wide as the heavens and the earth** that is, as wide as they were if you connected one of them to the other, and width is spaciousness **prepared for the righteous** of God by doing acts of obedience and abandoning sins.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty meant by His saying: **And hasten**, and hasten and race, **to forgiveness from your Lord**, meaning: to what conceals your sins from His mercy, and what covers them from His pardon for your punishment for them, **and a Paradise as wide as the heavens and the earth**, meaning: And hasten also to a Paradise as wide as the heavens and the earth.

It was mentioned that the meaning of this is: A paradise whose width is like the width of the seven heavens and the seven earths, if some of them are combined with others.

Who said that?

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: **And a Paradise whose width is that of the heavens and the earth**, he said: Ibn Abbas said: The seven heavens and the seven earths are joined together, just as clothes are joined together, so that is the width of Paradise.

Rather, it was said: **And a garden as wide as the heavens and the earth**, so its width was described as the heavens and the earths, and the meaning is what we described: describing its width as the width of the heavens and the earth, likening it to it in spaciousness and greatness, as it was said: **He did not create you and resurrect you except as a single soul** (Luqman 31:28), meaning: except as the resurrection of a single soul, and as the poet said:

As if their excuse is in the south of the ostrich's nest in a barren land

Meaning: an ostrich's excuse, and as the other said:

I thought my camel's embrace was an embrace! But it is not an embrace, except for you

Wants: Hug sound.

Abu Ja'far said: It was mentioned that "the Messenger of God, may God bless him and grant him peace, was asked: 'This Paradise is as wide as the heavens and the earth, so where is Hell?' He said: 'This is the day

when it comes, where is the night?'"

Mentioning the report of the Messenger of God, may God bless him and grant him peace, and others:

Yunus told me, he said, Ibn Wahb told us, he said, Muslim bin Khalid told me, on the authority of Ibn Khathim, on the authority of Saeed bin Abi Rashid, on the authority of Ya'la bin Murrah, he said: I met Al-Tanukhi, the messenger of Heraclius to the Messenger of God, may God bless him and grant him peace, in Homs, an old man who had been refuted. He said: I came to the Messenger of God, may God bless him and grant him peace, with the letter of Heraclius, and he handed the paper to a man on his left. I said: Who is your companion who is reading? They said: Mu'awiyah. Then my companion's letter was: You have written inviting me to a Paradise whose width is the heavens and the earth, prepared for the righteous. So where is the Fire? The Messenger of God, may God bless him and grant him peace, said: Glory be to God! So where is the night when the day comes?

Muhammad bin Bashar told us, Abd al-Rahman bin Mahdi told us, Sufyan told us, on the authority of Qais bin Muslim, on the authority of Tariq bin Shihab: Some Jews asked Umar bin al-Khattab about **Paradise, the width of which is the heavens and the earth**. Where is Hell? He said: Have you seen when night comes, where is the day? They said: O God, you have taken something like it from the Torah!

Muhammad ibn Al-Muthanna told me, he said, Muhammad ibn Ja'far told us, he said, Shu'bah told us, on the authority of Qays ibn Muslim, on the authority of Tariq ibn Shihab: Three men from Najran came to 'Umar and asked him while his companions were with him. They said: What do you think of His statement: **And a Paradise as wide as the heavens and the earth**, so where is the fire? The people hesitated, so 'Umar said: What do you think, when night comes, where is the day? And when day comes, where is the night? They said: Something similar was taken from the Torah.

Ibn Al-Muthanna told us, he said, Muhammad Ibn Ja'far told us, he said, Shu'bah told us, on the authority of Ibrahim Ibn Muhajir, on the authority of Tariq Ibn Shihab, on the authority of Umar, something similar to it regarding the three men who came to Umar and asked him: About a Paradise whose width is like the width of the heavens and the earth, similar to the hadith of Qays Ibn Muslim.

Mujahid bin Musa narrated, Jaafar bin Awn narrated, Al-A'mash narrated, on the authority of Qais bin Muslim, on the authority of Tariq bin Shihab, who said: A Jewish man came to Umar and said: You say, **Paradise is as wide as the heavens and the earth**. Where is Hell? Umar said to him: Have you seen when the day comes, where is the night? Have you seen when the night comes, where is the day? He said: It is like it in the Torah. His companion said to him: Why did you tell him? His companion said to him: Leave him, for he is certain of everything.

Ahmad bin Hazim told me, he said, Abu Naim told us, he said, Jaafar bin Burqan told us, he said, Yazid bin Al-Asamm told us: A man from the People of the Book

Surat Al Imran 3:133

And hasten to forgiveness from your Lord and a Paradise as wide as the heavens and earth, prepared for the righteous.

came to Ibn Abbas and said: You say, **Paradise is as wide as the heavens and the earth**, but where is Hell? Ibn Abbas said: Have you seen when the night comes, where is the day? And when the day comes, where is the night?

Abu Ja'far said: As for his saying: **Prepared for the righteous**, it means: Paradise, whose width is like the width of the seven heavens and earths, God has prepared for the righteous, those who feared God and obeyed Him in what He commanded and forbade them, so they did not transgress His limits, and did not fall short in the duty of His right upon them, so as to waste it, as:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: **And hasten to forgiveness from your Lord and a Paradise as wide as the heavens and earth, prepared for the righteous**, meaning: a home for whoever obeys me and obeys my Messenger.

Tafsir al-Qurtubi

God Almighty says: **And hasten to forgiveness from your Lord and a Paradise as wide as the heavens and earth, prepared for the righteous**.

There are two issues:

The first: The Almighty's saying: **And hasten**. Nafi' and Ibn 'Amir read **and hasten** without the waw, and this is how it is in the copies of the Qur'an of the people of Medina and the people of Ash-Sham. The remaining seven read **and hasten** with the waw. Abu 'Ali said: Both matters are common and correct. Whoever reads with the waw, it is because he connected the sentence to the sentence, and whoever leaves the waw, it is because the second sentence is confused with the first, thus dispensing with the connection with the waw. And hastening means taking the initiative, and it is a reciprocal verb. And in the verse there is an omission, meaning hasten to what necessitates forgiveness, which is obedience. Anas bin Malik and Makhul said in their interpretation of **And hasten to forgiveness from your Lord**: its meaning is to the opening takbir. Ali bin Abi Talib said: to performing the obligatory duties. 'Uthman bin 'Affan: to sincerity. Al-Kalbi: to repentance from usury. And it was said: to steadfastness in battle. And other than this was said. The verse is general in all, and its meaning is the meaning of **So hasten to do good deeds** (al-Baqarah 2:148). And it was mentioned before.

The second: The Almighty's saying: **And a Garden whose width is that of the heavens and the earth**. Its meaning is like width, so the complement was deleted, like His saying: **He did not create you and resurrect you except as a single soul** (Luqman 31:28), meaning except as the creation of a single soul and its resurrection. The poet said:

I thought my caravan was an embrace, but it was no embrace other than you

He wants the sound of a hug. Its counterpart is in Surat al-Hadid 57: **And a garden whose width is like the width of the heaven and the earth** (al-Hadid 57:21).

Scholars differed in its interpretation. Ibn Abbas said: The heavens and the earth will be joined together as clothes are spread out and joined together. That is the width of Paradise, and no one knows its length except God. This is the opinion of the majority, and it is not denied, because "in the hadith of Abu Dharr on the authority of the Prophet, may God bless him and grant him peace:

(The seven heavens and the seven earths in relation to the Kursi are nothing but a pearl thrown into a desert. The Kursi in relation to the Throne is nothing but a ring thrown into a desert.) These are creations that are much greater than the heavens and the earth, and the power of God is greater than all of that. Al-Kalbi said: There are four gardens: the Garden of Eden, the Garden of Refuge, the Garden of Paradise, and the Garden of Delight. Each garden is as wide as the heavens and the earth if they were connected to each other. Ismail Al-Suddi said: The heavens and the earth would collapse and become mustard seed, so for every mustard seed there is a garden whose width is like the width of the heavens and the earth.

In Sahih: (The lowest in status of the people of Paradise is he who wishes and wishes until his hopes run out, then God Almighty says: You have that and ten times more like it.) Narrated by Abu Saeed Al-Khudri, narrated by Muslim and others.

Ya'la bin Abi Marra said:

Al-Tanukhi, the messenger of Heraclius to the Prophet, may God bless him and grant him peace, met him in Homs. He was an old man who said: I came to the Messenger of God, may God bless him and grant him peace, with the letter of Heraclius, so he handed the document to a man on his left. He said: I said: Who is your companion who is reading? They said: Muawiyah. So here is my companion's letter: You wrote inviting me to a Paradise whose width is the heavens and the earth, so where is the Hellfire? The Messenger of God, may God bless him and grant him peace, said: **Glory be to God! Where is the night when the day comes?** And with a similar argument, Al-Faruq used it as evidence against the Jews when they said to him: What do you think of your saying **and a Paradise whose width is the heavens and the earth**, so where is the Hellfire? They said to him: You have taken what is in the Torah. God Almighty pointed out the width to the length because the length is usually greater than the width, and when length is mentioned it does not indicate the extent of the width. Al-Zuhri said: Rather, he described its width. As for its length, only God knows it. This is like the Almighty's saying: "Reclining on couches whose linings are of heavy brocade" (Al-Rahman: 54). He described the lining with the best known adornment, since it is known that the outer surfaces are more beautiful and perfect than the linings. The Arabs say: a wide land, and a wide desert, meaning wide. The poet said:

As if the lands of God are wide for the fearful and wanted, his hand is full

Some people said: The speech is based on the Arabs' metaphorical passage, so since Paradise is extremely vast and spacious, it is good to express it as the width of the heavens and the earth, as you would say to a man: This is a sea, or to a large animal: This is a mountain. The verse did not intend to specify the width, but rather it meant that it is the widest thing you have seen. The majority of scholars agree that Paradise was created and exists, based on His statement: **Prepared for the righteous**, which is the text of the hadith of Isra' and others in the two Sahihs and others. The Mu'tazila said: They were not created in our time, and that when God the Most High folded the heavens and the earth, He began the creation of Paradise and Hell wherever He willed, because they are a house of recompense with reward and punishment. So He created us after the obligation at the time of recompense, so that the house of obligation and the house of recompense would not come together in this world, as they did not come together in the Hereafter. Ibn Furak said: Paradise will be increased on the Day of Resurrection. Ibn Atiyo said: This is related to Mundhir ibn Sa'id and others who said that Paradise has not been created yet. Ibn Atiyah said: Ibn Furak's statement **it is added to it** is an indication of something that exists, but it needs a chain of transmission that eliminates the excuse for the addition.

I said: Ibn Atiyyah **may God be pleased with him** spoke the truth in what he said. If the seven heavens and the seven earths in relation to the Kursi are like dirhams thrown into a desert, and the Kursi in relation to the Throne is like a ring thrown into a desert, then Paradise now, as it will be in the Hereafter, is as wide as the heavens and the earth, since the Throne is its ceiling, according to what was mentioned in Sahih Muslim. It is known that the ceiling contains what is beneath it and more. If all of creation is like a ring in relation to it, then who can estimate it and know its length and width except God, its Creator, whose power has no end, and whose kingdom has no limit, glory be to Him.

Tafsir Ibn Kathir

The Almighty says, forbidding His believing servants from engaging in usury and consuming it in multiples, as they used to say in the days of ignorance: When the due date of a debt comes, either pay it or increase it. If he pays it, otherwise, he increases it in the period, and the other increases it in the amount, and so on every year, perhaps the little will be doubled until it becomes a lot multiplied. The Almighty commanded His servants to be pious, so that they may succeed in the first and the last, then He threatened them with the Fire and warned them against it, so the Almighty said: "And fear the Fire which has been prepared for the disbelievers. And obey God and the Messenger, that you may receive mercy." Then He urged them to hasten to do good deeds and hasten to attain the acts of worship, so the Almighty said: **And hasten to**

forgiveness from your Lord and a Garden as wide as the heavens and the earth, prepared for the righteous.

That is, just as the Fire was prepared for the disbelievers. It has been said that the meaning of His saying **its width is the heavens and the earth** is an indication of the vastness of its length, as He said in describing the furnishings of Paradise: **its linings are of brocade**. That is, what do you think? By the backs? It was said: Rather, its width is like its length because it is a dome under the throne, and the domed and round thing is as wide as its length. This is indicated by what was established in the Sahih: "If you ask God for Paradise, then ask Him for Al-Firdaws, for it is the highest part of Paradise and the middle of Paradise, and from it the rivers of Paradise flow, and its roof is the Throne of the Most Merciful." This verse is like the Almighty's saying in Surat al-Hadid 57: **Race one another to forgiveness from your Lord and a Paradise whose width is like the width of the heavens and the earth**, the verse. We narrated in Musnad Al-Imam Ahmad that Heraclius wrote to the Prophet, may God bless him and grant him peace: **You have invited me to a Paradise whose width is the heavens and the earth, so where is Hell?** The Prophet, may God bless him and grant him peace, said: Glory be to God, so where is the night when the day comes? Ibn Jarir narrated it and said: Yunus told me, Ibn Wahb told us, Muslim bin Khalid told me on the authority of Abu Khathim, on the authority of Saeed bin Abi Rashid, on the authority of Ya'la bin Murrah, who said: "I met Al-Tanukhi, the messenger of Heraclius to the Messenger of God, may God bless him and grant him peace, in Homs, an old man who had become corrupt. He said: I came to the Messenger of God, may God bless him and grant him peace, with the letter of Heraclius, so he handed the paper to a man on his left. He said: I said: Who is your companion who reads? They said: Mu'awiyah. Then it was the letter of my companion: You have written inviting me to a Paradise whose width is the heavens and the earth, prepared for the righteous. So where is the Fire?" He said: The Messenger of God, may God bless him and grant him peace, said: Glory be to God! Where is the night when the day comes? Al-A'mash, Sufyan al-Thawri and Shu'bah said on the authority of Qays ibn Muslim on the authority of Tariq ibn Shihab: Some Jews asked Umar ibn al-Khattab about a Paradise whose width is the heavens and the earth, so where is Hell? Umar said to them: Have you seen when the day comes, where is the night? And when the night comes, where is the day? They said: Something similar has been taken from the Torah. Ibn Jarir narrated it through three chains of transmission. Then he said: Ahmad ibn Hazim told us, Abu Nu'aym told us, Ja'far ibn Burqan told us, Yazid ibn al-A'sam told us: A man from the People of the Book said: They say, **A Paradise whose width is the heavens and the earth**, so where is Hell? Ibn Abbas, may God be pleased with him, said: Where is the night when the day comes, and where is the day when the night comes? This has been narrated with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace. Al-Bazzar said: Muhammad ibn Mu'ammal told us, Al-Mughirah ibn Salamah Abu Hisham told us, Abd al-Wahid ibn Ziyad told us on the authority of Ubaydullah ibn Abdullah ibn al-A'sam, on the authority of His uncle Yazid ibn al-Asamm, on the authority of Abu Hurayrah, said: "A

And hasten to forgiveness from your Lord and a Paradise as wide as the heavens and earth, prepared for the righteous.

man came to the Messenger of God, may God bless him and grant him peace, and said: 'Have you seen the words of God the Almighty: "A Paradise as wide as the heavens and the earth," then where is the Fire?' He said: 'Have you seen that when the night comes it covers everything, so where is the day?' He said: 'Wherever God wills.' He said: 'And so the Fire will be wherever God the Almighty wills.'" This has two possible meanings **one of them** that the meaning in that is that it does not necessarily follow from our not seeing the night when the day comes that it is not in a place, even if we do not know it, and so the Fire will be wherever God the Almighty wills, and this is more apparent as mentioned previously in the hadith of Abu Hurayrah on the authority of al-Bazzar.

Second That the meaning is that if the day covers the face of the world from this side, then the night is from the other side, so likewise Paradise is in the highest of the high above the heavens under the Throne and its width, as God Almighty said **like the width of the heaven and the earth** and Hell is in the lowest of the low, so there is no contradiction between it being like the width of the heavens and the earth and the existence of Hell, and God knows best.

Then God the Almighty mentioned the description of the people of Paradise, saying, **Those who spend in ease and hardship**, meaning in hardship and ease, in comfort and distress, in health and sickness, and in all circumstances, just as He said, **Those who spend their wealth by night and by day, secretly and publicly**, meaning that nothing distracts them from obeying God the Almighty and spending in what pleases Him, and doing good to His creation from their relatives and others with various types of righteousness. And God the Almighty said, **And those who restrain anger and pardon the people**, meaning that if anger arises in them, they restrain it, meaning they conceal it and do not act on it, and they pardon those who wrong them. It was mentioned in some of the narrations: "God the Most High says: O son of Adam, remember Me when you become angry, and I will remember you when you become angry, so that I will not destroy you among those whom I destroy." Narrated by Ibn Abi Hatim. Abu Ya'la said in his Musnad: Abu Musa al-Zaman told us, Isa bin Shu'aib al-Dareer Abu al-Fadl told us, al-Rabi' bin Sulayman al-Jizi told me on the authority of Abu Amr bin Anas bin Malik, on the authority of his father, who said: "The Messenger of God, may God bless him and grant him peace, said: Whoever restrains his anger, God will restrain his punishment from him. Whoever guards his tongue, God will cover his faults. Whoever apologizes to God, God will accept his apology." This is a strange hadith, and its chain of transmission is questionable. Imam Ahmad said: Abd al-Rahman told us, Malik told us on the authority of al-Zuhri, on the authority of Sa'id bin al-Musayyab, on the authority of Abu Hurayrah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: **The strong man is not the one who wrestles, but the strong man is the one who controls himself when he is angry.** The two sheikhs narrated it on the authority of Malik. Imam

Ahmad also said: Abu Muawiyah told us, Al-A'mash told us, on the authority of Ibrahim Al-Taymi, on the authority of Al-Harith bin Suwaid, on the authority of Abdullah, who is Ibn Mas'ud, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **Which of you would rather have the wealth of his heir than his own wealth?** They said: **O Messenger of God, there is none among us who does not love his wealth more than the wealth of his heir.** He said: "Know that there is none among you who does not love the wealth of his heir more than his own wealth. Your wealth from your wealth is only what you have sent forward, and the wealth of your heir is what you have delayed." The Messenger of God, may God bless him and grant him peace, said: **What do you consider to be a wrestler among you?** We said: **The one who is not wrestled by men.** He said: **No, but the one who controls himself when he is angry.** The Messenger of God, may God bless him and grant him peace, said: **What do you consider to be a slave among you?** We said: **The one who has no children.** He said: **No, but the slave is the one who has not sent forward any of his children.** Al-Bukhari included the first chapter of it, and Muslim included the original of this hadith, on the authority of Al-A'mash.

Another hadith Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told us, I heard Urwah ibn 'Abdullah al-Ju'fi narrating on the authority of Hasbah or Ibn Abi Hasin, on the authority of a man who witnessed the Prophet, may God bless him and grant him peace, giving a sermon, and he said, **Do you know what ruqūb is?** We said, **The one who has no children.** He said, **Ruqūb is all the ones who have children and then died without having given anything from them.** He said, **Do you know what sāluq is?** They said, **The one who has no wealth.** The Prophet, may God bless him and grant him peace, said, **The sāluq is all the one who has wealth and then died without giving anything from it.** Then the Prophet, may God bless him and grant him peace, said, **What is sarā'?** They said, **The one who is struck down.** He, may God bless him and grant him peace, said, **Sarā' is all the sarā', the one who becomes angry and his anger becomes intense, his face turns red, and his hair stands up, so he is struck down by his anger.**

Another hadith - Imam Ahmad said: Ibn Numayr told us, Hisham ibn Urwah told us, on the authority of his father, on the authority of Al-Ahnaf ibn Qays, on the authority of his uncle called Jariyah ibn Qudamah Al-Sa'di, "that he asked the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, say to me something that will benefit me and make it short for me so that I may understand it. The Messenger of God, may God bless him and grant him peace, said: Do not get angry. So he repeated it to him until he repeated it to him many times, each time saying: Do not get angry." And this is how he narrated it on the authority of Abu Mu'awiyah on the authority of Hisham on his authority, and he also narrated it on the authority of Yahya ibn Sa'id Al-Qattan on the authority of Hisham on his authority, "that a man said: O Messenger of God, say to me

something and make it short for me so that I may understand it. He said: Do not get angry." The hadith is narrated only by Ahmad.

Another hadith - Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of al-Zuhri, on the authority of Hamid ibn Abd al-Rahman, "On the authority of a man from the companions of the Prophet, may God bless him and grant him peace, who said: A man said: O Messenger of God, advise me. He said: Do not get angry. The man said: So I thought about it when the Prophet, may God bless him and grant him peace, said what he said, and I saw that anger brings together all evil." Ahmad alone transmitted it.

Another hadith - Imam Ahmad said: Abu Muawiyah told us, Dawud ibn Abi Hind told us, on the authority of Abu Ibn Harb ibn Abi Al-Aswad, on the authority of Abu Al-Aswad, on the authority of Abu Dharr, may God be pleased with him, who said: He was watering from his cistern when some people came and said: Who among you will bring water to Abu Dharr and count the hairs from his head? A man said: I will. So the man came and brought water to him from the cistern and pounded it. Abu Dharr was standing, so he sat down and then lay down. It was said to him: O Abu Dharr, why did you sit down and then lie down? He said: "The Messenger of God, may God bless him and grant him peace, said to us: If one of you becomes angry while standing, let him sit down. If the anger goes away from him, then all well and good, otherwise let him lie down." Abu Dawood narrated it from Ahmad ibn Hanbal with his chain of transmission, except that it was included in his narration on the authority of Abu Harb on the authority of Abu Dharr. The correct version is Ibn Abi Harb on the authority of his father on the authority of Abu Dharr, as Abdullah ibn Ahmad narrated it on the authority of his father.

Another hadith - Imam Ahmad said: Ibrahim bin Khalid told us, Abu Wa'il al-San'ani told us: We were sitting with Urwah bin Muhammad when a man entered and said to him words that angered him. When he angered him, he stood up and came back to us after having performed ablution. He said: My father told me on the authority of my grandfather Atiyah - he is Ibn Sa'd al-Sa'di - and he was a companion - he said: "The Messenger of God said: Anger is from the devil, and the devil was created from fire, and fire is extinguished only with water. So when one of you becomes angry, let him perform ablution." And this is how Abu Dawud narrated it from the hadith of Ibrahim bin Khalid al-San'ani on the authority of Abu Wa'il al-Qass al-Muradi al-San'ani. Abu Dawud said: I think he was Abdullah bin Buhair.

Another hadith - Imam Ahmad said: Abdullah bin Yazid told us, Noah bin Ja'una al-Salami told us, on the authority of Muqatil bin Hayyan, on the authority of Ata', on the authority of Ibn Abbas, may God be pleased with them both, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Whoever gives respite to someone in difficulty or forgives him, God will protect him from the heat of Hell. Indeed, the work of Paradise is made difficult by a hill - three times - Indeed, the work of Hell is made easy by a slip. And the happy one is the one who is protected from trials, and there is no sip more beloved to God

than a sip of anger that a servant swallows. No servant of God swallows it except that it fills his stomach with faith.'" Ahmad is the only one to narrate it, and its chain of transmission is good, with no one who is wounded in it, and its text is good.

Another hadith with the same meaning - Abu Dawud said: Uqbah bin Makram told us, Abd al-Rahman, meaning Ibn Mahdi, told us, on the authority of Bishr, meaning Ibn Mansur, on the authority of Muhammad bin Ajlan, on the authority of Suwaid bin Wahb, on the authority of a man from the sons of the companions of the Prophet, may God bless him and grant him peace, on the authority of his father, who said: "The Messenger of God, may God bless him and grant him peace, said: Whoever suppresses anger when he is able to vent it, God will fill him with security and faith. Whoever refrains from wearing a beautiful garment when he is able to do so - Bishr said: I think he said: out of humility - God will clothe him with the garment of honor. Whoever marries for God, God will clothe him with the crown of kingship."

Another hadith - Imam Ahmad said: Abdullah bin Yazid told us: Saeed told us, Abu Marhum told me on the authority of Sahl bin Muadh bin Anas, on the authority of his father, "The Messenger of God said: Whoever suppresses his anger when he is able to vent it, God will call him in front of all creation and let him choose from any of the houris he wants." Abu Dawud, Al-Tirmidhi and Ibn Majah narrated it on the authority of Saeed bin Abi Ayoub, and Al-Tirmidhi said: Hasan Gharib.

Another hadith - Abd al-Razzaq said: Dawud ibn Qays informed us, on the authority of Zayd ibn Aslam, on the authority of a man from the people of Ash-Sham called Abd al-Jalil, on the authority of his uncle, on the authority of Abu Hurayrah, may God be pleased with him, regarding the words of God Almighty: **And those who restrain anger**, that the Prophet, may God bless him and grant him peace, said: **Whoever restrains anger when he is able to give vent to it, God will fill him with security and faith.** Narrated by Ibn Jarir.

Another hadith - Ibn Mardawayh said: Ahmad ibn Muhammad ibn Ziyad told us, Yahya ibn Abi Talib told us, Ali ibn Asim told us, Yunus ibn Ubayd told me on the authority of Al-Hasan, 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: 'A servant has not taken a sip of food that is better in reward than a sip of anger that he swallows seeking the face of God.'" And Ibn Majah narrated it likewise on the authority of Bishr ibn Umar, on the authority of Hammad ibn Salamah, on the authority of Yunus ibn Ubayd, with the same chain of transmission. So God Almighty's statement: **And those who restrain anger** means that they do not act out their anger on people, but rather they restrain their evil from them, and they seek reward for that from God Almighty. Then God the Almighty said: **And those who pardon people** meaning, while refraining from evil, they pardon those who wronged them in their souls, so that no grudge remains in their souls against anyone, and this is the most perfect state, and for this reason He said: **And God loves the doers of good** so this is from the stations of goodness, and in the hadith: "There are

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And hasten to forgiveness from your Lord and a Paradise as wide as the heavens and earth, prepared for the righteous.

three things that I swear by: no wealth is diminished by charity, and God does not increase a servant through forgiveness except in honor, and whoever humbles himself before God, God will raise him up.” Al-Hakim narrated in his Mustadrak from the hadith of Musa bin Uqbah from Ishaq bin Yahya bin Talhah Al-Qurashi, from Ubadah bin As-Samit, from Ubayy bin Ka'b that the Messenger of God, “said: Whoever is pleased to have a lofty building and be raised in status, let him pardon those who wronged him, give to those who deprived him, and connect with those who severed ties with him.” Then he said: It is authentic according to the conditions of the two sheikhs, and they did not include it. Ibn Mardawayh included it from the hadith of Ali, Ka'b bin Ujrah, Abu Hurayrah, and Umm Salamah, may God be pleased with them, in a similar manner. It was narrated on the authority of Ad-Dahhak on the authority of Ibn Abbas, may God be pleased with them both, who said: “The Messenger of God, may God bless him and grant him peace, said: When the Day of Resurrection comes, a crier will call out, saying: Where are those who pardoned people? Come to your Lord and take your rewards. It is the right of every Muslim man, if he pardons, to enter Paradise.” And God Almighty said: **And those who, when they have committed an immorality or wronged themselves, remember God and seek forgiveness for their sins.** That is, if they commit a sin, they follow it up with repentance and seeking forgiveness. Imam Ahmad said: Yazid told us, Hammam bin Yahya told us, on the authority of Ishaq bin Abdullah bin Abi Talhah, on the authority of Abd al-Rahman bin Abi Umrah, on the authority of Abu Hurayrah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, “He said: A man committed a sin and said: O Lord, I have committed a sin, so forgive it. God, the Almighty, said: My servant committed a sin and knew that he has a Lord who forgives sins and takes them to task. I have forgiven My servant. Then he committed another sin and said: O Lord, I have committed a sin, so forgive it. God, the Almighty, said: My servant knew that he has a Lord who forgives sins and takes them to task. I have forgiven My servant. Then he committed another sin and said: O Lord, I have committed a sin, so forgive it. God, the Almighty, said: My servant knew that he has a Lord who forgives sins and takes them to task. I have forgiven My servant.” With it, I bear witness that I have forgiven my servant, so let him do whatever he wants.” It was included in Sahih from the hadith of Ishaq bin Abi Talha, in a similar manner.

Another Hadith - Imam Ahmad said: Abu al-Nadr and Abu Amir told us: Zuhair told us: Saad al-Ta'i told us: Abu al-Mudallah, the freed slave of the Mother of the Believers, heard Abu Hurairah, we said: **O Messenger of God, when we see you, our hearts soften, and we are from the people of the Hereafter, and when we leave you, the world pleases us, and we smell women and children.** He said: “If you were to be in every state in the state you are in with me, the angels would shake your hands with their palms, and visit you in your homes. And if you did not sin, God would bring people who would sin so that He would forgive them.” We said:

O Messenger of God, tell us about Paradise, what is its structure? He said: A brick of gold and a brick of silver, its mortar is the most fragrant musk, its pebbles are pearls and rubies, and its soil is saffron. Whoever enters it will be blessed and will not be miserable, and will live forever and will not die. His clothes will not wear out, and his youth will not fade. There are three whose supplications will not be rejected: the just ruler, the fasting person until he breaks his fast, and the supplication of the one who is not fasting until he breaks his fast.” The oppressed person is carried on the clouds and the gates of heaven are opened for him, and the Lord says: By My glory, I will surely aid you, even if after a while. It was narrated by Al-Tirmidhi and Ibn Majah from another chain of transmission on the authority of Sa'd. Ablution and two rak'ahs of prayer are confirmed upon repentance, as narrated by Imam Ahmad ibn Hanbal: Waki' told us, Mis'ar and Sufyan Al-Thawri told us on the authority of Uthman ibn Al-Maghbarah Al-Thaqafi, on the authority of Ali ibn Rabi'ah, on the authority of Asma' ibn Al-Hakam Al-Fazari, on the authority of Ali, may God be pleased with him, who said: Whenever I heard a hadith from the Messenger of God, may God bless him and grant him peace, God would benefit me with whatever He willed from it. And if someone else tells me about it, I make him swear, and if he swears to me, I believe him. Abu Bakr, may God be pleased with him, told me - and Abu Bakr spoke the truth - that he heard the Messenger of God, may God bless him and grant him peace, say: “There is no man who commits a sin, then performs ablution and does it well - Misa'ar said - then prays - Sufyan said - then prays two rak'ahs, and seeks forgiveness from God Almighty, except that He forgives him.” And thus it was narrated by Ali ibn al-Madini, al-Humaidi, Abu Bakr ibn Abi Shaybah, the people of the Sunan, Ibn Hibban in his Sahih, al-Bazzar, and al-Daraqutni through various chains of transmission on the authority of Uthman ibn al-Mughirah with it. Al-Tirmidhi said: It is a good hadith, and we have mentioned its chains of transmission, and the discussion of it is complete in Musnad Abu Bakr al-Siddiq, may God be pleased with him. In short, it is a good hadith, and it is narrated by the Commander of the Faithful, Ali ibn Abi Talib, on the authority of the Prophet's successor, Abu Bakr al-Siddiq, may God be pleased with them both. What bears witness to the authenticity of this hadith is what Muslim narrated in his Sahih on the authority of the Commander of the Faithful, Umar ibn al-Khattab, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: “There is none among you who performs ablution and completes it, then says: I bear witness that there is no god but God alone, without partner, and I bear witness that Muhammad is His servant and Messenger, except that the eight gates of Paradise will be opened for him, and he may enter through whichever one he wishes.” And in the two Sahih on the authority of the Commander of the Faithful, Uthman ibn Affan, may God be pleased with him, that he performed ablution for them as the Prophet, may God bless him and grant him peace, performed ablution, then said: “I heard the Prophet, may God bless him and grant him peace, say:

Whoever performs ablution like this ablution of mine, then prays two rak'ahs in which he does not think, his previous sins will be forgiven." This hadith has been proven from the narration of the four Imams, the Rightly-Guided Caliphs, on the authority of the Master of the First and the Last, and the Messenger of the Lord of the Worlds, as indicated by the clear Book, that seeking forgiveness for sins benefits sinners. And Abd al-Razzaq said: Ja'far ibn Sulayman informed us on the authority of Thabit, on the authority of Anas ibn Malik, may God be pleased with him, who said: It has been reported to me that when this verse was revealed,

And those who, when they have committed an immorality or wronged themselves, remember God and seek forgiveness for their sins, the verse, Satan wept. Al-Hafiz Abu Ya'la said: Mahraz bin Awn told us, Uthman bin Matar told us, Abdul Ghafoor told us, on the authority of Abu Nasirah, on the authority of Abu Raja', on the authority of Abu Bakr, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, "He said, 'Upon you is saying 'There is no god but God' and seeking forgiveness, so do a lot of them, for Satan said, 'I have destroyed people with sins and they have destroyed me with 'There is no god but God' and seeking forgiveness. So when I saw that, I have destroyed them with desires, and they think that they are guided.'" Uthman bin Matar and his sheikh are weak. Imam Ahmad narrated in his Musnad on the authority of Amr ibn Abi Amr and Abu Al-Haitham Al-Atwari on the authority of Abu Saeed, on the authority of the Prophet, may God bless him and grant him peace, who said: "Satan said: O Lord, by Your glory, I will continue to mislead Your servants as long as their souls are in their bodies. God Almighty said: By My glory and majesty, I will continue to forgive them as long as they seek My forgiveness." Al-Hafiz Abu Bakr Al-Bazzar said: Muhammad ibn Al-Muthanna told us, Umar ibn Abi Khalifa told us, I heard Abu Badr narrating on the authority of Thabit, on the authority of Anas, who said: "A man came and said: O Messenger of God, I have committed a sin. The Messenger of God, may God bless him and grant him peace, said: If you sin, seek forgiveness from your Lord. He said: I seek forgiveness, then I sin again. He said: If you sin again, seek forgiveness from your Lord. He said it the fourth time, seek forgiveness from your Lord, until Satan is the one who regrets." This is a strange hadith from this source. And the Almighty's saying: **And who forgives sins except God?** means that no one forgives them except Him, as Imam Ahmad said: Muhammad ibn Mus'ab told us, Salam ibn Maskeen and al-Mubarak told us on the authority of al-Hasan on the authority of al-Aswad ibn Sari' that a prisoner was brought to the Prophet, may God bless him and grant him peace, and he said: O God, I repent to You and I do not repent to Muhammad. The Prophet, may God bless him and grant him peace, said: The truth has been made known to its people. And His saying: **And they did not persist in what they did while they knew** means that they repented from their sins and returned to God soon, and they did not continue in the sin and persist in it without giving it up. And if the sin was repeated from them, they would repent from it, as al-Hafiz Abu Ya'la al-Mawsili said in his Musnad: Ishaq ibn Abi Isra'il and others told us, they said: Abu Yahya Abd al-Hamid al-Hammami told us on the authority of Uthman ibn

Waqid, on the authority of Abu Nasirah, on the authority of a freed slave of Abu Bakr, on the authority of Abu Bakr, may God be pleased with him, who said: "The Messenger of God, may God bless him and grant him peace, said: He who seeks forgiveness will not persist, even if he returns seventy times a day." And Abu Dawud narrated it. Al-Tirmidhi and Al-Bazzar in his Musnad from the hadith of Uthman bin Waqid - and Yahya bin Ma'een authenticated him with it - and his Sheikh Abu Nasirah Al-Wasiti, whose name is Muslim bin Ubaid, who was authenticated by Imam Ahmad and Ibn Hibban. Ali bin Al-Madini and Al-Tirmidhi said: The chain of transmission of this hadith is not that good. It appears that it is due to the ignorance of the client of Abu Bakr, but the ignorance of someone like him does not harm because he is a great follower, and it is sufficient for him to attribute it to Abu Bakr, so it is a good hadith, and God knows best. And his statement, **and they know**, Mujahid and Abdullah bin Ubaid bin Umair said, **and they know**, that whoever repents, God will accept his repentance. This is like the statement of God, the Most High, **Do they not know that God accepts repentance from His servants?** and His statement, **And whoever does evil or wrongs himself but then seeks forgiveness from God will find God Forgiving and Merciful.** And there are many similar examples to this. Imam Ahmad said: Yazid told us, Jarir told us, Habbab - he is Ibn Zaid Al-Sharabi - told us, on the authority of Abdullah Ibn Amr, on the authority of the Prophet, may God bless him and grant him peace, "that he said while he was on the pulpit: 'Be merciful and you will be shown mercy, and forgive and you will be forgiven. Woe to those who defy speech, woe to those who persist in what they have done while they know.'" Ahmad is the only one to narrate it. Then God the Almighty said after describing them with what He described them with: **Their reward is forgiveness from their Lord** meaning their reward for these attributes **is forgiveness from their Lord and gardens beneath which rivers flow** meaning of various types of drinks **abiding therein** meaning abiding therein **and excellent is the reward of the workers** God the Almighty praises Paradise.

Fath al-Qadir

And his saying 133- **And hasten** is in apposition to obey, and Nafi' and Ibn 'Amir read *hasten* without the waw, and this is also in the copies of the Mushafs of the people of Medina and the people of Ash-Sham, and the rest read it with the waw. Abu Ali said: Both matters are permissible and correct, and hastening means taking the initiative, and in the verse there is an omission, meaning hasten to what necessitates forgiveness from acts of obedience. And His saying, **Its width is like the width of the heavens and the earth**, meaning: its width is like the width of the heavens and the earth. And similar to it is the other verse, **Its width is like the width of the heaven and the earth.** And there is a difference of opinion regarding the meaning of that. The majority of scholars have held that it links the heavens and the earth together, just as clothes are spread out and connected to each other, so that is the width of Paradise. And He pointed out the length by width because the length is usually greater than the width. And it has been said that this statement came in the manner of the speech of the Arabs, from metaphor

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rather than reality, and that is because Paradise was not extremely vast and spacious, and it was good to express it by the width of the heavens and the earth as an exaggeration because they are the most spacious of the creations of God Almighty in what His servants know, and He did not intend to specify by that.

Tafsir al-Baghawi

133- **And hasten**, the people of Medina and Ash-Sham read *hastened* without the *waw*; **to forgiveness from your Lord**, meaning hasten and race to the deeds that necessitate forgiveness.

Ibn Abbas, may God be pleased with him, said: To Islam. It was narrated from him: To repentance. Ikrimah said the same. Ali ibn Abi Talib, may God be pleased with him, said: To performing the obligatory duties. Abu al-Aaliyah said: To migration. Ad-Dahhak said: To jihad. Muqatil said: To righteous deeds. It was narrated from Anas ibn Malik that it is the first takbir.

And a garden meaning and to a garden **as wide as the heavens and the earth** meaning: its width is like the width of the heavens and the earth, as He said in Surat Al-Hadid **And a garden as wide as the heaven and the earth Surat Al-Hadid - 21** meaning: its spaciousness, and the width was mentioned for emphasis because the length of everything is usually greater than its width. He says: This is a description of its width, so how is its length? Al-Zuhri said: Its width was only described, as for its length, only God knows it, and this is for example, not that it is like the heavens and the earth and nothing else, its meaning: like the width of the seven heavens and the seven earths according to your opinion, like the Almighty's saying: **They will abide therein as long as the heavens and the earth endure Surat Hud - 107** meaning: according to your opinion, like His saying: Otherwise, they will perish. It was narrated on the authority of Tariq bin Shihab that some Jews asked Omar bin Al-Khattab while his companions were with him, may God be pleased with them, and they said: Have you seen His saying: **And a garden as wide as the heavens and the earth** so where is the fire? Omar said: Have you seen when night comes, where is the day, and when day comes, where is the night? They said: It is like it in the Torah, and its meaning is that it is wherever God wills.

If it is said: God the Almighty said: **And in the heaven is your provision and that which you are promised** (Surat al-Dhariyat 51:22), and what He meant by what He promised us is Paradise. So if Paradise is in the heaven, how wide is it as the heavens and the earth? It is said: The gate of Paradise is in the heaven and its width is as the heavens and the earth, as He has informed us. Anas bin Malik, may God be pleased with him, was asked about Paradise: Is it in the heaven or on the earth? He said: Which earth and heaven can contain Paradise? It was said: Where is it? He said: Above the seven heavens under the Throne. Qatada said: They used to think that Paradise is above the seven heavens, and that Hell is under the seven

earths **prepared for the righteous**.

Tafsir al-Baidawi

133**And hasten** they hastened and came. **To forgiveness from your Lord** to that which deserves forgiveness, such as Islam, repentance, and sincerity. Nafi' and Ibn 'Amir read *hasten* without the *waw*. **And a Paradise as wide as the heavens and the earth** meaning its width is like their width, and the width is mentioned to exaggerate its description of spaciousness in the manner of metaphor, because it is less than length. And according to Ibn 'Abbas, like seven heavens and seven earths if some of them were connected to others, **prepared for the righteous** it was prepared for them, and in it is evidence that Paradise was created and that it is outside this world.

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Those who spend in prosperity and adversity, who restrain anger and pardon the people - and God loves the doers of good.

Tafsir al-Jalalayn

Those who spend in obedience to God **in prosperity and adversity** ease and hardship **and who restrain anger** refrain from carrying it out even though they are able **and who pardon the people** of those whom they have wronged, meaning those who refrain from punishing them **and God loves the doers of good** through these actions, meaning He rewards them.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What He, the Most High, meant by His saying: **Those who spend in prosperity and adversity**, is that Paradise, the width of which is the heavens and the earth, has been prepared for the righteous, and they are those who spend their wealth in the way of God, either by spending it on someone in need, or by strengthening someone who is weak to rise up for his jihad in the way of God.

As for his saying: **in prosperity**, he means: in a state of happiness, with abundant money and comfortable living.

Siraa is a noun derived from the word *Siraa* which means: **This matter pleased me greatly**.

"Ad-Daraa" is a noun derived from the saying: "So-and-so has been harmed, so he is harming", if harm befalls him, and that is if he is afflicted with distress and difficulty in his life.

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, regarding his statement: **Those who spend in prosperity and adversity**, meaning: in hardship and ease.

So He, the Most High, informed us that the Paradise whose description He described is for those who fear Him and spend their money in His cause, in times of ease and abundance, and in times of hardship and difficulty.

His saying: **And those who restrain anger**, means: And those who suppress anger when their souls are filled with it.

It is said: So-and-so swallowed his anger, meaning he swallowed it, and preserved himself from doing what he was capable of doing, by empowering himself against the one who angered him, and by taking revenge against the one who wronged him.

The origin of this comes from the word **kazum al-qurbah**, which means to fill the water skin with water.

Someone is *kazeem* or *makzoom*, meaning he is filled with grief and sadness. From this comes the saying of God the Almighty: **And his eyes became white from grief, so he was kazeem** (Yusuf 12:84), meaning: filled with grief. From this comes the word *kaza'im*, meaning **filled with grief**, for the watercourses are called *kaza'im*, because they are filled with water. From this comes the word **took hold of his hold**, meaning: the watercourses of his soul.

Anger is a noun derived from the saying: So-and-so angered me, so he angers me with anger, meaning that he made him angry and upset him.

As for his saying: **And those who pardon people**, he means: And those who pardon people, the punishment of their sins is upon them, and they are able to take revenge on them, so they leave it to them.

As for his saying: **And God loves the doers of good**, it means: God loves the one who does these things for which He described that He has prepared for those who do them Paradise, the breadth of which is the heavens and the earth, and the ones who do them are the doers of good, and their goodness is their doing them, as:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **Those who spend in prosperity and adversity** the verse, **and pardon the people - and God loves the doers of good**, meaning: and that is goodness, and I love whoever does it.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **Those who spend in ease and hardship, and who restrain anger and pardon the people - and God loves the doers of good**. People who spent in hardship and ease, in difficulty and in prosperity. So whoever is able to overcome evil with good, let him do so, and there is no power except with God. So, by God, O son of Adam, you are drinking a sip of patience while you are angry and you are wronged.

Musa bin Abdul Rahman told me, he said, Muhammad bin Bishr told us, he said, Mahraz Abu Raja told us, on the authority of Al-Hasan, he said: It will be said on the Day of al-Qiyamah 75: Let whoever has a reward from God stand. No one will stand except a person who has pardoned. Then he recited this verse: **And those who pardon the people - and God loves the doers of good**.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Dawud bin Qais told us, on the authority of Zaid bin Aslam, on the authority of a man from the people of Ash-Sham called Abd al-Jalil, on the authority of his uncle, on the authority of Abu Hurayrah, regarding his statement: **And those who restrain anger**: "The Prophet, may God bless him and grant him peace, said: Whoever restrains anger when he is able to give vent to it, God will fill him with security and faith."

Muhammad ibn Sa'd told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn 'Abbas, regarding his statement: **And those who restrain anger to And God loves the doers of good**. So **those who restrain anger** is like His statement: **And when they become angry, they forgive** (al-Shura

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42:37). They become angry about a matter that if they had committed it, it would have been forbidden, so they forgive and pardon, seeking thereby the face of God. **And those who pardon the people** is like His statement: **And let not those among you who are endowed with bounty and wealth swear to Do you not love that God should forgive you?** (al-Nur 24:22). He says: Do not swear that you will not give them anything from the expenses, but pardon and overlook.

Tafsir al-Qurtubi

God Almighty says: **Those who spend in prosperity and adversity and who restrain anger and pardon the people - and God loves the doers of good.**

There are four issues:

First: The Almighty's saying: **Those who spend** This is from the description of the righteous for whom Paradise has been prepared. The apparent meaning of the verse is praise for the action of the one who is recommended. *As-Sira* means ease and *As-Sira* means hardship - said by Ibn Abbas, Al-Kalbi and Muqatil. Ubaid bin Umair and Ad-Dahhak said: *As-Sira* and *Ad-Sira* are ease and hardship. It is said in the state of health and sickness. It was said: In the state of ease in life, and in *Ad-Sira* means he makes a will after death. It was said: In the state of ease in weddings and banquets, and in *Ad-Sira* in calamities and funerals. It was said: In the state of ease is the spending that pleases you, such as spending on children and relatives, and *Ad-Sira* on enemies. It is said: In the state of ease is what a young man is entertained with and given as gifts. And *Ad-Sira* is what he spends on the needy and gives them in charity.

I said: The verse is general. Then God Almighty said: **And those who restrain anger**, which is the issue:

The second: To suppress anger is to return it to the stomach. It is said: He suppressed his anger, meaning he kept quiet about it and did not show it, although he was able to inflict it on his enemy. And he filled the water skin and blocked it. And the kadhamah is what blocks the path of water, and from this comes the word kadham for the strap that blocks the mouth of the water skin and the water skin. And the camel suppressed its jar if it returned it to its stomach. And it is sometimes said that it holds the jar back before sending it to its mouth: kadham, as narrated by al-Zajaj. It is said: The camel and the female camel suppressed if they did not chew the cud, and from this comes the saying of al-Ra'i:

Then they poured out, after their reluctance, a jug of Dhu al-Abraq, when they pastured a field.

Al-Haqil: a place. Al-Haqil is a plant. It has been said that it does this when it is frightened or in distress, so it does not chew the cud. A'sha Bahila said, describing a man who slaughters camels, so they are frightened by him:

You may choke on the pearls when you see them until the jars cut through your insides.

And from this is a man who is *kazeem* or *makzoom* if he is filled with grief and sadness. In the Qur'an: **And his eyes turned white from grief, so he was "kazeem** (Yusuf 12:84) **And his face remained dark, and he was "kazeem** (al-Nahl 16:58) **When he cried out while he was "kazeem** (al-Qalam 68:48). Rage is the root of anger, and they often go together, but the difference between them is that rage does not appear in the limbs, unlike anger, which appears in the limbs with an action, and it is inevitable. That is why rage was attributed to God, the Most High, as it refers to His actions towards those who incur wrath. Some people have interpreted rage as anger, but that is not good. And God knows best.

Third: The Almighty's saying: **And those who pardon people**. Pardoning people is the most noble type of good deed, as it is permissible for a person to pardon and where his right is directed. And whoever deserves punishment and it is left to him, he has been pardoned. And there is a difference of opinion regarding the meaning of **from people**. Abu Al-Aaliyah, Al-Kalbi, and Al-Zajaj said: **And those who pardon people** means from kingdoms. Ibn Atiyyah said: This is good as an example, as they are servants, so they sin a lot, and the power over them is easy, and enforcing the punishment is easy, so this is why it is interpreted like this. It was narrated on the authority of Maymun bin Mihran that his slave girl came one day with a plate of hot broth, and he had guests, so she stumbled and poured the broth on him, so Maymun wanted to hit her, but the slave girl said: My master, use the saying of God Almighty: **And those who restrain anger**. He said to her: I have done so, so she said: Do what comes after it, **And those who pardon people**. He said: I have pardoned you. The slave girl said: **And God loves the doers of good**. Maymun said: I have done good to you, so you are free for the sake of God Almighty. It was narrated from Al-Ahnaf bin Qais something similar. Zaid bin Salim said: **And those who pardon people** for their injustice and wrongdoing. This is general, and it is the apparent meaning of the verse. Muqatil bin Hayyan said about this verse: It has reached us that the Messenger of God, may God bless him and grant him peace, said at that time: **Indeed, these are few of my nation, except for those whom God has protected, and they were many among the nations that have passed**. So God, the Most High, praised those who forgive when angry and commended them, saying: **And when they are angry, they forgive** (al-Shura 42:37). And He praised those who restrain their anger by saying: **And pardon the people**, and He informed us that He loves them for their goodness in that. There are hadiths that have been narrated about restraining anger, forgiving people, and controlling oneself when angry, and that is one of the greatest forms of worship and struggle against one's self. So He said:

The strong man is not the one who wrestles well, but the strong man is the one who controls himself when he is angry. And he, peace be upon him, said:

There is no sip that a servant takes that is better for him or greater in reward than a sip of anger for the sake of God. Anas narrated.

A man said: O Messenger of God, what is more severe than anything? He said: **The wrath of God.** He said: What saves from the wrath of God? He said: **Do not get angry.** Al-Arji said:

If you get angry, be dignified and control your anger. Be aware of what you say and hear.

It is enough of an honor for you to be patient for an hour in which God will be pleased with you and you will be elevated.

Urwa bin Al-Zubayr said about forgiveness:

No people will attain glory, even if they are honored, until they are humiliated, even if they are honored by others.

They curse and you see the colors shining. There is no forgiveness of humiliation, but forgiveness of honor.

Abu Dawood and Abu Isa Al-Tirmidhi narrated on the authority of Sahl bin Muadh bin Anas Al-Juhani on the authority of his father on the authority of the Prophet, may God bless him and grant him peace, who said:

Whoever suppresses his anger while he is able to vent it, God will call him on the Day of Resurrection in front of all creation and let him choose whichever of the hours he wants. He said: This is a good and strange hadith. Anas narrated on the authority of the Prophet, may God bless him and grant him peace, that he said:

:(When the Day of Resurrection comes, a crier will call out, **Whoever has his reward from God, let him enter Paradise.** It will be said, **Who is his reward from God?** Then those who pardoned people will stand up and enter Paradise without being brought to account.) Al-Mawardi mentioned it. Ibn al-Mubarak said: I was sitting with al-Mansur when he ordered a man to be killed, so I said, "O Commander of the Faithful, the Messenger of God, may God bless him and grant him peace, said:

(When the Day of Resurrection comes, a caller will call out before God, the Almighty, the Majestic, whoever has a hand with God, let him come forward. No one will come forward except he who has pardoned a sin.) So he ordered him to be released.

Fourth: The Almighty's saying: "And God loves the doers of good," meaning He rewards them for their good deeds. Sari al-Saqti said: Good deeds mean doing good when possible, for you cannot do good at all times. The poet said:

Do good if you are able to, and good deeds will be prepared.

If you can, then do it quickly, being careful not to make it impossible.

In Surat Al-Baqarah, we have already discussed the good-doer and doing good, so there is no point in repeating it.

Tafsir Ibn Kathir

The Almighty says, forbidding His believing servants from engaging in usury and consuming it in multiples, as they used to say in the days of ignorance: When the due date of a debt comes, either pay it or increase it. If he pays it, otherwise, he increases it in the period, and the other increases it in the amount, and so on every year, perhaps the little will be doubled until it becomes a lot multiplied. The Almighty commanded His servants to be pious, so that they may succeed in the first and the last, then He threatened them with the Fire and warned them against it, so the Almighty said: "And fear the Fire which has been prepared for the disbelievers. And obey God and the Messenger, that you may receive mercy." Then He urged them to hasten to do good deeds and hasten to attain the acts of worship, so the Almighty said: **And hasten to forgiveness from your Lord and a Garden as wide as the heavens and the earth, prepared for the righteous.**

That is, just as the Fire was prepared for the disbelievers. It has been said that the meaning of His saying **its width is the heavens and the earth** is an indication of the vastness of its length, as He said in describing the furnishings of Paradise: **its linings are of brocade.** That is, what do you think? By the backs? It was said: Rather, its width is like its length because it is a dome under the throne, and the domed and round thing is as wide as its length. This is indicated by what was established in the Sahih: "If you ask God for Paradise, then ask Him for Al-Firdaws, for it is the highest part of Paradise and the middle of Paradise, and from it the rivers of Paradise flow, and its roof is the Throne of the Most Merciful." This verse is like the Almighty's saying in Surat al-Hadid 57: **Race one another to forgiveness from your Lord and a Paradise whose width is like the width of the heavens and the earth,** the verse. We narrated in Musnad Al-Imam Ahmad that Heraclius wrote to the Prophet, may God bless him and grant him peace: **You have invited me to a Paradise whose width is the heavens and the earth, so where is Hell?** The Prophet, may God bless him and grant him peace, said: Glory be to God, so where is the night when the day comes? Ibn Jarir narrated it and said: Yunus told me, Ibn Wahb told us, Muslim bin Khalid told me on the authority of Abu Khatham, on the authority of Saeed bin Abi Rashid, on the authority of Ya'la bin Murrah, who said: "I met Al-Tanukhi, the messenger of Heraclius to the Messenger of God, may God bless him and grant him peace, in Homs, an old man who had become corrupt. He said: I came to the Messenger of God, may God bless him and grant him peace, with the letter of Heraclius, so he handed the paper to a man on his left. He said: Who is your companion who reads? They said: Mu'awiyah. Then it was the letter of my companion: You have written inviting me to a Paradise whose width is the heavens and the earth, prepared for the righteous. So where is the Fire?" He said: The Messenger of God, may God bless him and grant him peace, said: Glory be to God! Where is the night when the day comes? Al-A'mash, Sufyan al-Thawri and Shu'bah said on the authority of Qays ibn Muslim on the authority of Tariq ibn Shihab: Some Jews asked Umar ibn al-Khattab about a Paradise whose width is the heavens and the earth, so where is Hell? Umar said to them: Have you seen when the day comes, where is the night? And when

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the night comes, where is the day? They said: Something similar has been taken from the Torah. Ibn Jarir narrated it through three chains of transmission. Then he said: Ahmad ibn Hazim told us, Abu Nu'aym told us, Ja'far ibn Burqan told us, Yazid ibn al-A'sam told us: A man from the People of the Book said: They say, **A Paradise whose width is the heavens and the earth**, so where is Hell? Ibn Abbas, may God be pleased with him, said: Where is the night when the day comes, and where is the day when the night comes? This has been narrated with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace. Al-Bazzar said: Muhammad ibn Mu'ammār told us, Al-Mughirah ibn Salamah Abu Hisham told us, Abd al-Wahid ibn Ziyad told us on the authority of Ubaydullah ibn Abdullah ibn al-A'sam, on the authority of His uncle Yazid ibn al-Asamm, on the authority of Abu Hurayrah, said: "A man came to the Messenger of God, may God bless him and grant him peace, and said: 'Have you seen the words of God the Almighty: "A Paradise as wide as the heavens and the earth," then where is the Fire? He said: 'Have you seen that when the night comes it covers everything, so where is the day?' He said: 'Wherever God wills.' He said: 'And so the Fire will be wherever God the Almighty wills.'" This has two possible meanings **one of them** that the meaning in that is that it does not necessarily follow from our not seeing the night when the day comes that it is not in a place, even if we do not know it, and so the Fire will be wherever God the Almighty wills, and this is more apparent as mentioned previously in the hadith of Abu Hurayrah on the authority of al-Bazzar.

Second That the meaning is that if the day covers the face of the world from this side, then the night is from the other side, so likewise Paradise is in the highest of the high above the heavens under the Throne and its width, as God Almighty said **like the width of the heaven and the earth** and Hell is in the lowest of the low, so there is no contradiction between it being like the width of the heavens and the earth and the existence of Hell, and God knows best.

Then God the Almighty mentioned the description of the people of Paradise, saying, **Those who spend in ease and hardship**, meaning in hardship and ease, in comfort and distress, in health and sickness, and in all circumstances, just as He said, **Those who spend their wealth by night and by day, secretly and publicly**, meaning that nothing distracts them from obeying God the Almighty and spending in what pleases Him, and doing good to His creation from their relatives and others with various types of righteousness. And God the Almighty said, **And those who restrain anger and pardon the people**, meaning that if anger arises in them, they restrain it, meaning they conceal it and do not act on it, and they pardon those who wrong them. It was mentioned in some of the narrations: "God the Most High says: O son of Adam, remember Me when you become angry, and I will remember you when you become angry, so that I will not destroy you among those whom I destroy." Narrated by Ibn Abi Hatim. Abu Ya'la said in his Musnad: Abu Musa al-Zaman told us,

Isa bin Shu'aib al-Dareer Abu al-Fadl told us, al-Rabi' bin Sulayman al-Jizi told me on the authority of Abu Amr bin Anas bin Malik, on the authority of his father, who said: "The Messenger of God, may God bless him and grant him peace, said: Whoever restrains his anger, God will restrain his punishment from him. Whoever guards his tongue, God will cover his faults. Whoever apologizes to God, God will accept his apology." This is a strange hadith, and its chain of transmission is questionable. Imam Ahmad said: Abd al-Rahman told us, Malik told us on the authority of al-Zuhri, on the authority of Sa'id bin al-Musayyab, on the authority of Abu Hurayrah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: **The strong man is not the one who wrestles, but the strong man is the one who controls himself when he is angry.** The two sheikhs narrated it on the authority of Malik. Imam Ahmad also said: Abu Muawiyah told us, Al-A'mash told us, on the authority of Ibrahim Al-Taymi, on the authority of Al-Harith bin Suwaid, on the authority of Abdullah, who is Ibn Mas'ud, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **Which of you would rather have the wealth of his heir than his own wealth?** They said: **O Messenger of God, there is none among us who does not love his wealth more than the wealth of his heir.** He said: "Know that there is none among you who does not love the wealth of his heir more than his own wealth. Your wealth from your wealth is only what you have sent forward, and the wealth of your heir is what you have delayed." The Messenger of God, may God bless him and grant him peace, said: **What do you consider to be a wrestler among you?** We said: **The one who is not wrestled by men.** He said: **No, but the one who controls himself when he is angry.** The Messenger of God, may God bless him and grant him peace, said: **What do you consider to be a slave among you?** We said: **The one who has no children.** He said: **No, but the slave is the one who has not sent forward any of his children.** Al-Bukhari included the first chapter of it, and Muslim included the original of this hadith, on the authority of Al-A'mash.

Another hadith Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told us, I heard Urwah ibn 'Abdullah al-Ju'fi narrating on the authority of Hasbah or Ibn Abi Hasin, on the authority of a man who witnessed the Prophet, may God bless him and grant him peace, giving a sermon, and he said, **Do you know what ruqūb is?** We said, **The one who has no children.** He said, **Ruqūb is all the ones who have children and then died without having given anything from them.** He said, **Do you know what sāluq is?** They said, **The one who has no wealth.** The Prophet, may God bless him and grant him peace, said, **The sāluq is all the one who has wealth and then died without giving anything from it.** Then the Prophet, may God bless him and grant him peace, said, **What is sarā'?** They said, **The one who is struck down.** He, may God bless him and grant him peace, said, **Sarā' is all the sarā', the one who becomes angry and his anger becomes intense, his face turns red, and his hair stands up, so he is struck down by his anger.**

Another hadith - Imam Ahmad said: Ibn Numayr told us, Hisham ibn Urwah told us, on the authority of his father, on the authority of Al-Ahnaf ibn Qays, on the authority of his uncle called Jariyah ibn Qudamah Al-Sa'di, "that he asked the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, say to me something that will benefit me and make it short for me so that I may understand it. The Messenger of God, may God bless him and grant him peace, said: Do not get angry. So he repeated it to him until he repeated it to him many times, each time saying: Do not get angry." And this is how he narrated it on the authority of Abu Mu'awiyah on the authority of Hisham on his authority, and he also narrated it on the authority of Yahya ibn Sa'id Al-Qattan on the authority of Hisham on his authority, "that a man said: O Messenger of God, say to me something and make it short for me so that I may understand it. He said: Do not get angry." The hadith is narrated only by Ahmad.

Another hadith - Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of al-Zuhri, on the authority of Hamid ibn Abd al-Rahman, "On the authority of a man from the companions of the Prophet, may God bless him and grant him peace, who said: A man said: O Messenger of God, advise me. He said: Do not get angry. The man said: So I thought about it when the Prophet, may God bless him and grant him peace, said what he said, and I saw that anger brings together all evil." Ahmad alone transmitted it.

Another hadith - Imam Ahmad said: Abu Muawiyah told us, Dawud ibn Abi Hind told us, on the authority of Abu Ibn Harb ibn Abi Al-Aswad, on the authority of Abu Al-Aswad, on the authority of Abu Dharr, may God be pleased with him, who said: He was watering from his cistern when some people came and said: Who among you will bring water to Abu Dharr and count the hairs from his head? A man said: I will. So the man came and brought water to him from the cistern and pounded it. Abu Dharr was standing, so he sat down and then lay down. It was said to him: O Abu Dharr, why did you sit down and then lie down? He said: "The Messenger of God, may God bless him and grant him peace, said to us: If one of you becomes angry while standing, let him sit down. If the anger goes away from him, then all well and good, otherwise let him lie down." Abu Dawood narrated it from Ahmad ibn Hanbal with his chain of transmission, except that it was included in his narration on the authority of Abu Harb on the authority of Abu Dharr. The correct version is Ibn Abi Harb on the authority of his father on the authority of Abu Dharr, as Abdullah ibn Ahmad narrated it on the authority of his father.

Another hadith - Imam Ahmad said: Ibrahim bin Khalid told us, Abu Wa'il al-San'ani told us: We were sitting with Urwah bin Muhammad when a man entered and said to him words that angered him. When he angered him, he stood up and came back to us after having performed ablution. He said: My father told me on the authority of my grandfather Atiyah - he is Ibn Sa'd al-Sa'di - and he was a companion - he said: "The Messenger of God said: Anger is from the devil, and the devil was created from fire, and fire is extinguished only with water. So when one of you becomes angry, let him perform ablution." And this is how Abu Dawud

narrated it from the hadith of Ibrahim bin Khalid al-San'ani on the authority of Abu Wa'il al-Qass al-Muradi al-San'ani. Abu Dawud said: I think he was Abdullah bin Buhair.

Another hadith - Imam Ahmad said: Abdullah bin Yazid told us, Noah bin Ja'una al-Salami told us, on the authority of Muqatil bin Hayyan, on the authority of Ata', on the authority of Ibn Abbas, may God be pleased with them both, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Whoever gives respite to someone in difficulty or forgives him, God will protect him from the heat of Hell. Indeed, the work of Paradise is made difficult by a hill - three times - Indeed, the work of Hell is made easy by a slip. And the happy one is the one who is protected from trials, and there is no sip more beloved to God than a sip of anger that a servant swallows. No servant of God swallows it except that it fills his stomach with faith.'" Ahmad is the only one to narrate it, and its chain of transmission is good, with no one who is wounded in it, and its text is good.

Another hadith with the same meaning - Abu Dawud said: Uqbah bin Makram told us, Abd al-Rahman, meaning Ibn Mahdi, told us, on the authority of Bishr, meaning Ibn Mansur, on the authority of Muhammad bin Ajlan, on the authority of Suwaid bin Wahb, on the authority of a man from the sons of the companions of the Prophet, may God bless him and grant him peace, on the authority of his father, who said: "The Messenger of God, may God bless him and grant him peace, said: Whoever suppresses anger when he is able to vent it, God will fill him with security and faith. Whoever refrains from wearing a beautiful garment when he is able to do so - Bishr said: I think he said: out of humility - God will clothe him with the garment of honor. Whoever marries for God, God will clothe him with the crown of kingship."

Another hadith - Imam Ahmad said: Abdullah bin Yazid told us: Saeed told us, Abu Marhum told me on the authority of Sahl bin Muadh bin Anas, on the authority of his father, "The Messenger of God said: Whoever suppresses his anger when he is able to vent it, God will call him in front of all creation and let him choose from any of the hours he wants." Abu Dawud, Al-Tirmidhi and Ibn Majah narrated it on the authority of Saeed bin Abi Ayoub, and Al-Tirmidhi said: Hasan Gharib.

Another hadith - Abd al-Razzaq said: Dawud ibn Qays informed us, on the authority of Zayd ibn Aslam, on the authority of a man from the people of Ash-Sham called Abd al-Jalil, on the authority of his uncle, on the authority of Abu Hurayrah, may God be pleased with him, regarding the words of God Almighty: **And those who restrain anger**, that the Prophet, may God bless him and grant him peace, said: **Whoever restrains anger when he is able to give vent to it, God will fill him with security and faith.** Narrated by Ibn Jarir.

Another hadith - Ibn Mardawayh said: Ahmad ibn Muhammad ibn Ziyad told us, Yahya ibn Abi Talib told us, Ali ibn Asim told us, Yunus ibn Ubayd told me on the authority of Al-Hasan, 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: 'A servant has not taken a sip of food that

Those who spend in prosperity and adversity, who restrain anger and pardon the people - and God loves the doers of good.

is better in reward than a sip of anger that he swallows seeking the face of God.” And Ibn Majah narrated it likewise on the authority of Bishr ibn Umar, on the authority of Hammad ibn Salamah, on the authority of Yunus ibn Ubayd, with the same chain of transmission. So God Almighty’s statement: **And those who restrain anger** means that they do not act out their anger on people, but rather they restrain their evil from them, and they seek reward for that from God Almighty. Then God the Almighty said: **And those who pardon people** meaning, while refraining from evil, they pardon those who wronged them in their souls, so that no grudge remains in their souls against anyone, and this is the most perfect state, and for this reason He said: **And God loves the doers of good** so this is from the stations of goodness, and in the hadith: “There are three things that I swear by: no wealth is diminished by charity, and God does not increase a servant through forgiveness except in honor, and whoever humbles himself before God, God will raise him up.” Al-Hakim narrated in his Mustadrak from the hadith of Musa bin Uqbah from Ishaq bin Yahya bin Talhah Al-Qurashi, from Ubadah bin As-Samit, from Ubayy bin Ka’b that the Messenger of God, “said: Whoever is pleased to have a lofty building and be raised in status, let him pardon those who wronged him, give to those who deprived him, and connect with those who severed ties with him.” Then he said: It is authentic according to the conditions of the two sheikhs, and they did not include it. Ibn Mardawayh included it from the hadith of Ali, Ka’b bin Ujrah, Abu Hurayrah, and Umm Salamah, may God be pleased with them, in a similar manner. It was narrated on the authority of Ad-Dahhak on the authority of Ibn Abbas, may God be pleased with them both, who said: “The Messenger of God, may God bless him and grant him peace, said: When the Day of Resurrection comes, a crier will call out, saying: Where are those who pardoned people? Come to your Lord and take your rewards. It is the right of every Muslim man, if he pardons, to enter Paradise.” And God Almighty said: **And those who, when they have committed an immorality or wronged themselves, remember God and seek forgiveness for their sins.** That is, if they commit a sin, they follow it up with repentance and seeking forgiveness. Imam Ahmad said: Yazid told us, Hammam bin Yahya told us, on the authority of Ishaq bin Abdullah bin Abi Talhah, on the authority of Abd al-Rahman bin Abi Umrah, on the authority of Abu Hurayrah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, “He said: A man committed a sin and said: O Lord, I have committed a sin, so forgive it. God, the Almighty, said: My servant committed a sin and knew that he has a Lord who forgives sins and takes them to task. I have forgiven My servant. Then he committed another sin and said: O Lord, I have committed a sin, so forgive it. God, the Almighty, said: My servant knew that he has a Lord who forgives sins and takes them to task. I have forgiven My servant. Then he committed another sin and said: O Lord, I have committed a sin, so forgive it. God, the Almighty, said: My servant knew that he has a Lord who forgives sins and takes them to task. I have forgiven My servant.” With it, I bear witness that I have

forgiven my servant, so let him do whatever he wants.” It was included in Sahih from the hadith of Ishaq bin Abi Talha, in a similar manner.

Another Hadith - Imam Ahmad said: Abu al-Nadr and Abu Amir told us: Zuhair told us: Saad al-Ta’i told us: Abu al-Mudallah, the freed slave of the Mother of the Believers, heard Abu Hurairah, we said: **O Messenger of God, when we see you, our hearts soften, and we are from the people of the Hereafter, and when we leave you, the world pleases us, and we smell women and children.** He said: “If you were to be in every state in the state you are in with me, the angels would shake your hands with their palms, and visit you in your homes. And if you did not sin, God would bring people who would sin so that He would forgive them.” We said: O Messenger of God, tell us about Paradise, what is its structure? He said: A brick of gold and a brick of silver, its mortar is the most fragrant musk, its pebbles are pearls and rubies, and its soil is saffron. Whoever enters it will be blessed and will not be miserable, and will live forever and will not die. His clothes will not wear out, and his youth will not fade. There are three whose supplications will not be rejected: the just ruler, the fasting person until he breaks his fast, and the supplication of the one who is not fasting until he breaks his fast.” The oppressed person is carried on the clouds and the gates of heaven are opened for him, and the Lord says: By My glory, I will surely aid you, even if after a while. It was narrated by Al-Tirmidhi and Ibn Majah from another chain of transmission on the authority of Sa’d. Ablution and two rak’ahs of prayer are confirmed upon repentance, as narrated by Imam Ahmad ibn Hanbal: Waki’ told us, Mis’ar and Sufyan Al-Thawri told us on the authority of Uthman ibn Al-Maghbarah Al-Thaqafi, on the authority of Ali ibn Rabi’ah, on the authority of Asma’ ibn Al-Hakam Al-Fazari, on the authority of Ali, may God be pleased with him, who said: Whenever I heard a hadith from the Messenger of God, may God bless him and grant him peace, God would benefit me with whatever He willed from it. And if someone else tells me about it, I make him swear, and if he swears to me, I believe him. Abu Bakr, may God be pleased with him, told me - and Abu Bakr spoke the truth - that he heard the Messenger of God, may God bless him and grant him peace, say: “There is no man who commits a sin, then performs ablution and does it well - Misa’ar said - then prays - Sufyan said - then prays two rak’ahs, and seeks forgiveness from God Almighty, except that He forgives him.” And thus it was narrated by Ali ibn al-Madini, al-Humaidi, Abu Bakr ibn Abi Shaybah, the people of the Sunan, Ibn Hibban in his Sahih, al-Bazzar, and al-Daraqutni through various chains of transmission on the authority of Uthman ibn al-Mughira with it. Al-Tirmidhi said: It is a good hadith, and we have mentioned its chains of transmission, and the discussion of it is complete in Musnad Abu Bakr al-Siddiq, may God be pleased with him. In short, it is a good hadith, and it is narrated by the Commander of the Faithful, Ali ibn Abi Talib, on the authority of the Prophet’s successor, Abu Bakr al-Siddiq, may God be pleased with them both. What bears witness to the authenticity of this hadith is what Muslim narrated in

his Sahih on the authority of the Commander of the Faithful, Umar ibn al-Khattab, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: "There is none among you who performs ablution and completes it, then says: I bear witness that there is no god but God alone, without partner, and I bear witness that Muhammad is His servant and Messenger, except that the eight gates of Paradise will be opened for him, and he may enter through whichever one he wishes." And in the two Sahih on the authority of the Commander of the Faithful, Uthman ibn Affan, may God be pleased with him, that he performed ablution for them as the Prophet, may God bless him and grant him peace, performed ablution, then said: "I heard the Prophet, may God bless him and grant him peace, say: Whoever performs ablution like this ablution of mine, then prays two rak'ahs in which he does not think, his previous sins will be forgiven." This hadith has been proven from the narration of the four Imams, the Rightly-Guided Caliphs, on the authority of the Master of the First and the Last, and the Messenger of the Lord of the Worlds, as indicated by the clear Book, that seeking forgiveness for sins benefits sinners. And Abd al-Razzaq said: Ja'far ibn Sulayman informed us on the authority of Thabit, on the authority of Anas ibn Malik, may God be pleased with him, who said: It has been reported to me that when this verse was revealed, **And those who, when they have committed an immorality or wronged themselves, remember God and seek forgiveness for their sins,** the verse, Satan wept. Al-Hafiz Abu Ya'la said: Mahraz bin Awn told us, Uthman bin Matar told us, Abdul Ghafoor told us, on the authority of Abu Nasirah, on the authority of Abu Raja', on the authority of Abu Bakr, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, "He said, 'Upon you is saying 'There is no god but God' and seeking forgiveness, so do a lot of them, for Satan said, 'I have destroyed people with sins and they have destroyed me with 'There is no god but God' and seeking forgiveness. So when I saw that, I have destroyed them with desires, and they think that they are guided.'" Uthman bin Matar and his sheikh are weak. Imam Ahmad narrated in his Musnad on the authority of Amr ibn Abi Amr and Abu Al-Haitham Al-Atwari on the authority of Abu Saeed, on the authority of the Prophet, may God bless him and grant him peace, who said: "Satan said: O Lord, by Your glory, I will continue to mislead Your servants as long as their souls are in their bodies. God Almighty said: By My glory and majesty, I will continue to forgive them as long as they seek My forgiveness." Al-Hafiz Abu Bakr Al-Bazzar said: Muhammad ibn Al-Muthanna told us, Umar ibn Abi Khalifa told us, I heard Abu Badr narrating on the authority of Thabit, on the authority of Anas, who said: "A man came and said: O Messenger of God, I have committed a sin. The Messenger of God, may God bless him and grant him peace, said: If you sin, seek forgiveness from your Lord. He said: I seek forgiveness, then I sin again. He said: If you sin again, seek forgiveness from your Lord. He said it the fourth time, seek forgiveness from your Lord, until Satan is the one who regrets." This is a strange hadith from this source. And the Almighty's saying: **And who forgives sins except God?** means that no one forgives them except Him, as Imam Ahmad said: Muhammad ibn

Mus'ab told us, Salam ibn Maskeen and al-Mubarak told us on the authority of al-Hasan on the authority of al-Aswad ibn Sari' that a prisoner was brought to the Prophet, may God bless him and grant him peace, and he said: O God, I repent to You and I do not repent to Muhammad. The Prophet, may God bless him and grant him peace, said: The truth has been made known to its people. And His saying: **And they did not persist in what they did while they knew** means that they repented from their sins and returned to God soon, and they did not continue in the sin and persist in it without giving it up. And if the sin was repeated from them, they would repent from it, as al-Hafiz Abu Ya'la al-Mawsili said in his Musnad: Ishaq ibn Abi Isra'il and others told us, they said: Abu Yahya Abd al-Hamid al-Hammani told us on the authority of Uthman ibn Waqid, on the authority of Abu Nasirah, on the authority of a freed slave of Abu Bakr, on the authority of Abu Bakr, may God be pleased with him, who said: "The Messenger of God, may God bless him and grant him peace, said: He who seeks forgiveness will not persist, even if he returns seventy times a day." And Abu Dawud narrated it. Al-Tirmidhi and Al-Bazzar in his Musnad from the hadith of Uthman bin Waqid - and Yahya bin Ma'een authenticated him with it - and his Sheikh Abu Nasirah Al-Wasiti, whose name is Muslim bin Ubaid, who was authenticated by Imam Ahmad and Ibn Hibban. Ali bin Al-Madini and Al-Tirmidhi said: The chain of transmission of this hadith is not that good. It appears that it is due to the ignorance of the client of Abu Bakr, but the ignorance of someone like him does not harm because he is a great follower, and it is sufficient for him to attribute it to Abu Bakr, so it is a good hadith, and God knows best. And his statement, "and they know, **Mujahid and Abdullah bin Ubaid bin Umair said,** and they know," that whoever repents, God will accept his repentance. This is like the statement of God, the Most High, "Do they not know that God accepts repentance from His servants? **and His statement,** And whoever does evil or wrongs himself but then seeks forgiveness from God will find God Forgiving and Merciful." And there are many similar examples to this. Imam Ahmad said: Yazid told us, Jarir told us, Habbab - he is Ibn Zaid Al-Sharabi - told us, on the authority of Abdullah ibn Amr, on the authority of the Prophet, may God bless him and grant him peace, "that he said while he was on the pulpit: 'Be merciful and you will be shown mercy, and forgive and you will be forgiven. Woe to those who defy speech, woe to those who persist in what they have done while they know.'" Ahmad is the only one to narrate it. Then God the Almighty said after describing them with what He described them with: **Their reward is forgiveness from their Lord** meaning their reward for these attributes **is forgiveness from their Lord and gardens beneath which rivers flow** meaning of various types of drinks **abiding therein** meaning abiding therein **and excellent is the reward of the workers** God the Almighty praises Paradise.

Fath al-Qadir

And prosperity: ease, and adh-Dara': hardship. Their interpretation has been presented - and it was said that prosperity: ease, and adh-Dara': severity, and it is like the first, and it was said: prosperity in life, and adh-Dara' after death. His saying 134 - "And those

Surat Al Imran 3:134

Those who spend in prosperity and adversity, who restrain anger and pardon the people - and God loves the doers of good.

who restrain anger" It is said that he suppressed his anger: meaning he kept quiet about it and did not show it, and from this, "kazmat al-saqqa" means he filled it. And the repression: is what blocks the flow of water, and the camel represses its jar: if it returns it to its stomach, and it is in apposition to the relative pronoun before it. His saying "And those who pardon people" meaning: those who leave the punishment of those who sinned against them and deserved to be held accountable, and this is for the sake of types of good. Its apparent meaning is pardoning people whether they are slaves or not. Al-Zajjaj and others said: What is meant by them are slaves. The lam in "al-Muhsinin" may be for the genus, so it includes every doer of good from these and others, and it may be for the covenant, so it is specific to these. The first is more deserving of consideration in terms of the generality of the wording, not in terms of the specificity of the context. Thus, everyone who has ever performed the term *benevolence* is included under it: any benevolence.

Tafsir al-Baghawi

134- "Those who spend in prosperity and adversity", meaning: in ease and hardship, then what was mentioned of their morals that lead to Paradise is the mention of generosity, and it came in the hadith. Abu Saeed Al-Sharihi told us, Abu Ishaq Al-Tha'labi told us, Abu Amr Al-Furati told us, Abu Al-Abbas Ahmad bin Ismail Al-Anbari told us, Abu Abdullah bin Hazim Al-Baghawi told us in Mecca, Abu Saleh bin Ayoub Al-Hashemi told us, Ibrahim bin Saad told us, Saeed bin Muhammad told us, on the authority of Yahya bin Saeed, 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 generous person is close to God, close to Paradise, close to the people, and far from the Fire. The miserly person is far from God, far from Paradise, far from the people, and close to the Fire. The ignorant generous person is more beloved to God than a miserly worshipper.

And those who restrain anger" means: those who suppress anger when their souls are filled with it. Suppression is to hold something back when it is full. Suppressing anger means to fill one's heart with anger and to keep it inside one's chest and not express it. From this is the saying of God the Almighty: "When the hearts will be at the throats, suppressing" (Surat Ghafir 40:18). Abu Saeed Al-Shurahi informed us. Abu Ishaq Al-Tha'labi informed us. Abu Amr Al-Furati informed us. Abu Muhammad Al-Hasan bin Muhammad Al-Isfarayini informed us. Abu Abdullah bin Muhammad Zakariya Al-Alani informed us. Ruh bin Abdul-Mu'min informed us. Abu Abdul-Rahman Al-Muqri informed us. Saeed bin Abi Ayoub informed us. He said: Abu Marhum informed me on the authority of Sahl bin Muadh bin Anas Al-Juhani on the authority of his father who said: The Messenger of God, may God bless him and grant him peace, said: "Whoever suppresses his anger when he is able to vent it, God

will call him on the Day of Resurrection in front of all creation and let him choose from any of the hours he wishes."

And those who pardon people, Al-Kalbi said about the ill-mannered slaves, and Zaid bin Aslam and Muqatil said: about those who wronged them and treated them badly. **And God loves the doers of good.**

Tafsir al-Baidawi

134 "Those who spend" is a praiseworthy description of the righteous, or praise in the accusative or nominative. "In prosperity and adversity **in both states of ease and hardship, or in all circumstances, since man is never without pleasure or harm, meaning they are never without spending what they are able to, whether little or much**, and those who restrain anger" are those who hold it back and are sufficient to carry it out even though they are able, from the verb kazmat al-qarya, which means to fill it and strengthen its head. And from the Prophet, may God bless him and grant him peace, "Whoever restrains anger when he is able to save it, God will fill his heart with security and faith. And those who pardon people" are those who leave the punishment of those who deserve to be held accountable. And from the Prophet, may God bless him and grant him peace, "These are few in my nation except for those whom God protects" and they were many in the nations that came before. "And God loves the doers of good" is possible and includes these, and the covenant, so the reference is to them.

Surat Al Imran 3:135

And those who, when they have committed an immorality or wronged themselves, remember God and seek forgiveness for their sins - and who can forgive sins except God - and do not persist in what they have done while they know.

Tafsir al-Jalalayn

And those who, when they have committed an immorality a heinous sin such as adultery **or wronged themselves** with something less than that such as kissing **they remember God** that is, His threat **and seek forgiveness for their sins - and none** that is, none **forgives sins except God - and they do not persist** persist in what they did but rather desist **while they know** that what they have done is a sin

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What He, the Most High, means by His saying: **And those who, when they commit an immorality**, is that the Paradise whose description He described is prepared for the righteous, those who spend in prosperity and adversity, and those who, when they commit an immorality. And all of these attributes are from the description of **the righteous**, about whom the Most High said: **And a Paradise as wide as the heavens and the earth, prepared for the righteous**, as:

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Ja'far bin Sulayman told us, on the authority of Thabit al-Bunani, he said: I heard al-Hasan recite this verse: **Those who spend during ease and hardship, and who restrain anger and pardon the people - and God loves the doers of good**. Then he recited: **And those who, when they have committed an immorality or wronged themselves, remember God and seek forgiveness for their sins to the reward of the workers**. He said: These two descriptions describe one man.

Ibn Hamid told us, he said, Jarir told us, on the authority of Mansur, on the authority of Mujahid: **And those who, when they have committed an immorality or wronged themselves**, he said: These are two sins, immorality is a sin, and wronging themselves is a sin.

As for indecency, it is a description of something abandoned, and the meaning of the words is: And those who, when they commit an indecency act.

The meaning of obscenity is an ugly act that goes beyond what God Almighty has permitted. The root of obscenity is ugliness and going beyond the limit and measure in everything. From this, it is said of a tall person who is excessively tall: he is obscenely tall, meaning: ugly in height, going beyond the acceptable measure. From this, it is said of ugly speech that is not intended: obscene speech, and it is said of the speaker: he is obscene in his speech, if he utters

obscenities.

It was said: The obscenity in this context means adultery.

Who said that?

Al-Abbas bin Abdul-Azim told us, he said, Habban told us, he said, Hammad told us, on the authority of Thabit, on the authority of Jabir: **And those who, when they commit an immorality**, he said: The people commit adultery, by the Lord of the Kaaba.

Muhammad told us, Ahmad told us, Asbat told us, on the authority of Al-Suddi: **And those who, when they commit an immorality**, as for immorality, it is adultery.

His statement: **or wronged themselves**, means: they did to themselves something other than what they should have done to them. What they did of that was committing a sin against God that made them incur His punishment, such as:

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, regarding his statement: **And those who, when they have committed an immorality or wronged themselves**, he said: Injustice comes from immorality, and immorality comes from injustice.

And His saying: **They remembered God**, meaning by that: They remembered God's threat for what they had committed of disobeying Him, **and sought forgiveness for their sins**, meaning: They asked their Lord to cover their sins by pardoning them from punishment for them, **and who forgives sins except God**, meaning: Who forgives sins - that is, pardons the one who commits them and covers them for him - except God, **and they did not persist in what they had done**, meaning: They did not persist in their sins that they had committed, and their disobedience that they had committed, **while they knew**, meaning: They did not persist in their sins, intending to persist in them, while they knew that God had previously prohibited them and threatened punishment for those who committed them.

He mentioned that this verse was revealed specifically for our nation, in order to make it easy and light, because of the great affliction that the Children of Israel were being tested with due to their sins.

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 Ata' ibn Abi Rabah: They said: O Prophet of God, the Children of Israel are more honorable to God than us! Whenever one of them sinned, the expiation for his sin would be written on the threshold of his door: Cut off your ear, cut off your nose, do it! The Messenger of God, may God bless him and grant him peace, was silent, then this verse was revealed: "And hasten to forgiveness from your Lord and a Paradise as wide as the heavens and earth, prepared for the righteous" until His saying: **And those who, when they have committed an immorality or wronged themselves, remember God and seek forgiveness for their sins**, so the Messenger of God, may God bless him and grant him peace, said: Shall I not tell you of something better than that? So he recited these verses."

Surat Al Imran 3:135

And those who, when they have committed an immorality or wronged themselves, remember God and seek forgiveness for their sins - and who can forgive sins except God - and do not persist in what they have done while they know.

Al-Qasim told us, Al-Hussein told us, Omar bin Abi Khalifa Al-Abdi told us, Ali bin Zaid bin Jadaan told us: Ibn Masoud said: When the Children of Israel sinned, the sin and its expiation were written on its door in the morning, so we were given something better than that, this verse.

Ibn Hamid told us, Yahya bin Wadh told us, Jaafar bin Sulayman told us, on the authority of Thabit al-Banani, who said: When the verse, **And whoever does evil or wrongs himself**, was revealed, Iblis wept in fear of this verse.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Ja'far bin Sulayman told us, on the authority of Thabit al-Bunani, he said: It has reached me that when this verse was revealed: **And those who, when they have committed an immorality or wronged themselves**, Iblis wept.

Muhammad ibn al-Muthanna narrated to us, he said: Muhammad ibn Ja'far narrated to us, he said: Shu'bah narrated to us, he said: I heard 'Uthman, the client of the family of Abu 'Aqil al-Thaqafi, he said: I heard 'Ali ibn Rabi'ah narrating, on the authority of a man from Fazarah called Asma' - and: Ibn Asma' - on the authority of 'Ali, he said: Whenever I heard something from the Messenger of God, may God bless him and grant him peace, God would benefit me with whatever He willed to benefit me [from it]. Abu Bakr narrated to me - and Abu Bakr spoke the truth - "on the authority of the Prophet, may God bless him and grant him peace, who said: There is no servant - Shu'bah said: and I think he said: a Muslim - who commits a sin, then performs ablution, then prays two rak'ahs, then seeks God's forgiveness for that sin [but that He will forgive him]." Shu'bah said: And he recited one of these two verses: **Whoever does evil will be recompensed for it** (An-Nisa': 123) **And those who, when they have committed an immorality or wronged themselves**.

Ibn Wakee' narrated, my father narrated, and Al-Fadl ibn Ishaq narrated, Wakee' narrated, on the authority of Misa'ar and Sufyan, on the authority of Uthman ibn Al-Mughirah Al-Thaqafi, on the authority of Ali ibn Rabi'ah Al-Walibi, on the authority of Asma' ibn Al-Hakam Al-Fazari, on the authority of Ali ibn Abi Talib, who said: Whenever I heard a hadith from the Messenger of God, may God bless him and grant him peace, God would benefit me from it as He willed. And if someone else narrated it to me, I would make him swear, and if he swore to me, I would believe him. Abu Bakr narrated to me, and Abu Bakr spoke the truth, that he said: The Messenger of God, may God bless him and grant him peace, said: There is no man who commits a sin, then performs ablution, then prays - one of them said: two rak'ahs, and the other said: then prays - and seeks God's forgiveness, but that He will forgive him.

Al-Zubayr ibn Bakkar narrated, Sa'd ibn Sa'id ibn Abi Sa'id al-Maqburi narrated, on the authority of his brother, on the authority of his grandfather, on the authority of 'Ali ibn Abi Talib, who said: No one

narrated to me from the Messenger of God, may God bless him and grant him peace, except that I asked him to swear to me by God that he had heard it from the Messenger of God, may God bless him and grant him peace, except Abu Bakr, for he never lied. 'Ali, may God be pleased with him, said: Abu Bakr narrated to me that the Messenger of God, may God bless him and grant him peace, said: There is no servant who commits a sin, then stands up when his sin is mentioned, performs ablution, then prays two rak'ahs, and seeks God's forgiveness for that sin, except that God forgives him.

As for his saying: **They remembered God and sought forgiveness for their sins**, its interpretation is as we have explained.

In a similar way, the interpreters used to say:

Ibn Hamid told us, Salamah told us, Ibn Ishaq told us: **And those who, when they commit an immorality, or wrong themselves**, by disobeying God, remember God's prohibition of it, and what God has forbidden them, so they seek forgiveness for it, and they know that no one forgives sins except Him.

As for his statement: **And who forgives sins except God?**, the name *God* is raised and there is no negation before it. Rather, what comes after *except* is raised by following what comes before it if it is indefinite and accompanied by a negation, like the saying of the one who says: There is no one in the house except your brother. But if it is said: The people stood up except your father, then the way of speaking about the father is the accusative. And from its connection in his statement: **And who forgives sins except God**, it is definite. For that came in the nominative case because the meaning of the statement is: Does anyone forgive sins? Or: No one forgives sins except God. So what comes after *except* of [the name] God is raised based on the interpretation of the statement, not based on its wording.

As for his saying: **And they did not persist in what they did while they knew**, the people of interpretation differed in the interpretation of persistence and the meaning of this word.

Some of them said: The meaning of this is: They did not persist in the sins they committed and did not persist in them, but they repented and sought forgiveness, as God described them.

Who said that?

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And they did not persist in what they did while they knew**, so beware of persistence, for only those who persist are destroyed, those who go forward, not being prevented by the fear of God from doing something forbidden by God, and not repenting from a sin they committed, until death comes to them while they are still doing 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: **And they did not persist in what they did while they knew**, he said: They went on and on in disobeying God!! The fear of God did not stop them, until God's command came to them.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **And they did not persist in what they did while they knew**, meaning: they did not persist in disobeying Me, as one who associates partners with Me does, in what they did of disbelief in Me.

Others said: The meaning of this is: They did not commit the sin if they intended to do so.

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: **And they did not persist in what they did**, he said: The servant committing a sin is persistence, until he repents.

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 they did not persist in what they did**, he said: They did not have intercourse.

Others said: The meaning of persistence is to remain silent about the sin and not seek forgiveness.

Who said that?

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **And they did not persist in what they did while they knew**. As for *persist*, they are silent and do not seek forgiveness.

Abu Ja'far said: The most correct of the sayings in this regard, in our view, is the saying of those who say: Persistence is intentionally continuing in the sin and not repenting from it. There is no meaning to the saying of those who say: Persistence in the sin is committing it, because God the Almighty praised the perpetrators of the sin for not persisting in the sin, as He said: "And those who, when they have committed an immorality or wronged themselves, remember God and seek forgiveness for their sins - and who can forgive sins except God - and do not persist in what they have done while they know." If the perpetrator of the sin persisted in committing it, then there would be no clear reason for seeking forgiveness, because seeking forgiveness for a sin is only repentance from it and regret, and there is no known reason for seeking forgiveness for a sin that its perpetrator has not committed.

It was narrated that the Prophet, may God bless him and grant him peace, said: **He who seeks forgiveness will not persist, even if he does it seventy times a day.**

Al-Husayn bin Yazid Al-Sabi'i told me that, he said: Abdul Hamid Al-Hammani told us, on the authority of Uthman bin Waqid, on the authority of Abu Nasirah, on the authority of a freed slave of Abu Bakr, on the authority of Abu Bakr, on the authority of the Messenger of God, may God bless him and grant him peace.

If the one who commits the sin was persistent, then his statement, **He who seeks forgiveness is not persistent, even if he returns seventy times a day**, would have no meaning. Because if committing the sin is persistence, then the name that is attached to it does not remove the meaning of another one, just as the name *fornicator* is not removed from the adulterer and the name *killer* from the murderer, his repentance from it, nor any other meaning. This report has shown that the one who seeks forgiveness for his sin is not persistent in it, so it is known from this that persistence is not committing, and that it is the persistence in it, as we said before.

The commentators differed in their interpretation of his statement: **And they know**. Some of them said: Its meaning is: And they know that they have sinned.

Who said that?

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: As for **and they know**, they know that they have sinned, then they stood up and did not seek forgiveness.

Others said: The meaning of this is: They know that what they did was a sin against God.

Who said that?

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **And they know**, he said: They know what I have forbidden them of worshipping other than Me.

Abu Jaafar said: Our explanation has already been presented, which is more correct.

Tafsir al-Qurtubi

The Almighty said: **And those who, when they have committed an immorality or wronged themselves**, God Almighty mentioned in this verse a category, they are below the first category, so He included them with it through His mercy and grace, so these are the ones who repent. Ibn Abbas said in the narration of Ata':

This verse was revealed about Nabhan At-Tammar - his nickname was Abu Muqbil - a beautiful woman came to him and he sold her some dates. He hugged her and kissed her and regretted it. He went to the Prophet, may God bless him and grant him peace, and mentioned that to him, so this verse was revealed. Abu Dawud At-Tayalisi mentioned in his Musnad on the authority of Ali ibn Abi Talib, may God be pleased with him, who said: Abu Bakr told me - and Abu Bakr spoke the truth - that the Messenger of God, may God bless him and grant him peace, said:

(There is no servant who commits a sin, then performs ablution, prays two rak'ahs, and then seeks forgiveness from God, but that He will forgive him - then he recited this verse - And those who, when they have committed an immorality or wronged themselves, remember God and seek forgiveness for their sins - the verse, and the other verse - And whoever does evil or wrongs himself.) At-Tirmidhi narrated it and said: A

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And those who, when they have committed an immorality or wronged themselves, remember God and seek forgiveness for their sins - and who can forgive sins except God - and do not persist in what they have done while they know.

good hadith. This is general. A verse may have been revealed for a specific reason, then it includes all those who did that or did it more than that. It has been said that the reason for its revelation was:

A Thaqaifi went out on a raid and left his Ansari companion in charge of his family. He betrayed him by attacking her. She defended herself, but he kissed her hand. He regretted that and went out wandering the earth, regretful and repentant. Then the Thaqaifi came and his wife told him about his companion's action. He went out in search of him and brought him to Abu Bakr and Umar, hoping to find relief with them. They rebuked him. Then he came to the Prophet, may God bless him and grant him peace, and told him about his action. Then this verse was revealed. The general meaning is more appropriate for the hadith. It was narrated on the authority of Ibn Masoud that the companion said:

O Messenger of God, the Children of Israel were more honorable to God than us, because the punishment of the sinner among them was written on the door of his house, and in another narration: the expiation for his sin was written on the threshold of his house: cut off your nose, cut off your ear, do such and such. So God Almighty revealed this verse as an expression of expansion and mercy and as a compensation for that action for the Children of Israel.

It is narrated that Iblis cried when this verse was revealed. The word *fahsha* is used to refer to a sin, and it is often used specifically for adultery, so much so that Jabir ibn Abdullah and As-Suddi interpreted this verse as adultery. The word *or* in the phrase **or wronged themselves** is said to mean *and*, and what is meant is less than major sins. **They remembered God** means fearing His punishment and being ashamed of Him. Ad-Dahhak: They remembered the greatest presentation to God. It was also said that they thought that God would ask them about it, as stated by Al-Kalbi and Muqatil. Muqatil also said: They remembered God with their tongues when they sinned. **Then seek forgiveness for their sins**, meaning they asked for forgiveness for their sins. Every supplication that has this meaning or wording is a seeking of forgiveness. The master of seeking forgiveness was mentioned at the beginning of this Surah, and its time is the pre-dawn hours. Seeking forgiveness is great and its reward is immense, so much so that At-Tirmidhi narrated on the authority of the Prophet, may God bless him and grant him peace, that he said:

Whoever says, I seek forgiveness from God, there is no god but He, the Ever-Living, the Self-Sustaining, and I repent to Him, will be forgiven, even if he had fled from battle. Makhul narrated on the authority of Abu Hurairah, who said:

I have not seen anyone who sought forgiveness more than the Messenger of God, may God bless him and grant him peace. Makhul said: I have not seen anyone who sought forgiveness more than Abu Hurairah. Makhul used to seek forgiveness a lot. Our scholars

said: The required forgiveness is that which loosens the knot of persistence and establishes its meaning in the heart, not uttering it with the tongue. As for the one who says with his tongue: I seek forgiveness from God, but his heart persists in his disobedience, then his seeking forgiveness requires seeking forgiveness, and his minor sin is included among the major sins. It was narrated from Al-Hasan Al-Basri that he said: Our seeking forgiveness requires seeking forgiveness.

I said: He said this in his time, so how about in our time when we see a person bent over in injustice! Eager to do it and not giving it up, and the rosary in his hand, claiming that he is seeking forgiveness for his sin, but that is mockery and belittlement on his part. In the Qur'an: **And do not take the verses of God in jest** (al-Baqarah 2:231). And it has been mentioned before.

Second: The Almighty's saying: **And who forgives sins except God?** That is, no one forgives sin or removes its punishment except God. **And they did not persist** That is, they did not persist and resolve to do what they did. Mujahid said: That is, they did not continue. Ma'bad bin Subaih said: I prayed behind Uthman and Ali was next to me, then he turned to us and said: You prayed without ablution, then he went and performed ablution and prayed. **And they did not persist in what they did while they knew** Insistence is the determination in the heart to do something and not to give it up. From this comes the word **to tie up dinars**, meaning to tie them up. Al-Hutay'ah said, describing horses:

Frowning with disheveled truffles, if they seek their excuse with harvesters, they insist

That is, she persisted in her enemy. Qatada said: Persistence is persistence in sins. The poet said:

He insists at night, his troubles are not hidden. Woe to all of Egypt, the heart has chosen

Sahl ibn Abdullah said: The ignorant is dead, the forgetful is asleep, the sinner is drunk, the persistent is doomed, and persistence is procrastination, and procrastination is saying: I will repent tomorrow, and this is the claim of the soul. How can he repent tomorrow when tomorrow he does not own? Someone other than Sahl said: Persistence is to intend not to repent, but if he intends sincere repentance, he is no longer persisting. Sahl's statement is better. It was narrated that the Prophet, may God bless him and grant him peace, said: **There is no repentance with persistence.**

Third: Our scholars said: The motive for repentance and the solution to persistence is to continue thinking about the Book of God, the Almighty, the Forgiving, and what God, the Exalted, mentioned of the details of Paradise and promised to the obedient, and what He described of the torment of Hell and threatened the disobedient with, and he continued in that until his fear and hope became strong, so he called upon God, hoping for success in what is right. It has been said: The motive for that is a divine warning that alerts

whoever seeks his happiness, to the ugliness of sins and their harm, as they are deadly poisons.

I said: This is a difference in wording, not in meaning, because a person does not reflect on the promise and threat of God except by being alerted. So if the servant looks, by the grace of God the Most High, at himself and finds that he is laden with sins he has acquired and evil deeds he has committed, and regret arises from him for what he has neglected, and he abandons what came before for fear of the punishment of God the Most High, then it is true that he has repented. But if he is not like that, then he is persisting in sin and adhering to the causes of destruction. Sahl ibn Abdullah said: The sign of the repentant is that sin preoccupies him with food and drink, like the three who stayed behind.

Fourth: The Almighty's statement: **And they know** has several opinions. It was said: That is, they remember their sins and repent from them. An-Nahhas said: This is a good opinion. It was said: **And they know** that I will punish for persistence. Abdullah bin Ubaid bin Umair said: **And they know** that if they repent, God will accept their repentance. It was said: **They know** that if they seek forgiveness, He will forgive them. It was said: **They know** what I have forbidden them, as Ibn Ishaq said. Ibn Abbas, Al-Hasan, Muqatil, and Al-Kalbi said: **And they know** that persistence is harmful, and that leaving it is better than continuing. Al-Hasan bin Abi Hurairah, may God be pleased with him, said on the authority of the Prophet, may God's prayers and peace be upon him, in what he narrated on the authority of his Lord, the Almighty, He said:

(A slave committed a sin and said, **O God, forgive my sin**. God, the Blessed and Exalted, said, "My slave committed a sin and knew that he has a Lord who forgives sins and punishes for sins. Then he sinned again and said, "O God, forgive my sin." He mentioned the same thing twice, and at the end of it: **Do whatever you wish, for I have forgiven you.**) Narrated by Muslim. This is evidence of the validity of repentance from its deficiency by repeating the sin, because the first repentance was an act of obedience that has expired and become valid. After committing the second sin, he needs another new repentance. Returning to sin is worse than starting it, because it adds to the sin the nullification of repentance. Returning to repentance is better than starting it, because it adds to it the persistence of insistence on the door of the Generous, and that there is no forgiver of sins except Him. His saying at the end of the hadith **Do whatever you wish** is a command that means honoring according to one of the sayings, so it is similar to his saying: "Enter in peace" (al-Hijr 15:46). The end of the speech is report about the state of the one being addressed, that his past sins have been forgiven, and he is preserved, God willing, in what he will do in the future. The verse and the hadith indicate the great benefit of acknowledging sin and seeking forgiveness for it. The Prophet, may God bless him and grant him peace, said:

If a servant confesses his sin and then repents to God, God will accept his repentance. Narrated by both of them in the two Sahihs. He said:

The young man deserves forgiveness if he confesses

to the sins he has committed.

Another said:

Admit your sin and then ask for it to be forgiven. Denial is denial of sin, two sins.

In Sahih Muslim, on the authority of Abu Hurairah, the Messenger of God, may God bless him and grant him peace, said:

By the One in Whose Hand is my soul, if you did not sin, God would replace you with a people who would sin and seek forgiveness, and He would forgive them. This is the benefit of the name of God the Most High, the Forgiving, the Acceptor of Repentance, as we explained in the Most Sublime Book explaining the beautiful names of God.

Fifth: The sins that one must repent for, whether they are disbelief or other than that. The repentance of the disbeliever is his belief along with his regret for his previous disbelief. Mere belief is not repentance in itself. Other than disbelief, it is either a right of God the Most High or a right of someone else. The right of God the Most High is sufficient for repentance from abandonment. However, there are some in which the Shariah did not suffice with mere abandonment, but rather added to that in some of them a compensation such as prayer and fasting. There are some in which it added expiation such as breaking oaths, li'an, and other than that. As for the rights of people, what is owed to them due to insolvency is hoped for, and His grace is bestowed. How many consequences has He guaranteed and how many bad deeds have He replaced with good ones? More clarification of this meaning will follow.

Sixth - If a person does not remember and knows of it, he is not required to repent from it specifically, but if he remembers a sin, he must repent from it. Many people have interpreted what our Sheikh Abu Muhammad Abdul-Muati Al-Iskandarani **may God be pleased with him** mentioned, that Imam Al-Muhasibi **may God have mercy on him** believes that repentance from all types of sins is not valid, and that regretting all of them is not enough. Rather, he must repent from every action with his limbs and every resolve in his heart to do so specifically. They assumed that from his statement, but this is not what he meant, nor does his statement require it. Rather, the ruling of the person who is accountable is that if he knows the ruling on his actions, and knows the sin from the other, then his repentance is valid from the whole of what he knows. For if he does not know that his past action is a sin, he cannot repent from it, neither in general nor in detail. An example of this is a man who deals with a type of usury and does not know that it is usury, so if he hears the words of God Almighty: "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 2:279-288). This threat was too great for him, and he thought that he was safe from usury. If he now knows the reality of usury, then thinks about his past days and realizes that he has done a lot of it in the past, it is correct for him to regret it now in general, and he is not required to specify its times. And so it is with all the sins and evil deeds that he has committed, such

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as backbiting, gossiping, and other forbidden things that he did not know were forbidden. If the servant understands and examines what he has said in the past, he will repent from that in general, and regret what he has neglected of the right of God the Most High. And if he seeks forgiveness from the one whom he has wronged, then he seeks forgiveness from him in general, and his soul is content with abandoning his right, it is permissible, because it is a form of giving an unknown gift. This is with the servant's stinginess and his eagerness to seek his right, so how about the Most Generous of the Generous, who bestows obedience and its causes and pardons sins, both small and great. Our Sheikh, may God have mercy on him, said: This is what the Imam meant, and what his words indicate to those who examine them. What the one who thinks about him thought that regret is not valid except for an action, a movement, and a stillness, specifically, is from the mind of the burden of what is unbearable, which did not occur according to the Sharia, even if it is permissible according to reason. It is necessary for him to know how many sips he took when drinking alcohol, how many movements he made when committing adultery, and how many steps he took to something forbidden. This is something that no one obeys, and repentance cannot be achieved from it in detail. There will come more clarification of the rulings on repentance and its conditions in *An-Nisa'* and other things, God willing.

Seventh: In the Almighty's saying: **And they did not persist**, there is clear evidence and conclusive proof of what the sword of the Sunnah and the tongue of the nation, Judge Abu Bakr bin al-Tayyib, said: A person will be held accountable for what he has resolved in his conscience and resolved in his heart of disobedience.

I said: In the revelation: **And whoever intends therein to commit an act of injustice - We will make him taste a painful punishment** (al-Hajj 22:25) and He said: **So it became like a barren field**. So they were punished. It was said that their action was based on their intention, and its explanation will come. In Al-Bukhari:

If two Muslims meet with their swords, then the killer and the killed will be in Hell. They said: O Messenger of God, this is the killer, but what about the killed? He said: **He was eager to kill his companion**. So he linked the threat to eagerness, which is determination, and he abolished the display of weapons. The most explicit of this is what Al-Tirmidhi narrated from the hadith of Abu Kabsha Al-Anmari, and he authenticated it with a chain of transmission traceable to the Prophet:

(The world is for four types of al-Nas 114: A man whom God has given wealth and knowledge, so he fears his Lord thereby, maintains ties of kinship thereby, and does what God has rightly done. This is the one with the best status. A man whom God has given knowledge but not wealth, so he is sincere in his intention and says, **If I had wealth, I would do what so-and-so does**. This is his intention, so their reward is equal. A man whom God has given wealth but not

knowledge, so he squanders his wealth without knowledge, neither fearing his Lord thereby, nor maintaining ties of kinship thereby, nor does he know what God has rightly done. This is the one with the worst status. A man whom God has given neither wealth nor knowledge, so he says, **If I had wealth, I would do what so-and-so does**. This is the view of the judge, and it is the view of most of the early Muslims and scholars of jurists, hadith scholars, and theologians. No attention should be paid to the disagreement of those who claim that what a person is concerned with, even if he has decided on it, he is not held accountable for it. He has no proof for his saying, peace be upon him:

(Whoever intends to do a bad deed but does not do it, it will not be recorded against him. But if he does it, one bad deed will be recorded against him.) Because the meaning of **but does not do it** is that he did not resolve to do it, as evidenced by what we have mentioned. The meaning of **but if he does it** is that he reveals it or resolves to do it, as evidenced by what we have described. And God is our guide.

Tafsir Ibn Kathir

The Almighty says, forbidding His believing servants from engaging in usury and consuming it in multiples, as they used to say in the days of ignorance: When the due date of a debt comes, either pay it or increase it. If he pays it, otherwise, he increases it in the period, and the other increases it in the amount, and so on every year, perhaps the little will be doubled until it becomes a lot multiplied. The Almighty commanded His servants to be pious, so that they may succeed in the first and the last, then He threatened them with the Fire and warned them against it, so the Almighty said: "And fear the Fire which has been prepared for the disbelievers. And obey God and the Messenger, that you may receive mercy." Then He urged them to hasten to do good deeds and hasten to attain the acts of worship, so the Almighty said: **And hasten to forgiveness from your Lord and a Garden as wide as the heavens and the earth, prepared for the righteous**. That is, just as the Fire was prepared for the disbelievers. It has been said that the meaning of His saying **its width is the heavens and the earth** is an indication of the vastness of its length, as He said in describing the furnishings of Paradise: **its linings are of brocade**. That is, what do you think? By the backs? It was said: Rather, its width is like its length because it is a dome under the throne, and the domed and round thing is as wide as its length. This is indicated by what was established in the Sahih: "If you ask God for Paradise, then ask Him for Al-Firdaws, for it is the highest part of Paradise and the middle of Paradise, and from it the rivers of Paradise flow, and its roof is the Throne of the Most Merciful." This verse is like the Almighty's saying in Surat al-Hadid 57: **Race one another to forgiveness from your Lord and a Paradise whose width is like the width of the heavens and the**

earth, the verse. We narrated in Musnad Al-Imam Ahmad that Heraclius wrote to the Prophet, may God bless him and grant him peace: **You have invited me to a Paradise whose width is the heavens and the earth, so where is Hell?** The Prophet, may God bless him and grant him peace, said: Glory be to God, so where is the night when the day comes? Ibn Jarir narrated it and said: Yunus told me, Ibn Wahb told us, Muslim bin Khalid told me on the authority of Abu Khathim, on the authority of Saeed bin Abi Rashid, on the authority of Ya'la bin Murrah, who said: "I met Al-Tanukhi, the messenger of Heraclius to the Messenger of God, may God bless him and grant him peace, in Homs, an old man who had become corrupt. He said: I came to the Messenger of God, may God bless him and grant him peace, with the letter of Heraclius, so he handed the paper to a man on his left. He said: I said: Who is your companion who reads? They said: Mu'awiyah. Then it was the letter of my companion: You have written inviting me to a Paradise whose width is the heavens and the earth, prepared for the righteous. So where is the Fire?" He said: The Messenger of God, may God bless him and grant him peace, said: Glory be to God! Where is the night when the day comes? Al-A'mash, Sufyan al-Thawri and Shu'bah said on the authority of Qays ibn Muslim on the authority of Tariq ibn Shihab: Some Jews asked Umar ibn al-Khattab about a Paradise whose width is the heavens and the earth, so where is Hell? Umar said to them: Have you seen when the day comes, where is the night? And when the night comes, where is the day? They said: Something similar has been taken from the Torah. Ibn Jarir narrated it through three chains of transmission. Then he said: Ahmad ibn Hazim told us, Abu Nu'aym told us, Ja'far ibn Burqan told us, Yazid ibn al-A'sam told us: A man from the People of the Book said: They say, **A Paradise whose width is the heavens and the earth**, so where is Hell? Ibn Abbas, may God be pleased with him, said: Where is the night when the day comes, and where is the day when the night comes? This has been narrated with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace. Al-Bazzar said: Muhammad ibn Mu'ammarr told us, Al-Mughirah ibn Salamah Abu Hisham told us, Abd al-Wahid ibn Ziyad told us on the authority of Ubaydullah ibn Abdullah ibn al-A'sam, on the authority of His uncle Yazid ibn al-Asamm, on the authority of Abu Hurayrah, said: "A man came to the Messenger of God, may God bless him and grant him peace, and said: 'Have you seen the words of God the Almighty: "A Paradise as wide as the heavens and the earth," then where is the Fire? He said: 'Have you seen that when the night comes it covers everything, so where is the day?' He said: 'Wherever God wills.' He said: 'And so the Fire will be wherever God the Almighty wills.'" This has two possible meanings **one of them** that the meaning in that is that it does not necessarily follow from our not seeing the night when the day comes that it is not in a place, even if we do not know it, and so the Fire will be wherever God the Almighty wills, and this is more apparent as mentioned previously in the hadith of Abu Hurayrah on the authority of al-Bazzar.

Second That the meaning is that if the day covers the face of the world from this side, then the night is from the other side, so likewise Paradise is in the highest of

the high above the heavens under the Throne and its width, as God Almighty said **like the width of the heaven and the earth** and Hell is in the lowest of the low, so there is no contradiction between it being like the width of the heavens and the earth and the existence of Hell, and God knows best.

Then God the Almighty mentioned the description of the people of Paradise, saying, **Those who spend in ease and hardship**, meaning in hardship and ease, in comfort and distress, in health and sickness, and in all circumstances, just as He said, **Those who spend their wealth by night and by day, secretly and publicly**, meaning that nothing distracts them from obeying God the Almighty and spending in what pleases Him, and doing good to His creation from their relatives and others with various types of righteousness. And God the Almighty said, **And those who restrain anger and pardon the people**, meaning that if anger arises in them, they restrain it, meaning they conceal it and do not act on it, and they pardon those who wrong them. It was mentioned in some of the narrations: "God the Most High says: O son of Adam, remember Me when you become angry, and I will remember you when you become angry, so that I will not destroy you among those whom I destroy." Narrated by Ibn Abi Hatim. Abu Ya'la said in his Musnad: Abu Musa al-Zaman told us, Isa bin Shu'aib al-Dareer Abu al-Fadl told us, al-Rabi' bin Sulayman al-Jizi told me on the authority of Abu Amr bin Anas bin Malik, on the authority of his father, who said: "The Messenger of God, may God bless him and grant him peace, said: Whoever restrains his anger, God will restrain his punishment from him. Whoever guards his tongue, God will cover his faults. Whoever apologizes to God, God will accept his apology." This is a strange hadith, and its chain of transmission is questionable. Imam Ahmad said: Abd al-Rahman told us, Malik told us on the authority of al-Zuhri, on the authority of Sa'id bin al-Musayyab, on the authority of Abu Hurayrah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: **The strong man is not the one who wrestles, but the strong man is the one who controls himself when he is angry.** The two sheikhs narrated it on the authority of Malik. Imam Ahmad also said: Abu Muawiyah told us, Al-A'mash told us, on the authority of Ibrahim Al-Taymi, on the authority of Al-Harith bin Suwaid, on the authority of Abdullah, who is Ibn Mas'ud, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **Which of you would rather have the wealth of his heir than his own wealth?** They said: **O Messenger of God, there is none among us who does not love his wealth more than the wealth of his heir.** He said: "Know that there is none among you who does not love the wealth of his heir more than his own wealth. Your wealth from your wealth is only what you have sent forward, and the wealth of your heir is what you have delayed." The Messenger of God, may God bless him and grant him peace, said: **What do you consider to be a wrestler among you?** We said: **The one who is not wrestled by men.** He said: **No, but the one who controls himself when he is angry.** The Messenger of God, may God bless him and grant him peace, said: **What do you consider to be a slave among you?** We said: **The one who has no children.** He said: **No, but the slave is the one who has not sent**

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And those who, when they have committed an immorality or wronged themselves, remember God and seek forgiveness for their sins - and who can forgive sins except God - and do not persist in what they have done while they know.

forward any of his children. Al-Bukhari included the first chapter of it, and Muslim included the original of this hadith, on the authority of Al-A'mash.

Another hadith Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told us, I heard Urwah ibn 'Abdullah al-Ju'fi narrating on the authority of Hasbah or Ibn Abi Hasin, on the authority of a man who witnessed the Prophet, may God bless him and grant him peace, giving a sermon, and he said, **Do you know what ruqūb is?** We said, **The one who has no children.** He said, **Ruqūb is all the ones who have children and then died without having given anything from them.** He said, **Do you know what sāluq is?** They said, **The one who has no wealth.** The Prophet, may God bless him and grant him peace, said, **The sāluq is all the one who has wealth and then died without giving anything from it.** Then the Prophet, may God bless him and grant him peace, said, **What is sarā'?** They said, **The one who is struck down.** He, may God bless him and grant him peace, said, **Sarā' is all the sarā', the one who becomes angry and his anger becomes intense, his face turns red, and his hair stands up, so he is struck down by his anger.**

Another hadith - Imam Ahmad said: Ibn Numayr told us, Hisham ibn Urwah told us, on the authority of his father, on the authority of Al-Ahnaf ibn Qays, on the authority of his uncle called Jariyah ibn Qudamah Al-Sa'di, "that he asked the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, say to me something that will benefit me and make it short for me so that I may understand it. The Messenger of God, may God bless him and grant him peace, said: Do not get angry. So he repeated it to him until he repeated it to him many times, each time saying: Do not get angry." And this is how he narrated it on the authority of Abu Mu'awiyah on the authority of Hisham on his authority, and he also narrated it on the authority of Yahya ibn Sa'id Al-Qattan on the authority of Hisham on his authority, "that a man said: O Messenger of God, say to me something and make it short for me so that I may understand it. He said: Do not get angry." The hadith is narrated only by Ahmad.

Another hadith - Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of al-Zuhri, on the authority of Hamid ibn Abd al-Rahman, "On the authority of a man from the companions of the Prophet, may God bless him and grant him peace, who said: A man said: O Messenger of God, advise me. He said: Do not get angry. The man said: So I thought about it when the Prophet, may God bless him and grant him peace, said what he said, and I saw that anger brings together all evil." Ahmad alone transmitted it.

Another hadith - Imam Ahmad said: Abu Muawiyah told us, Dawud ibn Abi Hind told us, on the authority of Abu Ibn Harb ibn Abi Al-Aswad, on the authority of Abu Al-Aswad, on the authority of Abu Dharr, may God be pleased with him, who said: He was watering from his cistern when some people came and said: Who among you will bring water to Abu Dharr and count the

hairs from his head? A man said: I will. So the man came and brought water to him from the cistern and pounded it. Abu Dharr was standing, so he sat down and then lay down. It was said to him: O Abu Dharr, why did you sit down and then lie down? He said: "The Messenger of God, may God bless him and grant him peace, said to us: If one of you becomes angry while standing, let him sit down. If the anger goes away from him, then all well and good, otherwise let him lie down." Abu Dawood narrated it from Ahmad ibn Hanbal with his chain of transmission, except that it was included in his narration on the authority of Abu Harb on the authority of Abu Dharr. The correct version is Ibn Abi Harb on the authority of his father on the authority of Abu Dharr, as Abdullah ibn Ahmad narrated it on the authority of his father.

Another hadith - Imam Ahmad said: Ibrahim bin Khalid told us, Abu Wa'il al-San'ani told us: We were sitting with Urwah bin Muhammad when a man entered and said to him words that angered him. When he angered him, he stood up and came back to us after having performed ablution. He said: My father told me on the authority of my grandfather Atiyah - he is Ibn Sa'd al-Sa'di - and he was a companion - he said: "The Messenger of God said: Anger is from the devil, and the devil was created from fire, and fire is extinguished only with water. So when one of you becomes angry, let him perform ablution." And this is how Abu Dawud narrated it from the hadith of Ibrahim bin Khalid al-San'ani on the authority of Abu Wa'il al-Qass al-Muradi al-San'ani. Abu Dawud said: I think he was Abdullah bin Buhair.

Another hadith - Imam Ahmad said: Abdullah bin Yazid told us, Noah bin Ja'una al-Salami told us, on the authority of Muqatil bin Hayyan, on the authority of Ata', on the authority of Ibn Abbas, may God be pleased with them both, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Whoever gives respite to someone in difficulty or forgives him, God will protect him from the heat of Hell. Indeed, the work of Paradise is made difficult by a hill - three times - Indeed, the work of Hell is made easy by a slip. And the happy one is the one who is protected from trials, and there is no sip more beloved to God than a sip of anger that a servant swallows. No servant of God swallows it except that it fills his stomach with faith.'" Ahmad is the only one to narrate it, and its chain of transmission is good, with no one who is wounded in it, and its text is good.

Another hadith with the same meaning - Abu Dawud said: Uqbah bin Makram told us, Abd al-Rahman, meaning Ibn Mahdi, told us, on the authority of Bishr, meaning Ibn Mansur, on the authority of Muhammad bin Ajlan, on the authority of Suwaid bin Wahb, on the authority of a man from the sons of the companions of the Prophet, may God bless him and grant him peace, on the authority of his father, who said: "The Messenger of God, may God bless him and grant him peace, said: Whoever suppresses anger when he is able to vent it, God will fill him with security and faith.

Whoever refrains from wearing a beautiful garment when he is able to do so - Bishr said: I think he said: out of humility - God will clothe him with the garment of honor. Whoever marries for God, God will clothe him with the crown of kingship."

Another hadith - Imam Ahmad said: Abdullah bin Yazid told us: Saeed told us, Abu Marhum told me on the authority of Sahl bin Muadh bin Anas, on the authority of his father, "The Messenger of God said: Whoever suppresses his anger when he is able to vent it, God will call him in front of all creation and let him choose from any of the hours he wants." Abu Dawud, Al-Tirmidhi and Ibn Majah narrated it on the authority of Saeed bin Abi Ayoub, and Al-Tirmidhi said: Hasan Gharib.

Another hadith - Abd al-Razzaq said: Dawud ibn Qays informed us, on the authority of Zayd ibn Aslam, on the authority of a man from the people of Ash-Sham called Abd al-Jalil, on the authority of his uncle, on the authority of Abu Hurayrah, may God be pleased with him, regarding the words of God Almighty: **And those who restrain anger**, that the Prophet, may God bless him and grant him peace, said: **Whoever restrains anger when he is able to give vent to it, God will fill him with security and faith.** Narrated by Ibn Jarir.

Another hadith - Ibn Mardawayh said: Ahmad ibn Muhammad ibn Ziyad told us, Yahya ibn Abi Talib told us, Ali ibn Asim told us, Yunus ibn Ubayd told me on the authority of Al-Hasan, 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: 'A servant has not taken a sip of food that is better in reward than a sip of anger that he swallows seeking the face of God.'" And Ibn Majah narrated it likewise on the authority of Bishr ibn Umar, on the authority of Hammad ibn Salamah, on the authority of Yunus ibn Ubayd, with the same chain of transmission. So God Almighty's statement: **And those who restrain anger** means that they do not act out their anger on people, but rather they restrain their evil from them, and they seek reward for that from God Almighty. Then God the Almighty said: **And those who pardon people** meaning, while refraining from evil, they pardon those who wronged them in their souls, so that no grudge remains in their souls against anyone, and this is the most perfect state, and for this reason He said: **And God loves the doers of good** so this is from the stations of goodness, and in the hadith: "There are three things that I swear by: no wealth is diminished by charity, and God does not increase a servant through forgiveness except in honor, and whoever humbles himself before God, God will raise him up." Al-Hakim narrated in his Mustadrak from the hadith of Musa bin Uqbah from Ishaq bin Yahya bin Talhah Al-Qurashi, from Ubadah bin As-Samit, from Ubayy bin Ka'b that the Messenger of God, "said: Whoever is pleased to have a lofty building and be raised in status, let him pardon those who wronged him, give to those who deprived him, and connect with those who severed ties with him." Then he said: It is authentic according to the conditions of the two sheikhs, and they did not include it. Ibn Mardawayh included it from the hadith of Ali, Ka'b bin Ujrah, Abu Hurayrah, and Umm Salamah, may God be pleased with them, in a similar manner. It was narrated on the authority of Ad-Dahhak on the

authority of Ibn Abbas, may God be pleased with them both, who said: "The Messenger of God, may God bless him and grant him peace, said: When the Day of Resurrection comes, a crier will call out, saying: Where are those who pardoned people? Come to your Lord and take your rewards. It is the right of every Muslim man, if he pardons, to enter Paradise." And God Almighty said: **And those who, when they have committed an immorality or wronged themselves, remember God and seek forgiveness for their sins.**

That is, if they commit a sin, they follow it up with repentance and seeking forgiveness. Imam Ahmad said: Yazid told us, Hammam bin Yahya told us, on the authority of Ishaq bin Abdullah bin Abi Talhah, on the authority of Abd al-Rahman bin Abi Umrah, on the authority of Abu Hurayrah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, "He said: A man committed a sin and said: O Lord, I have committed a sin, so forgive it. God, the Almighty, said: My servant committed a sin and knew that he has a Lord who forgives sins and takes them to task. I have forgiven My servant. Then he committed another sin and said: O Lord, I have committed a sin, so forgive it. God, the Almighty, said: My servant knew that he has a Lord who forgives sins and takes them to task. I have forgiven My servant. Then he committed another sin and said: O Lord, I have committed a sin, so forgive it. God, the Almighty, said: My servant knew that he has a Lord who forgives sins and takes them to task. I have forgiven My servant." With it, I bear witness that I have forgiven my servant, so let him do whatever he wants." It was included in Sahih from the hadith of Ishaq bin Abi Talha, in a similar manner.

Another Hadith - Imam Ahmad said: Abu al-Nadr and Abu Amir told us: Zuhair told us: Saad al-Ta'i told us: Abu al-Mudallah, the freed slave of the Mother of the Believers, heard Abu Hurairah, we said: **O Messenger of God, when we see you, our hearts soften, and we are from the people of the Hereafter, and when we leave you, the world pleases us, and we smell women and children.** He said: "If you were to be in every state in the state you are in with me, the angels would shake your hands with their palms, and visit you in your homes. And if you did not sin, God would bring people who would sin so that He would forgive them." We said: O Messenger of God, tell us about Paradise, what is its structure? He said: A brick of gold and a brick of silver, its mortar is the most fragrant musk, its pebbles are pearls and rubies, and its soil is saffron. Whoever enters it will be blessed and will not be miserable, and will live forever and will not die. His clothes will not wear out, and his youth will not fade. There are three whose supplications will not be rejected: the just ruler, the fasting person until he breaks his fast, and the supplication of the one who is not fasting until he breaks his fast." The oppressed person is carried on the clouds and the gates of heaven are opened for him, and the Lord says: By My glory, I will surely aid you, even if after a while. It was narrated by Al-Tirmidhi and Ibn Majah from another chain of transmission on the authority of Sa'd. Ablution and two rak'ahs of prayer are confirmed upon repentance, as narrated by Imam Ahmad ibn Hanbal: Waki' told us, Mis'ar and Sufyan Al-Thawri told us on the authority of Uthman ibn Al-Maghbarah Al-Thaqafi, on the authority of Ali ibn

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Rabi'ah, on the authority of Asma' ibn Al-Hakam Al-Fazari, on the authority of Ali, may God be pleased with him, who said: Whenever I heard a hadith from the Messenger of God, may God bless him and grant him peace, God would benefit me with whatever He willed from it. And if someone else tells me about it, I make him swear, and if he swears to me, I believe him. Abu Bakr, may God be pleased with him, told me - and Abu Bakr spoke the truth - that he heard the Messenger of God, may God bless him and grant him peace, say: "There is no man who commits a sin, then performs ablution and does it well - Misa'ar said - then prays - Sufyan said - then prays two rak'ahs, and seeks forgiveness from God Almighty, except that He forgives him." And thus it was narrated by Ali ibn al-Madini, al-Humaidi, Abu Bakr ibn Abi Shaybah, the people of the Sunan, Ibn Hibban in his Sahih, al-Bazzar, and al-Daraqutni through various chains of transmission on the authority of Uthman ibn al-Mughira with it. Al-Tirmidhi said: It is a good hadith, and we have mentioned its chains of transmission, and the discussion of it is complete in Musnad Abu Bakr al-Siddiq, may God be pleased with him. In short, it is a good hadith, and it is narrated by the Commander of the Faithful, Ali ibn Abi Talib, on the authority of the Prophet's successor, Abu Bakr al-Siddiq, may God be pleased with them both. What bears witness to the authenticity of this hadith is what Muslim narrated in his Sahih on the authority of the Commander of the Faithful, Umar ibn al-Khattab, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: "There is none among you who performs ablution and completes it, then says: I bear witness that there is no god but God alone, without partner, and I bear witness that Muhammad is His servant and Messenger, except that the eight gates of Paradise will be opened for him, and he may enter through whichever one he wishes." And in the two Sahih on the authority of the Commander of the Faithful, Uthman ibn Affan, may God be pleased with him, that he performed ablution for them as the Prophet, may God bless him and grant him peace, performed ablution, then said: "I heard the Prophet, may God bless him and grant him peace, say: Whoever performs ablution like this ablution of mine, then prays two rak'ahs in which he does not think, his previous sins will be forgiven." This hadith has been proven from the narration of the four Imams, the Rightly-Guided Caliphs, on the authority of the Master of the First and the Last, and the Messenger of the Lord of the Worlds, as indicated by the clear Book, that seeking forgiveness for sins benefits sinners. And Abd al-Razzaq said: Ja'far ibn Sulayman informed us on the authority of Thabit, on the authority of Anas ibn Malik, may God be pleased with him, who said: It has been reported to me that when this verse was revealed, **And those who, when they have committed an immorality or wronged themselves, remember God and seek forgiveness for their sins**, the verse, Satan wept. Al-Hafiz Abu Ya'la said: Mahraz bin Awn told us, Uthman bin Matar told us, Abdul Ghafoor told us, on the authority of Abu Nasirah, on the authority of Abu

Raja', on the authority of Abu Bakr, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, "He said, 'Upon you is saying 'There is no god but God' and seeking forgiveness, so do a lot of them, for Satan said, 'I have destroyed people with sins and they have destroyed me with 'There is no god but God' and seeking forgiveness. So when I saw that, I have destroyed them with desires, and they think that they are guided.'" Uthman bin Matar and his sheikh are weak. Imam Ahmad narrated in his Musnad on the authority of Amr ibn Abi Amr and Abu Al-Haitham Al-Atwari on the authority of Abu Saeed, on the authority of the Prophet, may God bless him and grant him peace, who said: "Satan said: O Lord, by Your glory, I will continue to mislead Your servants as long as their souls are in their bodies. God Almighty said: By My glory and majesty, I will continue to forgive them as long as they seek My forgiveness." Al-Hafiz Abu Bakr Al-Bazzar said: Muhammad ibn Al-Haitham told us, Umar ibn Abi Khalifa told us, I heard Abu Badr narrating on the authority of Thabit, on the authority of Anas, who said: "A man came and said: O Messenger of God, I have committed a sin. The Messenger of God, may God bless him and grant him peace, said: If you sin, seek forgiveness from your Lord. He said: I seek forgiveness, then I sin again. He said: If you sin again, seek forgiveness from your Lord. He said it the fourth time, seek forgiveness from your Lord, until Satan is the one who regrets." This is a strange hadith from this source. And the Almighty's saying: **And who forgives sins except God?** means that no one forgives them except Him, as Imam Ahmad said: Muhammad ibn Mus'ab told us, Salam ibn Maskeen and al-Mubarak told us on the authority of al-Hasan on the authority of al-Aswad ibn Sari' that a prisoner was brought to the Prophet, may God bless him and grant him peace, and he said: O God, I repent to You and I do not repent to Muhammad. The Prophet, may God bless him and grant him peace, said: The truth has been made known to its people. And His saying: **And they did not persist in what they did while they knew** means that they repented from their sins and returned to God soon, and they did not continue in the sin and persist in it without giving it up. And if the sin was repeated from them, they would repent from it, as al-Hafiz Abu Ya'la al-Mawsili said in his Musnad: Ishaq ibn Abi Isra'il and others told us, they said: Abu Yahya Abd al-Hamid al-Hammani told us on the authority of Uthman ibn Waqid, on the authority of Abu Nasirah, on the authority of a freed slave of Abu Bakr, on the authority of Abu Bakr, may God be pleased with him, who said: "The Messenger of God, may God bless him and grant him peace, said: He who seeks forgiveness will not persist, even if he returns seventy times a day." And Abu Dawud narrated it. Al-Tirmidhi and Al-Bazzar in his Musnad from the hadith of Uthman bin Waqid - and Yahya bin Ma'een authenticated him with it - and his Sheikh Abu Nasirah Al-Wasiti, whose name is Muslim bin Ubaid, who was authenticated by Imam Ahmad and Ibn Hibban. Ali bin Al-Madini and Al-Tirmidhi said: The chain of transmission of this hadith is not that

good. It appears that it is due to the ignorance of the client of Abu Bakr, but the ignorance of someone like him does not harm because he is a great follower, and it is sufficient for him to attribute it to Abu Bakr, so it is a good hadith, and God knows best. And his statement, **and they know**, Mujahid and Abdullah bin Ubaid bin Umair said, **and they know**, that whoever repents, God will accept his repentance. This is like the statement of God, the Most High, **Do they not know that God accepts repentance from His servants?** and His statement, **And whoever does evil or wrongs himself but then seeks forgiveness from God will find God Forgiving and Merciful.** And there are many similar examples to this. Imam Ahmad said: Yazid told us, Jarir told us, Habban - he is Ibn Zaid Al-Sharabi - told us, on the authority of Abdullah Ibn Amr, on the authority of the Prophet, may God bless him and grant him peace, "that he said while he was on the pulpit: 'Be merciful and you will be shown mercy, and forgive and you will be forgiven. Woe to those who defy speech, woe to those who persist in what they have done while they know.'" Ahmad is the only one to narrate it. Then God the Almighty said after describing them with what He described them with: **Their reward is forgiveness from their Lord** meaning their reward for these attributes **is forgiveness from their Lord and gardens beneath which rivers flow** meaning of various types of drinks **abiding therein** meaning abiding therein **and excellent is the reward of the workers** God the Almighty praises Paradise.

Fath al-Qadir

His saying 135- **And those who, when they commit an immorality** This is a subject and its predicate is *those*. It was said: It is conjoined with the righteous. The first is more appropriate, and these are a category below the first category, attached to them, and they are the repentant ones. The reason for its revelation will be mentioned. The immorality is a description of an omitted description: i.e. an immoral act, and it is applied to every sin. It is often specified for adultery. His saying **or wronged themselves** i.e. by committing a sin. It was said: or in the meaning of *and*. What is meant is what was mentioned, and it was said: the major immorality, and the injustice of the small soul, and other things were said. His saying, **They remembered God** means: with their tongues or they thought of Him in their hearts or they remembered His promise and threat. **Then they sought forgiveness for their sins** means: they sought forgiveness for them from God, the Most High. Its interpretation as repentance is contrary to its meaning linguistically. In the question with His saying, **And who forgives sins except God?** there is denial along with what it includes of indicating that He is the only One who is unique in that, the Most High: meaning no one forgives the type of sins except God. It encourages seeking forgiveness from Him, the Most High, and motivates the sinners to stand in positions of submission and humility. This sentence is parenthetical between the conjoined and the conjoined to. His saying, **And they did not persist in what they did** is in apposition to **they sought forgiveness** meaning: they did not persist in their ugly action. The interpretation of persistence has already been presented. What is meant by it here is the determination to return to the sin and not stop it by

repenting from it. His saying, **and they knew** is a circumstantial sentence: meaning: they did not persist in their action knowing its ugliness.

Tafsir al-Baghawi

135- The Almighty said: **And those who, when they have committed an immorality or wronged themselves** the verse. Ibn Masoud said: The believers said: O Messenger of God, the Children of Israel were more honored by God than us. When one of them sinned, the expiation for his sin would be written on the threshold of his door: Cut off your nose and ear, do such and such. So the Messenger of God, may God bless him and grant him peace, remained silent, and God Almighty revealed this verse.

Ata' said: It was revealed about Nabhan al-Tammar, whose nickname was Abu Ma'bad. A beautiful woman came to him to buy dates from him, so he said to her: These dates are not good, and there are better ones in the house. So he took her to his house, hugged her, and kissed her. She said to him: Fear God. So he left her and regretted that, so he came to the Prophet, may God bless him and grant him peace, and mentioned that to him, so this verse was revealed.

Muqatil al-Kalbi said: The Messenger of God, may God bless him and grant him peace, established a brotherhood between two men, one of them from the Ansar and the other from Thaqif. The Thaqafi went out on a raid and left the Ansari in charge of his family. One day, he bought meat for them. When the woman wanted to take some from him, he entered after her and kissed her hand. Then he regretted it and left, putting dirt on his head and wandered about. When the Thaqafi returned, the Ansari did not meet him, so he asked his wife about his condition. She said: May God not increase the number of brothers like him. She described the condition to him, and the Ansari was wandering in the mountains, repenting and seeking forgiveness. The Thaqafi searched for him until he found him, so he brought him to Abu Bakr, hoping to find comfort and relief with him. The Ansari said: I am ruined. He told him the story, and Abu Bakr said: Woe to you! Didn't you know that God, the Most High, is more jealous for the raider than He is for the resident? Then they came to Umar, may God be pleased with him, and he said the same thing. Then they came to the Prophet, may God bless him and grant him peace, and he said to him the same thing as Muqatil. Then God, the Most High, revealed this verse: **And those who, when they commit an immorality**, meaning: Ugly, outside of what God Almighty has permitted him to do. The root of obscenity is ugliness and going beyond the limit. Jabir said: Obscenity is adultery.

Or they wronged themselves is less than adultery, such as kissing, hugging, looking, and touching.

Muqatil Al-Kalbi said: The immorality is less than adultery, such as kissing, touching, or looking at something that is not permissible, or they wronged themselves by committing a sin.

It was said: They committed a major sin, or wronged themselves with minor sins.

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It was said: They committed an indecent act or wronged themselves by word.

They remembered God means: they remembered God's threat, and that God will ask them. Muqatil ibn Hayyan said: They remembered God with their tongues when they committed sins.

"So seek forgiveness for their sins. And who can forgive sins except God?" That is: Who can forgive sins except God?

And they did not persist in what they did meaning: they did not persist or remain steadfast in it, but they repented, turned back, and sought forgiveness. The root of persistence is: persistence in something. Al-Hasan said: The servant commits a sin deliberately, persisting until he repents.

Al-Suddi said: Insistence means keeping silent and not seeking forgiveness. Abdul Wahid Al-Malhi told us, Abu Mansur Al-Sam'ani told us, Abu Jaafar Al-Rayyani told us, Hamid bin Zanjawayh told us, Yahya bin Yahya told us, Abdul Hamid bin Abdul Rahman told us, on the authority of Uthman bin Waqid Al-Amri, on the authority of Nasirah, who said: I met a freed slave of Abu Bakr, may God be pleased with him, and I said to him: Did you hear anything from Abu Bakr? He said: Yes, I heard him say: The Messenger of God, may God bless him and grant him peace, said: **He who seeks forgiveness is not persistent, even if he does so seventy times a day.**

"And they know." Ibn Abbas, Al-Hasan, Muqatil, and Al-Kalbi said: They know that it is a sin. It was also said: They know that persistence is harmful. Ad-Dahhak said: They know that God has the power to forgive sins. Al-Husayn ibn Al-Fadl said: They know that they have a Lord who forgives sins. It was also said: They know that God is not too great to forgive sins, no matter how many they are. It was also said: They know that if they seek forgiveness, He will forgive them.

Tafsir al-Baidawi

135 **And those who, when they commit an immorality** an extremely ugly act such as adultery. **or wrong themselves** by committing any sin, and it has been said that the immorality is a major sin and the wrong of the self is a minor one, and perhaps the immorality is what is transitive and the wrong of the self is not like that. **remember God** remember His threat or His judgment or His great right. **and seek forgiveness for their sins** by regretting and repenting. **And who forgives sins except God** is an interrogative with the meaning of negation inserted between the two conjoined words, and what is meant by it is describing Him, the Most High, with the breadth of mercy and the generality of forgiveness and urging seeking forgiveness and promising to accept repentance. **and did not persist in what they did** and did not persist in

their sins without seeking forgiveness, according to the saying of the Prophet, may God bless him and grant him peace, **He who seeks forgiveness will not persist, even if he returns to it seventy times a day.** "And they know" is the state of those who persist, meaning they did not persist in the ugliness of their action, knowing it.

Surat Al Imran 3:136

Those - their reward is forgiveness from their Lord and gardens beneath which rivers flow, wherein they abide eternally. And excellent is the reward of the workers.

Tafsir al-Jalalayn

Their reward is forgiveness from their Lord and gardens beneath which rivers flow, wherein they abide eternally a predicate, meaning destined to abide eternally in it if they enter it **and excellent is the reward of the workers** in obedience, this is the reward.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty means by His saying: *Those*, those for whom He mentioned that He has prepared Paradise, the width of which is the heavens and the earth, from among the righteous, and He described them with what He described them with. Then He said: Those who have this description, **their reward**, meaning: their reward for their deeds that God Almighty described them to have done, **is forgiveness from their Lord**, meaning: pardon for them from God for their punishment for their past sins, and for them for what they obeyed God in of their good deeds, *gardens*, meaning orchards, **underneath which rivers flow**, meaning: rivers flow through its trees and in its lower parts, as a reward for them for their good deeds, **abiding therein** meaning: permanent residence in these gardens that He described, **and excellent is the reward of the workers**, meaning: excellent is the reward of the workers for God, the gardens that He described, as:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: "Their reward is forgiveness from their Lord and gardens beneath which rivers flow, wherein they abide eternally. And excellent is the reward of the workers," meaning the reward of the obedient.

Tafsir al-Qurtubi

God Almighty says: "Their reward is forgiveness from their Lord and gardens beneath which rivers flow, wherein they abide eternally. And excellent is the reward of the workers."

God Almighty, by His grace and generosity, has arranged the forgiveness of sins for those who are sincere in their repentance and do not persist in their sin. This can be connected to the story of someone who fled and then repented and did not persist in his sin, for him is God's forgiveness.

Tafsir Ibn Kathir

The Almighty says, forbidding His believing servants from engaging in usury and consuming it in multiples, as they used to say in the days of ignorance: When the due date of a debt comes, either pay it or increase it. If he pays it, otherwise, he increases it in the period, and the other increases it in the amount, and so on every year, perhaps the little will be doubled until it becomes a lot multiplied. The Almighty commanded His servants to be pious, so that they may succeed in the first and the last, then He threatened them with the Fire and warned them against it, so the Almighty said: "And fear the Fire which has been prepared for the disbelievers. And obey God and the Messenger, that you may receive mercy." Then He urged them to hasten to do good deeds and hasten to attain the acts of worship, so the Almighty said: **And hasten to forgiveness from your Lord and a Garden as wide as the heavens and the earth, prepared for the righteous.** That is, just as the Fire was prepared for the disbelievers. It has been said that the meaning of His saying **its width is the heavens and the earth** is an indication of the vastness of its length, as He said in describing the furnishings of Paradise: **its linings are of brocade.** That is, what do you think? By the backs? It was said: Rather, its width is like its length because it is a dome under the throne, and the domed and round thing is as wide as its length. This is indicated by what was established in the Sahih: "If you ask God for Paradise, then ask Him for Al-Firdaws, for it is the highest part of Paradise and the middle of Paradise, and from it the rivers of Paradise flow, and its roof is the Throne of the Most Merciful." This verse is like the Almighty's saying in Surat al-Hadid 57: **Race one another to forgiveness from your Lord and a Paradise whose width is like the width of the heavens and the earth**, the verse. We narrated in Musnad Al-Imam Ahmad that Heraclius wrote to the Prophet, may God bless him and grant him peace: **You have invited me to a Paradise whose width is the heavens and the earth, so where is Hell?** The Prophet, may God bless him and grant him peace, said: Glory be to God, so where is the night when the day comes? Ibn Jarir narrated it and said: Yunus told me, Ibn Wahb told us, Muslim bin Khalid told me on the authority of Abu Khatham, on the authority of Saeed bin Abi Rashid, on the authority of Ya'la bin Murrah, who said: "I met Al-Tanukhi, the messenger of Heraclius to the Messenger of God, may God bless him and grant him peace, in Homs, an old man who had become corrupt. He said: I came to the Messenger of God, may God bless him and grant him peace, with the letter of Heraclius, so he handed the paper to a man on his left. He said: Who is your companion who reads? They said: Mu'awiyah. Then it was the letter of my companion: You have written inviting me to a Paradise whose width is the heavens and the earth, prepared for the righteous. So where is the Fire?" He said: The Messenger of God, may God bless him and grant him peace, said: Glory be to God! Where is the night when the day comes? Al-A'mash, Sufyan al-Thawri and Shu'bah said on the authority of Qays ibn Muslim on the authority of Tariq ibn Shihab: Some Jews asked Umar ibn al-Khattab about a Paradise whose width is the heavens and the earth, so where is Hell? Umar said to them: Have you seen when the day comes, where is the night? And when

Surat Al Imran 3:136

Those - their reward is forgiveness from their Lord and gardens beneath which rivers flow, wherein they abide eternally. And excellent is the reward of the workers.

the night comes, where is the day? They said: Something similar has been taken from the Torah. Ibn Jarir narrated it through three chains of transmission. Then he said: Ahmad ibn Hazim told us, Abu Nu'aym told us, Ja'far ibn Burqan told us, Yazid ibn al-A'sam told us: A man from the People of the Book said: They say, **A Paradise whose width is the heavens and the earth**, so where is Hell? Ibn Abbas, may God be pleased with him, said: Where is the night when the day comes, and where is the day when the night comes? This has been narrated with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace. Al-Bazzar said: Muhammad ibn Mu'ammār told us, Al-Mughirah ibn Salamah Abu Hisham told us, Abd al-Wahid ibn Ziyad told us on the authority of Ubaydullah ibn Abdullah ibn al-A'sam, on the authority of His uncle Yazid ibn al-Asamm, on the authority of Abu Hurayrah, said: "A man came to the Messenger of God, may God bless him and grant him peace, and said: 'Have you seen the words of God the Almighty: "A Paradise as wide as the heavens and the earth," then where is the Fire? He said: 'Have you seen that when the night comes it covers everything, so where is the day?' He said: 'Wherever God wills.' He said: 'And so the Fire will be wherever God the Almighty wills.'" This has two possible meanings **one of them** that the meaning in that is that it does not necessarily follow from our not seeing the night when the day comes that it is not in a place, even if we do not know it, and so the Fire will be wherever God the Almighty wills, and this is more apparent as mentioned previously in the hadith of Abu Hurayrah on the authority of al-Bazzar.

Second That the meaning is that if the day covers the face of the world from this side, then the night is from the other side, so likewise Paradise is in the highest of the high above the heavens under the Throne and its width, as God Almighty said **like the width of the heaven and the earth** and Hell is in the lowest of the low, so there is no contradiction between it being like the width of the heavens and the earth and the existence of Hell, and God knows best.

Then God the Almighty mentioned the description of the people of Paradise, saying, **Those who spend in ease and hardship**, meaning in hardship and ease, in comfort and distress, in health and sickness, and in all circumstances, just as He said, **Those who spend their wealth by night and by day, secretly and publicly**, meaning that nothing distracts them from obeying God the Almighty and spending in what pleases Him, and doing good to His creation from their relatives and others with various types of righteousness. And God the Almighty said, **And those who restrain anger and pardon the people**, meaning that if anger arises in them, they restrain it, meaning they conceal it and do not act on it, and they pardon those who wrong them. It was mentioned in some of the narrations: "God the Most High says: O son of Adam, remember Me when you become angry, and I will remember you when you become angry, so that I will not destroy you among those whom I destroy." Narrated by Ibn Abi Hatim. Abu Ya'la said in his Musnad: Abu Musa al-Zaman told us,

Isa bin Shu'aib al-Dareer Abu al-Fadl told us, al-Rabi' bin Sulayman al-Jizi told me on the authority of Abu Amr bin Anas bin Malik, on the authority of his father, who said: "The Messenger of God, may God bless him and grant him peace, said: Whoever restrains his anger, God will restrain his punishment from him. Whoever guards his tongue, God will cover his faults. Whoever apologizes to God, God will accept his apology." This is a strange hadith, and its chain of transmission is questionable. Imam Ahmad said: Abd al-Rahman told us, Malik told us on the authority of al-Zuhri, on the authority of Sa'id bin al-Musayyab, on the authority of Abu Hurayrah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: **The strong man is not the one who wrestles, but the strong man is the one who controls himself when he is angry.** The two sheikhs narrated it on the authority of Malik. Imam Ahmad also said: Abu Muawiyah told us, Al-A'mash told us, on the authority of Ibrahim al-Taymi, on the authority of Al-Harith bin Suwaid, on the authority of Abdullah, who is Ibn Mas'ud, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **Which of you would rather have the wealth of his heir than his own wealth?** They said: **O Messenger of God, there is none among us who does not love his wealth more than the wealth of his heir.** He said: "Know that there is none among you who does not love the wealth of his heir more than his own wealth. Your wealth from your wealth is only what you have sent forward, and the wealth of your heir is what you have delayed." The Messenger of God, may God bless him and grant him peace, said: **What do you consider to be a wrestler among you?** We said: **The one who is not wrestled by men.** He said: **No, but the one who controls himself when he is angry.** The Messenger of God, may God bless him and grant him peace, said: **What do you consider to be a slave among you?** We said: **The one who has no children.** He said: **No, but the slave is the one who has not sent forward any of his children.** Al-Bukhari included the first chapter of it, and Muslim included the original of this hadith, on the authority of Al-A'mash.

Another hadith Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told us, I heard Urwah ibn 'Abdullah al-Ju'fi narrating on the authority of Hasbah or Ibn Abi Hasin, on the authority of a man who witnessed the Prophet, may God bless him and grant him peace, giving a sermon, and he said, **Do you know what ruqūb is?** We said, **The one who has no children.** He said, **Ruqūb is all the ones who have children and then died without having given anything from them.** He said, **Do you know what sāluq is?** They said, **The one who has no wealth.** The Prophet, may God bless him and grant him peace, said, **The sāluq is all the one who has wealth and then died without giving anything from it.** Then the Prophet, may God bless him and grant him peace, said, **What is sarā'?** They said, **The one who is struck down.** He, may God bless him and grant him peace, said, **Sarā' is all the sarā', the one who becomes angry and his anger becomes intense, his face turns red, and his hair stands up, so he is struck down by his anger.**

Another hadith - Imam Ahmad said: Ibn Numayr told us, Hisham ibn Urwah told us, on the authority of his father, on the authority of Al-Ahnaf ibn Qays, on the authority of his uncle called Jariyah ibn Qudamah Al-Sa'di, "that he asked the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, say to me something that will benefit me and make it short for me so that I may understand it. The Messenger of God, may God bless him and grant him peace, said: Do not get angry. So he repeated it to him until he repeated it to him many times, each time saying: Do not get angry." And this is how he narrated it on the authority of Abu Mu'awiyah on the authority of Hisham on his authority, and he also narrated it on the authority of Yahya ibn Sa'id Al-Qattan on the authority of Hisham on his authority, "that a man said: O Messenger of God, say to me something and make it short for me so that I may understand it. He said: Do not get angry." The hadith is narrated only by Ahmad.

Another hadith - Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of al-Zuhri, on the authority of Hamid ibn Abd al-Rahman, "On the authority of a man from the companions of the Prophet, may God bless him and grant him peace, who said: A man said: O Messenger of God, advise me. He said: Do not get angry. The man said: So I thought about it when the Prophet, may God bless him and grant him peace, said what he said, and I saw that anger brings together all evil." Ahmad alone transmitted it.

Another hadith - Imam Ahmad said: Abu Muawiyah told us, Dawud ibn Abi Hind told us, on the authority of Abu Ibn Harb ibn Abi Al-Aswad, on the authority of Abu Al-Aswad, on the authority of Abu Dharr, may God be pleased with him, who said: He was watering from his cistern when some people came and said: Who among you will bring water to Abu Dharr and count the hairs from his head? A man said: I will. So the man came and brought water to him from the cistern and pounded it. Abu Dharr was standing, so he sat down and then lay down. It was said to him: O Abu Dharr, why did you sit down and then lie down? He said: "The Messenger of God, may God bless him and grant him peace, said to us: If one of you becomes angry while standing, let him sit down. If the anger goes away from him, then all well and good, otherwise let him lie down." Abu Dawood narrated it from Ahmad ibn Hanbal with his chain of transmission, except that it was included in his narration on the authority of Abu Harb on the authority of Abu Dharr. The correct version is Ibn Abi Harb on the authority of his father on the authority of Abu Dharr, as Abdullah ibn Ahmad narrated it on the authority of his father.

Another hadith - Imam Ahmad said: Ibrahim bin Khalid told us, Abu Wa'il al-San'ani told us: We were sitting with Urwah bin Muhammad when a man entered and said to him words that angered him. When he angered him, he stood up and came back to us after having performed ablution. He said: My father told me on the authority of my grandfather Atiyah - he is Ibn Sa'd al-Sa'di - and he was a companion - he said: "The Messenger of God said: Anger is from the devil, and the devil was created from fire, and fire is extinguished only with water. So when one of you becomes angry, let him perform ablution." And this is how Abu Dawud

narrated it from the hadith of Ibrahim bin Khalid al-San'ani on the authority of Abu Wa'il al-Qass al-Muradi al-San'ani. Abu Dawud said: I think he was Abdullah bin Buhair.

Another hadith - Imam Ahmad said: Abdullah bin Yazid told us, Noah bin Ja'una al-Salami told us, on the authority of Muqatil bin Hayyan, on the authority of Ata', on the authority of Ibn Abbas, may God be pleased with them both, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Whoever gives respite to someone in difficulty or forgives him, God will protect him from the heat of Hell. Indeed, the work of Paradise is made difficult by a hill - three times - Indeed, the work of Hell is made easy by a slip. And the happy one is the one who is protected from trials, and there is no sip more beloved to God than a sip of anger that a servant swallows. No servant of God swallows it except that it fills his stomach with faith.'" Ahmad is the only one to narrate it, and its chain of transmission is good, with no one who is wounded in it, and its text is good.

Another hadith with the same meaning - Abu Dawud said: Uqbah bin Makram told us, Abd al-Rahman, meaning Ibn Mahdi, told us, on the authority of Bishr, meaning Ibn Mansur, on the authority of Muhammad bin Ajlan, on the authority of Suwaid bin Wahb, on the authority of a man from the sons of the companions of the Prophet, may God bless him and grant him peace, on the authority of his father, who said: "The Messenger of God, may God bless him and grant him peace, said: Whoever suppresses anger when he is able to vent it, God will fill him with security and faith. Whoever refrains from wearing a beautiful garment when he is able to do so - Bishr said: I think he said: out of humility - God will clothe him with the garment of honor. Whoever marries for God, God will clothe him with the crown of kingship."

Another hadith - Imam Ahmad said: Abdullah bin Yazid told us: Saeed told us, Abu Marhum told me on the authority of Sahl bin Muadh bin Anas, on the authority of his father, "The Messenger of God said: Whoever suppresses his anger when he is able to vent it, God will call him in front of all creation and let him choose from any of the hours he wants." Abu Dawud, Al-Tirmidhi and Ibn Majah narrated it on the authority of Saeed bin Abi Ayoub, and Al-Tirmidhi said: Hasan Gharib.

Another hadith - Abd al-Razzaq said: Dawud ibn Qays informed us, on the authority of Zayd ibn Aslam, on the authority of a man from the people of Ash-Sham called Abd al-Jalil, on the authority of his uncle, on the authority of Abu Hurayrah, may God be pleased with him, regarding the words of God Almighty: **And those who restrain anger**, that the Prophet, may God bless him and grant him peace, said: **Whoever restrains anger when he is able to give vent to it, God will fill him with security and faith.** Narrated by Ibn Jarir.

Another hadith - Ibn Mardawayh said: Ahmad ibn Muhammad ibn Ziyad told us, Yahya ibn Abi Talib told us, Ali ibn Asim told us, Yunus ibn Ubayd told me on the authority of Al-Hasan, 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: 'A servant has not taken a sip of food that

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is better in reward than a sip of anger that he swallows seeking the face of God.” And Ibn Majah narrated it likewise on the authority of Bishr ibn Umar, on the authority of Hammad ibn Salamah, on the authority of Yunus ibn Ubayd, with the same chain of transmission. So God Almighty’s statement: **And those who restrain anger** means that they do not act out their anger on people, but rather they restrain their evil from them, and they seek reward for that from God Almighty. Then God the Almighty said: **And those who pardon people** meaning, while refraining from evil, they pardon those who wronged them in their souls, so that no grudge remains in their souls against anyone, and this is the most perfect state, and for this reason He said: **And God loves the doers of good** so this is from the stations of goodness, and in the hadith: “There are three things that I swear by: no wealth is diminished by charity, and God does not increase a servant through forgiveness except in honor, and whoever humbles himself before God, God will raise him up.” Al-Hakim narrated in his Mustadrak from the hadith of Musa bin Uqbah from Ishaq bin Yahya bin Talhah Al-Qurashi, from Ubadah bin As-Samit, from Ubayy bin Ka’b that the Messenger of God, “said: Whoever is pleased to have a lofty building and be raised in status, let him pardon those who wronged him, give to those who deprived him, and connect with those who severed ties with him.” Then he said: It is authentic according to the conditions of the two sheikhs, and they did not include it. Ibn Mardawayh included it from the hadith of Ali, Ka’b bin Ujrah, Abu Hurayrah, and Umm Salamah, may God be pleased with them, in a similar manner. It was narrated on the authority of Ad-Dahhak on the authority of Ibn Abbas, may God be pleased with them both, who said: “The Messenger of God, may God bless him and grant him peace, said: When the Day of Resurrection comes, a crier will call out, saying: Where are those who pardoned people? Come to your Lord and take your rewards. It is the right of every Muslim man, if he pardons, to enter Paradise.” And God Almighty said: **And those who, when they have committed an immorality or wronged themselves, remember God and seek forgiveness for their sins.** That is, if they commit a sin, they follow it up with repentance and seeking forgiveness. Imam Ahmad said: Yazid told us, Hammam bin Yahya told us, on the authority of Ishaq bin Abdullah bin Abi Talhah, on the authority of Abd al-Rahman bin Abi Umrah, on the authority of Abu Hurayrah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, “He said: A man committed a sin and said: O Lord, I have committed a sin, so forgive it. God, the Almighty, said: My servant committed a sin and knew that he has a Lord who forgives sins and takes them to task. I have forgiven My servant. Then he committed another sin and said: O Lord, I have committed a sin, so forgive it. God, the Almighty, said: My servant knew that he has a Lord who forgives sins and takes them to task. I have forgiven My servant. Then he committed another sin and said: O Lord, I have committed a sin, so forgive it. God, the Almighty, said: My servant knew that he has a Lord who forgives sins and takes them to task. I have forgiven My servant.” With it, I bear witness that I have

forgiven my servant, so let him do whatever he wants.” It was included in Sahih from the hadith of Ishaq bin Abi Talha, in a similar manner.

Another Hadith - Imam Ahmad said: Abu al-Nadr and Abu Amir told us: Zuhair told us: Saad al-Ta’i told us: Abu al-Mudallah, the freed slave of the Mother of the Believers, heard Abu Hurairah, we said: **O Messenger of God, when we see you, our hearts soften, and we are from the people of the Hereafter, and when we leave you, the world pleases us, and we smell women and children.** He said: “If you were to be in every state in the state you are in with me, the angels would shake your hands with their palms, and visit you in your homes. And if you did not sin, God would bring people who would sin so that He would forgive them.” We said: O Messenger of God, tell us about Paradise, what is its structure? He said: A brick of gold and a brick of silver, its mortar is the most fragrant musk, its pebbles are pearls and rubies, and its soil is saffron. Whoever enters it will be blessed and will not be miserable, and will live forever and will not die. His clothes will not wear out, and his youth will not fade. There are three whose supplications will not be rejected: the just ruler, the fasting person until he breaks his fast, and the supplication of the one who is not fasting until he breaks his fast.” The oppressed person is carried on the clouds and the gates of heaven are opened for him, and the Lord says: By My glory, I will surely aid you, even if after a while. It was narrated by Al-Tirmidhi and Ibn Majah from another chain of transmission on the authority of Sa’d. Ablution and two rak’ahs of prayer are confirmed upon repentance, as narrated by Imam Ahmad ibn Hanbal: Waki’ told us, Mis’ar and Sufyan Al-Thawri told us on the authority of Uthman ibn Al-Maghbarah Al-Thaqafi, on the authority of Ali ibn Rabi’ah, on the authority of Asma’ ibn Al-Hakam Al-Fazari, on the authority of Ali, may God be pleased with him, who said: Whenever I heard a hadith from the Messenger of God, may God bless him and grant him peace, God would benefit me with whatever He willed from it. And if someone else tells me about it, I make him swear, and if he swears to me, I believe him. Abu Bakr, may God be pleased with him, told me - and Abu Bakr spoke the truth - that he heard the Messenger of God, may God bless him and grant him peace, say: “There is no man who commits a sin, then performs ablution and does it well - Misa’ar said - then prays - Sufyan said - then prays two rak’ahs, and seeks forgiveness from God Almighty, except that He forgives him.” And thus it was narrated by Ali ibn al-Madini, al-Humaidi, Abu Bakr ibn Abi Shaybah, the people of the Sunan, Ibn Hibban in his Sahih, al-Bazzar, and al-Daraqutni through various chains of transmission on the authority of Uthman ibn al-Mughira with it. Al-Tirmidhi said: It is a good hadith, and we have mentioned its chains of transmission, and the discussion of it is complete in Musnad Abu Bakr al-Siddiq, may God be pleased with him. In short, it is a good hadith, and it is narrated by the Commander of the Faithful, Ali ibn Abi Talib, on the authority of the Prophet’s successor, Abu Bakr al-Siddiq, may God be pleased with them both. What bears witness to the authenticity of this hadith is what Muslim narrated in

his Sahih on the authority of the Commander of the Faithful, Umar ibn al-Khattab, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: "There is none among you who performs ablution and completes it, then says: I bear witness that there is no god but God alone, without partner, and I bear witness that Muhammad is His servant and Messenger, except that the eight gates of Paradise will be opened for him, and he may enter through whichever one he wishes." And in the two Sahih on the authority of the Commander of the Faithful, Uthman ibn Affan, may God be pleased with him, that he performed ablution for them as the Prophet, may God bless him and grant him peace, performed ablution, then said: "I heard the Prophet, may God bless him and grant him peace, say: Whoever performs ablution like this ablution of mine, then prays two rak'ahs in which he does not think, his previous sins will be forgiven." This hadith has been proven from the narration of the four Imams, the Rightly-Guided Caliphs, on the authority of the Master of the First and the Last, and the Messenger of the Lord of the Worlds, as indicated by the clear Book, that seeking forgiveness for sins benefits sinners. And Abd al-Razzaq said: Ja'far ibn Sulayman informed us on the authority of Thabit, on the authority of Anas ibn Malik, may God be pleased with him, who said: It has been reported to me that when this verse was revealed, **And those who, when they have committed an immorality or wronged themselves, remember God and seek forgiveness for their sins**, the verse, Satan wept. Al-Hafiz Abu Ya'la said: Mahraz bin Awn told us, Uthman bin Matar told us, Abdul Ghafoor told us, on the authority of Abu Nasirah, on the authority of Abu Raja', on the authority of Abu Bakr, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, "He said, 'Upon you is saying 'There is no god but God' and seeking forgiveness, so do a lot of them, for Satan said, 'I have destroyed people with sins and they have destroyed me with 'There is no god but God' and seeking forgiveness. So when I saw that, I have destroyed them with desires, and they think that they are guided.'" Uthman bin Matar and his sheikh are weak. Imam Ahmad narrated in his Musnad on the authority of Amr ibn Abi Amr and Abu Al-Haitham Al-Atwari on the authority of Abu Saeed, on the authority of the Prophet, may God bless him and grant him peace, who said: "Satan said: O Lord, by Your glory, I will continue to mislead Your servants as long as their souls are in their bodies. God Almighty said: By My glory and majesty, I will continue to forgive them as long as they seek My forgiveness." Al-Hafiz Abu Bakr Al-Bazzar said: Muhammad ibn Al-Muthanna told us, Umar ibn Abi Khalifa told us, I heard Abu Badr narrating on the authority of Thabit, on the authority of Anas, who said: "A man came and said: O Messenger of God, I have committed a sin. The Messenger of God, may God bless him and grant him peace, said: If you sin, seek forgiveness from your Lord. He said: I seek forgiveness, then I sin again. He said: If you sin again, seek forgiveness from your Lord. He said it the fourth time, seek forgiveness from your Lord, until Satan is the one who regrets." This is a strange hadith from this source. And the Almighty's saying: **And who forgives sins except God?** means that no one forgives them except Him, as Imam Ahmad said: Muhammad ibn

Mus'ab told us, Salam ibn Maskeen and al-Mubarak told us on the authority of al-Hasan on the authority of al-Aswad ibn Sari' that a prisoner was brought to the Prophet, may God bless him and grant him peace, and he said: O God, I repent to You and I do not repent to Muhammad. The Prophet, may God bless him and grant him peace, said: The truth has been made known to its people. And His saying: **And they did not persist in what they did while they knew** means that they repented from their sins and returned to God soon, and they did not continue in the sin and persist in it without giving it up. And if the sin was repeated from them, they would repent from it, as al-Hafiz Abu Ya'la al-Mawsili said in his Musnad: Ishaq ibn Abi Isra'il and others told us, they said: Abu Yahya Abd al-Hamid al-Hammani told us on the authority of Uthman ibn Waqid, on the authority of Abu Nasirah, on the authority of a freed slave of Abu Bakr, on the authority of Abu Bakr, may God be pleased with him, who said: "The Messenger of God, may God bless him and grant him peace, said: He who seeks forgiveness will not persist, even if he returns seventy times a day." And Abu Dawud narrated it. Al-Tirmidhi and Al-Bazzar in his Musnad from the hadith of Uthman bin Waqid - and Yahya bin Ma'een authenticated him with it - and his Sheikh Abu Nasirah Al-Wasiti, whose name is Muslim bin Ubaid, who was authenticated by Imam Ahmad and Ibn Hibban. Ali bin Al-Madini and Al-Tirmidhi said: The chain of transmission of this hadith is not that good. It appears that it is due to the ignorance of the client of Abu Bakr, but the ignorance of someone like him does not harm because he is a great follower, and it is sufficient for him to attribute it to Abu Bakr, so it is a good hadith, and God knows best. And his statement, **and they know**, Mujahid and Abdullah bin Ubaid bin Umair said, **and they know**, that whoever repents, God will accept his repentance. This is like the statement of God, the Most High, **Do they not know that God accepts repentance from His servants?** and His statement, **And whoever does evil or wrongs himself but then seeks forgiveness from God will find God Forgiving and Merciful.** And there are many similar examples to this. Imam Ahmad said: Yazid told us, Jarir told us, Habbab - he is Ibn Zaid Al-Sharabi - told us, on the authority of Abdullah Ibn Amr, on the authority of the Prophet, may God bless him and grant him peace, "that he said while he was on the pulpit: 'Be merciful and you will be shown mercy, and forgive and you will be forgiven. Woe to those who defy speech, woe to those who persist in what they have done while they know.'" Ahmad is the only one to narrate it. Then God the Almighty said after describing them with what He described them with: **Their reward is forgiveness from their Lord** meaning their reward for these attributes **is forgiveness from their Lord and gardens beneath which rivers flow** meaning of various types of drinks **abiding therein** meaning abiding therein **and excellent is the reward of the workers** God the Almighty praises Paradise.

Fath al-Qadir

His statement, **Their recompense** refers to those mentioned in his statement, **And those who, when they commit an immorality**. His statement, **Their recompense** is a substitute for the demonstrative pronoun. His statement, *Forgiveness* is the predicate

Surat Al Imran 3:136

Those - their reward is forgiveness from their Lord and gardens beneath which rivers flow, wherein they abide eternally. And excellent is the reward of the workers.

of **from their Lord** related to something omitted that is an attribute of forgiveness: meaning, coming from their Lord. His statement, **And excellent is the reward of the workers** that is specifically praised is omitted: meaning, their reward, or that which is mentioned. The explanation of the gardens and how rivers flow beneath them has already been presented.

And Abd bin Hamid, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid who said: They used to trade on credit, and when the credit came, they would increase it and increase the credit, so the verse, **O you who believe, do not consume usury, doubled and multiplied.** Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ata' who said: Thaqif used to follow Banu Al-Mughira in the pre-Islamic period, and he mentioned something similar. Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Muawiyah bin Qurra who said: People used to interpret this verse, **And fear the Fire which has been prepared for the disbelievers**, as fear, lest I punish you for your sins in the Fire which I have prepared for the disbelievers. And Abd bin Hamid, Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ata' bin Abi Rabah who said: The Muslims said: O Messenger of God, were the Children of Israel more honored by God than us? When one of them committed a sin, the expiation for his sin would be written on the threshold of his door: **Cut off your nose, cut off your ear, do such and such.** But the Prophet, may God bless him and grant him peace, was silent, so the verse, **And hasten** was revealed. Ibn al-Mundhir narrated on the authority of Anas ibn Malik in the interpretation of **and hasten** he said: the first takbir. Ibn Jarir narrated on the authority of al-Suddi on the authority of Ibn Abbas in his statement **its width is as the heavens and the earth** like what we mentioned previously on the authority of the majority. Saeed ibn Mansur, Ibn al-Mundhir and Ibn Abi Hatim narrated something similar on his authority on the authority of Kurayb. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas in his statement **those who spend in prosperity and adversity** he said: in ease and hardship **and those who restrain anger** he said: those who restrain anger: and many hadiths have been narrated about the reward of those who restrain anger. Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of al-Nakha'i in the verse he said: injustice is from immorality and immorality is from injustice. Saeed bin Mansour, Ibn Abi Shaybah, Abd bin Hamid, At-Tabarani, Ibn Abi Al-Dunya, Ibn Al-Mundhir, and Al-Bayhaqi narrated on the authority of Ibn Masoud who said: There are two verses in the Book of God: If a servant commits a sin and recites them and seeks forgiveness from God, God will forgive him. **And those who, when they commit an immorality 2:100.** And His statement, **And whoever does evil or wrongs himself 2:100.** Abd Al-Razzaq, Abd bin Hamid, and Ibn Jarir narrated on the authority of Thabit Al-Banati who said: It has reached me that when this verse was revealed, Iblis wept. **And those who, when they commit an immorality 2:100.** Al-Hakim At-Tirmidhi narrated on the authority of Attaf bin Khalid who said: It has reached me that when the verse was revealed, **And who can forgive sins except God? And they do not**

persist in what they have done 2:100 Iblis shouted at his soldiers and threw dirt on his head and called for woe and destruction until his soldiers came to him from every land and sea. They said: What is the matter with you, O our master? He said: A verse was revealed in the Book of God after which no sin will harm any of the children of Adam. They said: What is it? So he informed them, and they said: We open the door of whims for them, but they do not repent, nor seek forgiveness, nor do they see anything except that they are on the truth. So he was satisfied with that from them. Ibn Abi Shaybah, Ahmad, Al-Humaidi, Abd Ibn Hamid, and the people of the four Sunans narrated, and Al-Nasa'i, Ibn Hibban, Al-Daraqutni in Al-Ifrad, Al-Bazzar, Abu Ya'la, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Ibn Al-Sunni, Al-Bayhaqi in Al-Shu'ab, and Al-Dhiya' in Al-Mukhtara, on the authority of Abu Bakr Al-Siddiq, I heard the Messenger of God, may God bless him and grant him peace, say: "There is no man who commits a sin, then stands up when his sin is mentioned, purifies himself, then prays two rak'ahs, then seeks forgiveness from God for that sin, except that God will forgive him." Then he recited this verse: **And those who, when they commit an immorality...** Al-Bayhaqi narrated in Al-Shu'ab, on the authority of Al-Hasan, with a similar chain of transmission traceable to the Prophet, but he said: Then he went out to a clearing on the ground and prayed. Abd bin Hamid, Abu Dawud, Al-Tirmidhi, Abu Ya'la, Ibn Jarir, Ibn Abi Hatim, and Al-Bayhaqi in Al-Sha'b narrated on the authority of Abu Bakr Al-Siddiq who said: The Messenger of God, may God bless him and grant him peace, said: **He who seeks forgiveness is not persistent, even if he returns seventy times a day.** Abd bin Hamid, Ibn Jarir, and Ibn Abi Hatim narrated on the authority of Al-Suddi, regarding the statement **and they do not persist**, they remain silent and do not seek forgiveness. Ibn Abi Hatim narrated on the authority of Muqatil, **And excellent is the reward of the workers**, he said: The reward of those who work in obedience to God is Paradise.

Tafsir al-Baghawi

136- "Their reward is forgiveness from their Lord and gardens beneath which rivers flow, wherein they abide eternally. And excellent is the reward of the workers." The reward of the obedient. 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, Affan bin Muslim told us, Abu Awana told us, Uthman bin Al-Mughira told us, on the authority of Ali bin Rabia Al-Asadi, on the authority of Asma bin Al-Hakam Al-Fazari, who said: I heard Ali, may God be pleased with him, say: I was a man who, if I heard a hadith from the Messenger of God, may God bless him and grant him peace, God would benefit me from it as He willed, and if one of his companions told me, I would make him swear, and if he swore to me, I would believe him. Abu Bakr told me, and Abu Bakr was truthful, that he heard the Messenger of God say: **There is no believing servant who commits a sin, then purifies himself well,**

then stands up and prays, then seeks God's forgiveness, except that God will forgive him. Abu Isa narrated it on the authority of Qutaybah on the authority of Abu Awana, and he added, then he recited: **And those who, when they have committed an immorality or wronged themselves Al-Ma'idah 1:17.**

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, Hisham bin Abdul Malik told us, Hammam told us, on the authority of Ishaq, on the authority of Abdullah bin Abi Talha, who said: There was a judge in Madinah called Abdul Rahman bin Abi Umrah, and I heard him say: I heard Abu Hurairah say: I heard the Messenger of God, may God bless him and grant him peace, say: "A slave committed a sin and said: O Lord, I have committed a sin, so forgive me. His Lord, the Almighty, said: My slave knew that he had a Lord who forgives sins and takes them into account, so He forgave him. He remained as long as God willed, then he committed another sin and said: O Lord, I have committed a sin, so forgive me. His Lord, the Almighty, said: My slave knew that he had a Lord who forgives sins and takes them into account. I have forgiven My slave, so let him do as he wishes."

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-Nu'man Al-Sadosi told us, Al-Mahdi bin Maimun told us, Ghailan bin Jarir told us, on the authority of Shahr bin Hawshab, on the authority of Ma'di Karib, on the authority of Abu Dharr, may God be pleased with him, "On the authority of the Prophet, may God bless him and grant him peace, who narrated it on the authority of his Lord, the Blessed and Most High, who said: O son of Adam, if you call upon Me and put your hope in Me, I will forgive you for whatever is in you. Son of Adam, if you meet Me with sins nearly as great as the earth, I will meet you with forgiveness nearly as great as it, after you do not associate anything with Me. Son of Adam, if you sin until your sins reach the clouds of the sky, then you ask My forgiveness, I will forgive you."

Abdul Wahid Al-Malhi told us, Abu Al-Hassan Muhammad bin Al-Hussein Al-Hasani Al-Sharifi told us, Abu Al-Azhar Ahmad bin Al-Azhar told us, Ibrahim bin Al-Hakam bin Aban told us, my father told me, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "God Almighty said: Whoever knows that I have the power to forgive sins, I will forgive him and I do not care, as long as he does not associate anything with Me." Thabit Al-Bunani said: It has reached me that Satan cried when this verse was revealed: **And those who, when they commit an immorality**, to the end of it.

who spend. It is not necessary that Paradise is prepared for the righteous and the repentant as a reward for them that those who persist will not enter it, just as it is not necessary that Hell is prepared for the disbelievers as a reward for them that no one else will enter it. The indefiniteness of the word *gardens* in the first place indicates that what they are is less than what the righteous are described with those qualities mentioned in the previous verse. It is sufficient for you to distinguish between the two groups that He separated their verse by stating that they are doers of good and deserving of God's love, because they preserved the limits of the Shari'ah and went beyond to specialize in His good deeds. He separated the verse for these people by saying: **And excellent is the reward of the workers**, because the one who makes up for his shortcomings is like the one who works to obtain some of what he missed. How great is the difference between the doer of good and the one who makes up for it, the beloved and the hired worker. Perhaps the replacement of the word *reward* with *reward* is for this reason, and what is specifically praised is omitted, its meaning is **and excellent is the reward of the workers**, meaning forgiveness and the gardens.

Tafsir al-Baidawi

136 **Those - their reward is forgiveness from their Lord and gardens beneath which rivers flow, wherein they abide eternally.** This is report for those if you begin with it, and a renewed sentence explaining what came before it if you connect it to the righteous, or to those

Surat Al Imran 3:137

There have already been precedents before you, so travel through the land and see what was the end of those who denied.

Surat Al Imran 3:137

There have already been precedents before you, so travel through the land and see what was the end of those who denied.

Tafsir al-Jalalayn

And it was revealed about the defeat of UHud 11: **There have already passed** gone **before you** ways of giving the disbelievers respite and then seizing them **so travel** O believers **throughout the land and see how was the end of those who denied** the messengers, meaning the end of their affair of destruction, so do not be sad about their defeat, for I will give them respite for their time.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What is meant by the words of God Almighty: **There have already been precedents before you**, is that they have passed and preceded from Me with those who were before you, O group of companions of Muhammad and people of faith in him, such as the people of 'Ad and Thamud and the people of Hud and the people of Lot, and others from the ancestors of the nations before you. *Reflectives* means: examples that I followed with them and with those who denied Him from among their prophets who were sent to them, by giving respite to those who denied them, and by My leading them on, until the Book reached its term that I had set for the victory of their prophets and people of faith in them over them. Then I brought down My punishment upon them, and sent down My vengeance upon their courtyards, and left them as examples and lessons for those after them. **So travel through the land and see how was the end of the deniers**, meaning: So travel - O you who think - that My leading on those I led from among the polytheists on the day of Uhud over Muhammad and his companions was not due to My leading on those who associated partners with Me and disbelieved in My messengers. And My command was disobeyed - in the lands of the nations who were before you, from those who were like those who denied My Messenger and rejected My Oneness. So look at what was the end of their disbelief in My Prophets, and what happened to them after their disobedience to My command and their denial of My Oneness. Then learn from that that My victory over those I gave victory to from the polytheists over My Prophet Muhammad and his companions with Uhud, is only a luring and a respite so that the Book may reach its appointed time which I have set for them. Then either their condition will end up like that which happened to the nations who came before them: of the punishment being hastened upon them, or they will turn to My obedience and following My Messenger.

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

Who said that?

Muhammad bin Sinan told us, he said, Abu Bakr told us, he said, Ibad told us, on the authority of Al-Hasan regarding his statement: **There have already been precedents before you, so travel through the land and see what was the end of those who denied**, he said: Did you not travel through the land and see how God punished the people of Noah, the people of Lot, the people of Salih, and the nations that God Almighty punished?

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: **There have already been precedents before you**, he said: regarding the infidels and the believers, and the good and the evil.

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: **There have been precedents before you**, concerning the believers and the unbelievers.

Ibn Humayd told us, Salamah told us, on the authority of Ibn Ishaq, who said: He addressed the mention of the calamity that befell them - meaning the Muslims on the day of Uhud - and the affliction that had befallen them, and the examination of what was in them, and His taking of martyrs from among them, and said, as a consolation to them and informing them of what they had done and what He would do to them: **There have already been precedents before you, so travel through the land and see what was the end of those who denied**. That is, events have already occurred from Me as punishment for the people who denied My messengers and associated partners with Me: Aad, Thamud, the people of Lot, and the people of Midian. So travel through the land and you will see examples that have occurred in them, and for whoever was like them in that from Me, and if I grant them respite, that is, so that you do not think that My punishment has ceased from your enemy and My enemy, for the state that I have shown you, I will test you with that, so that I may know what is in you.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **There have already been precedents before you, so travel through the land and see what was the end of those who denied**, meaning: He gave them enjoyment in this world for a little while, then sent them to the Fire.

Abu Ja'far said: As for the Sunnah, it is the plural of Sunnah, and Sunnah is the example that is followed and the imam that is followed. It is said: So-and-so established a good tradition among us, and established a bad tradition, if he did an action that was followed for, whether good or bad. From this is the saying of Labid bin Rabi'ah:

From a group whose fathers have set a precedent for them, and every people has a precedent and its leader

And the saying of Sulayman bin Qatta:

The Hashemites who were in Karbala felt sorry for each other, so it is a good example for the noble to feel sorry for each other.

Ibn Zayd said about this:

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **There have already been examples before you**, he said: Examples.

Tafsir al-Qurtubi

God Almighty says: **There have already been precedents before you, so travel through the land and see what was the end of those who denied.**

This is a consolation from God Almighty to the believers. Sunnah is the plural of Sunnah, which means the straight path. So-and-so is on the Sunnah, meaning he is on the straight path and does not incline toward any whims. Al-Hudhali said:

Do not be upset about a tradition that you have followed, for the first to be satisfied with a tradition is the one who follows it.

Sunnah: the imam who is followed. It is said: So-and-so set a good or bad sunnah if he did an action that was followed in it, whether good or bad. Labid said:

From a group whose fathers followed the Sunnah for them, but you are a people whose leader is Sunnah.

The Sunnah of the nation, and the Sunnahs of nations, on the authority of Al-Mufaddal. And he recited:

People have not witnessed any virtue like their virtue, nor have they seen anything like them in the past traditions.

Al-Zajaj said: The meaning is people of Sunnah, so the noun was omitted. Abu Zaid said: The proverbs of Ata': laws. Mujahid: The meaning is **there have already been Sunnahs before you** meaning the destruction of those who denied before you, such as Aad and Thamud. The consequence: the end of the matter, and this was on the Day of Uhud. He says: So I will give them respite and give them time and lead them on until the Book reaches its term, meaning by supporting the Prophet, may God bless him and grant him peace, and the believers and destroying their enemies, the disbelievers.

Tafsir Ibn Kathir

The Almighty says, addressing His believing servants who were afflicted on the day of Uhud and seventy of them were killed, **There have already been precedents before you**, meaning something similar to this happened to the nations who were followers of the prophets before you, then the end was theirs, and the

rest is upon the disbelievers. For this reason, the Almighty said, **So travel through the land and see what was the end of those who denied.** Then the Almighty said, **This is an exposition for the people**, meaning the Qur'an explains matters clearly and how the nations of old dealt with their enemies. **And guidance and instruction**, meaning the Qur'an contains report of what came before you. *Guidance* is for your hearts, and **admonition for the righteous**, meaning a deterrent from forbidden things and sins. Then the Almighty said, comforting the believers: **And do not weaken** meaning do not become weak because of what happened, **and do not grieve, and you will be superior if you are believers** meaning the outcome and victory are for you, O believers. **If a wound has touched you, a wound similar to it has touched the [opposing] people** meaning if you have been wounded and a group of you have been killed, your enemies have been afflicted with similar killing and wounds. **And those days We alternate among the people** meaning We give the enemies victory over you sometimes, and if the outcome is yours, because of the wisdom in that, and for this reason the Almighty said: **And that God may test those who have believed** Ibn Abbas said: In such a case, so that we may see who will be patient in confronting the enemies. **And that He may take from among you martyrs** meaning they will be killed in His cause and sacrifice their lives in His pleasure. "And God does not love the wrongdoers. And that God may purify those who have believed" meaning He may forgive them their sins if they have sins. Otherwise, He may raise them in their degrees according to what has befallen them. And His statement, **And He will destroy the disbelievers**, meaning that if they are victorious, they will transgress and act insolently, and that will be the cause of their destruction, ruin, annihilation, and annihilation. Then the Almighty said, **Or do you think that you will enter Paradise while God has not yet made evident those among you who strive and made evident the steadfast?** That is, do you think that you will enter Paradise without being tested by fighting and hardships, as the Almighty said in Surat Al-Baqarah, **Or do you think that you will enter Paradise while such [trials] have not yet come to you as came to those who passed on before you - they were afflicted with poverty and hardship and were shaken?** The verse. And the Almighty said, "Alif, Lam, Meem. Do people think that they will be left to say, "We believe" and they will not be tested?" The verse, and for this reason He said here, **Or do you think that you will enter Paradise while God has not yet made evident those among you who strive and made evident the steadfast?** That is, you will not be granted entry into Paradise until you are tested and God sees among you those who strive in His cause and those who are steadfast in resisting the enemies. And His statement, **And you were wishing for death before you met it, but you have seen it while you were looking on**, meaning, you, O believers, before this day, were wishing to meet the enemy, burning with desire to confront them and desire to fight them and be patient with them. Now what you wished for and sought has come to you, so fight and be patient. It has been proven in the two Sahihs that the Messenger of God, may God bless him and grant him peace, said: "Do not wish to meet the enemy, and ask God for well-being. And when you meet them, be patient and know that Paradise is under the shade of swords." For

Surat Al Imran 3:137

There have already been precedents before you, so travel through the land and see what was the end of those who denied.

this reason, God the Almighty said, **And you have seen it**, meaning you witnessed death at the time of the flashing of swords, the sharpness of spears, the clashing of spears, and the rows of men fighting. Theologians express this by imagination, which is seeing something that is not tangible, like something tangible, just as a sheep imagines the friendship of a ram and the enmity of a wolf.

Fath al-Qadir

His statement 137- **There have already been precedents before you**. This refers back to the description of the rest of the story. What is meant by precedents is what God has established for the nations of His events: that is, there have already been precedents before your time that God established for the nations of disbelievers. The root of precedents is the plural of sunnah, which is the straight path. From this, al-Hudhali said:

Do not be upset about a tradition that you have followed, for the first to be satisfied with a tradition is the one who follows it.

Sunnah: the imam who is followed and imitated. From this comes the saying of Labid:

From a group whose fathers have set a precedent for them, and every people has a tradition and an imam.

The Sunnah is the nation, and the Sunnahs are the nations, as stated by Al-Mufaddal Al-Dabbi. Al-Zajaj said: The meaning in the verse is the people of Sunnah, so the complement was omitted, and the Fa in His statement *travel* is causal, and it was said that it is conditional: meaning if you doubt then travel. And the consequence: the end of the matter. The meaning is: travel and see how was the end of the deniers, for they disobeyed their messengers by being greedy for the world, then they became extinct, and no trace remained of their world that they preferred. This is the opinion of most of the commentators. What is required from this commanded travel is to gain knowledge of that, for if it is achieved without it, then the goal has been achieved, even if witnessing the effects is an increase that is not achieved by those who do not witness them.

Tafsir al-Baghawi

137- The Almighty said: **There have already been ways before you**. Ata' said: Laws. Al-Kalbi said: Every nation has a way and a path. If they follow them, may God be pleased with them. Mujahid said: There have already been ways before you, with the destruction of those who denied before you. It was said: ways, meaning: nations, and the Sunnah is the nation. The poet said:

People have not witnessed any virtue like yours, nor have they seen anyone like you in the past traditions.

It was said that its meaning is: People of the Sunnah,

and the Sunnah is: the method followed in good and evil. It is said: So-and-so followed a good Sunnah, and a bad Sunnah if he did an action that was followed, whether good or evil.

The meaning of the verse: I have sent forth and preceded from Me the ways of those who were before you from the past nations of disbelievers, by giving them respite and leading them on until the written term that I have set for their destruction and the dominance of My prophets over them is fulfilled. **So travel through the land and see what was the end of those who denied**, meaning: the end of the matter of those who denied, and this was in the Battle of Uhud. God Almighty says: So I will give them respite and lead them on until the term that I have set for the victory of the Prophet, may God bless him and grant him peace, and his allies and the destruction of his enemies is fulfilled.

Tafsir al-Baidawi

137**There have already been precedents before you** events that God Almighty established for the nations that denied, such as His Almighty saying, "And they were killed with a terrible killing. The precedent of God for those who passed on before." And it was said that nations said:

People have not witnessed a virtue like yours, nor have they seen anything like it in the past.

So travel through the land and see what was the end of those who denied so that you may take heed from what you see of the effects of their destruction.

Surat Al Imran 3:138

This is a clear statement for the people and a guidance and an admonition for the righteous.

Tafsir al-Jalalayn

This Qur'an is a clarification for the people all of them **and a guidance** from misguidance **and an admonition for the righteous** among them.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: The people of interpretation differed regarding the meaning indicated by *this*.

Some of them said: What he meant by his saying, *this*, is the Qur'an.

Who said that?

Muhammad bin Sinan told us, he said, Abu Bakr al-Hanafi told us, he said, Ibad told us, on the authority of al-Hasan, regarding his statement: **This is an explanation for the people and guidance and instruction for the righteous**, he said: This is the Qur'an.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **This is an explanation for the people**, which is this Qur'an. God made it an explanation for the people in general, and guidance and advice for the righteous in particular.

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', he said, in his statement: **This is a statement for the people and guidance and instruction for the righteous**, in particular.

Al-Muthanna told me, he said, Suwaid told us, he said, Ibn al-Mubarak told us, on the authority of Ibn Jurayj, regarding his statement: **This is a statement for the people and guidance and instruction for the righteous**, in particular.

Others said: What he referred to by his saying: *This is his saying*: **There have already been precedents before you, so travel through the land and see what was the end of those who denied**. Then he said: This that I have made known to you, O group of companions of Muhammad, is a clarification for the people.

Who said that?

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

Abu Ja'far said: The more correct of the two opinions in this regard, in my opinion, is the opinion of those who say: His statement, *this*, is an allusion to what preceded this verse of God's reminder to the believers, His informing them of His limits, and His urging them to

adhere to His obedience and to be patient in the struggle against His enemies and their enemies. Because His statement, *this*, is an allusion to something present: either seen or heard, and in this instance it is referring to something present and heard from the previous verses.

The meaning of the statement: This which I have explained to you and made known to you is an explanation for the people. By explanation, I mean explanation and interpretation, as:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, **This is an explanation for the people**, meaning: This is an interpretation for the people if they accept it.

Ahmad bin Hazim and Al-Muthanna told us, Abu Naim told us, Sufyan told us, on the authority of Bayan, on the authority of Al-Sha'bi: **This is a statement for the people**, he said: from blindness.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, al-Thawri told us, on the authority of al-Sha'bi, similarly.

As for his saying: **and guidance and admonition**, he means by guidance, the indication of the path of truth and the method of religion, and by admonition, the reminder of what is right and correct, as:

Ahmad bin Hazim and Al-Muthanna told us, Abu Naim told us, Sufyan told us, on the authority of Bayan, on the authority of Al-Sha'bi: **And guidance**, he said: from misguidance, **and admonition**, from ignorance.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, al-Thawri told us, on the authority of Bayan, on the authority of al-Sha'bi, similarly.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **For the righteous**, meaning: for those who obey me and know my command.

Tafsir al-Qurtubi

God Almighty says: **This is a statement for the people and a guidance and an admonition for the righteous**.

Meaning the Qur'an, according to Al-Hasan and others. It was said: This is a reference to His statement: **There have already been precedents before you**, and admonition is preaching. It has been mentioned previously.

Tafsir Ibn Kathir

The Almighty says, addressing His believing servants who were afflicted on the day of Uhud and seventy of them were killed, **There have already been precedents before you**, meaning something similar to this happened to the nations who were followers of the prophets before you, then the end was theirs, and the rest is upon the disbelievers. For this reason, the Almighty said, **So travel through the land and see what was the end of those who denied**. Then the Almighty

This is a clear statement for the people and a guidance and an admonition for the righteous.

said, **This is an exposition for the people**, meaning the Qur'an explains matters clearly and how the nations of old dealt with their enemies. **And guidance and instruction**, meaning the Qur'an contains report of what came before you. *Guidance* is for your hearts, and **admonition for the righteous**, meaning a deterrent from forbidden things and sins. Then the Almighty said, comforting the believers: **And do not weaken** meaning do not become weak because of what happened, **and do not grieve, and you will be superior if you are believers** meaning the outcome and victory are for you, O believers. **If a wound has touched you, a wound similar to it has touched the [opposing] people** meaning if you have been wounded and a group of you have been killed, your enemies have been afflicted with similar killing and wounds. **And those days We alternate among the people** meaning We give the enemies victory over you sometimes, and if the outcome is yours, because of the wisdom in that, and for this reason the Almighty said: **And that God may test those who have believed** Ibn Abbas said: In such a case, so that we may see who will be patient in confronting the enemies. **And that He may take from among you martyrs** meaning they will be killed in His cause and sacrifice their lives in His pleasure. "And God does not love the wrongdoers. And that God may purify those who have believed" meaning He may forgive them their sins if they have sins. Otherwise, He may raise them in their degrees according to what has befallen them. And His statement, **And He will destroy the disbelievers**, meaning that if they are victorious, they will transgress and act insolently, and that will be the cause of their destruction, ruin, annihilation, and annihilation. Then the Almighty said, **Or do you think that you will enter Paradise while God has not yet made evident those among you who strive and made evident the steadfast?** That is, do you think that you will enter Paradise without being tested by fighting and hardships, as the Almighty said in Surat Al-Baqarah, **Or do you think that you will enter Paradise while such [trials] have not yet come to you as came to those who passed on before you - they were afflicted with poverty and hardship and were shaken?** The verse. And the Almighty said, "Alif, Lam, Meem. Do people think that they will be left to say, "We believe" and they will not be tested?" The verse, and for this reason He said here, **Or do you think that you will enter Paradise while God has not yet made evident those among you who strive and made evident the steadfast?** That is, you will not be granted entry into Paradise until you are tested and God sees among you those who strive in His cause and those who are steadfast in resisting the enemies. And His statement, **And you were wishing for death before you met it, but you have seen it while you were looking on**, meaning, you, O believers, before this day, were wishing to meet the enemy, burning with desire to confront them and desire to fight them and be patient with them. Now what you wished for and sought has come to you, so fight and be patient. It has been proven in the two Sahihs that the Messenger of God, may God bless him and grant him peace, said: "Do not wish to meet the enemy, and ask God for well-being. And when you meet them, be patient and know that Paradise is under the shade of swords." For this reason, God the Almighty said, **And you have seen**

it, meaning you witnessed death at the time of the flashing of swords, the sharpness of spears, the clashing of spears, and the rows of men fighting. Theologians express this by imagination, which is seeing something that is not tangible, like something tangible, just as a sheep imagines the friendship of a ram and the enmity of a wolf.

Fath al-Qadir

And the reference in his saying 138- *This* to his saying **has passed away** and Al-Hasan said to the Qur'an **An explanation for the people** meaning an explanation for them, and the people's definition of the covenant and they are the deniers, or of the species, meaning the deniers and others. And in it is an urging to consider the evil end of the deniers and what their affair has come to. His saying **and guidance and admonition** meaning: this consideration, with it being an explanation, contains guidance and admonition for the righteous believers, so linking the guidance and admonition to the explanation indicates the difference even if it is in consideration of the related, and its explanation is that if the lam in the people is for the covenant then the explanation is for the deniers and the guidance and admonition are for the believers, and if it is for the species then the explanation is for all people, their believers and their disbelievers and the guidance and admonition are for the righteous alone.

Tafsir al-Baghawi

138- *This* meaning: this Qur'an, **is a statement for the people** in general, **and guidance** from misguidance **and an admonition for the righteous** in particular.

Tafsir al-Baidawi

138 **This is a statement for the people and a guidance and an admonition for the righteous.** This is a reference to his saying, **It has already passed away**, or the meaning of his saying, **So look**, meaning that while it is a statement for the deniers, it is an increase in insight into the admonition for the righteous, or to what was summarized regarding the matter of the righteous and the repentant, and his saying, **It has already passed away** is an interjectional clause to urge faith and repentance, and it was said to refer to the Qur'an.

Surat Al Imran 3:139

And do not weaken and do not grieve, and you will be superior if you are [true] believers.

Tafsir al-Jalalayn

And do not weaken weaken from fighting the infidels **and do not grieve** over what happened to you at anyone **and you will be superior** by defeating them **if you are truly believers** and the answer to it is indicated by the sum of what preceded it.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: This is from God Almighty, as a consolation to the companions of the Messenger of God, may God bless him and grant him peace, for the wounds and killing they suffered at Uhud.

He said: **Do not weaken and do not grieve**, O companions of Muhammad, meaning: do not be weakened by what your enemy has done to you, whether by killing or wounds, from jihad and war against your enemy.

From the saying: So-and-so is weak in this matter, so he will be weak and feeble.

And do not grieve, and do not feel sad or anxious about the calamity that befalls you on that day, **for you will be the superior ones**, meaning: the ones who are victorious over them, and you will have the final victory and triumph over them, **if you are believers**, meaning: if you believe in my Prophet Muhammad, may God bless him and grant him peace, in what he promises you, and in what he informs you of the report about what will happen to you and their situation, as:

Al-Muthanna told us, Suwaid bin Nasr told us, Ibn al-Mubarak told us, on the authority of Yunus, on the authority of al-Zuhri, who said: Killing and wounding increased among the companions of Muhammad, may God bless him and grant him peace, until every man among them was affected by the pain. Then God Almighty revealed the Qur'an, in which He comforted the believers in the best way He comforted a group of Muslims who were before them from the past nations, saying: **And do not weaken and do not grieve, and you will be superior if you are [true] believers**, until His saying: **Those upon whom death was decreed will come forth to their deathbeds**.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And do not weaken and do not grieve, and you will be superior if you are [true] believers**, he consoles the companions of Muhammad, may God bless him and grant him peace, as you hear, and urges them to fight their enemy, and forbids them from weakness and infirmity in pursuing their enemy in the way of God.

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: **And do not weaken and do not grieve, and you will be superior if you are [true] believers**, he said: He commands Muhammad, saying: **And do not weaken**, to proceed in the way of God.

Muhammad bin Amr told us, 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 do not weaken**, and do not become weak.

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, Abdullah bin Abi Jaafar told us, on the authority of his father, on the authority of Al-Rabi', regarding his statement: **And do not weaken and do not grieve**, he said: **And do not become weak**.

Al-Qasim told me, Al-Husayn told us, Hajjaj told me, on the authority of Ibn Jurayj: **And do not weaken**, Ibn Jurayj said: And do not be weak in the matter of your enemy, **And do not grieve while you are superior**, he said: The companions of the Messenger of God, may God bless him and grant him peace, were defeated in the ravine, and they said: What happened to so-and-so? What happened to so-and-so? So they mourned each other, and said that the Messenger of God, may God bless him and grant him peace, had been killed, and they were in a state of worry and grief. While they were like that, Khalid bin Al-Walid climbed the mountain with the cavalry of the polytheists above them, while they were lower in the ravine. When they saw the Prophet, may God bless him and grant him peace, they rejoiced, and the Prophet, may God bless him and grant him peace, said: O God, we have no strength except through You, and none worship You in this town except these people! He said: A group of Muslim archers jumped up, climbed up and shot at the cavalry of the polytheists until God defeated them, and the Muslims climbed the mountain. That is what He said: **And you are superior if you are believers**.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **And do not weaken**, meaning: do not become weak, **and do not grieve**, and do not feel sorry for what has befallen you, **and you will be the highest**, meaning: you will have the final outcome and victory, **if you are believers**, if you have believed in my Prophet in what he brought you from me.

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: Khalid bin Al-Walid came wanting to climb the mountain over them, so the Prophet, may God bless him and grant him peace, said: O God, do not let them climb over us. So God Almighty revealed: **And do not weaken and do not grieve, and you will be superior if you are [true] believers**.

And do not weaken and do not grieve, and you will be superior if you are [true] believers.

Tafsir al-Qurtubi

God Almighty says: **And do not weaken and do not grieve, and you will be superior if you are [true] believers.**

He consoled them and comforted them for what they had suffered on the day of Uhud of killing and wounds, and urged them to fight their enemy and forbade them from weakness and failure, saying: **And do not weaken**, meaning do not weaken and do not refrain, O companions of Muhammad, from fighting your enemies for what has befallen you. **And do not grieve**, over their backs, or over what has befallen you of defeat and calamity. **And you will be the highest**, meaning you will have the final victory and triumph, **if you are believers**, meaning in the truth of my promise. It was said that *if* means *when*. Ibn Abbas said: The companions of the Messenger of God (peace and blessings of God be upon him) were defeated on the day of Uhud, and while they were like that, Khalid bin Al-Walid approached with cavalry from the polytheists, wanting to climb the mountain over them. The Prophet (peace and blessings of God be upon him) said: "O God, do not let him defeat us. O God, we have no strength except through You. O God, no one worships You in this town except these people." So God revealed these verses. A group of Muslim archers rose up and climbed the mountain. They threw the horses of the polytheists until they defeated them, so this is what God the Almighty said: **And you will be the highest** meaning the victors over the enemies after Uhud. So they did not send out an army after that except that they were victorious in every army that was in the time of the Messenger of God (peace and blessings of God be upon him), and in every army that was after the Messenger of God (peace and blessings of God be upon him) and in which there was one of the Companions, they were victorious. All of these countries were conquered during the time of the Companions of the Messenger of God (peace and blessings of God be upon him), then after their extinction, no country was conquered in the same way as they were conquered at that time. In this verse is a statement of the superiority of this nation, because He addressed them with what He addressed His prophets, because He said to Moses: **Indeed, you are the highest** (Ta-Ha 20:68) and He said to this nation: **And you will be the highest**. This word is derived from His Most High name, for He is the Most High, and He said to the believers: **And you will be the highest**.

Tafsir Ibn Kathir

The Almighty says, addressing His believing servants who were afflicted on the day of Uhud and seventy of them were killed, **There have already been precedents before you**, meaning something similar to this happened to the nations who were followers of the prophets before you, then the end was theirs, and the rest is upon the disbelievers. For this reason, the Almighty said, **So travel through the land and see what was the end of those who denied**. Then the Almighty

said, **This is an exposition for the people**, meaning the Qur'an explains matters clearly and how the nations of old dealt with their enemies. **And guidance and instruction**, meaning the Qur'an contains report of what came before you. *Guidance* is for your hearts, and **admonition for the righteous**, meaning a deterrent from forbidden things and sins. Then the Almighty said, comforting the believers: **And do not weaken** meaning do not become weak because of what happened, **and do not grieve, and you will be superior if you are believers** meaning the outcome and victory are for you, O believers. **If a wound has touched you, a wound similar to it has touched the [opposing] people** meaning if you have been wounded and a group of you have been killed, your enemies have been afflicted with similar killing and wounds. **And those days We alternate among the people** meaning We give the enemies victory over you sometimes, and if the outcome is yours, because of the wisdom in that, and for this reason the Almighty said: **And that God may test those who have believed** Ibn Abbas said: In such a case, so that we may see who will be patient in confronting the enemies. **And that He may take from among you martyrs** meaning they will be killed in His cause and sacrifice their lives in His pleasure. "And God does not love the wrongdoers. And that God may purify those who have believed" meaning He may forgive them their sins if they have sins. Otherwise, He may raise them in their degrees according to what has befallen them. And His statement, **And He will destroy the disbelievers**, meaning that if they are victorious, they will transgress and act insolently, and that will be the cause of their destruction, ruin, annihilation, and annihilation. Then the Almighty said, **Or do you think that you will enter Paradise while God has not yet made evident those among you who strive and made evident the steadfast?** That is, do you think that you will enter Paradise without being tested by fighting and hardships, as the Almighty said in Surat Al-Baqarah, **Or do you think that you will enter Paradise while such [trials] have not yet come to you as came to those who passed on before you - they were afflicted with poverty and hardship and were shaken?** The verse. And the Almighty said, "Alif, Lam, Meem. Do people think that they will be left to say, "We believe" and they will not be tested?" The verse, and for this reason He said here, **Or do you think that you will enter Paradise while God has not yet made evident those among you who strive and made evident the steadfast?** That is, you will not be granted entry into Paradise until you are tested and God sees among you those who strive in His cause and those who are steadfast in resisting the enemies. And His statement, **And you were wishing for death before you met it, but you have seen it while you were looking on**, meaning, you, O believers, before this day, were wishing to meet the enemy, burning with desire to confront them and desire to fight them and be patient with them. Now what you wished for and sought has come to you, so fight and be patient. It has been proven in the two Sahih's that the Messenger of God, may God bless him and grant him peace, said: "Do not wish to meet the enemy, and ask God for well-being. And when you meet them, be patient and know that Paradise is under the shade of swords." For this reason, God the Almighty said, **And you have seen**

it, meaning you witnessed death at the time of the flashing of swords, the sharpness of spears, the clashing of spears, and the rows of men fighting. Theologians express this by imagination, which is seeing something that is not tangible, like something tangible, just as a sheep imagines the friendship of a ram and the enmity of a wolf.

Fath al-Qadir

His statement 139- **And do not weaken and do not grieve** He consoled them and comforted them for what they had suffered on the day of Uhud of killing and wounds, and urged them to fight their enemy and forbade them from weakness and failure, then he explained to them that they were superior to their enemy in victory and triumph, and it is a circumstantial clause: meaning, and the situation is that you are superior to them and to others after this battle. And God fulfilled His promise, for the Prophet, may God bless him and grant him peace, after the battle of Uhud was victorious over his enemy in all his battles, and it was said that the meaning is: and you are superior to them because of what you inflicted on them on the day of Badr, for it is more than what they inflicted on you today. And His statement **if you are believers** is related to His statement **and do not weaken** and what follows it, or to His statement **and you are superior** meaning: if you are believers, then do not weaken and do not grieve, or if you are believers, then you are superior.

Tafsir al-Baghawi

139- The Almighty's saying: **And do not weaken and do not grieve**. This is an exhortation to the companions of the Prophet, may God bless him and grant him peace, to jihad, in addition to what they suffered of killing and wounding on the day of Uhud. God Almighty says: **And do not weaken**, meaning: do not become weak and do not be cowardly in jihad against your enemies because of what you have suffered of killing and wounding. Five of them were killed on that day: Hamza bin Abdul Muttalib and Mus'ab bin 'Umayr, and seventy men from the Ansar were killed.

And do not grieve, for you will be the superior, meaning that you will have the final victory and triumph, **if you are believers**, meaning: since you are believers, meaning: because you are believers. Ibn Abbas, may God be pleased with him, said: When the companions of the Messenger of God, may God bless him and grant him peace, were defeated in the ravine, Khalid ibn al-Walid approached with the polytheists' cavalry, wanting to climb the mountain over them. The Prophet, may God bless him and grant him peace, said: "O God, do not let them prevail over us. O God, we have no power except through You." A group of Muslim archers rose up and climbed the mountain and shot the polytheists' cavalry until they defeated them. This is what God Almighty said: **and you will be the superior**. Al-Kalbi said: This verse was revealed after the Day of Uhud when the Prophet, may God bless him and grant him peace, ordered his companions to seek out the people because of the wounds they had suffered. This became difficult for the Muslims, so God Almighty

revealed this verse, the evidence for which is God Almighty's statement: **And do not weaken in pursuit of the enemy** (An-Nisa': 104).

Tafsir al-Baidawi

139 **And do not weaken and do not grieve** is a consolation for them for what happened to them on the day of Uhud, and the meaning is do not weaken in jihad because of what happened to you and do not grieve for those among you who were killed. **And you are the superior** and your situation is that you are higher than them in status, because you are on the truth and your fighting is for God and your dead are in Paradise, and they are on falsehood and their fighting is for Satan and their dead are in Hell, or because you killed more of them on the day of Badr than they killed of you today, or you are the superior in the end, so it is good report for them of victory and triumph. **If you are believers** is related to the prohibition, meaning do not weaken if your faith is sound, because it requires the strength of the heart by trusting in God or in those who are superior.

Surat Al Imran 3:140

If a wound should touch you, there has already touched the [other] people a wound similar to it. And these days We alternate among the people so that God may make evident those who believe and take from among you martyrs. And God does not like the wrongdoers.

Surat Al Imran 3:140

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Tafsir al-Jalalayn

If a wound should touch you if it touches you at Uhud **with a wound** with the qaf open or closed: an effort from a wound or the like **there has already touched the people** the infidels **with a wound similar to it** at Badr **and those days We alternate** We spend them **among the people** one day for one group and one day for another so that they may take heed **and that God may know** the knowledge of the appearance **of those who believe** were sincere in their faith from others **and take from among you witnesses** He honors them with martyrdom **and God does not like the wrongdoers** the infidels, meaning He punishes them, and what He bestows upon them is a lure.

Tafsir al-Suyuti

The Almighty said: And He will take from among you witnesses. Ibn Abi Hatim narrated on the authority of Ikrimah who said: When the report was delayed for the women, they went out to inquire, and there were two men approaching on a camel. A woman said: What has the Messenger of God, may God bless him and grant him peace, done? They said: He is alive. She said: I do not care. God will take from among His servants witnesses. The Qur'an was revealed in accordance with what she said: And He will take from among you witnesses.

Tafsir al-Tabari

Abu Jaafar said: The readings differed in the reading of that.

The people of Hijaz, Medina, and Basra generally read it as: **If a wound should touch you, then a wound similar to it has touched the people.** Both of them are with the opening of the qaf, meaning: If killing and wounding should touch you, O group of companions of Muhammad, then a wound - killing and wounding - similar to it has touched the people from your enemies among the polytheists.

The majority of Kufa reciters read this: **If a wound should touch you, a wound similar to it has already touched the people** [both with a damma on the qaf].

Abu Ja'far said: The more correct of the two readings is the reading of the one who reads: **If a wound should touch you, there has already touched the people a wound similar to it**, with the qaf open in both letters, because the people of interpretation agree that its

meaning is killing and wounds, so that indicates that the reading is the fathah.

Some Arabists claimed that *al-Qarh* and *al-Qarh* are two words with the same meaning. What we have said is well-known among scholars of Arabic speech.

It was mentioned that ulcers are wounds and killing.

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: **If a wound should touch you, there has already touched the [other] people a wound similar to it**, he said: Wounds and killing.

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 bin Sinan told me, he said, Abu Bakr al-Hanafî told us, on the authority of Ibad, on the authority of al-Hasan, regarding his statement: **If a wound should touch you, there has already touched the people a wound similar to it**, he said: If some of you are killed on the day of Uhud, then you killed some of them on the day of Badr.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, his saying: **If a wound should touch you, a wound similar to it has already touched the people.** Wounds are wounds, and that was on the day of Uhud. Killing and wounding spread among the companions of the Prophet of God, may God bless him and grant him peace, on that day, so God Almighty informed them that the people had been afflicted with something similar to what had afflicted you, and that what had afflicted you was a punishment.

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 a wound should touch you, then a wound like it has touched the people**, he said: That was on the day of Uhud, when wounds spread among the Muslims, and killing spread among them, so that is what his statement: **If a wound should touch you, then a wound like it has touched the people**, is saying: If a wound has touched you, then a wound like it has touched your enemy, offering condolences to the companions of Muhammad, may God bless him and grant him peace, and urging them to fight.

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: **If a wound should touch you, a similar wound has already touched the people.** Wounds are injuries.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **If a wound should touch you**, meaning: a wound, **a wound similar to it has already touched the people**, meaning: a wound similar to it.

Al-Muthanna told me, he said, Ishaq told us, he said, Hafs bin Umar told us, he said, Al-Hakam bin Abaan

told us, on the authority of Ikrimah, on the authority of Ibn Abbas, he said: The Muslims slept with wounds on them - meaning the day of Uhud - Ikrimah said: And regarding them was revealed: "If a wound should touch you, there has already touched the [other] people a wound similar to it. And such days We alternate among the people," and regarding them was revealed: "If you are suffering, then they are suffering as you are suffering. And you hope from God that which they do not hope for" (An-Nisa': 104).

As for the interpretation of his saying: **If a wound should touch you**, it is: If it should afflict you, as:

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 it touches you**, if it befalls you.

Abu Ja'far said: God Almighty means by His saying: **And those days We alternate among the people**, the days of Badr and Uhud.

What he means by his saying: **We circulate it among the people** is that we make it circulate among the people and be spent.

By *people* he means Muslims and polytheists. God Almighty gave victory to the Muslims over the polytheists at Badr, killing seventy of them and capturing seventy. He gave victory to the polytheists over the Muslims at Uhud, killing seventy of them, in addition to those who were wounded.

It is said: God gave someone victory over someone else, meaning that He defeated him and took revenge on him for what the one who was defeated had suffered.

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

Who said that?

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 those days We alternate among the people**, he said, God made the days alternate, and the infidels prevailed on the day of Uhud among the companions of the Messenger of God, may God bless him and grant him peace.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And those days We alternate among the people**, that by God, if it were not for the alternations, the believers would not have been harmed. However, the disbeliever may be favored by the believer, and the believer may be tested by the disbeliever, so that God may know who obeys Him and who disobeys Him, and know the truthful from the liar.

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: **And those days We alternate among the people**, so God, the Almighty, made His Prophet, may God bless him and grant him peace, and his companions victorious over the polytheists on the day of Badr, and made their enemy victorious over them on the day of Uhud. And the disbeliever may prevail over

the believer, and the believer may be tested by the disbeliever, so that God may know who obeys Him and who disobeys Him, and know the truthful from the liar. As for those of them who were tested - from the Muslims - on the day of Uhud, it was a punishment for their disobedience to the Messenger of God, may God bless him and grant him peace.

Muhammad bin Al-Hussein told us, Ahmad told us, Asbat told us, on the authority of Al-Suddi: **And those days We alternate among the people**, one day for you and one day against you.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, Ibn Jurayj said, Ibn Abbas said: **We alternate it among the people**. He said: He defeated the polytheists against the Prophet, may God bless him and grant him peace, on the day of Uhud.

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: **And those days We alternate among the people**, for the day of Uhud was like the day of Badr. The believers were killed on the day of Uhud, and God took martyrs from among them. And the Messenger of God, may God bless him and grant him peace, defeated the polytheists on the day of Badr, so He gave him the rule over them.

Al-Muthanna told me, he said, Ishaq told us, he said, Hafs bin Umar told us, he said, Al-Hakam bin Abaan told us, on the authority of Ikrimah, on the authority of Ibn Abbas, he said: "When the Battle of Uhud took place and the Muslims suffered what they suffered, the Prophet, may God bless him and grant him peace, climbed the mountain, and Abu Sufyan came and said: O Muhammad! O Muhammad! Won't you go out? Won't you go out? War is a contest: one day for us and one day for you. So the Messenger of God, may God bless him and grant him peace, said to his companions: Answer him. They said: They are not equal, they are not equal. Our dead are in Paradise and your dead are in Hell! So Abu Sufyan said: We have Uzza and you have no Uzza! So the Messenger of God, may God bless him and grant him peace, said: Say: God is our protector and you have no protector. So Abu Sufyan said: Hubal is superior! So the Messenger of God, may God bless him and grant him peace, said: Say: God is higher and more majestic! So Abu Sufyan said: Your meeting place and our meeting place is Badr Al-Sughra." Ikrimah said: And it was revealed about them: **And those days We alternate among the people**.

Al-Muthanna told me, he said, Suwaid bin Nasr told us, he said, Ibn Al-Mubarak told us, on the authority of Ibn Jurayj, on the authority of Ibn Abbas, regarding his statement: **And those days We alternate among the people**, that he gave the Prophet, may God bless him and grant him peace, the day of Uhud.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **And those days We alternate among the people**, meaning We assign them to the people, for trial and testing.

Ibrahim bin Abdullah told me, he said, Abdullah bin Abdul Wahhab Al-Hajabi told us, he said, Hammad bin Zaid told us, on the authority of Ibn Awn, on the

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authority of Muhammad, regarding the statement of God: **And those days We alternate among the people**, he said: He means the princes.

Abu Jaafar said: By that, the Almighty means: And that God may know those who believe and take from among you witnesses, we will alternate it among the people.

If there were no waw in the sentence, his saying, **So that he may know**, would have been connected to what preceded it, and **And those days We alternate among the people** would have been **So that God may know those who believe**. But when the waw entered it, it indicated that the sentence was connected to what preceded it, and that after it was a required piece of report, and the lam in his saying, **So that he may know**, is related to it.

If someone says: How is it said: **And that God may know those who believe**, as a definite noun, and you do not permit the statement: I asked and I knew Abdullah, and you mean: I knew his person, unless you mean: I knew his description and what he is?

It was said: This is only permissible with *alladhina* because *alladhina* has an interpretation of *min* and *ay*, and the same is permissible with the definite article, as God Almighty said: **Then God will surely make evident those who are truthful and He will surely make evident the liars** (al-Ankabut 29:3), because in *alladhina* there is an interpretation of *ay* and *ay*, like *alladhi*. And if a definite noun is used with a noun that indicates *ay*, it is permissible, as one says: I asked to know Abdullah from Amr, and what is meant by that is: so that I may know this from this.

Abu Ja'far said: The interpretation of the statement is: **And that God may know those among you who believe, O people, from those among you who are hypocrites**. We alternate among the people. So, by saying: **And that God may know those among you who believe**, there is no need to mention His statement: **from those who are hypocrites**, because the statement indicates it. Since there was an interpretation in His statement: **those who believe**, that is, as we have described. So it is as if it was said: **And that God may know which of you is the believer**, as He, the Most High, said: **That We may know which of the two parties has the best counting** (al-Kahf 18:12). However, when the definite article, *which*, and *from* are placed with a proper noun in the place of *any*, they are in the accusative case because the proper noun falls upon it, as it is said: **And that He may know the liars**. As for *any*, it is in the nominative case.

Abu Ja'far said: As for his statement: **And He takes from among you witnesses**, it means: **And that God may know those who believe**, and **And that He may take from among you witnesses**, meaning: to honor from among you with martyrdom whoever He wants to honor with it.

Martyrs is the plural of martyr, as in:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **And that God may know those who believe and take from among you witnesses**, meaning: to distinguish between the believers and the hypocrites, and to honor those of the people of faith who are honored with martyrdom.

Al-Muthanna told me, Suwaid bin Nasr told us, Ibn al-Mubarak told us, reading on the authority of Ibn Jurayj, regarding his statement: **And that God may know those who believe and take from among you martyrs**, he said: The Muslims used to ask their Lord: Our Lord, show us a day like the day of Badr in which we will fight the polytheists, and test You with good in it, and seek martyrdom in it! So they met the polytheists on the day of Uhud, and He took martyrs from among them.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And that God may know those who believe and take from among you martyrs**, so God honored His friends with martyrdom at the hands of their enemy, then the outcome and consequences of matters will be for the people of God's obedience.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj: **And that God may know those who believe and take from among you witnesses**, he said: Ibn Abbas said: They were asking for martyrdom, so they met the polytheists on the day of Uhud, so He took from among them witnesses.

It was narrated on the authority of Al-Husayn ibn Al-Faraj, who said: I heard Abu Muadh, who said: Ubayd ibn Sulayman told us, who said: I heard Ad-Dahhak say about His statement: **And that God may know those who believe and take from among you martyrs**, that the Muslims used to ask their Lord to show them a day like the day of Badr, in which they would be tested with goodness, and be granted martyrdom, and be granted Paradise, life, and sustenance. Then they encountered the polytheists on the day of Uhud, and God took from among them martyrs, and they are the ones mentioned by God the Almighty, who said: **And do not say of those who are killed in the way of God, 'They are dead,'** (al-Baqarah 2:154).

Abu Ja'far said: As for his saying: **And God does not love the wrongdoers**, he means by it: those who wronged themselves by disobeying their Lord, as:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **And God does not love the wrongdoers**, meaning: the hypocrites who show obedience with their tongues, but their hearts are determined to disobey.

Tafsir al-Qurtubi

God Almighty says: "If a wound should touch you, a wound similar to it has already touched the [other] people. And these days We alternate among the people so that God may make evident those who believe and take from among you martyrs. And God does not like the wrongdoers."

God the Almighty said: **If a wound should touch you.** Al-Qarh means a wound. The Dammah and Fatha are two dialects of it according to Al-Kisa'i and Al-Akhfash, like 'Aqar and 'Aqar. Al-Farra' said: With the Fatha it is the wound, and with the Dammah it is its pain. The meaning is: If a wound should touch you on the Day of Uhud, a similar wound touched the people on the Day of Badr. Muhammad bin Al-Sumaiqa' read *Qarh* with the Fatha of the Qaf and the Ra' as a source. **And those days We alternate among the people.** It was said: This is in war, sometimes for the believers so that God the Almighty may support His religion. And sometimes for the disbelievers if the believers disobey so that He may test them and purify their sins. But if they do not disobey, then the party of God is the victorious. It was said: **We alternate among the people** from joy and sorrow, health and sickness, wealth and poverty, and the cycle. The poet said:

One day for us and one day against us, one day for women and one day for eagles

The Almighty's saying: **And that God may make evident those who believe** means: This exchange was only to see the believer from the hypocrite and to distinguish some of them from others, as He said: **And whatever befell you on the day the two armies met was by permission of God, that He might make evident the believers, and that He might make evident those who were hypocrites** (Al Imran 3:166-167). It was said: To make evident the patience of the believers, the knowledge that will be rewarded, just as He knew it unseen before He charged them. This meaning was mentioned previously in **Al Baqarah**.

The Almighty's saying: **And He takes from among you witnesses** contains three issues:

The first: The Almighty's saying: **And He takes from among you martyrs**, meaning He honors you with martyrdom, meaning that a people will be killed and they will be witnesses over the people for their deeds. It was said: This is why he was called a martyr. It was said: He was called a martyr because he was witnessed to in Paradise. It was said: He was called a martyr because their souls were brought to the Abode of Peace, because they are alive with their Lord, and the souls of others do not reach Paradise. So the martyr means the witness, meaning the one present for Paradise. This is the correct view, as will come. The virtue of martyrdom is great, and it is sufficient for you to know its virtue in the Almighty's saying: **Indeed, God has purchased from the believers their lives** (al-Tawbah 9:111) and the verse. And His saying: "O you who have believed, shall I guide you to a transaction that will save you from a painful punishment? * You believe in God and His Messenger and strive in the cause of God with your wealth and your lives" (al-Saff 61:10-12). And in Sahih Al-Bustī on the authority of Abu Hurayrah, he said: The Messenger

of God, may God bless him and grant him peace, said:

The martyr does not feel the pain of death except as one of you feels the pain of an ulcer. Al-Nasa'i narrated on the authority of Rashid bin Sa'd on the authority of a man from the companions of the Prophet, may God bless him and grant him peace, that a man said:

O Messenger of God, why are believers tested in their graves except for the martyr? He said: **The flash of swords over his head is enough of a test.** And in Bukhari: **Those Muslims who were killed on the day of Uhud** among them Hamza, Al-Yaman, Anas bin Al-Nadr, and Mus'ab bin Umair.

Amr bin Ali told me that Muadh bin Hisham said: My father told me on the authority of Qatada who said: We do not know of any tribe among the Arab tribes that has more martyrs and is more honorable on the Day of Resurrection than the Ansar. Qatada said:

Anas bin Malik told us that seventy of them were killed on the day of Uhud, seventy on the day of Bir Ma'unah, and seventy on the day of Yamamah. He said: Bir Ma'unah was during the time of the Prophet, may God bless him and grant him peace, and the day of Yamamah was during the time of Abu Bakr, the day of Musaylimah the Liar.

Anas said: Ali bin Abi Talib was brought to the Prophet, may God bless him and grant him peace, and he had more than sixty wounds from stab wounds, blows, and arrow wounds. The Prophet, may God bless him and grant him peace, began to wipe them and they healed, by God Almighty's permission, as if they had never existed.

Second: In the words of God Almighty: **And He takes from among you martyrs** is evidence that the will is not the command as the people of the Sunnah say, for God Almighty forbade the infidels from killing the believers: Hamza and his companions and wanted to kill them, and He forbade Adam from eating from the tree and wanted to do so, so Adam had intercourse with him, and the opposite is that He ordered Satan to prostrate and he did not want to do so, so he refused, and from him the indication occurred in His true words: **But God disliked their being sent forth, so He held them back** (al-Tawbah 9:46), even though He had ordered all of them to fight, but He created laziness and the causes that prevented them from moving, so they sat back.

Third: It was narrated on the authority of Ali bin Abi Talib, may God be pleased with him, who said:

Gabriel came to the Prophet, may God bless him and grant him peace, on the day of Badr and said to him: Give your companions the choice regarding the prisoners. If they wish to be killed, they will be ransomed, on the condition that the same number of them will be killed the following year. They said: Ransom, and one of us will be killed. Narrated by Al-Tirmidhi, who said: A good hadith. So God fulfilled His promise with the martyrdom of His friends after He gave them the choice, and they chose to be killed. **And God does not love the wrongdoers**, meaning the polytheists, meaning that even if the disbelievers afflict the believers, He does not love them, and even if He

Surat Al Imran 3:140

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inflicts pain on the believers, He loves the believers.

Tafsir Ibn Kathir

The Almighty says, addressing His believing servants who were afflicted on the day of Uhud and seventy of them were killed, **There have already been precedents before you**, meaning something similar to this happened to the nations who were followers of the prophets before you, then the end was theirs, and the rest is upon the disbelievers. For this reason, the Almighty said, **So travel through the land and see what was the end of those who denied**. Then the Almighty said, **This is an exposition for the people**, meaning the Qur'an explains matters clearly and how the nations of old dealt with their enemies. **And guidance and instruction**, meaning the Qur'an contains report of what came before you. *Guidance* is for your hearts, and **admonition for the righteous**, meaning a deterrent from forbidden things and sins. Then the Almighty said, comforting the believers: **And do not weaken** meaning do not become weak because of what happened, **and do not grieve, and you will be superior if you are believers** meaning the outcome and victory are for you, O believers. **If a wound has touched you, a wound similar to it has touched the [opposing] people** meaning if you have been wounded and a group of you have been killed, your enemies have been afflicted with similar killing and wounds. **And those days We alternate among the people** meaning We give the enemies victory over you sometimes, and if the outcome is yours, because of the wisdom in that, and for this reason the Almighty said: **And that God may test those who have believed** Ibn Abbas said: In such a case, so that we may see who will be patient in confronting the enemies. **And that He may take from among you martyrs** meaning they will be killed in His cause and sacrifice their lives in His pleasure. "And God does not love the wrongdoers. And that God may purify those who have believed" meaning He may forgive them their sins if they have sins. Otherwise, He may raise them in their degrees according to what has befallen them. And His statement, **And He will destroy the disbelievers**, meaning that if they are victorious, they will transgress and act insolently, and that will be the cause of their destruction, ruin, annihilation, and annihilation. Then the Almighty said, **Or do you think that you will enter Paradise while God has not yet made evident those among you who strive and made evident the steadfast?** That is, do you think that you will enter Paradise without being tested by fighting and hardships, as the Almighty said in Surat Al-Baqarah, **Or do you think that you will enter Paradise while such [trials] have not yet come to you as came to those who passed on before you - they were afflicted with poverty and hardship and were shaken?** The verse. And the Almighty said, "Alif, Lam, Meem. Do people think that they will be left to say, "We believe" and they will not be tested?" The verse, and for this reason He said here, **Or do you think that you will enter Paradise while**

God has not yet made evident those among you who strive and made evident the steadfast? That is, you will not be granted entry into Paradise until you are tested and God sees among you those who strive in His cause and those who are steadfast in resisting the enemies. And His statement, **And you were wishing for death before you met it, but you have seen it while you were looking on**, meaning, you, O believers, before this day, were wishing to meet the enemy, burning with desire to confront them and desire to fight them and be patient with them. Now what you wished for and sought has come to you, so fight and be patient. It has been proven in the two Sahihis that the Messenger of God, may God bless him and grant him peace, said: "Do not wish to meet the enemy, and ask God for well-being. And when you meet them, be patient and know that Paradise is under the shade of swords." For this reason, God the Almighty said, **And you have seen it**, meaning you witnessed death at the time of the flashing of swords, the sharpness of spears, the clashing of spears, and the rows of men fighting. Theologians express this by imagination, which is seeing something that is not tangible, like something tangible, just as a sheep imagines the friendship of a ram and the enmity of a wolf.

Fath al-Qadir

Qarh with dammah and fathah: wound and they are two dialects for it, said Al-Kisa'i and Al-Akhfash. Al-Farra' said: With fathah it is the wound, and with dammah it is its pain. Muhammad bin Al-Samee' read qarh with fathah on the qaf and the ra' as a source. The meaning of the verse: If they got from you on the day of Uhud, then you got from them on the day of Badr, so do not weaken for what happened to you on this day, for they did not weaken for what happened to them on that day, and you are more deserving of patience than they are. It was said: What is meant is what happened to the believers and the disbelievers on this day, for the Muslims were victorious over them in the beginning and killed a group of them, then the disbelievers were victorious over them and killed some of them. The first is more deserving, because what the Muslims got from the disbelievers on this day was not like what they got from them on it. His saying, **And those days**, meaning: those that exist between nations in their wars and those that will come after, such as the days that existed during the time of the Prophethood. Sometimes this group prevails, and sometimes the other prevails, as happened to you, O Muslims, on the day of Badr and Uhud. This is the meaning of his saying, **We alternate it among the people**. So his saying, *Those* is the subject, and the days are its description, and the predicate is **we alternate it**, and the origin of *alternation* is *alternation*: **He alternated it among them** and *al-dawla* means **the ball**, and it is permissible for the days to be the predicate and **we alternate it** to be a state, but the first is more appropriate. His saying, **And that God may know** is connected to an implied reason, as if he said: We alternate it among the people so that your affair may

become apparent and so that it may be known, or the reason may be omitted: that is, so that God may know those who feared God, we did that, and it is a form of representation: that is, we did the action of one who wants to know because He, glory be to Him, has always been All-Knowing, or so that God may know those who believed through their patience a knowledge that will be rewarded as He knew them with eternal knowledge. **And He will take from among you martyrs**, that is, He will honor them with martyrdom. Martyrs is the plural of martyr, so called because he is witnessed to in Paradise, or the plural of witness because he is like one who witnesses Paradise, and *min* is for the partiality and they are the martyrs of Uhud. His saying, **And God does not love the wrongdoers** is an interjectional clause between the conjoined and the conjoined to it to confirm the meaning of what preceded it.

Tafsir al-Baghawi

140- **If a wound should touch you** Hamzah, Al-Kisa'i and Abu Bakr read *Qarah* with a damma on the qaf wherever it appears, and the others read it with a fatha, and they are two languages that mean the same as effort and exertion. Al-Farra' said that *Qarah* with a fatha means a wound, and with a damma means the pain of a wound. This is addressed to the Muslims when they left Uhud with depression and sadness. God Almighty says: **If a wound should touch you** on the day of Uhud, **then a wound similar to it has touched the people** on the day of Badr, **And those days We alternate among the people**, a day for them and a day against them. The Muslims were victorious over the polytheists on the day of Badr until they killed seventy of them and captured seventy, and the polytheists were victorious over the Muslims on the day of Uhud until they wounded seventy of them and killed seventy-five.

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, Amr bin Khalid told us, Zuhair told us, Abu Ishaq told us: I heard Al-Bara bin Azib say: "The Prophet, may God bless him and grant him peace, appointed Abdullah bin Jubair over the infantry on the day of Uhud, and they were fifty men. He said: If you see the birds snatching us, do not move from this place until I send for you. And if you see us defeating the people and trampling them, do not move until I send for you. So they defeated them. He said: By God, we saw the women rushing forward, their anklets and legs showing, raising their clothes. The companions of Abdullah bin Jubair said: The spoils, O people of the spoils, your companions have appeared, so what are you waiting for? Abdullah bin Jubair said: Have you forgotten what the Messenger of God, may God bless him and grant him peace, said to you? They said: By God, we will go to the people and take a share of the spoils. So when they reached them, their faces were turned away and they came back defeated. That was when the Messenger called them from the rear, and no one remained with the Prophet, may God bless him and grant him peace. May God bless him and grant him peace, except for twelve men,

and they killed seventy of us.

On the day of Badr, the Prophet (peace and blessings of God be upon him) and his companions had captured one hundred and forty men from the polytheists, seventy of them prisoners and seventy dead. Abu Sufyan said: Is Muhammad among the people? Three times. The Prophet (peace and blessings of God be upon him) forbade them from answering him. Then he said: Is Ibn Abi Quhafah among the people? Three times. Then he said: Is Ibn Al-Khattab among the people? Three times. Then he returned to his companions and said: As for these, they have been killed. Umar could not control himself and said: You have lied, O enemy of God. Those whom you have counted are all alive, and there remains for you that which will upset you. He said: A day for a day at Badr, and war is a contest. You will find among the people the like of him. I did not command it and it did not upset me. Then he began to recite: Hubal is exalted, Hubal is exalted. The Prophet (peace and blessings of God be upon him) said: Will you not answer him? They said: O Messenger of God, what should we say? He said: Say: God is Most High and Most Majestic. He said: We have Al-Uzza and you have no Uzza. The Prophet (peace and blessings of God be upon him) said: Will you not answer him? They said: O Messenger of God, what should we say? He said: Say, "God is our Master, and you have no Master."

This meaning was narrated on the authority of Ibn Abbas, may God be pleased with them both. In his hadith, Abu Sufyan said: **A day for a day, and the days are cycles and war is a contest**. Umar, may God be pleased with him, said: "They are not the same. Our dead are in Paradise and your dead are in Hell."

Al-Zajaj said: The state is for the Muslims over the infidels, because God Almighty said: **And Our soldiers will be the victors**. And on the day of Uhud, the infidels were over the Muslims because they disobeyed the command of the Messenger of God, may God bless him and grant him peace.

God Almighty says: **And that God may know those who believe** meaning: This discussion was only for God to know i.e., **for God to see** those who believe and distinguish the believer from the hypocrite, **and to take from among you witnesses** to honor people with martyrdom, **and God does not love the wrongdoers**.

Tafsir al-Baidawi

140 **If a wound should touch you, a wound similar to it has already touched the people**. Hamzah, Al-Kisa'i, and Ibn Ayyash read it on the authority of Asim with a damma on the qaf, and the rest with a fatha. They are two dialects like weakness and weakness. It was said that with a fatha it means wounds and with a damma it means their pain. The meaning is that if they afflicted you on the day of Uhud, you afflicted them on the day of Badr like it. Then they did not weaken or become cowardly, so you are more deserving of not being weakened, for you hope from God what they do not hope for.

Surat Al Imran 3:140

If a wound should touch you, there has already touched the [other] people a wound similar to it. And these days We alternate among the people so that God may make evident those who believe and take from among you martyrs. And God does not like the wrongdoers.

It was said that both of the two attacks were on the day of Uhud, because the Muslims had taken revenge on them before they disobeyed the command of the Messenger, may God bless him and grant him peace.

And these days We alternate among the people We distribute them among them as an indication for these sometimes and for those at other times, like His saying:

One day against us, one day for us, one day for women, one day for eagles

And deliberation is like repetition. It is said, I **deliberated something among them**, so they traded it. Days can be described as descriptions or report, and **we alternated it** can be report or condition. What is meant by it is times of victory and triumph. **And that God may know those who believe** is in apposition to an omitted reason, meaning, **We alternated it so that it would be such and such**, and **And that God may know** as an indication that the reason for it is not one, and that what befalls the believer in it is what he does not know, or the verb that is explained by it is omitted, meaning, **And that those who are steadfast in faith may be distinguished from those who are on the edge of our action**. The purpose in its likes and opposites is not to prove or deny His knowledge, but rather to prove or deny what is known by way of proof. It was said that its meaning is to teach them knowledge to which the reward is related, which is knowledge of the existing thing. **And He takes from among you witnesses**, and He honors some of you with martyrdom, meaning the martyrs of Uhud, or He takes from among you witnesses who are just because of what they have encountered of steadfastness and righteousness in hardships. **And God does not love the wrongdoers** who conceal something other than what they show, or the disbelievers, which is an objection, and it contains a warning that God Almighty does not support the disbelievers in truth, but rather He sometimes defeats them to lure them in and test the believers.

Surat Al Imran 3:141

And that God may test those who believe and destroy the disbelievers.

Tafsir al-Jalalayn

And that God may purify those who believe purify them from sins by what befalls them **and destroy** destroy the disbelievers

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty means by His saying: **And that God may purify those who believe**, and that God may test those who believed in God and His Messenger, so He tests them by giving victory to the polytheists among them, until the sincere and true believer among them is distinguished from the hypocrite, as:

Muhammad bin Amr told us, 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 that God may test those who believe**, he said: To test.

Al-Muthanna told us, 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 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 that God may purify those who believe**, he said: God may purify the believer until he is truthful.

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **And that God may test those who believe**, meaning: He tests the believers.

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 that God may test those who believe**, he said: He tests them.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And that God may purify those who believe and destroy the disbelievers**, so it was a purification of the believers and a destruction of the disbelievers.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, **And that God may test those who believe**, meaning: He tests those who believe, until He delivers them from the affliction that befell them, and how patient and certain they were.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And that God may purify those who believe and destroy the disbelievers**, he said: He destroys those who are destroyed in this world, and the rest of those who are destroyed in the

Hereafter will be in the Fire.

As for his saying: **And He will destroy the disbelievers**, he means by that: He will diminish them and annihilate them.

It is said: **So-and-so destroyed this food**, if he diminished it or destroyed it, he destroyed it, and from this it is said of the new moon: **new moon**, and that is its diminishment and destruction, like:

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 destroy the disbelievers**, he said: He will diminish them.

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 destroy the disbelievers**, he said: He will destroy the disbeliever until he belies him.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **And He will destroy the disbelievers**, meaning: He will invalidate the hypocrites' saying with their tongues what is not in their hearts, until their disbelief that they conceal from you becomes apparent.

Tafsir al-Qurtubi

God Almighty says: **And that God may purify those who believe and destroy the disbelievers**.

There are three sayings about it: yamhis means to test. The second is to purify, meaning from their sins, so it is with the deletion of an adjective. The meaning is: And that God may purify the sins of those who believe, as Al-Farra' said. The third is to purify, this is the strangest. Al-Khalil said: It is said that the rope is purified, meaning its fiber is cut off, and from this comes the word **O God, purify our sins from us**, meaning save us from their punishment. Abu Ishaq Al-Zajjaj said: I read to Muhammad bin Yazid from Al-Khalil: *Purification* means to save. It is said: **Mahsahu yamhishu muhasan** if he purifies him, so the meaning according to him is: To test the believers to reward them and save them from their sins. **And destroy the disbelievers** means to uproot them by destruction.

Tafsir Ibn Kathir

The Almighty says, addressing His believing servants who were afflicted on the day of Uhud and seventy of them were killed, **There have already been precedents before you**, meaning something similar to this happened to the nations who were followers of the prophets before you, then the end was theirs, and the rest is upon the disbelievers. For this reason, the Almighty said, **So travel through the land and see what was the end of those who denied**. Then the Almighty said, **This is an exposition for the people**, meaning the Qur'an explains matters clearly and how the nations of old dealt with their enemies. **And guidance and**

And that God may test those who believe and destroy the disbelievers.

instruction, meaning the Qur'an contains report of what came before you. *Guidance* is for your hearts, and **admonition for the righteous**, meaning a deterrent from forbidden things and sins. Then the Almighty said, comforting the believers: **And do not weaken** meaning do not become weak because of what happened, **and do not grieve, and you will be superior if you are believers** meaning the outcome and victory are for you, O believers. **If a wound has touched you, a wound similar to it has touched the [opposing] people** meaning if you have been wounded and a group of you have been killed, your enemies have been afflicted with similar killing and wounds. **And those days We alternate among the people** meaning We give the enemies victory over you sometimes, and if the outcome is yours, because of the wisdom in that, and for this reason the Almighty said: **And that God may test those who have believed** Ibn Abbas said: In such a case, so that we may see who will be patient in confronting the enemies. **And that He may take from among you martyrs** meaning they will be killed in His cause and sacrifice their lives in His pleasure. "And God does not love the wrongdoers. And that God may purify those who have believed" meaning He may forgive them their sins if they have sins. Otherwise, He may raise them in their degrees according to what has befallen them. And His statement, **And He will destroy the disbelievers**, meaning that if they are victorious, they will transgress and act insolently, and that will be the cause of their destruction, ruin, annihilation, and annihilation. Then the Almighty said, **Or do you think that you will enter Paradise while God has not yet made evident those among you who strive and made evident the steadfast?** That is, do you think that you will enter Paradise without being tested by fighting and hardships, as the Almighty said in Surat Al-Baqarah, **Or do you think that you will enter Paradise while such [trials] have not yet come to you as came to those who passed on before you - they were afflicted with poverty and hardship and were shaken?** The verse. And the Almighty said, "Alif, Lam, Meem. Do people think that they will be left to say, "We believe" and they will not be tested?" The verse, and for this reason He said here, **Or do you think that you will enter Paradise while God has not yet made evident those among you who strive and made evident the steadfast?** That is, you will not be granted entry into Paradise until you are tested and God sees among you those who strive in His cause and those who are steadfast in resisting the enemies. And His statement, **And you were wishing for death before you met it, but you have seen it while you were looking on**, meaning, you, O believers, before this day, were wishing to meet the enemy, burning with desire to confront them and desire to fight them and be patient with them. Now what you wished for and sought has come to you, so fight and be patient. It has been proven in the two Sahihs that the Messenger of God, may God bless him and grant him peace, said: "Do not wish to meet the enemy, and ask God for well-being. And when you meet them, be patient and know that Paradise is under the shade of swords." For this reason, God the Almighty said, **And you have seen it**, meaning you witnessed death at the time of the flashing of swords, the sharpness of spears, the clashing of spears, and the rows of men fighting.

Theologians express this by imagination, which is seeing something that is not tangible, like something tangible, just as a sheep imagines the friendship of a ram and the enmity of a wolf.

Fath al-Qadir

And His saying 141- **And that God may purify those who believe** is from the group of causes, connected to what preceded it. Purification is testing, and it was said: purification with the omission of an adjective: that is, to purify the sins of those who believe, said Al-Farra', and it was said: purifies, purifies, said Al-Khalil and Al-Zajaj: that is, to purify the believers from their sins. And His saying **and destroy the disbelievers** means to uproot them by destruction, and the origin of tamhiq is the erasure of traces, and muhqi is its essence.

Tafsir al-Baghawi

141- **And that God may purify those who believe** meaning: purify them from sins, **and destroy the disbelievers** meaning: annihilate and destroy them. Its meaning is: if they kill you, it is a purification for you, and if you kill them, it is their destruction and extermination.

Tafsir al-Baidawi

141 **And that God may purify those who believe** to cleanse them and purify them from sins if the state is against them. **And destroy the disbelievers** and destroy them if it is against them. And the destruction is the reduction of something little by little.

Surat Al Imran 3:142

Or do you think that you will enter Paradise while God has not yet made evident those among you who strive and made evident the steadfast?

Tafsir al-Jalalayn

Or rather did you think that you would enter Paradise while God has not yet knows those among you who strive knowledge of the appearance and knows the patient in hardships

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, the Most High means: **Or did you think**, O group of companions of Muhammad, and you thought, **that you would enter Paradise**, and attain the honor of your Lord, and the honor of stations with Him, **while God has not yet made evident those among you who strive**, meaning: And it has not yet become clear to My believing servants who among you strives in the way of God in accordance with what He has commanded him to do.

I have explained the meaning of his saying: **And God knows**, "And God knows," and what is similar to that, with his evidence in what has passed, so that there is no need to repeat it.

And His saying: **And He knows the patient ones**, meaning: those who are patient when faced with hardship, despite the wound, pain, and misfortune that befalls them for the sake of God, such as:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **Or do you think that you will enter Paradise**, and attain from My reward the honor, and that I will not test you with hardship, and afflict you with hardships, until I know the truth of that from you through faith in Me, and patience with what befalls you in Me.

The accusative of **and He knows the patient** is in the morphological sense. In the morphological sense, two verbs come together with some of the letters of the conjunction, and at the beginning of it there is something that it is not appropriate to repeat with the letter of the conjunction, so the one after the letter of conjunction is in the accusative case because it is diverted from the meaning of the first, but it is with a denial or a question or a prohibition at the beginning of the speech. This is like their saying: Nothing can suffice me and it is difficult for you, because the *la* that is with suffices me is not appropriate to repeat it with his saying: and it is difficult for you, so that is why it is in the accusative case.

The reading of this letter is in the accusative case.

It was narrated on the authority of Al-Hasan that he used to recite: **And He knows the patient**, breaking the *mim* of *knows*, because he intended to make it jussive

in conjunction with his saying: **And when God knows**.

Tafsir al-Qurtubi

God Almighty says: **Or do you think that you will enter Paradise while God has not yet made evident those among you who strive and made evident the steadfast?**

Am means rather. It was said: The meem is redundant. The meaning is: Did you think, O you who were defeated on the day of Uhud, that you would enter Paradise as those who were killed and endured the pain of wounds and killing did without taking their path and being patient as they were? No, until **God knows those among you who strive** meaning knows the testimony so that the reward will be inflicted upon them. The meaning is: And you did not strive so that He would know that from you, so *when* means **did not**. Sibawayh differentiated between *lam* and *lama*, and claimed that **lama fa'ala** negates a verb, and that **lama fa'ala** negates a verb. **And He knows the patient ones** is in the accusative case with the implied *an*, according to Al-Khalil. Al-Hasan and Yahya bin Ya'mar read **ya'lam al-saabireen** in the jussive mood according to the sequence. It was read in the nominative case according to the cut-off, meaning and He knows. This reading was narrated by Abd al-Warith from Abu Amr. Al-Zajjaj said: The *waw* here means until, meaning and God does not know those among you who strive until He knows their patience as mentioned earlier.

Tafsir Ibn Kathir

The Almighty says, addressing His believing servants who were afflicted on the day of Uhud and seventy of them were killed, **There have already been precedents before you**, meaning something similar to this happened to the nations who were followers of the prophets before you, then the end was theirs, and the rest is upon the disbelievers. For this reason, the Almighty said, **So travel through the land and see what was the end of those who denied**. Then the Almighty said, **This is an exposition for the people**, meaning the Qur'an explains matters clearly and how the nations of old dealt with their enemies. **And guidance and instruction**, meaning the Qur'an contains report of what came before you. *Guidance* is for your hearts, and **admonition for the righteous**, meaning a deterrent from forbidden things and sins. Then the Almighty said, comforting the believers: **And do not weaken** meaning do not become weak because of what happened, **and do not grieve, and you will be superior if you are believers** meaning the outcome and victory are for you, O believers. **If a wound has touched you, a wound similar to it has touched the [opposing] people** meaning if you have been wounded and a group of you have been killed, your enemies have been afflicted with similar killing and wounds. **And those days We alternate among the people** meaning We give the enemies victory over you sometimes, and if the outcome is yours, because of the wisdom in that, and for this reason the Almighty said: **And that God may test those who have believed** Ibn Abbas said: In

Or do you think that you will enter Paradise while God has not yet made evident those among you who strive and made evident the steadfast?

such a case, so that we may see who will be patient in confronting the enemies. **And that He may take from among you martyrs** meaning they will be killed in His cause and sacrifice their lives in His pleasure. "And God does not love the wrongdoers. And that God may purify those who have believed" meaning He may forgive them their sins if they have sins. Otherwise, He may raise them in their degrees according to what has befallen them. And His statement, **And He will destroy the disbelievers**, meaning that if they are victorious, they will transgress and act insolently, and that will be the cause of their destruction, ruin, annihilation, and annihilation. Then the Almighty said, **Or do you think that you will enter Paradise while God has not yet made evident those among you who strive and made evident the steadfast?** That is, do you think that you will enter Paradise without being tested by fighting and hardships, as the Almighty said in Surat Al-Baqarah, **Or do you think that you will enter Paradise while such [trials] have not yet come to you as came to those who passed on before you - they were afflicted with poverty and hardship and were shaken?** The verse. And the Almighty said, "Alif, Lam, Meem. Do people think that they will be left to say, "We believe" and they will not be tested?" The verse, and for this reason He said here, **Or do you think that you will enter Paradise while God has not yet made evident those among you who strive and made evident the steadfast?** That is, you will not be granted entry into Paradise until you are tested and God sees among you those who strive in His cause and those who are steadfast in resisting the enemies. And His statement, **And you were wishing for death before you met it, but you have seen it while you were looking on**, meaning, you, O believers, before this day, were wishing to meet the enemy, burning with desire to confront them and desire to fight them and be patient with them. Now what you wished for and sought has come to you, so fight and be patient. It has been proven in the two Sahihs that the Messenger of God, may God bless him and grant him peace, said: "Do not wish to meet the enemy, and ask God for well-being. And when you meet them, be patient and know that Paradise is under the shade of swords." For this reason, God the Almighty said, **And you have seen it**, meaning you witnessed death at the time of the flashing of swords, the sharpness of spears, the clashing of spears, and the rows of men fighting. Theologians express this by imagination, which is seeing something that is not tangible, like something tangible, just as a sheep imagines the friendship of a ram and the enmity of a wolf.

Fath al-Qadir

His statement 142- **Or do you think that you will enter Paradise?** is a renewed statement to explain what was mentioned about the distinction, and *am* is the disconnected one, and the hamza is for denial: that is, rather, did you think? And the waw in his statement **and God does not know** is the waw of the state. And the current sentence, and in it is a representation like the first, or knowledge upon which the reward falls. And his statement **and He knows the patient** is in the

accusative case with the implication of *an* as Al-Khalil and others said, on the basis that the waw is for the plural. Al-Zajaj said: The waw means until, and Al-Hasan and Yahya bin Ya'mar read **and He knows the patient** in the jussive mood in apposition to **and He does not know** and it was read in the nominative case for the cut, and it was said that his statement **and He does not know** is a metaphor for the negation of the known, which is jihad. The meaning is: Or do you think that you will enter Paradise, while the situation is that jihad and patience have not been achieved from you: that is, the combination of them, and the meaning of *lama* is the meaning of lam according to the majority, and Sibawayh differentiated between them and made lam for the negation of the past, and lam for the negation of the past and the expected.

Tafsir al-Baghawi

142- Or did you think that you would enter Paradise while God did not yet know those among you who struggled and He knows the steadfast.

Tafsir al-Baidawi

142 **Or do you think that you will enter Paradise?** Rather, you thought, and its meaning is denial. **And God has not yet made known those among you who strive and when you strive**, and in it is evidence that jihad is a communal obligation, and the difference between *when* and *when* is that it expects the action in the future. **He knows** was read with the opening of the *mim* on the basis that its original form is *ya'alumun*, so the *nun* was deleted. **And He knows the patient** was in the accusative case with the omission of *an* on the basis that the *waw* is for the plural. It was read with the nominative case on the basis that the *waw* is for the state, as if he said: **And when you strive and you are patient.**

Surat Al Imran 3:143

And you had wished for death before you met it. But now you have seen it while you are looking on.

Tafsir al-Jalalayn

And you were wishing in it, one of the two ta's was deleted in the original **for death before you met it** when you said: If only we had a day like the day of Badr so that we could attain what its martyrs attained **But you have seen it** that is, its cause is war **and you are looking on** that is, with insight, contemplating the situation, how it is, so why were you defeated? And it was revealed regarding their defeat when it was rumored that the Prophet was killed and the hypocrites said to them, If he was killed, then return to your religion:

Tafsir al-Suyuti

The Almighty said: And you were the verse. Ibn Abi Hatim narrated on the authority of Al-Awfi on the authority of Ibn Abbas that men from the Companions used to say: I wish we were killed as the companions of Badr were killed, or I wish we had a day like the day of Badr in which we fight the polytheists and do good deeds, or seek martyrdom and Paradise, or life and provision. So God made them witness to one of them, and they did not remain except for whomever God willed of them. Then God revealed: And you were wishing for death, the verse.

Tafsir al-Tabari

Abu Ja'far said: What he meant by his saying, may his praise be glorified: **And you were wishing for death**, and you were, O group of companions of Muhammad,

You wish for death, meaning the causes of death, which are: fighting. **You have seen it**, meaning you have seen what you were wishing for - and the *ha* in his statement: **You have seen it** refers back to *death*, and the meaning is: [fighting], **and you are watching**, meaning: you have seen it in your sight and view, meaning close to you.

Some Arab scholars claim that it was said: **And you are watching**, to emphasize the statement, just as it is said: I saw it with my own eyes, I saw it with my own eyes, and I heard it with my own ears.

Abu Ja'far said: "It was said, 'And you used to wish for death before you met it,' because some of the companions of the Messenger of God, may God bless him and grant him peace, who had not witnessed Badr, used to wish before Uhud for a day like the day of Badr, so that God might test them with goodness and attain the reward like that which the people of Badr attained. When the day of Uhud came, some of them fled, and some of them were patient until they fulfilled what they had pledged to God before that. So God rebuked those of them who fled, saying, 'And you used to wish for death before you met it,' and He praised those of them who were patient and fulfilled their pledge."

Mentioning the report of what we mentioned of 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, regarding the statement of God: "And you were wishing for death before you met it. But now you have seen it while you are looking on," he said: Some men were absent from Badr, and they were wishing to meet it on the day of Badr, so that they might attain goodness and reward like what the people of Badr attained. Then, on the day of Uhud, those of them who had turned away turned away, so God rebuked them - or: He found fault with them, or: He found fault with them - for that. Abu Asim was not sure.

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 to it - except that he said: So God rebuked them for that, and he did not doubt.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: "And you were wishing for death before you met it. But you have seen it while you were looking on." They were people from the believers who did not witness the day of Badr. And what God gave the people of Badr of virtue, honor, and reward, they wished to be granted fighting so they could fight. So the fighting was led to them until it was in the outskirts of Medina on the day of Uhud. Then God Almighty said as you hear: **And you were wishing for death**, until He reached **the grateful**.

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 you were wishing for death before you met it**, he said: They were wishing to meet the polytheists and fight them, but when they met them on the day of Uhud, they turned back.

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: Some of the believers did not witness the day of Badr, and what God had given them of grace, so they wished to see fighting so that they could fight. So the fighting was brought to them until it was in the vicinity of Medina on the day of Uhud, so God Almighty revealed: **And you had been wishing for death before you met it**, the verse.

Muhammad bin Bashir told me, he said, Hudha told us, he said, Aouf told us, on the authority of Al-Hasan, he said: It reached me that some men from the companions of the Prophet, may God bless him and grant him peace, used to say: If we meet with the Prophet, may God bless him and grant him peace, we will do this and that, so they were tested with that, but by God, not all of them spoke the truth about God, so God Almighty revealed: "And you had certainly wished for death before you met it. But now you have seen it while you were looking on."

Muhammad ibn al-Husayn told us, Ahmad told us, Asbat told us, on the authority of al-Suddi: There were some companions of the Prophet, may God bless him and grant him peace, who had not witnessed Badr. When they saw the virtue of the people of Badr, they

And you had wished for death before you met it. But now you have seen it while you are looking on.

said: O God, we ask You to show us a day like the day of Badr, in which We will test You with goodness! So they saw Uhud, and he said to them: **You were wishing for death before you met it, but now you have seen it while you are looking on.**

Ibn Humayd narrated to us, he said: Salamah narrated to us, on the authority of Ibn Ishaq: "And you were wishing for death before you met it. But you have seen it while you were looking." That is, you were wishing to bear witness to the truth that you were upon before you met your enemy. He meant those who urged the Messenger of God, may God bless him and grant him peace, to go out with them to their enemy, because they had missed being present on the day before at Badr, desiring the martyrdom that had passed them by. He said: **But you have seen it while you were looking.** That is, death by swords in the hands of men, had left you alone with them, and you were looking at them, so you turned away from them.

Tafsir al-Qurtubi

The Almighty said: **And you used to wish for death** meaning martyrdom before you met it. Al-A'mash read **before you meet it** meaning before being killed. It was said: before you encounter the causes of death, because many of those who did not attend Badr used to wish for a day in which there would be fighting, so when the day of Uhud came, they were defeated, and some of them were so patient that they were killed, including Anas bin An-Nadr, the uncle of Anas bin Malik, for when the Muslims were defeated, he said: O God, I disavow before You what these people have brought, and he directly fought and said: Oh, it is the scent of Paradise! I find it, and he went on until he was martyred. Anas said: We did not recognize him except by his fingertips, and we found on him eighty-some wounds. And about him and similar verses, **Men who have been true to what they pledged to God** (al-Ahzab 33:23) was revealed. So the verse is a reproach to those who were defeated, especially since some of them forced the Prophet (peace and blessings of God be upon him) to leave Madinah, and it will come. Wishing for death is attributed to Muslims wishing for martyrdom based on steadfastness and patience in jihad, not to be killed by the infidels, because that is a sin and disbelief and it is not permissible to desire sin. Based on this, Muslims ask God to grant them martyrdom, so they ask for patience in jihad even if it leads to killing.

The Almighty said: **And you are watching.** Al-Akhfash said: It is a repetition with the meaning of emphasis, as He said:

You have seen him is like **nor a bird flying with its wings** (al-An'am 6:38). It was said that its meaning is while you are seeing, there is no defect in your eyes, just as you say: I saw such and such, but there is no defect in your eyes, meaning you saw him with a true vision, and this goes back to the meaning of emphasis. Some of them said: **and you are looking** at Muhammad, may God bless him and grant him peace. There is an

implied meaning in the verse, meaning you saw him while you were looking, so why did you flee?

Tafsir Ibn Kathir

The Almighty says, addressing His believing servants who were afflicted on the day of Uhud and seventy of them were killed, **There have already been precedents before you**, meaning something similar to this happened to the nations who were followers of the prophets before you, then the end was theirs, and the rest is upon the disbelievers. For this reason, the Almighty said, **So travel through the land and see what was the end of those who denied.** Then the Almighty said, **This is an exposition for the people**, meaning the Qur'an explains matters clearly and how the nations of old dealt with their enemies. **And guidance and instruction**, meaning the Qur'an contains report of what came before you. *Guidance* is for your hearts, and **admonition for the righteous**, meaning a deterrent from forbidden things and sins. Then the Almighty said, comforting the believers: **And do not weaken** meaning do not become weak because of what happened, **and do not grieve, and you will be superior if you are believers** meaning the outcome and victory are for you, O believers. **If a wound has touched you, a wound similar to it has touched the [opposing] people** meaning if you have been wounded and a group of you have been killed, your enemies have been afflicted with similar killing and wounds. **And those days We alternate among the people** meaning We give the enemies victory over you sometimes, and if the outcome is yours, because of the wisdom in that, and for this reason the Almighty said: **And that God may test those who have believed** Ibn Abbas said: In such a case, so that we may see who will be patient in confronting the enemies. **And that He may take from among you martyrs** meaning they will be killed in His cause and sacrifice their lives in His pleasure. "And God does not love the wrongdoers. And that God may purify those who have believed" meaning He may forgive them their sins if they have sins. Otherwise, He may raise them in their degrees according to what has befallen them. And His statement, **And He will destroy the disbelievers**, meaning that if they are victorious, they will transgress and act insolently, and that will be the cause of their destruction, ruin, annihilation, and annihilation. Then the Almighty said, **Or do you think that you will enter Paradise while God has not yet made evident those among you who strive and made evident the steadfast?** That is, do you think that you will enter Paradise without being tested by fighting and hardships, as the Almighty said in Surat Al-Baqarah, **Or do you think that you will enter Paradise while such [trials] have not yet come to you as came to those who passed on before you - they were afflicted with poverty and hardship and were shaken?** The verse. And the Almighty said, "Alif, Lam, Meem. Do people think that they will be left to say, "We believe" and they will not be tested?" The verse, and for this reason He said here, **Or do you think that you will enter Paradise while God has not yet made evident those among you who strive and made evident the steadfast?** That is, you will

not be granted entry into Paradise until you are tested and God sees among you those who strive in His cause and those who are steadfast in resisting the enemies. And His statement, **And you were wishing for death before you met it, but you have seen it while you were looking on**, meaning, you, O believers, before this day, were wishing to meet the enemy, burning with desire to confront them and desire to fight them and be patient with them. Now what you wished for and sought has come to you, so fight and be patient. It has been proven in the two Sahihs that the Messenger of God, may God bless him and grant him peace, said: "Do not wish to meet the enemy, and ask God for well-being. And when you meet them, be patient and know that Paradise is under the shade of swords." For this reason, God the Almighty said, **And you have seen it**, meaning you witnessed death at the time of the flashing of swords, the sharpness of spears, the clashing of spears, and the rows of men fighting. Theologians express this by imagination, which is seeing something that is not tangible, like something tangible, just as a sheep imagines the friendship of a ram and the enmity of a wolf.

Fath al-Qadir

His statement 143- **And you were wishing for death** is addressed to those who wished to fight and be martyred in the cause of God and who did not attend the day of Badr, for they were wishing for a day in which there would be fighting. But when the day of Uhud came, they were defeated, even though they were the ones who urged the Messenger of God, may God bless him and grant him peace, to go out, and only a few of them were patient, such as Anas bin An-Nadr, the uncle of Anas bin Malik. His statement **before you meet him** means: the fighting or martyrdom which is the cause of death. Al-A'mash read **before you meet him** and the prohibition of wishing for death has been mentioned, so it must be interpreted here as martyrdom. Al-Qurtubi said: The wishing for death among Muslims goes back to wishing for martyrdom based on steadfastness and patience in jihad, not to the killing of the infidels because it is a sin and disbelief, and it is not permissible to desire sin. Based on this, the Muslims' request to God to grant them martyrdom is interpreted as asking for patience in jihad even if it leads to killing. His saying, **You have seen it**, meaning: the fighting or what is the cause of death. The place of his saying, **and you are looking**, is the accusative case of state, and the restriction of seeing to looking, with the union of their meanings, is for emphasis: meaning you have seen it, witnessing it when he killed whoever was killed among you. Al-Akhfash said: Repetition is in the sense of emphasis, like his saying, **nor a bird that flies with its wings**. It was said: Its meaning is clearly, there are no defects in your eyes. It was said: Its meaning is while you are looking at Muhammad, may God bless him and grant him peace.

Tafsir al-Baghawi

143- **And you were wishing for death before you met it**, that is, a group of Muslims wished for a day like the

day of Badr so that they could fight and be martyred, but God showed them the day of Uhud. His saying, **You were wishing for death**, means: the cause of death, which is jihad, before you met it, **and you have seen it**, meaning: its causes.

If it is said: What is the meaning of his saying, **And you are looking**, after his saying, **You have seen him**? It is said: He mentioned it for emphasis. It is said: Seeing may mean knowing, so he said, **And you are looking**, to show that what is meant by seeing is looking. It is said: And you are looking at Muhammad, may God bless him and grant him peace.

Tafsir al-Baidawi

143 **And you were wishing for death** meaning war, for it is one of the causes of death, or death by martyrdom. The address is to those who did not witness Badr and wished to witness with the Messenger of God, may God bless him and grant him peace, so that they might attain the honor that the martyrs of Badr attained, so they insisted on going out on the day of Uhud. **Before you met him** before you witnessed him and knew his severity. **You saw him while you were looking** meaning you saw him witnessing him when those of your brothers were killed before you, and it is a rebuke to them for wishing for war and causing it, then they were cowards and fled from it, or for wishing for martyrdom, for wishing for it is wishing for the victory of the infidels.

Surat Al Imran 3:144

And Muhammad is no more than a messenger; messengers have passed away before him. So if he dies or is killed, will you turn back on your heels? And whoever turns back on his heels - never will he harm God at all. And God will reward the grateful.

Surat Al Imran 3:144

And Muhammad is no more than a messenger; messengers have passed away before him. So if he dies or is killed, will you turn back on your heels? And whoever turns back on his heels - never will he harm God at all. And God will reward the grateful.

Tafsir al-Jalalayn

(And Muhammad is no more than a messenger; many messengers have passed away before him. If he dies or is killed) like others **will you turn back on your heels** will you return to disbelief? The last sentence is the subject of a rhetorical question, meaning that what was worshipped, so you will turn back **And whoever turns back on his heels will never harm God at all** but he will only harm himself **and God will reward the grateful** for His blessings with steadfastness.

Tafsir al-Suyuti

God Almighty said: **And Muhammad is only a messenger** *verse*. Ibn al-Mundhir narrated on the authority of Umar, who said: We parted ways from the Messenger of God, may God bless him and grant him peace, on the day of Uhud, so I climbed the mountain and heard the Jews saying: **Muhammad has been killed**. So I said: "I will not hear anyone say: 'Muhammad has been killed' except that I will strike his neck." So I looked and saw the Messenger of God, may God bless him and grant him peace, and the people were retreating. So I revealed: **And Muhammad is only a messenger** *verse*.

Ibn Abi Hatim narrated on the authority of Al-Rabi' who said: When they were afflicted with the wounds that afflicted them on the day of Uhud and they called each other about the Prophet of God, they said: He has been killed. Some people said: If he had been a prophet, he would not have been killed. Others said: Fight for what your Prophet fought for until God grants you victory or you join him. Then God revealed: Muhammad is only a messenger, the *verse*.

Al-Bayhaqi narrated in Al-Dala'il on the authority of Abu Nujayh that a man from the Muhajireen passed by a man from the Ansar who was wallowing in his blood and said: **Do you know that Muhammad has been killed?** He said: **If Muhammad has been killed, then he has conveyed the message, so fight for your religion.** Then this *verse* was revealed.

Ibn Rahawayh narrated in his Musnad on the authority of Al-Zuhri that the devil cried out on the day of Uhud that Muhammad had been killed. Ka'b bin Malik said: "I was the first to recognize the Messenger of God, may God bless him and grant him peace. I saw his eyes from under the helmet, so I called out at the top of my voice: This is the Messenger of God, may God bless him and grant him peace." Then God revealed: **Muhammad is no more than a Messenger.**

Tafsir al-Tabari

Abu Ja'far said: God Almighty means by that: Muhammad is only a messenger like some of the messengers of God whom He sent to His creation, calling to God and to His obedience, who died when their appointed times came and God took them to Himself. God Almighty says: So Muhammad, may God bless him and grant him peace, is only in what God will do with him when He takes him to Himself when his appointed time comes to an end, like all of His messengers to His creation who passed before him and died when their appointed times came to an end.

Then he said to the companions of Muhammad, rebuking them for the panic and fear they had felt when they were told at Uhud that Muhammad had been killed, and finding it ugly that those who had turned away from their enemy had fled from them: **Has Muhammad died, O people, because his term had expired or an enemy had killed him, 'have you turned back on your heels?'** That is, you have turned back from your religion to which God sent Muhammad and you have turned back from it as disbelievers in God after believing in it, and after the truth of what Muhammad had called you to had been made clear to you, and the reality of what he had brought to you from his Lord, **And whoever turns back on his heels**, meaning by that: whoever among you turns back from his religion and returns as a disbeliever after his belief, **will never harm God at all**, that is, that will not weaken God's glory or authority, nor will that cause any deficiency in His kingdom, rather his apostasy will harm himself, and his own fortune will be diminished by his disbelief, **and God will reward the grateful**, that is, God will reward whoever thanks Him for His success and guidance to His religion by making him steadfast on it. What Muhammad, may God bless him and grant him peace, brought, if he died or was killed, and his steadfastness on his path, and his adherence to his religion and faith after him, such as:

Al-Muthanna told us, he said, Ishaq told us, he said, Abdullah bin Hashim told us, he said, Saif bin Omar told us, on the authority of Abu Rawq, on the authority of Abu Ayoub, on the authority of Ali, regarding his statement: **And God will reward the grateful**, those who are steadfast in their religion, Abu Bakr and his companions. So Ali, may God be pleased with him, used to say: Abu Bakr was the trustworthy of the grateful, and the trustworthy of the beloved of God, and he was the most grateful of them and the most beloved of them to God.

Ibn Hamid told us, he said, Jarir told us, on the authority of Mughira, on the authority of Al-Ala' bin Badr, he said: Abu Bakr is the trustworthy of the grateful. And he recited this *verse*: **And God will reward the grateful.**

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **And God will reward the grateful**, meaning: those who obey Him and act according to His command.

It was mentioned that this verse was revealed to the Messenger of God, may God bless him and grant him peace, regarding one of his companions who fled from him in one of the battles.

Mentioning the report reported about this:

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **Muhammad is no more than a messenger; other messengers have passed away before him**, until His statement: **And God will reward the grateful**, that was on the day of Uhud, when they were afflicted with wounds and killing, then they disputed about the Prophet of God, may God bless him and grant him peace, after that. Some people said: If he had been a prophet, he would not have been killed! Some of the elite companions of the Prophet of God, may God bless him and grant him peace, said: Fight for what your Prophet Muhammad fought for until God grants you victory or you join him! Then God, the Almighty, said: "Muhammad is no more than a messenger; other messengers have passed away before him. If he dies or is killed, will you turn back on your heels?" He said: If your Prophet dies or is killed, will you turn back as disbelievers after your belief.

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 he added to it. Al-Rabi' said: And it was mentioned to us, and God knows best, that a man from the Muhajirun passed by a man from the Ansar who was wallowing in his blood, and he said: O so-and-so, do you know that Muhammad has been killed? The Ansari said: If Muhammad has been killed, then he has conveyed the message, so fight for your religion. Then God Almighty revealed: "And Muhammad is no more than a messenger; other messengers have passed away before him. So if he dies or is killed, will you turn back on your heels?" He said: Will you turn back as disbelievers after your belief.

Muhammad ibn al-Husayn told us, Ahmad ibn al-Mufaddal told us, Asbat told us, on the authority of al-Suddi, who said: When the Messenger of God, may God bless him and grant him peace, went out to them on the day of Uhud - meaning: to the polytheists - he ordered the archers to stand at the foot of the mountain in front of the polytheists' cavalry and he said: Do not move from your place if you see that we have defeated them, for we will not cease to be victorious as long as you remain in your place. And he appointed Abdullah ibn Jubayr, the brother of Khawwat ibn Jubayr, over them.

Then Az-Zubayr ibn al-Awwam and Al-Miqdad ibn Al-Aswad attacked the polytheists and defeated them. The Prophet (peace and blessings of God be upon him) and his companions attacked and defeated Abu Sufyan. When Khalid ibn Al-Walid, who was leading the polytheists' cavalry, saw this, he charged. The archers shot at him but he retreated. When the archers saw the Prophet (peace and blessings of God be upon him) and his companions in the midst of the polytheists' camp, plundering it, they rushed to seize the spoils. Some of them said: We will not abandon the command of the Prophet (peace and blessings of God be upon him). Most of them set out and joined the camp. When

Khalid saw the small number of archers, he shouted to his cavalry and charged, killed the archers and attacked the Prophet's companions. When the polytheists saw that their cavalry was fighting, they called out to each other, and they charged the Muslims, defeated them and killed them.

Then Ibn Qumay'ah al-Harithi - one of the sons of al-Harith ibn Abd Manat ibn Kinanah - came and threw a stone at the Messenger of God (peace and blessings of God be upon him), breaking his nose and front teeth and wounding his face, making him heavy. His companions dispersed from him, some of them entered the city, and some of them went up the mountain to the rock and stood on it. The Messenger of God (peace and blessings of God be upon him) began calling the al-Nas 114: **Come to the servants of God! Come to the servants of God!** Thirty men gathered around him and began walking in front of him, but no one stopped except Talhah and Sahl ibn Hunaif. Talhah protected him, and an arrow was shot at his hand, which dried up.

Abi bin Khalaf Al-Jumahi came - he had sworn to kill the Prophet, may God bless him and grant him peace - but the Prophet, may God bless him and grant him peace, said: Rather, I will kill him - so he said: O liar, where are you running to? So he charged at him, and the Prophet, may God bless him and grant him peace, stabbed him in the pocket of his armor, and he was slightly wounded, and he fell down bellowing like a bull. They carried him and said: You have no wound! [What makes you so upset]? He said: Didn't he say: I will kill you? If it had been for all of Rabi'ah and Mudar, I would have killed them! He did not live more than a day and part of a day until he died from that wound.

It spread among the people that the Messenger of God, may God bless him and grant him peace, had been killed. Some of the companions of the rock said: **If only we had a messenger to Abdullah bin Ubayy so he could take us safe from Abu Sufyan! O my people, Muhammad has been killed, so go back to your people before they come and kill you.** Anas bin An-Nadr said: "O my people, if Muhammad has been killed, then the Lord of Muhammad has not been killed, so fight for the same reason that Muhammad, may God bless him and grant him peace, fought for. O God, I apologize to You for what these people say, and I disavow before You what these people have brought!" Then he took up his sword and fought until he was killed.

The Messenger of God, may God bless him and grant him peace, set out calling the people until he reached the Companions of the Rock. When they saw him, a man put an arrow in his bow and wanted to shoot him, but he said: I am the Messenger of God! They were happy when they found the Messenger of God, may God bless him and grant him peace, alive, and the Messenger of God, may God bless him and grant him peace, was happy when he saw that among his Companions there were those who could protect him. When they gathered and the Messenger of God, may God bless him and grant him peace, was among them, their sadness left them, and they began to remember the conquest and what they had missed of it, and to remember their Companions who had been killed.

Then God Almighty said to those who said:

Surat Al Imran 3:144

And Muhammad is no more than a messenger; messengers have passed away before him. So if he dies or is killed, will you turn back on your heels? And whoever turns back on his heels - never will he harm God at all. And God will reward the grateful.

Muhammad has been killed, so return to your al-Nas 114: "Muhammad is no more than a messenger; other messengers have passed away before him. If he dies or is killed, will you turn back on your heels? But whoever turns back on his heels will never harm God at all, and God will reward the grateful."

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 whoever turns back on his heels**, he said: He apostatizes.

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 his father, and 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 his father: A man from the Muhajireen passed by a man from the Ansar who was wallowing in his blood, and he said: O so-and-so, do you know that Muhammad has been killed! The Ansari said: If Muhammad has been killed, then he has conveyed the message! So fight for your religion.

Ibn Humayd told us, Salamah told us, Ibn Ishaq told me, Al-Qasim ibn Abd al-Rahman ibn Rafi', the brother of Banu Adi ibn al-Najjar, told me: Anas ibn al-Nasr - the uncle of Anas ibn Malik - went to Umar and Talhah ibn Ubaydullah, with some men from the Muhajireen and Ansar who had thrown down their hands, and he said: What makes you sit here? They said: Muhammad, the Messenger of God, was killed! He said: What will you do with life after him? Rise and die upon what the Messenger of God died upon! He confronted the people and fought until he was killed, and Anas ibn Malik was named after him.

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: A crier called out on the day of Uhud when the companions of Muhammad, may God bless him and grant him peace, were defeated: **Behold, Muhammad has been killed, so return to your former religion!** So God Almighty revealed: **And Muhammad is no more than a messenger; and there were messengers before him**, the verse.

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: It was put in the mouths of the Muslims on the day of Uhud that the Prophet, may God bless him and grant him peace, had been killed, so this verse was revealed: **And Muhammad is no more than a messenger; and there were messengers before him**, the verse.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas: That the Messenger of God, may God bless him and grant him peace, and a group with him withdrew to a hill that day, and the people were fleeing, and a man was standing on the road asking them:

What did the Messenger of God, may God bless him and grant him peace, do? And whenever they passed by him, he would ask them, and they would say: By God, we do not know what he did! So he said: By the One in Whose Hand is my soul, if the Prophet, may God bless him and grant him peace, has been killed, we will surely give them our own hands, for they are our tribesmen and brothers! And they said: If Muhammad were alive, he would not have been defeated, but he was killed! So they were permitted to flee at that time. Then God, the Almighty, revealed to His Prophet, may God bless him and grant him peace: **Muhammad is no more than a messenger; other messengers have passed away before him**, the entire verse.

It was narrated on the authority of Al-Husayn ibn Al-Faraj who said, I heard Abu Muadh who said, Ubayd ibn Sulayman told us who said, I heard Ad-Dahhak say about His statement, **Muhammad is no more than a messenger; many messengers have passed away before him**, the verse, some people of doubt, sickness and hypocrisy said on the day the people fled from the Prophet of God, may God bless him and grant him peace, and he was wounded above his eyebrow and his front tooth was broken: Muhammad has been killed, so return to your first religion! That is what His statement means: **If he dies or is killed, will you turn back on your heels?**

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **Then if he dies or is killed, will you turn back on your heels?** He said: What stands between you and abandoning Islam and turning back on your heels is that Muhammad dies or is killed! So one of these two things will happen: he will die, or he will be killed.

Ibn Humayd narrated to us, he said: Salamah narrated to us, on the authority of Ibn Ishaq: **And Muhammad is no more than a messenger; many messengers have passed away before him**, until His saying: **And God will reward the grateful**, that is, because of the people's saying: Muhammad has been killed, and their defeat at that time and their turning away from their enemy, that is: If your Prophet dies or is killed, will you turn back from your religion as disbelievers as you were, and abandon jihad against your enemy and the Book of God and what His Prophet left behind of his religion with you and with you, and He has made clear to you in what has come to you from me that he is dead and will leave you? **And whoever turns back on his heels**, that is: turns back from his religion, **will never harm God at all**, that is: that will not diminish the glory of God, His kingdom, or His authority.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, Ibn Jurayj said: The people of sickness, doubt, and hypocrisy said, when the people fled from the Prophet, may God bless him and grant him peace: Muhammad has been killed, so return to your first religion! Then this verse was revealed.

Abu Ja'far said: The meaning of the statement is:

Muhammad is no more than a messenger, and messengers have passed away before him. Will you then turn back on your heels if Muhammad dies or is killed? And whoever turns back on his heels will never harm God at all. So the question was made in the letter of the recompense, and its meaning is that it is in its answer. Likewise, every question that enters into a recompense, its meaning is that it is in its answer. Because the answer is a piece of report that stands on its own, and the recompense is a condition for that piece of report, then its answer is made jussive, and it is like that, and its meaning is the nominative, because it comes after the recompense, as the poet said:

I swore to him: If night falls, one of my houses will still be in front of you.

The meaning of *la yazl* is to raise, but it is a crime because it comes after the recompense, so it becomes like an answer. Similar to it is: **Then if I die, will they be immortals?** (Al-Anbiya': 34), and **How will you be saved if you disbelieve?** (al-Muzzammil 73:17). If the place of **they will be immortals** (Al-Anbiya': 34) had been **they will be immortals**, and it was said: **Then if I die, will they be immortals**, it would have been permissible to raise and subdivide it. Likewise, if the place of **you have turned back** had been **you have turned back**, it would have been permissible to raise and subdivide it, because of what was described before. And the repetition of the question was left out a second time with His saying: **You have turned back**, being satisfied with the question at the beginning of the speech, and that the question at the beginning indicates its position and location.

Some of the reciters chose in His statement: **When we have died and become dust and bones, shall we indeed be resurrected?** [al-Isra' 17:82- al-Saffat 37:16- al-Waqi'ah 56:47], to leave out repeating the question with *when*, and to be content with the question in His statement: **When we have become dust**. The correctness of this is proven by the consensus of the reciters in leaving out repeating the question with His statement: **You have turned back**, and to be content with the question in His statement: **If he dies**, since it indicates the meaning of the speech and the place of the question in it. He did the same throughout the Qur'an.

We will come to the correct statement about that, God willing, when we reach it.

Tafsir al-Qurtubi

It has five issues:

The first: It was narrated that it was revealed because of the defeat of the Muslims on the day of Uhud when Satan cried out: Muhammad has been killed. Atiyah Al-Awfi said: Some of the people said: Muhammad has been killed, so give them your hands, for they are your brothers. Some of them said: If Muhammad has been killed, will you not continue with what your Prophet has done until you join him? So God Almighty revealed regarding that: **Muhammad is no more than a messenger; messengers have passed away before him until His saying: Then God gave them the reward**

of this world. And *ma* is a negative particle, and what follows it is a subject and a predicate, and the function of *ma* is invalidated. Ibn Abbas read: **messengers have passed away before him** without the definite article. So God Almighty informed in this verse that the messengers will not remain among their people forever, and that it is necessary to adhere to what the messengers brought even if the messenger is lost through death or murder. He honored His Prophet, may God bless him and grant him peace, and described him with two names derived from his name: Muhammad and Ahmad. The Arabs say: A praiseworthy man and Muhammad if his praiseworthy qualities are many. The poet said:

To the noble, generous, and generous Muhammad

This was mentioned in Al-Fatihah, and Abbas bin Murdas said:

O Seal of the Prophets, you are sent with goodness. All guidance is your guidance.

God built you with love in his creation and named you Muhammad

This verse is a continuation of the reproach to the defeated, meaning that they were not to be defeated even if Muhammad was killed, and prophethood does not prevent death, and religions do not disappear with the death of prophets, and God knows best.

The second: This verse is the clearest evidence of the courage and boldness of Abu Bakr, for the limit of courage and boldness is the steadfastness of the heart when calamities befall, and there is no calamity greater than the death of the Prophet, may God bless him and grant him peace, as was explained previously in Surat Al-Baqarah. His courage and knowledge were evident to him. The people said: The Messenger of God, may God bless him and grant him peace, has not died, including Umar, and Uthman was silent, and Ali hid, and the matter was disturbed, so Abu Bakr revealed it with this verse when he came from his residence in As-Sunh. The hadith is thus in Al-Bukhari, and in Sunan Ibn Majah on the authority of Aisha, she said: When the Messenger of God, may God bless him and grant him peace, passed away, and Abu Bakr was with his wife, the daughter of Kharijah, in Al-Awali, they began to say: The Prophet, may God bless him and grant him peace, has not died, it is only some of what he used to take when the revelation came, so Abu Bakr came and uncovered his face and kissed him between the eyes and said: You are more honorable to God than for Him to kill you! Twice, by God, the Messenger of God, may God bless him and grant him peace, died while Umar was in a corner of the mosque saying: By God, the Messenger of God, may God bless him and grant him peace, has not died, and he will not die until he cuts off the hands and feet of many hypocrites. Abu Bakr stood up and ascended the pulpit and said: Whoever worshipped God, God is alive and has not died, and whoever worshipped Muhammad, Muhammad has died. "And Muhammad is no more than a messenger; messengers have passed away before him. If he dies or is killed, will you turn back on your heels? And whoever turns back on his heels will never harm God at all, and God will reward the grateful." Umar said: **It is as if I had not read it until that**

Surat Al Imran 3:144

And Muhammad is no more than a messenger; messengers have passed away before him. So if he dies or is killed, will you turn back on your heels? And whoever turns back on his heels - never will he harm God at all. And God will reward the grateful.

day and he retracted the statement he had made, as mentioned by Al-Wa'ili Abu Nasr Ubaidullah in his book Al-Ibanah: On the authority of Anas bin Malik that he heard Umar bin Al-Khattab when Abu Bakr was pledged allegiance to in the mosque of the Messenger of God, may God bless him and grant him peace, and he stood on the pulpit of the Messenger of God, may God bless him and grant him peace, testifying before Abu Bakr, and he said: As for what follows, I said to you yesterday a statement, and it was not as I said, and by God, I did not find the statement I said to you in a book that God revealed or in a covenant that the Messenger entrusted to me. God's Messenger, may God bless him and grant him peace, said: But I hoped that the Messenger of God, may God bless him and grant him peace, would live until he managed us. He wanted to say: **Until he is the last of us to die.** So God, the Almighty, chose for His Messenger what is with Him over what is with you. This is the Book by which God guided His Messenger, so take it and you will be guided to what the Messenger of God, may God bless him and grant him peace, was guided to. Al-Wa'ili Abu Nasr said: The statement that he said and then retracted was: "The Prophet, may God bless him and grant him peace, did not die and will not die until he cuts off the hands and feet of men." He said that because of the greatness of what had been brought to him, and he feared the tribulation and the emergence of the hypocrites. So when he saw the strength of the certainty of the greatest friend, Abu Bakr, and his utterance of the statement of God, the Almighty: **Every soul will taste death** (Al Imran 3:185), and His statement: **Indeed, you will die, and indeed, they will die** (al-Zumar 39:30), and what he said that day, he became aware and became certain and said: It is as if I had not heard the verse except from Abu Bakr. The people went out reciting it in the streets of Medina, as if it had never been revealed except that day. And he died, may God bless him and grant him peace, on Monday without disagreement, at the time of his entry into Medina during his migration when the sun was at its highest. He was buried on Tuesday, and it was said on Wednesday night. Safiyya bint Abdul Muttalib said, mourning the Messenger of God, may God bless him and grant him peace:

Oh Messenger of God, you were our hope, you were kind to us and you were not harsh.

You were merciful, a guide and a teacher, so let those who were crying weep for you today.

By God, I do not cry for the Prophet because of his loss, but because I fear the coming chaos.

As if my heart was reminded of Muhammad, and I did not fear the hardships after the Prophet.

O Fatima, may God bless the Lord of Muhammad, my grandmother who spent the night in Yathrib

May my mother, my aunt, my uncle, my fathers, myself and my wealth be sacrificed for the Messenger of God

I believed and conveyed the message honestly and

died with a clear and pure oud

If the Lord of mankind had kept our Prophet, we would have been happy, but his matter was already decided.

May God's peace and blessings be upon you, and may you be admitted to the Gardens of Eden, satisfied.

I see that Hassan orphaned him and left him crying and calling his grandfather today, mourning him.

If it is said that it is:

Third: Why did the burial of the Messenger of God, may God bless him and grant him peace, be delayed when he said to the people of a household who delayed the burial of their dead: **Hurry up to bury your corpses and do not delay them?** The answer is from three aspects: First: What we mentioned about their lack of agreement on his death. Second: Because they do not know where to bury him. Some people said in Al-Baqi', and others said in the mosque. Some people said: He should be detained until he is carried to his father Ibrahim, until the greatest scholar said: I heard him say: **No prophet is buried except where he dies.** This was mentioned by Ibn Majah, Al-Muwatta' and others. Third: They were occupied with the disagreement that occurred between the Muhajireen and the Ansar regarding the pledge of allegiance, so they looked into it until the matter was settled and the unity was organized and the situation was secure, and the caliphate was established in its place, so they pledged allegiance to Abu Bakr, then they pledged allegiance to him the next day with a group of them and with their approval, so God removed the distress from the people of apostasy through him, and the religion was established through him, and praise be to God, Lord of the Worlds. Then they returned after that to the Prophet, may God bless him and grant him peace, and they looked into his burial and washed him and shrouded him, and God knows best .

Fourth: There is a difference of opinion as to whether he was prayed over or not. Some of them said: No one prayed over him, but rather each one stood and supplicated, because he was too noble to be prayed over. Ibn al-Arabi said: This is a weak statement, because the Sunnah is to pray over him in the funeral, just as it is to pray over him in supplication, so he says: O God, pray over Muhammad until the Day of Resurrection, and that is a benefit for us. It was said: He was not prayed over, because there was no imam there, and this is weak, because the one who performed the obligatory prayer with them was the one who led them in prayer. It was said: The people prayed over him individually, because he was the last one to see him, so they wanted each one to take his blessing specifically without being a follower of anyone else in it, and God knows best about the correctness of that.

I said: Ibn Majah narrated with a chain of transmission, rather a sahih one, from the hadith of Ibn Abbas, in which it says: When they finished preparing him on Tuesday, he was placed on his bed in his house, then the people entered upon the Messenger of God, may

God bless him and grant him peace, in groups to pray over him. When they finished, they brought the women in, and when they finished, they brought the children in. No one led the people in prayer for the Messenger of God, may God bless him and grant him peace. It was narrated on the authority of Nasr ibn Ali al-Jahdhami, who told us that Wahb ibn Jarir told us, who told us, on the authority of Muhammad ibn Ishaq, who said: Husayn ibn Abdullah told me, on the authority of Ikrimah, on the authority of Ibn Abbas, the hadith in full.

Fifth: In the change of the situation after the death of the Prophet, may God bless him and grant him peace, on the authority of Anas, who said: When the day came that the Messenger of God, may God bless him and grant him peace, entered Medina, everything was illuminated, but the day he died, everything was darkened, and we did not shake our hands from the Prophet, may God bless him and grant him peace, until our hearts were in denial. Narrated by Ibn Majah, and he said: Muhammad bin Bashir told us, Abd al-Rahman bin Mahdi told us, Sufyan told us, on the authority of Abdullah bin Dinar, on the authority of Ibn Umar, who said: We used to avoid speaking and being cheerful with our women during the time of the Messenger of God, may God bless him and grant him peace, for fear that the Qur'an would be revealed about us. When the Messenger of God, may God bless him and grant him peace, died, we spoke. And it was narrated on the authority of Umm Salamah bint Abi Umayyah, the wife of the Prophet, may God bless him and grant him peace, that she said: When the people, during the time of the Messenger of God, may God bless him and grant him peace, stood up to pray, their sight would no longer be the place of their feet. When the Messenger of God, may God bless him and grant him peace, died, and Abu Bakr was there, then when the people stood up to pray, their sight would no longer be the place of their forehead. Then Abu Bakr died, and Umar was there, then when the people stood up to pray, their sight would no longer be the place of the qiblah, and Uthman bin Affan, and there was a sedition, so people turned right and left during prayer.

God the Almighty said: **Then if he dies or is killed, will you turn back on your heels? Then if he dies** is a condition, **or is killed** is conjoined with it, and the answer is **will you turn back**. The interrogative particle entered into the particle of the condition because the condition was formed by it and became one sentence and one piece of report. The meaning is: Will you turn back on your heels if he dies or is killed? Likewise, every interrogative particle entered into a particle of the condition, because it is not in its proper place, and its place is to be before the answer to the condition. His statement **will you turn back on your heels** is a metaphor, meaning you have turned back as disbelievers after your belief, as stated by Qatada and others. It is said about someone who returns to what he was upon: he turned back on his heels, and from this is **he turned back on his heels** (al-Anfal 8:48). It was said: what is meant by turning back here is defeat, so it is a reality, not a metaphor. It was also said: the meaning is you did the action of the apostates even if it was not an apostasy.

God Almighty says: **And whoever turns back on his**

heels will never harm God at all. Rather, he will harm himself and expose himself to punishment because of the disobedience. God Almighty is neither benefited by obedience nor harmed by disobedience because of His wealth. **And God will reward the grateful**, meaning those who were patient, struggled, and were martyred. **And God will reward the grateful** came after His statement: **will never harm God at all**, so it is a connection between a promise and a threat.

Tafsir Ibn Kathir

When the Muslims were defeated on the day of Uhud and those who were killed were killed, Satan called out: Behold, Muhammad has been killed. Ibn Qami'ah returned to the polytheists and said to them: You have killed Muhammad, but he had struck the Messenger of God, may God bless him and grant him peace, and wounded him in the head. This fell into the hearts of many people and they believed that the Messenger of God, may God bless him and grant him peace, had been killed, and they permitted that to happen to him, as God has told about many of the prophets, peace be upon them. So weakness and frailty occurred and he was delayed from fighting. In that regard, God Almighty revealed to His Messenger, may God bless him and grant him peace: **And Muhammad is no more than a Messenger; before him have been Messengers.** That is, he has an example in the message and in the permissibility of killing him. Ibn Abi Nujayh said on the authority of his father: A man from the Muhajireen passed by a man from the Ansar while he was wallowing in his blood and said to him: O so-and-so, do you know that Muhammad, may God bless him and grant him peace, has been killed? The Ansari said: If Muhammad has been killed, then he has conveyed his message, so fight for your religion. Then the verse was revealed: **And Muhammad is no more than a Messenger; before him have been Messengers.** The Messengers" narrated by Al-Hafiz Abu Bakr Al-Bayhaqi in Dalil Al-Nubuwwah. Then God the Almighty said, denouncing those who have become weak, **Then if he dies or is killed, will you turn back on your heels?** That is, will you go back in reverse. **And whoever turns back on his heels will never harm God at all, and God will reward the grateful.** That is, those who obeyed Him and fought for His religion, and followed His Messenger, alive and dead. Likewise, it is proven in the Sahih, Musnads, Sunans, and other books of Islam through multiple chains of transmission that provide certainty. I mentioned that in the Musnads of the two Shaykhs Abu Bakr and Umar, may God be pleased with them, that As-Siddiq, may God be pleased with him, recited this verse when the Messenger of God, may God bless him and grant him peace, died. Al-Bukhari said: Yahya bin Bakir told us, Al-Layth told us, on the authority of Aqeel, on the authority of Ibn Shihab, Abu Salamah told me that Aisha, may God be pleased with her, told him that Abu Bakr, may God be pleased with him, came on a horse from his residence in As-Sunh until he dismounted and entered the mosque. He did not speak to the people until he entered upon Aisha. The Messenger of God, may God bless him and grant him peace, performed tayammum while he was covered with a garment of

And Muhammad is no more than a messenger; messengers have passed away before him. So if he dies or is killed, will you turn back on your heels? And whoever turns back on his heels - never will he harm God at all. And God will reward the grateful.

Habra. He uncovered his face, then leaned over him, kissed him and wept. Then he said: May my father and mother be sacrificed for you. By God, God will not cause you to die twice. As for the death that was decreed for you, you have brought it forward. Al-Zuhri said: Abu Salamah told me, on the authority of Ibn Abbas, that Abu Bakr went out and Umar was speaking to the people, so he said: Sit down, Umar. Umar refused to sit down, so the people turned to him and left Umar. Abu Bakr said: As for what comes after, whoever worshipped Muhammad, Muhammad has died, and whoever worshipped God, God is alive and will not die. God the Almighty said: "Muhammad is no more than a messenger; many messengers have passed away before him. If he dies or is killed, will you turn back on your heels? And whoever turns back on his heels will never harm God at all. And God will reward the grateful." He said: By God, it was as if the people did not know that God had revealed this verse until Abu Bakr recited it to them, and all the people received it from him, and no human being heard it except that he recited it. Saeed bin Al-Musayyab informed me that Umar said: By God, it was only when I heard Abu Bakr reciting it that I became paralyzed until my legs could not support me, and I fell to the ground. Abu al-Qasim al-Tabarani said: Ali ibn Abd al-Aziz told us, Amr ibn Hammad ibn Talhah al-Qannad told us, Asbat ibn Nasr told us, on the authority of Samak ibn Harb, on the authority of Ikrimah, on the authority of Ibn Abbas, that Ali used to say during the lifetime of the Messenger of God, may God bless him and grant him peace, **if he dies or is killed, will you turn back on your heels?** By God, we will not turn back on our heels after God has guided us. By God, if he dies or is killed, I will fight for what he fought for until I die. By God, I am his brother, his guardian, his cousin, and his heir. So who is more deserving of him than me? And the Almighty said: **And no soul can die except by God's permission, at a predetermined time.** That is, no one dies except by God's decree and until he completes the period that God has set for him. That is why He said **at a predetermined time**, like His saying: **And no one lives long, nor does his lifespan decrease except in a predetermined time.** And like His saying: **It is He who created you from clay, then decreed a term, and a specified term is with Him.** This verse contains encouragement for cowards and an exhortation for them to fight, because advancing or retreating does not decrease lifespan or increase it, as Ibn Abi Hatim said: Al-Abbas bin Yazid Al-Abdi told us: I heard Abu Mu'awiyah from Al-A'mash from Habib bin Sahban, who said: A man from the Muslims, and he was Hajar bin Adi, said: What prevents you from crossing to these enemy, this drop of semen - meaning the Tigris - **And no soul can die except by God's permission, at a predetermined time.** Then he charged his horse into the Tigris, and when he charged, he charged the people, and when the enemy saw them, they said: A register, so they fled. And His statement, **And whoever desires the reward of this world, We give him thereof; and whoever desires the reward of the Hereafter, We**

give him thereof, meaning whoever does his work for this world only, will receive from it what God has decreed for him, and he will not have a share in the Hereafter. And whoever intends with his work the Hereafter, God will give him thereof along with what He has allotted for him in this world, as God Almighty said, "Whoever desires the harvest of the Hereafter, We increase for him his harvest. And whoever desires the harvest of this world, We give him thereof, and there is not for him in the Hereafter any share." And God Almighty said, "Whoever desires the immediate, We hasten for him therein what We will for whomever We intend. Then We have made for him Hell, which he will burn, blamed and banished. But whoever desires the Hereafter and strives for it with the necessary effort while he is a believer - it is those whose effort is ever appreciated." That is why He said here, **And We will reward the grateful**, meaning We will give them from Our grace and mercy in this world and the Hereafter according to their gratitude and work. Then God Almighty said, comforting the believers for what had happened to their souls on the Day of Uhud, **And how many a prophet fought with whom many pious men fought.** It was said that its meaning is how many a prophet was killed and many were killed with him. Many of his companions are Rabbi. This statement is the choice of Ibn Jarir, who said: As for those who read **many rabbis fought with him**, they said: What is meant by killing is the Prophet and some of the rabbis with him, not all of them, and he only denied weakness and frailty from those who remained from the rabbis who were not killed. He said: And whoever read *fought* chose that, because he said: If they had been killed, there would have been no known meaning for God's statement **they did not weaken** because it is impossible for them to be described as not weakening or becoming weak after they were killed. Then he chose the reading of whoever read **many rabbis fought with him**, because God rebuked in these verses and the ones before them those who fled on the day of Uhud and abandoned the fighting when they heard the caller shouting that Muhammad had been killed, so God rebuked them for fleeing and abandoning the fighting, and said to them, **If he dies or is killed, O believers, will you turn back from your religion and turn back on your heels?** It was said: How many prophets were killed before him from his companions, many rabbis? And the words of Ibn Ishaq in the biography require another statement, for he said: And how many prophets were killed while with him were Rabbiyun, meaning groups, so they did not weaken after their Prophet, nor did they weaken against their enemy, nor did they submit to what befell them in the struggle for the sake of God and their religion, and that is patience. **And God loves the patient.** So He made His statement, **With him are many Rabbiyun** a state. Al-Suhayli supported this statement and exaggerated it, and he has a direction for His statement, **So they did not weaken when what befell them** the verse, and this is what Al-Umawi narrated in his Maghazi from the book of Muhammad bin Ibrahim and no one else narrated it, and some of them read, **Many Rabbiyun fought with**

him. Sufyan Al-Thawri said, on the authority of Asim, on the authority of Zur, on the authority of Ibn Masoud, **Many Rabbiyun** meaning thousands, and Ibn Abbas, Mujahid, Saeed bin Jubayr, Ikrimah, Al-Hasan, Qatadah, Al-Suddi, Al-Rabi', and Ata Al-Khurasani said: Rabbiyun are large groups, and Abd Al-Razzaq said on the authority of Muammar on the authority of Al-Hasan, **Many Rabbiyun** meaning many scholars, and from him also: Scholars of patience, righteous and pious. Ibn Jarir narrated on the authority of some of the grammarians of Basra that the Rabbiyin are those who worship the Almighty Lord. He said: Some of them responded to him and said: If that were the case, it would have been said: Rabbiyin with the opening of the ra'. Ibn Zayd said: The Rabbiyin are the followers and the subjects, and the Rabbani are the governors. **They did not lose heart for what befell them in the cause of God, nor did they weaken, nor did they humble themselves.** Qatada and Ar-Rabi' ibn Anas said, **They did not weaken** by the killing of their Prophet, **nor did they humble themselves** meaning: they did not turn away from their insight or their religion and fight for what God's Prophet fought for until they joined God. Ibn Abbas said, **nor did they humble themselves** they were humble. As-Suddi and Ibn Zayd said: They were not humbled before their enemy. Muhammad ibn Ishaq, As-Suddi and Qatadah said: That is, that did not befall them when their Prophet was killed. "And God loves the patient. Their only saying was that they said, 'Our Lord, forgive us our sins and our transgression in our conduct and plant firmly our feet and give us victory over the disbelieving people.'" That is, they had no other choice but that. **So God gave them the reward of this world, that is, victory, triumph and a good end, and the best reward of the Hereafter, that is, He combined that for them with this. And God loves the doers of good.**

Fath al-Qadir

And his saying 144- **And Muhammad is no more than a Messenger; before him there were Messengers.** The reason for the revelation of this is what will come, that when the Prophet, may God bless him and grant him peace, was wounded on the Day of Uhud, Satan cried out saying: Muhammad has been killed, so some of the Muslims were disheartened until one said: Muhammad has been wounded, so give them your hands, for they are your brothers, and another said: If he had been a Messenger, he would not have been killed, so God responded to them and informed them that he is a Messenger; before him there were Messengers; and he will pass away as they passed away, so the phrase **before him there were Messengers** is a description of a Messenger. The restriction is a restriction of separation as if they ruled out his death, so they established two attributes for him: the message, and the fact that he will not perish, so God responded to them by saying that he is a Messenger who does not go beyond that to the attribute of not perishing, and it was said: It is a restriction of the heart. Ibn Abbas read: Messengers have passed away before him, then God denounced him by saying: **Then if he dies or is killed, will you turn back on your heels?** That is: How can you turn back and abandon his worldly life if he dies or is killed, while you know that messengers pass away and their

followers hold fast to their religion even if they are lost through death or killing? It was said: The denial was because they made the passing away of messengers before him a reason for their turning back because of his death or killing. Rather, he mentioned killing even though God, the Most High, knew that he would not be killed because it was permissible for those addressed. His saying: **And whoever turns back on his heels** That is: by turning away from fighting or by apostasizing from Islam, **will never harm God at all** of harm, but he only harms himself, **and God will reward the grateful** That is, those who were patient, fought, and were martyred, because by doing so they thanked God for His blessing upon them with Islam. And whoever complies with what he is commanded to do has thanked the blessing that God has bestowed upon him.

Tafsir al-Baghawi

144- The Almighty said: **And Muhammad is no more than a Messenger; many Messengers have passed away before him.** The companions of the battles said: The Messenger of God, may God bless him and grant him peace, went out until he descended to the ravine of Uhud with seven hundred men, and he appointed Abdullah bin Jubair, the brother of Khawat bin Jubair, in charge of the infantry, and they were fifty men, and he said: Stay at the foot of the mountain and spray us with arrows so that they do not come to us from behind, and whether it is for us or against us, do not move from your place until I send to you, for we will not cease to be victorious as long as you remain in your place. Then the Quraysh came, and on their right flank was Khalid bin Al-Walid, and on their left was Ikrimah bin Abi Jahl, and with them were women beating drums and reciting poetry, and they fought until the war became fierce. Then the Messenger of God, may God bless him and grant him peace, took a sword and said: Who will take this sword with its right and strike the enemy with it until it is in full force? Abu Dujana Samak bin Kharshah Al-Ansari took it, and when he took it, he put on a red turban and began to strut, and the Messenger of God, may God bless him and grant him peace, said: Peace be upon him: It is a gait that God Almighty hates except in this place. So he split the heads of the polytheists with it, and the Prophet, peace be upon him, and his companions charged at the polytheists and defeated them.

We narrated on the authority of Al-Bara' bin Azib who said: By God, I saw the women rushing forward, their anklets and legs showing, and their clothes raised. The companions of Abdullah bin Jubayr said: The spoils, by God, we will go to the people and take a share of the spoils. So when they came to them, their faces turned away.

Al-Zubayr ibn al-Awam said: I saw Hind and her companions fleeing, climbing the mountain, showing their servants without taking anything. When the archers saw that the people had been exposed and saw their companions plundering the spoils, they came forward wanting to plunder.

When Khalid bin Al-Walid saw the small number of

And Muhammad is no more than a messenger; messengers have passed away before him. So if he dies or is killed, will you turn back on your heels? And whoever turns back on his heels - never will he harm God at all. And God will reward the grateful.

archers and the Muslims' preoccupation with the spoils, and saw their backs empty, he shouted to his cavalry about the polytheists, then he charged at the companions of the Prophet, may God bless him and grant him peace, from behind them, so they defeated them and killed them. Abdullah bin Qum'ah threw a stone at the Messenger of God, may God bless him and grant him peace, breaking his nose and front teeth and cutting his face, making him heavy and his companions disperse from him. The Messenger of God, may God bless him and grant him peace, rose to a rock on top of which he had been standing between two shields, but he could not, so Talhah sat under him and rose until he was on top of it. The Messenger of God, may God bless him and grant him peace, said: Talhah has made it obligatory. Hind and the women with her mutilated the dead companions of the Messenger of God, may God bless him and grant him peace, cutting off their ears and noses until Hind made necklaces from that, and gave it to Wahshi and cut open the liver of Hamza and chewed it, but she could not swallow it, so she spat it out. Abdullah bin Qum'ah approached, intending to kill the Prophet, may God bless him and grant him peace, but Mus'ab bin Umair, who was the bearer of the Messenger of God's banner, defended the Messenger of God, may God bless him and grant him peace. Ibn Qum'ah killed him, and he thought that he had killed the Messenger of God, may God bless him and grant him peace. He returned to the polytheists and said: I have killed Muhammad. A voice cried out: Muhammad has been killed. It is said that the voice was Satan. The people retreated, and the Messenger of God, may God bless him and grant him peace, called the al-Nas 114: **To the servants of God to the servants of God.** Thirty men gathered around him and protected him until they drove the polytheists away from him. Sa'd ibn Abi Waqqas shot until his bow broke. The Messenger of God, may God bless him and grant him peace, gave him his quiver and said to him: **Shoot, may my father and mother be sacrificed for you.** Talhah was a very strong archer, and on that day he broke two or three bows. A man would pass by with a quiver of arrows and say: **Scatter them for Abu Talhah.** Whenever he shot, the Prophet, may God bless him and grant him peace, would look at the place where his arrow had landed. Talhah ibn Ubaydullah's hand was hit and it dried up when he protected the Messenger of God, may God bless him and grant him peace, and Qatadah ibn al-Nu'man's eye was hit that day until it fell on his cheek. The Messenger of God, may God bless him and grant him peace, returned it to its place, and it returned to its best condition.

When the Messenger of God (peace and blessings of God be upon him) left, Ubayy ibn Khalaf al-Jumahi caught up with him, saying: **I will not be saved if I am saved.** The people said: **O Messenger of God, will not one of us take pity on him?** The Messenger of God (peace and blessings of God be upon him) said: **Leave him alone until he comes close to him.** Before that, my father used to meet the Messenger of God (peace and blessings of God be upon him) and say: "I have a

sheep which I feed every day with a grain of corn. I will kill you for it." The Messenger of God (peace and blessings of God be upon him) said: **Rather, I will kill you, God willing.** When he came close to him, the Messenger of God (peace and blessings of God be upon him) took the spear from al-Harith ibn al-Samma, then faced him and stabbed him in the neck, scratching him once and he fell off his horse, bellowing like a bull, and saying: **Muhammad killed me.** His companions seized him and said: **There is nothing wrong with you.** He said: "Yes, if this stab had been in Rabi'ah and Mudar, I would have killed them. Didn't he say to me: 'I will kill you?'" If he had spat on me after that statement, he would have killed me. He did not live more than a day until he died in a place called Sarf.

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 Amr bin Ali, I told Abu Asim, on the authority of Ibn Jurayj, on the authority of Amr bin Dinar, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, who said: God's wrath is intense against whoever kills a prophet, and God's wrath is intense against whoever bleeds the face of the Messenger of God, may God bless him and grant him peace.

They said: It spread among the people that Muhammad had been killed, so some of the Muslims said: If only we had a messenger to Abdullah bin Ubayy so he could take a guarantee of safety for us from Abu Sufyan. Some of the Companions sat down and threw their hands up, and some of the hypocrites said: If Muhammad has been killed, then return to your former religion. Anas bin An-Nadr, the uncle of Anas bin Malik, said: O people, if Muhammad has been killed, then the Lord of Muhammad has not been killed, so what will you do with life after the Messenger of God, may God bless him and grant him peace? Fight for what the Messenger of God, may God bless him and grant him peace, fought for, and die for what he died for. Then he said: O God, I apologize to You for what these people say, meaning the Muslims, and I disavow before You what these people, meaning the hypocrites, have brought. Then he grabbed his sword and fought until he was killed.

Then the Messenger of God, may God bless him and grant him peace, went to the rock while calling the people. The first to recognize the Messenger of God, may God bless him and grant him peace, was Ka'b ibn Malik. He said, "I recognized his eyes shining under the helmet, so I called out at the top of my voice: 'O Muslims, be glad! This is the Messenger of God, may God bless him and grant him peace.'" He motioned for me to be silent. A group of his companions fled to him, and the Prophet, may God bless him and grant him peace, blamed them for fleeing. They said, 'O Prophet of God, we would sacrifice our fathers and mothers for you. The report came to us that you have been killed, and our hearts were terrified, so we turned back and fled. Then God Almighty revealed this verse:

'Muhammad is no more than a messenger; other messengers have passed away before him.'

And Muhammad is the one who is absorbed in all praise, because praise is only deserved by the perfect, and praise is above praise, so it is only deserved by the one who has complete control over the matter. And God honored His Prophet and Chosen One with two names derived from His name, may He be glorified and exalted **Muhammad and Ahmad**, and Hassan bin Thabit says about him:

Have you not seen that God sent His servant with His proof? And God is Most High and Most Glorious.

And he split his name from his own to glorify him, so he is the one with the honor, Mahmoud, and this is Muhammad.

God Almighty says: "If he dies or is killed, will you turn back on your heels?" **And whoever turns back on his heels** "will never harm God at all" **but he only harms himself** "and God will reward the grateful."

never harm God at all by his apostasy, but rather he will harm himself. **And God will reward the grateful** for the blessing of Islam by remaining steadfast in it, like Anas and his ilk.

Tafsir al-Baidawi

144 **And Muhammad is no more than a messenger; messengers have passed away before him.** So they will pass away just as they passed away by death or murder. **Then if he dies or is killed, will you turn back on your heels?** Denying their apostasy and turning back on their heels from the religion because of his passing away by death or murder after their knowledge of the passing away of the messengers before him and the continuation of their religion by adhering to it. It was said that the fa' is for causality and the hamza is to deny that they would make the passing away of the messengers before him a reason for their turning back on their heels after his death. It was narrated that when Abdullah bin Qami'ah Al-Harithi threw a stone at the Messenger of God (peace and blessings of God be upon him), breaking his front tooth and splitting his face, Mus'ab bin Umair **may God be pleased with him** defended him, and he was the standard-bearer, until Ibn Qami'ah killed him, and he thought that he had killed the Prophet (peace and blessings of God be upon him), so he said: I have killed Muhammad, and a cryer cried out: Muhammad has been killed. So the people retreated and the Messenger (peace and blessings of God be upon him) began calling the servants of God to me, so thirty of his companions rallied to him and protected him until they drove the polytheists away from him, and the rest dispersed, and some of them said: I wish Ibn Abi would take a guarantee for us from Abu Sufyan. And some of the hypocrites said: If he had been a prophet, he would not have been killed. Return to your brothers and your religion. Anas bin An-Nadr, the uncle of Anas bin Malik **may God be pleased with them both**, said: O people, if Muhammad is killed, then the Lord of Muhammad is alive and will not die, and what will you do with life after him? So fight for what he fought for. Then he said: O God, I apologize to You for what they say and I disavow him before You, and he grabbed his sword and fought until he was killed. So it was revealed. **And whoever turns back on his heels will**

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And no soul can die except by permission of God at a predetermined time. And whoever desires the reward of this world, We will give him thereof; and whoever desires the reward of the Hereafter, We will give him thereof. And We will reward the grateful.

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And no soul can die except by permission of God at a predetermined time. And whoever desires the reward of this world, We will give him thereof; and whoever desires the reward of the Hereafter, We will give him thereof. And We will reward the grateful.

Tafsir al-Jalalayn

And no soul can die except by God's permission by His decree *prescribed* a source, meaning: God has decreed that *deferred* temporarily, neither advanced nor delayed. So why were you defeated? Defeat does not prevent death, and steadfastness does not cut short life. **And whoever desires** by his deeds **the reward of this world** meaning his recompense from it **We will give him thereof** what was allotted to him and noted for him in the Hereafter **And whoever desires the reward of the Hereafter, We will give him thereof** meaning from its reward **And We will reward the grateful.**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, the Most High means: Muhammad and no other of God's creation will die except after reaching the term that God has made the end of his life and survival. So when he reaches that term that God has written for him, and He gives him permission to die, then he dies. But before that, he will not die by the plot of a plotter or the trick of a deceiver, as:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **And no soul can die except by God's permission at a predetermined time**, meaning: Muhammad has a term that he will reach, if God permits him to do so, it will happen.

It has been said that the meaning of this is: No soul can die except by God's permission.

The Arab scholars differed about the meaning of the accusative in his saying: **a deferred book**.

Some of the grammarians of Basra said: It is an emphasis, and its accusative is: God wrote a deferred book. He said: And likewise everything in the Qur'an from His saying: *truly* is: The most true of that is truly. And likewise: **The promise of God** [An-Nisa': 122- Yunus 10:4- Luqman 31:9] and **A mercy from your Lord** [al-Kahf 18:82- al-Qasas 28:46- al-Dukhan 44:6] and **The work of God who perfected all things** (al-Naml 27:88), and **The Book of God upon you** (An-Nisa': 24), is: God made thus a work. So this is the interpretation of everything in the Qur'an similar to this, for it is abundant.

Some of the grammarians of Kufa said about his statement: **And it is not for a soul to die except by the permission of God**, that it means: God has written the terms of the souls. Then it was said: **A deferred book**, so his statement: **A deferred book** was removed from the meaning in the speech, since his statement: **And it is not for a soul to die except by the permission of God**, had conveyed the meaning: written. He said: And so is the rest of what is in the Qur'an of similar examples, so it is of this type.

Others among them said: The saying of the speaker: Zaid is standing truly, means: I say Zaid is standing truly, because every speech is a statement, so the statement is conveyed by the statement, then what comes after it is excluded from it, just as you say: I say a true statement, and likewise in supposition and certainty, and likewise: God's promise, and what is similar to it.

Abu Ja'far said: The correct statement in this regard, in my opinion, is that all of that is accusative as a source of meaning from the speech that precedes it, because in everything that precedes the sources, whose wording is different from the words of the speech that precedes it, the meanings of the words of the sources are the same even if they differ from them in wording, so it is accusative from the meanings of what precedes it, not its words.

Abu Ja'far said: By that, the Most High means: And whoever among you, O believers, desires, through his work, some of the worldly goods as a reward, without what is with God of honor for whoever seeks through his work what is with Him, **We will give him from it**, meaning: We will give him from it, meaning from this world, meaning that He will give him from it what He has allotted him in it of provision during the days of his life, then he will have no share in the honor of God that He has prepared for whoever obeys Him and seeks what is with Him in the Hereafter. **And whoever desires the reward of the Hereafter**, meaning: And whoever among you desires through his work, a reward from it, meaning: what is with God of His honor that He has prepared for those who work for Him in the Hereafter, **We will give him from it**, meaning: We will give him from it, meaning from the Hereafter. The meaning is: from the honor of God with which He has distinguished the people of His obedience in the Hereafter. So the speech is applied to this world and the Hereafter, and the meaning is what is in them, as:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: "And whoever desires the reward of this world, We will give him thereof. And whoever desires the reward of the Hereafter, We will give him thereof." That is, whoever among you desires this world, but has no desire for the Hereafter, We will give him what has been allotted to us of provision, and he will have no share in the Hereafter. **And whoever desires the reward of the Hereafter, We will give him thereof** what He promised him, along with what he receives of provision in this world.

As for his saying: **And We will reward the grateful**, he says: And I will reward the one who is grateful to Me for the good I have bestowed upon him, by obeying Me, adhering to My command, and avoiding My prohibitions, in the Hereafter, with the same honor that I promised My friends for their gratitude to Me.

Ibn Ishaq said about this:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **And We will reward the grateful**, meaning: That is the reward of the grateful, meaning by that: God will give him what He promised him in the Hereafter, along with the provision that will flow to him in this world.

Tafsir al-Qurtubi

The Almighty's saying: **And no soul can die except by God's permission at a predetermined time**. This is an exhortation to jihad, and an announcement that death is inevitable and that every person, whether killed or not, dies when he reaches his appointed time, because the meaning of *postponed* is until a term, and the meaning of **by God's permission** is by God's decree and destiny, and **a book** is in the accusative case as a source, meaning God has written a predetermined book, and the term of death is the time in which it is known to Him, the Exalted, that the soul of a living person leaves his body, and when a servant is killed, we know that this is his term, and it is not correct to say that if he had not been killed, he would have lived. The evidence for His saying: **a predetermined book is: So when their term comes, they will not remain behind an hour, nor will they precede it**. (al-A'raf 7:34), **Indeed, the term of God is coming**. (al-Ankabut 29:5), **For every term is a book**. (al-Ra'd 13:38), and the Mu'tazilite says: The term advances and delays, and whoever is killed is only destroyed. Before its appointed time, and likewise every animal that was slaughtered was killed before its appointed time, because the killer must guarantee the blood money. God Almighty has made it clear in this verse that no soul shall perish before its appointed time, and more clarification of this will come in Al-A'raf, God willing. And in it is evidence of the books of knowledge and its recording, and its clarification will come in Taha, when He says, **He said, 'The knowledge thereof is with my Lord, in a Record'** (Ta-Ha 20:52), God willing.

God the Almighty said: **And whoever desires the reward of this world, We will give him thereof** meaning the spoils. It was revealed about those who left the position in search of the spoils. It was said: It is general for everyone who desires this world without the Hereafter, and the meaning is We will give him thereof what was allotted to him. In the revelation: **Whoever desires the immediate, We hasten for him therein what We will for whomever We intend** (al-Isra' 17:18). **And whoever desires the reward of the Hereafter, We will give him thereof** meaning We will give him the reward for his work, as God the Almighty described of doubling the good deeds for whomever He wills. It was said: What is meant by it is Abdullah bin Jubair and those who remained in the position with him until they were killed. **And We will reward the**

grateful meaning We will give them the eternal reward as a reward for them for not retreating, so it is a confirmation of what came before about giving more of the Hereafter. It was said: **And We will reward the grateful** of the provision in this world so that it is not imagined that the grateful person is deprived of what was allotted to him from what the disbeliever attains.

Tafsir Ibn Kathir

When the Muslims were defeated on the day of Uhud and those who were killed were killed, Satan called out: Behold, Muhammad has been killed. Ibn Qami'ah returned to the polytheists and said to them: You have killed Muhammad, but he had struck the Messenger of God, may God bless him and grant him peace, and wounded him in the head. This fell into the hearts of many people and they believed that the Messenger of God, may God bless him and grant him peace, had been killed, and they permitted that to happen to him, as God has told about many of the prophets, peace be upon them. So weakness and frailty occurred and he was delayed from fighting. In that regard, God Almighty revealed to His Messenger, may God bless him and grant him peace: **And Muhammad is no more than a Messenger; before him have been Messengers**. That is, he has an example in the message and in the permissibility of killing him. Ibn Abi Nujayh said on the authority of his father: A man from the Muhajireen passed by a man from the Ansar while he was wallowing in his blood and said to him: O so-and-so, do you know that Muhammad, may God bless him and grant him peace, has been killed? The Ansari said: If Muhammad has been killed, then he has conveyed his message, so fight for your religion. Then the verse was revealed: **And Muhammad is no more than a Messenger; before him have been Messengers**. The Messengers" narrated by Al-Hafiz Abu Bakr Al-Bayhaqi in Dalil Al-Nubuwwah. Then God the Almighty said, denouncing those who have become weak, **Then if he dies or is killed, will you turn back on your heels?** That is, will you go back in reverse. **And whoever turns back on his heels will never harm God at all, and God will reward the grateful**. That is, those who obeyed Him and fought for His religion, and followed His Messenger, alive and dead. Likewise, it is proven in the Sahih, Musnads, Sunans, and other books of Islam through multiple chains of transmission that provide certainty. I mentioned that in the Musnads of the two Shaykhs Abu Bakr and Umar, may God be pleased with them, that As-Siddiq, may God be pleased with him, recited this verse when the Messenger of God, may God bless him and grant him peace, died. Al-Bukhari said: Yahya bin Bakir told us, Al-Layth told us, on the authority of Aqeel, on the authority of Ibn Shihab, Abu Salamah told me that Aisha, may God be pleased with her, told him that Abu Bakr, may God be pleased with him, came on a horse from his residence in As-Sunh until he dismounted and entered the mosque. He did not speak to the people until he entered upon Aisha. The Messenger of God, may God bless him and grant him peace, performed tayammum while he was covered with a garment of Habra. He uncovered his face, then leaned over him, kissed him and wept. Then he said: May my father and

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mother be sacrificed for you. By God, God will not cause you to die twice. As for the death that was decreed for you, you have brought it forward. Al-Zuhri said: Abu Salamah told me, on the authority of Ibn Abbas, that Abu Bakr went out and Umar was speaking to the people, so he said: Sit down, Umar. Umar refused to sit down, so the people turned to him and left Umar. Abu Bakr said: As for what comes after, whoever worshipped Muhammad, Muhammad has died, and whoever worshipped God, God is alive and will not die. God the Almighty said: "Muhammad is no more than a messenger; many messengers have passed away before him. If he dies or is killed, will you turn back on your heels? And whoever turns back on his heels will never harm God at all. And God will reward the grateful." He said: By God, it was as if the people did not know that God had revealed this verse until Abu Bakr recited it to them, and all the people received it from him, and no human being heard it except that he recited it. Saeed bin Al-Musayyab informed me that Umar said: By God, it was only when I heard Abu Bakr reciting it that I became paralyzed until my legs could not support me, and I fell to the ground. Abu al-Qasim al-Tabarani said: Ali ibn Abd al-Aziz told us, Amr ibn Hammad ibn Talhah al-Qannad told us, Asbat ibn Nasr told us, on the authority of Samak ibn Harb, on the authority of Ikrimah, on the authority of Ibn Abbas, that Ali used to say during the lifetime of the Messenger of God, may God bless him and grant him peace, **If he dies or is killed, will you turn back on your heels?** By God, we will not turn back on our heels after God has guided us. By God, if he dies or is killed, I will fight for what he fought for until I die. By God, I am his brother, his guardian, his cousin, and his heir. So who is more deserving of him than me? And the Almighty said: **And no soul can die except by God's permission, at a predetermined time.** That is, no one dies except by God's decree and until he completes the period that God has set for him. That is why He said **a predetermined time**, like His saying: **And no one lives long, nor does his lifespan decrease except in a predetermined time.** And like His saying: **It is He who created you from clay, then decreed a term, and a specified term is with Him.** This verse contains encouragement for cowards and an exhortation for them to fight, because advancing or retreating does not decrease lifespan or increase it, as Ibn Abi Hatim said: Al-Abbas bin Yazid Al-Abdi told us: I heard Abu Mu'awiyah from Al-A'mash from Habib bin Sahban, who said: A man from the Muslims, and he was Hajar bin Adi, said: What prevents you from crossing to these enemy, this drop of semen - meaning the Tigris - **And no soul can die except by God's permission, at a predetermined time.** Then he charged his horse into the Tigris, and when he charged, he charged the people, and when the enemy saw them, they said: A register, so they fled. And His statement, **And whoever desires the reward of this world, We give him thereof; and whoever desires the reward of the Hereafter, We give him thereof**, meaning whoever does his work for this world only, will receive from it what God has

decreed for him, and he will not have a share in the Hereafter. And whoever intends with his work the Hereafter, God will give him thereof along with what He has allotted for him in this world, as God Almighty said, "Whoever desires the harvest of the Hereafter, We increase for him his harvest. And whoever desires the harvest of this world, We give him thereof, and there is not for him in the Hereafter any share." And God Almighty said, "Whoever desires the immediate, We hasten for him therein what We will for whomever We intend. Then We have made for him Hell, which he will burn, blamed and banished. But whoever desires the Hereafter and strives for it with the necessary effort while he is a believer - it is those whose effort is ever appreciated." That is why He said here, **And We will reward the grateful**, meaning We will give them from Our grace and mercy in this world and the Hereafter according to their gratitude and work. Then God Almighty said, comforting the believers for what had happened to their souls on the Day of Uhud, **And how many a prophet fought with whom many pious men fought.** It was said that its meaning is how many a prophet was killed and many were killed with him. Many of his companions are Rabbi. This statement is the choice of Ibn Jarir, who said: As for those who read **many rabbis fought with him**, they said: What is meant by killing is the Prophet and some of the rabbis with him, not all of them, and he only denied weakness and frailty from those who remained from the rabbis who were not killed. He said: And whoever read *fought* chose that, because he said: If they had been killed, there would have been no known meaning for God's statement **they did not weaken** because it is impossible for them to be described as not weakening or becoming weak after they were killed. Then he chose the reading of whoever read **many rabbis fought with him**, because God rebuked in these verses and the ones before them those who fled on the day of Uhud and abandoned the fighting when they heard the caller shouting that Muhammad had been killed, so God rebuked them for fleeing and abandoning the fighting, and said to them, **If he dies or is killed, O believers, will you turn back from your religion and turn back on your heels?** It was said: How many prophets were killed before him from his companions, many rabbis? And the words of Ibn Ishaq in the biography require another statement, for he said: And how many prophets were killed while with him were Rabbiyun, meaning groups, so they did not weaken after their Prophet, nor did they weaken against their enemy, nor did they submit to what befell them in the struggle for the sake of God and their religion, and that is patience. **And God loves the patient.** So He made His statement, **With him are many Rabbiyun** a state. Al-Suhayli supported this statement and exaggerated it, and he has a direction for His statement, **So they did not weaken when what befell them** the verse, and this is what Al-Umawi narrated in his Maghazi from the book of Muhammad bin Ibrahim and no one else narrated it, and some of them read, **Many Rabbiyun fought with him.** Sufyan Al-Thawri said, on the authority of Asim, on the authority of Zur, on the authority of Ibn Masoud,

Many Rabbiyun meaning thousands, and Ibn Abbas, Mujahid, Saeed bin Jubayr, Ikrimah, Al-Hasan, Qatadah, Al-Suddi, Al-Rabi', and Ata Al-Khurasani said: Rabbiyun are large groups, and Abd Al-Razzaq said on the authority of Muammar on the authority of Al-Hasan, **Many Rabbiyun** meaning many scholars, and from him also: Scholars of patience, righteous and pious. Ibn Jarir narrated on the authority of some of the grammarians of Basra that the Rabbiyyin are those who worship the Almighty Lord. He said: Some of them responded to him and said: If that were the case, it would have been said: Rabbiyyin with the opening of the ra'. Ibn Zayd said: The Rabbiyyin are the followers and the subjects, and the Rabbanis are the governors. **They did not lose heart for what befell them in the cause of God, nor did they weaken, nor did they humble themselves.** Qatada and Ar-Rabi' ibn Anas said, **They did not weaken** by the killing of their Prophet, **nor did they humble themselves** meaning: they did not turn away from their insight or their religion and fight for what God's Prophet fought for until they joined God. Ibn Abbas said, **nor did they humble themselves** they were humble. As-Suddi and Ibn Zayd said: They were not humbled before their enemy. Muhammad ibn Ishaq, As-Suddi and Qatadah said: That is, that did not befall them when their Prophet was killed. "And God loves the patient. Their only saying was that they said, 'Our Lord, forgive us our sins and our transgression in our conduct and plant firmly our feet and give us victory over the disbelieving people.'" That is, they had no other choice but that. **So God gave them the reward of this world**, that is, victory, triumph and a good end, **and the best reward of the Hereafter**, that is, He combined that for them with this. **And God loves the doers of good.**

Fath al-Qadir

His statement 145- **And no soul can die except by God's permission.** This is a new statement that includes urging jihad and informing that death is inevitable. The meaning of **by God's permission** is by God's decree and destiny. It was said that this sentence includes a denial of those who failed because of that rumor of his killing, may God's prayers and peace be upon him. So he explained to them that death by killing or otherwise is dependent on God's permission, and attributing it to the soul despite it not choosing it is to indicate that no one should undertake it except by God's permission. His statement **in writing** is a source that confirms what came before it, because its meaning is that God wrote death in writing. And the deferred: the temporary that does not precede its appointed time nor is delayed. His saying, **And whoever desires**, that is, with his knowledge, **the reward of this world**, such as spoils and the like. The expression includes everything that is called the reward of this world, even if the reason is specific. **And whoever desires**, with his work, **the reward of the Hereafter**, which is Paradise. **We will give him from its reward**, and We will multiply his good deeds many times over. **And We will reward the grateful**, by complying with what We have commanded them to do, such as fighting, and what We have forbidden them from doing, such as fleeing and accepting rumours.

Tafsir al-Baghawi

145- **And no soul can die**, Al-Akhfash said: The lam in **the soul** is transferred, its meaning is: And no soul can die, **except by the permission of God**, by the decree and destiny of God, and it was said: by His knowledge, and it was said: by His command, **a deferred book** meaning: He wrote for every soul a term that no one can change or delay, and the book is in the accusative case as a source, meaning: He wrote a book, **And whoever desires the reward of this world, We give him thereof** meaning: whoever desires the world by his obedience and works for it, We give him thereof what is a reward for his work, he wants We give him from it what We will by what We have decreed for him, as He said: **Whoever desires the immediate, We hasten for him therein what We will for whom We intend Surat Al-Isra - 18**, it was revealed about those who left the center on the day of Uhud seeking the spoils, **And whoever desires the reward of the Hereafter, We give him thereof**, meaning he wanted the Hereafter by his work, it was said: He meant those who stood firm with their leader Abdullah bin Jubayr until They were killed.

And We will reward the grateful, meaning: the faithful and obedient.

Abu al-Hasan Abd al-Rahman ibn Muhammad al-Dawudi told us, Abu al-Hasan Ahmad ibn Musa ibn al-Salt told us, Abu Ishaq Ibrahim Abd al-Samad al-Hashemi told us, Abu Yahya Muhammad ibn Abd God ibn Yazid ibn Abd al-Rahman al-Muqri told us, my father told us, al-Rabi' ibn Subaih told us, on the authority of Yazid al-Ruqashi, on the authority of Anas ibn Malik, may God be pleased with him, that the Prophet, may God bless him and grant him peace, said: "Whoever's intention is to seek the Hereafter, God will place his wealth in his heart, gather his affairs for him, and the world will come to him reluctantly. But whoever's intention is to seek the world, God will place poverty before his eyes, scatter his affairs, and nothing will come to him from it except what is written for him."

Abu Tahir Muhammad ibn Ali ibn Muhammad ibn Ali ibn Tawbah al-Zarrad told us, Abu Bakr Muhammad ibn Idris ibn Muhammad al-Jurjani and Abu Ahmad Muhammad ibn Ahmad al-Mu'allim al-Harawi told us, they said: Abu al-Hasan Ali ibn Isa al-Malini told us, Abu al-Abbas al-Hasan ibn Sufyan al-Nasawi told us, Hayyan ibn Musa and Abdullah ibn Asma', the nephew of Juwayriyah ibn Asma' told us, he said: Abdullah ibn al-Mubarak told us, on the authority of Yahya ibn Sa'id, on the authority of Muhammad ibn Ibrahim al-Taymi, on the authority of Alqamah ibn Waqqas al-Laythi, on the authority of Umar ibn al-Khattab, may God be pleased with him, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Actions are but by intentions, and each person will have but what he intended. So whoever migrates for the sake of God and His Messenger, then his migration is for the sake of God and His Messenger. Whoever migrates for the sake of worldly gain or a woman to marry, then his migration is for that for which he migrated.'"

Surat Al Imran 3:145

And no soul can die except by permission of God at a predetermined time. And whoever desires the reward of this world, We will give him thereof; and whoever desires the reward of the Hereafter, We will give him thereof. And We will reward the grateful.

Tafsir al-Baidawi

145 **And no soul can die except by God's permission** except by the will of God Almighty or by His permission to the Angel of Death, peace and blessings be upon him, to take his soul, and the meaning is that every soul has a specified term in His knowledge and judgment. **They will not delay an hour nor will they advance it** by refraining from fighting or rushing forward. In it is an incitement and encouragement to fight, and a promise to the Messenger, peace and blessings be upon him, of preservation and delaying the term. **A book** is a confirmed source, as the meaning is that death was written in a book. *Deferred* is an attribute of it, meaning temporary, not advanced or delayed. **And whoever desires the reward of this world, We will give him thereof** is an allusion to those who were preoccupied with the spoils on the day of Uhud, as the Muslims attacked the polytheists and defeated them and began to plunder, so when the archers saw that, they turned to plunder and left their place, so the polytheists took advantage and attacked them from behind them and defeated them. **And whoever desires the reward of the Hereafter, We will give him thereof** meaning from its reward. **And We will reward the grateful** those who were grateful for God's blessings and nothing distracted them from jihad.

Surat Al Imran 3:146

And how many a prophet fought with him many pious men, but they never lost heart because of what befell them in the cause of God, nor did they weaken, nor did they humble themselves. And God loves the patient.

Tafsir al-Jalalayn

And how many how many **of the prophets fought** and in the reading {killed} and the subject is his pronoun **with him** the predicate of his subject **many pious** large groups **but they did not weaken** were cowardly **for what afflicted them in the way of God** from the locusts and the killing of their prophets and companions **nor did they weaken** from jihad **nor did they submit** submitted to their enemy as you did when it was said that the prophet was killed **and God loves the patient** in the face of affliction, meaning He rewards them

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: The readings differed in the reading of that:

Some of them read it as: *Wa-ka-ayn*, with a hamza on the alif and a shaddah on the ya.

Others read it with an extended alif and a light ya.

They are two well-known readings in the reading of Muslims, and two well-known languages, with no difference in their meaning. So whichever reading a reader reads it with, he is correct. Because the meaning is the same, and they are well-known in the speech of the Arabs. Its meaning is: How many prophets.

Abu Jaafar said: There is a difference in the reading of his saying: **Two thousand men were killed with him.**

A group of the readers of Hijaz and Basra read it as: *killed*, with a damma on the qaf.

Another group read it with the qaf open and with the alif. This is the reading of a group of the readers of Hijaz and Kufa.

Abu Ja'far said: As for the one who read *killed*, he chose that, because he said: If they had been killed, there would not have been a known meaning for his saying: **They did not weaken**, because it is impossible for them to be described as not weakening or becoming weak after they were killed.

As for those who read it as: killed, they said: What he meant by killing was the Prophet and some of the rabbis who were with him, not all of them, and he only denied weakness and frailty from those who remained from the rabbis who were not killed.

Abu Ja'far said: The more correct of the two readings in this regard, in our view, is the reading of the one who reads with the qaf with a damma: **Many ribān**

were killed with him, because God Almighty only rebuked in this verse and the verses before it, in His saying: **Or do you think that you will enter Paradise while God has not yet made evident those among you who fought**, those who fled on the day of Uhud and abandoned the fighting, or heard the voice calling out: Muhammad has been killed. So God Almighty rebuked them for fleeing and abandoning the fighting, saying: If Muhammad dies or is killed, O believers, will you turn back from your religion and turn back on your heels? Then he told them about what many of the followers of the prophets before them had done, and said to them: Why did you not do as the people of virtue and knowledge among the followers of the prophets before you did when their prophet was killed, by continuing on the path of their prophet and fighting for his religion against the enemies of the religion of God, in the same way that they fought with their prophet, and you did not weaken or become weak, just as those who were before you from the people of knowledge and insight among the followers of the prophets did not become weak when their prophet was killed, but they were patient with their enemies until God judged between them and them? And with this interpretation came the interpretation of the interpreters.

As for the ribāyīn, they are raised by His saying: **with him**, not by His saying: he was killed. Rather, the interpretation of the speech is: How many a prophet was killed, and with him were many ribāyīn, but they did not weaken for what befell them in the way of God. And in the speech there is an implied waw, because it is waw that indicates the meaning of the state of the killing of the Prophet, may God bless him and grant him peace. However, what was mentioned in the speech was sufficient to indicate it by mentioning it, and that is like the saying of the speaker in the speech: the prince was killed with a great army, meaning: he was killed and with him a great army.

As for the riba, the Arabs differed about its meaning.

Some of the grammarians of Basra said: They are those who worship the Lord, and one of them is my Lord.

Some grammarians of Kufa said: If they were attributed to the worship of God, they would have been rabbiyyun with the opening of the ra', but it is: the scholars and the thousands.

And the rabbis among us are the many groups, one of them is rabbi, and they are the group.

The interpreters differed about its meaning.

Some of them said the same as we said.

Who said that?

Ibn Bashar told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Asim, on the authority of Zur, on the authority of Abdullah: The ribun are the thousands.

Al-Muthanna told me, he said, Abu Naim told us, he said, Sufyan al-Thawri told us, on the authority of Asim, on the authority of Zur, on the authority of Abdullah, similarly.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq

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And how many a prophet fought with him many pious men, but they never lost heart because of what befell them in the cause of God, nor did they weaken, nor did they humble themselves. And God loves the patient.

told us, he said: Al-Thawri and Ibn Uyaynah told us, on the authority of Asim bin Abi al-Najud, on the authority of Zur bin Habish, on the authority of Abdullah, similarly.

Ibn Hamid told us, he said, Hakam told us, he said, Amr told us, on the authority of Asim, on the authority of Zur, on the authority of Abdullah, the same.

Yaqub bin Ibrahim told me, he said, Hisham told us, he said, Aouf told us, on the authority of someone who told him, on the authority of Ibn Abbas, regarding his statement: **many thousands**, he said: many multitudes.

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: **Many thousands fought with him**, he said: crowds.

Humayd ibn Mas'adah told me, he said, Bishr ibn al-Mufaddal told us, he said, Shu'bah told us, on the authority of Asim, on the authority of Zur, on the authority of Abdullah: And how many a prophet was killed with many thousands, he said: Thousands.

Others said:

Sulayman ibn Abd al-Jabbar told me, 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: And how many a prophet was killed with many devout men, he said: Many scholars.

Yaqoub bin Ibrahim told me, he said, Hisham told us, he said, Aouf told us, on the authority of Al-Hasan, regarding his statement: And how many a prophet was killed with him many devout men, he said: Jurists and scholars.

Yaqub bin Ibrahim told me, he said, Ibn Ulayyah told us, on the authority of Abu Raja', on the authority of Al-Hasan, regarding his statement: **And how many a prophet was killed with him many devout men?** He said: **The great multitudes**. Yaqub said: And this is how Ishmael read it? Many devout men were killed with him.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: And how many a prophet was killed with many devout people, he said: large crowds.

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: **Many devout men were killed with him**, he said: Many scholars, and Qatada said: Large crowds.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Ibn Uyaynah told us, on the authority of Amr, on the authority of Ikrimah, regarding his statement: **many thousands**, he said: many multitudes.

Amr bin Abdul Hamid Al-Amili told me, he said, Sufyan told us, on the authority of Amr, on the authority of

Ikrimah, 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 statement of God Almighty: **Many thousands were killed with him**, he said: **Many multitudes**.

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.

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': Many rabbis were killed with him, meaning: large groups.

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: How many a prophet was killed with him many devout men, he said: large crowds, their prophet was killed.

Al-Muthanna told me, he said, Suwaid bin Nasr told us, he said, Ibn Al-Mubarak told us, on the authority of Ja'far bin Habban and Al-Mubarak, on the authority of Al-Hasan, regarding his statement: **And how many a prophet fought with whom were many pious men**, Ja'far said: Scholars who were patient, and Ibn Al-Mubarak said: Pious and patient.

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh say: Ubayd bin Sulayman told us, who said: I heard Al-Dahhak say regarding his statement: **Many rabbis were killed with him**, meaning the great multitudes, their prophet was killed.

Muhammad bin Al-Hussein told us, Ahmad told us, Asbat told us, on the authority of Al-Suddi: **Many rabbis fought with him**, meaning: large groups.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, his saying: And how many a prophet was killed with many devout men, he said: And how many a prophet was killed, and with him were groups.

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 how many a prophet was killed with whom were many devout men. The devout are the large crowds.

Others said: The rabbis, the followers.

Who said that?

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: And how many a prophet was killed along with whom were many devout people, he said: The devout people are the followers, the devout people are the rulers, and the devout people are the subjects. And with this God rebuked them when they fled from him, when Satan cried out:

Muhammad has been killed. He said: The defeat was when he cried out in [Saha shouted]: O people, Muhammad, the Messenger of God, has been killed, so return to your tribes so that they may believe in you!

Abu Ja'far said: What is meant by the words of God Almighty: **And they did not weaken because of what befell them in the cause of God**, is that they were not helpless, because of the pain of the wounds that befell them in the cause of God, nor because of the killing of those who were killed from among them, from fighting the enemies of God, nor did they shrink from their struggle. **And they did not weaken**, meaning: their strength did not weaken because of the killing of their Prophet, **nor did they submit**, meaning: they were not humiliated so that they would humble themselves before their enemy by entering into their religion and flattering them in it out of fear of them, but they moved forward with their insights and the path of their Prophet, patiently following the command of God and the command of their Prophet, and obedience to God and following His revelation and inspiration. **And God loves the patient**, meaning: God loves these people and their likes from those who are patient with His command and obedience and obedience to His Messenger in the struggle against His enemy, not those who failed and fled from their enemy, nor those who turned on their heels and were humiliated before their enemy because their Prophet was killed or died, nor those who entered it and were weak before their enemy and weak because of the loss of their Prophet. Nabeel

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

Who said that?

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **They did not lose heart for what befell them in the cause of God, nor did they weaken, nor did they submit**, meaning: they did not become helpless, nor did they weaken because of the killing of their Prophet. **And they did not submit**, meaning: they did not turn away from their insight or their religion, but rather they fought for what the Prophet of God fought for until they joined God.

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: **And they did not lose heart for what befell them in the cause of God, nor did they weaken**, he says: they did not fail, nor did they weaken because of the killing of their Prophet, **nor did they submit**, he says: they did not turn away from their insight, they fought for what the Prophet of God, may God bless him and grant him peace, fought for until they joined God.

Muhammad ibn al-Husayn told us, Ahmad ibn al-Mufaddal told us, Asbat told us, on the authority of al-Suddi: **And they did not weaken**, so the users did not weaken, **for what befell them in the cause of God**, of the killing of the Prophet, may God bless him and grant him peace. **And they did not weaken**, he says: they did not weaken in the cause of God because of the killing of the Prophet. **And they did not submit**, he says: they did not humiliate themselves when the Messenger of God, may God bless him and grant him peace, said: O God, they have no right to prevail over

us - and **And do not weaken and do not grieve, and you will be superior if you are [true] believers** (Al Imran 3:139).

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **They did not weaken** due to the loss of their prophet, **nor did they weaken** due to their enemy, **nor did they submit** due to what happened to them in the struggle for God and their religion, and that is patience, **and God loves the patient**.

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 they did not humble themselves**, he said: They were humble.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: **And they did not submit**, he said: They did not submit to their enemy, **and God loves the patient**.

Tafsir al-Qurtubi

God Almighty said: **And how many a prophet fought with whom were many pious men**.

Al-Zuhri said: The devil shouted on the day of UHud 11: Muhammad has been killed, and a group of Muslims were defeated. Ka'b bin Malik said: I was the first to recognize the Messenger of God, may God bless him and grant him peace. I saw his eyes shining from under his helmet, so I called out at the top of my voice: This is the Messenger of God, may God bless him and grant him peace. He motioned for me to be silent, so God Almighty revealed: "And how many a prophet fought with whom were many pious men. They did not lose heart for what afflicted them in the cause of God, nor did they weaken" *Al-Akhbar*. *Ka'in* means **how many**. Al-Khalil and Sibawayh said: It is that the letter *ka* of comparison entered it and was built with it, so the meaning of **how many** came into the speech, and it was represented in the Qur'an as a *nun*, because it is a word that was transferred from its original form, so its wording changed its meaning. Then its use became widespread, so the Arabs played with it and manipulated it by changing it and deleting it, so languages were read in it. Ibn Kathir read *wa-ka'in* like *wa-ka'in*, on the weight of *fa'il*, and its original form was changed to an *alif*, just as it was changed in *ya'as*, so it was said *ya'as*. The poet said:

And there is a friend in the valleys who sees me if I am afflicted, he is the one afflicted

Another said:

And we have turned away from you a well-armed man who comes before the caravan, wearing a mask.

Another said:

There are people among the community whose brother is above them and they are honorable.

Ibn Muhaisin read *wa-ka-in* with a hamza and a shortened letter like *wa-ka-an*, which is from *ka-in* and its *alif* was deleted. He also said *wa-ka-ayn* like *wa-ka-ayn*, which is the reversed form of *ka-ay* with a lightened letter. The rest read *wa-ka-ayn* with a

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shaddah like ka-ayn, which is the original. The poet said:

How many people have their brother above them and they are honorable?

Another said:

How can we protect ourselves from an enemy with our glory and how can we protect ourselves from the weak and the fearful?

So he combined two languages: Ka'in and Ka'in, and a fifth language Ka'in like Ka'in, and it is as if it is a shortened version of Ka'in reversed Ka'in. Al-Jawhari did not mention other than two languages: Ka'in like Ka'in, and Ka'in like Ka'in. You say Ka'in rajul laqat with the accusative of what comes after Ka'in as a distinction, and you also say: Ka'in min rajul laqat, and inserting min after Ka'in is more than the accusative and better. And Bikayn tabi'i hath al-thawb? That is, how much do you sell it for? Dhu al-Rummah said:

And our fear of the enemy's wrath and spear is not his country

Al-Nahhas said: Abu Amr stopped **and like** without a nun, because it is a tanween, and this was narrated by Surah Ibn al-Mubarak from al-Kisa'i, and the rest stopped with a nun in accordance with the line of the Mushaf, and the meaning of the verse is to encourage the believers, and to command them to follow the example of those who came before from the best followers of the prophets, meaning many of the prophets were killed with him, many devout men, or many of the prophets were killed and their nations did not apostatize, two sayings: The first is from al-Hasan and Sa'id ibn Jubayr, al-Hasan said: No prophet was ever killed in war, and Ibn Jubayr said: We have not heard that a prophet was killed in combat, and the second is from Qatada and Ikrimah, and stopping on this saying, on *killed* is permissible, and it is the reading of Nafi', Ibn Jubayr, Abu Amr and Ya'qub, and it is the reading of Ibn Abbas and Abu Hatim chose it, and there are two views on it: One of them is that *killed* is applied to the prophet alone, and then the completion of the speech is at his saying *killed* and there is an implication in the speech, meaning and with him are many devout men, as it is said the prince was killed with a great army, meaning and with him is an army, And he went out with me on business, that is, with me, the second aspect is that the killing befell the Prophet and those with him from the riba'is, and the aspect of the speech is the killing of some of those who were with him, the Arabs say: We killed Banu Tamim and Banu Salim, but they killed some of them, and his saying **and they did not weaken** refers back to those who remained from them, I said: This statement is more similar to the revelation of the verse and more appropriate, because the Prophet, may God bless him and grant him peace, was not killed, and a group of his companions were killed with him, and the Kufians and Ibn Amir read *Qatil* and it is the reading of Ibn Masoud, and Abu Ubaid chose it and said: If God praises the

one who fights, then the one who was killed is included in it, and if He praises the one who was killed, no one else is included in it, so Qataal is more general and more praised, and **the riba'is** with a kasra on the ra' is the reading of the majority, and the reading of Ali, may God be pleased with him, with a damma on it, and Ibn Abbas with a fatha, three languages, and the riba'is the large groups, from Mujahid, Qatada, Ad-Dahhak, and Ikrimah, and one of them is rabbi with a damma on the ra' and a kasra, attributed to the rabbah also with a kasra on the ra' and a damma, and it is the group, and Abdullah Ibn Masoud said, the riba'is thousands Many, and Ibn Zayd said: The followers, and the first is better known in the language, and from it the rag in which the arrows are collected is called: Rabbah and Rabbah, and the Rabab are tribes that gathered, and Abaan bin Tha'lab said: The Rabbi is ten thousand, and Al-Hasan said: They are the patient scholars, Ibn Abbas and Mujahid and Qatada and Al-Rabi' and Al-Suddi: the large group, Hassan said:

And if a group turns away from the truth, We will impose upon them a burden.

Al-Zajaj said: There are two readings here: *Rabiyun* with a damma on the ra', and *Rabiyun* with a kasra on the ra'. As for the rabiyun **with a damma**: large groups, and it is said: ten thousand. I said: It has been narrated on the authority of Ibn Abbas *Rabiyun* with a fatha on the ra', attributed to the Lord. Al-Khalil said: The Lord is one of the servants who were patient with the prophets, and they are the Rabbaniyun, attributed to deity, worship, and knowledge of the Lordship of God Almighty, and God knows best.

God the Almighty said: **And they did not grow weak for what afflicted them in the cause of God. And they grew weak** means they were weakened. It has been mentioned before that weakness is the breaking of seriousness due to fear. Al-Hasan and Abu Al-Samal read **And they grew weak** with a kasra on the ha' and a damma on it, two dialects from Abu Zaid. And the weakness of a thing is weakness, and I weakened it and weakened it, and the weak is: the lowest and shortest of the ribs, and weakness of camels: the dense, and weakness is: an hour that passes of the night and so is the weakening, and we became weak in that hour, meaning they did not grow weak for the killing of their prophet, or for the killing of those who were killed from them, meaning the rest of them did not grow weak, so the added word was deleted, **And they did not grow weak** meaning from their enemy, **and they did not submit** meaning for what afflicted them in jihad, and submission is humiliation and submission, and its origin is *istakana* on ifta'ala, so the fatha of the kaf was made full and an alif was generated from it, and whoever made it from the universe, it is istaf'ala, and the first is more similar in meaning to the verse, and it was read **So what And they weakened, but they were not weakened (with a sukoon on the ha' and the 'ayn**. Al-Kisa'i narrated **they weakened** with a fatha on the 'ayn. Then the Almighty informed about them after some of them were killed or their prophet was killed

that they were patient and did not flee and prepared themselves for death, and sought forgiveness so that their death would be in repentance from sins if they were granted martyrdom, and they called for steadfastness so that they would not be defeated, and for victory over their enemies, and they singled out the feet for steadfastness over other limbs because they are relied upon. He says: Why did you not do and say the same, O companions of Muhammad? So He answered their call and gave them victory, triumph, and booty in this world and forgiveness in the Hereafter if they reach it. And thus does God with His sincere, repentant, truthful servants who support His religion, who are steadfast when meeting His enemy with His true promise and His truthful word, **And God loves the patient**, meaning those who are patient in jihad.

Tafsir Ibn Kathir

When the Muslims were defeated on the day of Uhud and those who were killed were killed, Satan called out: Behold, Muhammad has been killed. Ibn Qami'ah returned to the polytheists and said to them: You have killed Muhammad, but he had struck the Messenger of God, may God bless him and grant him peace, and wounded him in the head. This fell into the hearts of many people and they believed that the Messenger of God, may God bless him and grant him peace, had been killed, and they permitted that to happen to him, as God has told about many of the prophets, peace be upon them. So weakness and frailty occurred and he was delayed from fighting. In that regard, God Almighty revealed to His Messenger, may God bless him and grant him peace: **And Muhammad is no more than a Messenger; before him have been Messengers.** That is, he has an example in the message and in the permissibility of killing him. Ibn Abi Nujayh said on the authority of his father: A man from the Muhajireen passed by a man from the Ansar while he was wallowing in his blood and said to him: O so-and-so, do you know that Muhammad, may God bless him and grant him peace, has been killed? The Ansari said: If Muhammad has been killed, then he has conveyed his message, so fight for your religion. Then the verse was revealed: **And Muhammad is no more than a Messenger; before him have been Messengers.** The Messengers" narrated by Al-Hafiz Abu Bakr Al-Bayhaqi in Dalil Al-Nubuwwah. Then God the Almighty said, denouncing those who have become weak, **Then if he dies or is killed, will you turn back on your heels?** That is, will you go back in reverse. **And whoever turns back on his heels will never harm God at all, and God will reward the grateful.** That is, those who obeyed Him and fought for His religion, and followed His Messenger, alive and dead. Likewise, it is proven in the Sahih, Musnads, Sunans, and other books of Islam through multiple chains of transmission that provide certainty. I mentioned that in the Musnads of the two Shaykhs Abu Bakr and Umar, may God be pleased with them, that As-Siddiq, may God be pleased with him, recited this verse when the Messenger of God, may God bless him and grant him peace, died. Al-Bukhari said: Yahya bin Bakir told us, Al-Layth told us, on the authority of Aqeel, on the

authority of Ibn Shihab, Abu Salamah told me that Aisha, may God be pleased with her, told him that Abu Bakr, may God be pleased with him, came on a horse from his residence in As-Sunh until he dismounted and entered the mosque. He did not speak to the people until he entered upon Aisha. The Messenger of God, may God bless him and grant him peace, performed tayammum while he was covered with a garment of Habra. He uncovered his face, then leaned over him, kissed him and wept. Then he said: May my father and mother be sacrificed for you. By God, God will not cause you to die twice. As for the death that was decreed for you, you have brought it forward. Al-Zuhri said: Abu Salamah told me, on the authority of Ibn Abbas, that Abu Bakr went out and Umar was speaking to the people, so he said: Sit down, Umar. Umar refused to sit down, so the people turned to him and left Umar. Abu Bakr said: As for what comes after, whoever worshipped Muhammad, Muhammad has died, and whoever worshipped God, God is alive and will not die. God the Almighty said: "Muhammad is no more than a messenger; many messengers have passed away before him. If he dies or is killed, will you turn back on your heels? And whoever turns back on his heels will never harm God at all. And God will reward the grateful." He said: By God, it was as if the people did not know that God had revealed this verse until Abu Bakr recited it to them, and all the people received it from him, and no human being heard it except that he recited it. Saeed bin Al-Musayyab informed me that Umar said: By God, it was only when I heard Abu Bakr reciting it that I became paralyzed until my legs could not support me, and I fell to the ground. Abu al-Qasim al-Tabarani said: Ali ibn Abd al-Aziz told us, Amr ibn Hammad ibn Talhah al-Qannad told us, Asbat ibn Nasr told us, on the authority of Samak ibn Harb, on the authority of Ikrimah, on the authority of Ibn Abbas, that Ali used to say during the lifetime of the Messenger of God, may God bless him and grant him peace, **If he dies or is killed, will you turn back on your heels?** By God, we will not turn back on our heels after God has guided us. By God, if he dies or is killed, I will fight for what he fought for until I die. By God, I am his brother, his guardian, his cousin, and his heir. So who is more deserving of him than me? And the Almighty said: **And no soul can die except by God's permission, at a predetermined time.** That is, no one dies except by God's decree and until he completes the period that God has set for him. That is why He said **at a predetermined time**, like His saying: **And no one lives long, nor does his lifespan decrease except in a predetermined time.** And like His saying: **It is He who created you from clay, then decreed a term, and a specified term is with Him.** This verse contains encouragement for cowards and an exhortation for them to fight, because advancing or retreating does not decrease lifespan or increase it, as Ibn Abi Hatim said: Al-Abbas bin Yazid Al-Abdi told us: I heard Abu Mu'awiyah from Al-A'mash from Habib bin Sahban, who said: A man from the Muslims, and he was Hajar bin Adi, said: What prevents you from crossing to these enemy, this drop of semen - meaning the Tigris - **And no soul can die except by God's permission, at a predetermined time.** Then he charged his horse into the Tigris, and when he charged, he charged the people, and when the enemy saw them, they said: A

And how many a prophet fought with him many pious men, but they never lost heart because of what befell them in the cause of God, nor did they weaken, nor did they humble themselves. And God loves the patient.

register, so they fled. And His statement, **And whoever desires the reward of this world, We give him thereof; and whoever desires the reward of the Hereafter, We give him thereof**, meaning whoever does his work for this world only, will receive from it what God has decreed for him, and he will not have a share in the Hereafter. And whoever intends with his work the Hereafter, God will give him thereof along with what He has allotted for him in this world, as God Almighty said, "Whoever desires the harvest of the Hereafter, We increase for him his harvest. And whoever desires the harvest of this world, We give him thereof, and there is not for him in the Hereafter any share." And God Almighty said, "Whoever desires the immediate, We hasten for him therein what We will for whomever We intend. Then We have made for him Hell, which he will burn, blamed and banished. But whoever desires the Hereafter and strives for it with the necessary effort while he is a believer - it is those whose effort is ever appreciated." That is why, He said here, **And We will reward the grateful**, meaning We will give them from Our grace and mercy in this world and the Hereafter according to their gratitude and work. Then God Almighty said, comforting the believers for what had happened to their souls on the Day of Uhud, **And how many a prophet fought with whom many pious men fought**. It was said that its meaning is how many a prophet was killed and many were killed with him. Many of his companions are Rabbi. This statement is the choice of Ibn Jarir, who said: As for those who read **many rabbis fought with him**, they said: What is meant by killing is the Prophet and some of the rabbis with him, not all of them, and he only denied weakness and frailty from those who remained from the rabbis who were not killed. He said: And whoever read *fought* chose that, because he said: If they had been killed, there would have been no known meaning for God's statement **they did not weaken** because it is impossible for them to be described as not weakening or becoming weak after they were killed. Then he chose the reading of whoever read **many rabbis fought with him**, because God rebuked in these verses and the ones before them those who fled on the day of Uhud and abandoned the fighting when they heard the caller shouting that Muhammad had been killed, so God rebuked them for fleeing and abandoning the fighting, and said to them, **If he dies or is killed, O believers, will you turn back from your religion and turn back on your heels?** It was said: How many prophets were killed before him from his companions, many rabbis? And the words of Ibn Ishaq in the biography require another statement, for he said: And how many prophets were killed while with him were Rabbiyun, meaning groups, so they did not weaken after their Prophet, nor did they weaken against their enemy, nor did they submit to what befell them in the struggle for the sake of God and their religion, and that is patience. **And God loves the patient**. So He made His statement, **With him are many Rabbiyun** a state. Al-Suhayli supported this statement and exaggerated it, and he has a direction for His statement, **So they did not weaken when what befell them** the verse, and this is

what Al-Umawi narrated in his Maghazi from the book of Muhammad bin Ibrahim and no one else narrated it, and some of them read, **Many Rabbiyun fought with him**. Sufyan Al-Thawri said, on the authority of Asim, on the authority of Zur, on the authority of Ibn Masoud, **Many Rabbiyun** meaning thousands, and Ibn Abbas, Mujahid, Saeed bin Jubayr, Ikrimah, Al-Hasan, Qatadah, Al-Suddi, Al-Rabi', and Ata Al-Khurasani said: Rabbiyun are large groups, and Abd Al-Razzaq said on the authority of Muammar on the authority of Al-Hasan, **Many Rabbiyun** meaning many scholars, and from him also: Scholars of patience, righteous and pious. Ibn Jarir narrated on the authority of some of the grammarians of Basra that the Rabbiyyin are those who worship the Almighty Lord. He said: Some of them responded to him and said: If that were the case, it would have been said: Rabbiyyin with the opening of the ra'. Ibn Zayd said: The Rabbiyyin are the followers and the subjects, and the Rabbanis are the governors. **They did not lose heart for what befell them in the cause of God, nor did they weaken, nor did they humble themselves**. Qatada and Ar-Rabi' ibn Anas said, **They did not weaken** by the killing of their Prophet, **nor did they humble themselves** meaning: they did not turn away from their insight or their religion and fight for what God's Prophet fought for until they joined God. Ibn Abbas said, **nor did they humble themselves** they were humble. As-Suddi and Ibn Zayd said: They were not humbled before their enemy. Muhammad ibn Ishaq, As-Suddi and Qatadah said: That is, that did not befall them when their Prophet was killed. "And God loves the patient. Their only saying was that they said, 'Our Lord, forgive us our sins and our transgression in our conduct and plant firmly our feet and give us victory over the disbelieving people.'" That is, they had no other choice but that. **So God gave them the reward of this world**, that is, victory, triumph and a good end, **and the best reward of the Hereafter**, that is, He combined that for them with this. **And God loves the doers of good**.

Fath al-Qadir

And his saying 146- **And how many** Al-Khalil and Sibawayh said: It is that which the kaf of comparison entered upon it and was fixed with it, so after the composition it became with the meaning of how much, and it was represented in the Qur'an as a nun, because it is a word that was transferred from its origin, so its pronunciation was changed to change its meaning, then its use became widespread, so the Arabs manipulated it by changing and deleting, so it became four languages in which it was read: One of them is Ka'in like Ka'in, and Ibn Kathir read it with it, and similar to it is the saying of the poet:

And there is a friend in the valleys whom you will see if you are afflicted, he is the one afflicted

Another said:

And we have turned away from you, a man armed with a live bullet in front of the caravan, wearing a mask

Zuhair said:

And if you see someone who admires you, whether he speaks too much or too little

Ka'ayn with emphasis like Ka'ayn, and the rest read it this way and it is the original. The third: Ka'ayn like Ka'ayn without emphasis. The fourth: Ka'ayn with a ya' followed by a kasra hamza, and Abu Amr stopped without a noon and said: Ka'ay because it is a tanween, and the rest stopped with a noon, and the meaning is many of the prophets were killed with him, Nafi', Ibn Kathir, Abu Amr and Ya'qub read it as qatal in the passive form, and it is the reading of Ibn Abbas, and Abu Hatim chose it, and there are two views: The first is that in qatal there is a pronoun referring to the prophet, and in that case his saying **with him are rabeeyan** is a circumstantial clause as it is said: the prince was killed with an army, meaning with him is an army. The second view is that the killing was directed at rabeeyan, so there is no pronoun in qatal, and the meaning is: some of his companions were killed and they are the rabeeyan. The Kufians and Ibn Amir read Qatil, which is the reading of Ibn Masoud and Abu Ubaid chose it. He said: If God praises the one who fights, then the one who is killed is included in it. If He praises the one who is killed and does not include the one who fights and is not killed, then Qatil is more general and praiseworthy. This other reading is preferred. The second aspect of the first reading is the statement of Al-Hasan: No prophet was ever killed in war. Saeed bin Jubair said the same. The rabbiyyun with a kasra on the ra is the reading of the majority. Ali read it with a damma and Ibn Abbas read it with a fatha. Its singular is rabbiyyun with a fatha and is attributed to the Lord. The rabbiyyun with a damma and kasra on the ra is accusative to the rabbah with a kasra and damma on the ra, which is the group. For this reason, a group of the Salaf interpreted them as large groups. It was said: They are the followers. It was said: They are the scholars. Al-Khalil said: The rabbiyyun is one of the servants who were patient with the prophets and they are the rabbiyyun. They are attributed to deity, worship, and knowledge of divinity. Al-Zajaj said: The rabbiyyun with a damma are the groups. His statement **They did not weaken** is in apposition to Qatil or Qatal. Weakness: the breaking of seriousness due to fear. Al-Hasan read *Wahanu* with a kasra or a damma on the ha'. Abu Zaid said: There are two dialects for *Wahan* of a thing, *Yahin* and *Wahan* meaning weakness: they did not weaken because of the killing of their prophet or because of the killing of those who were killed from them. **And they did not weaken** meaning: from their enemy. **And they did not submit** for what happened to them in jihad. Submission means humiliation and submission. It was read **Wa Wahanu** and **Wa Da'afu** with a sukoon on the ha' and the 'ayn. Al-Kisa'i narrated *Da'afu* with a fatha on the 'ayn. In this is a rebuke to those who were defeated on the day of Uhud and were humiliated, submitted and weakened because of that rumour that came from Satan and did not do as the companions of the messengers who came before them did.

Tafsir al-Baghawi

146- The Almighty said: **And how many a prophet fought with him, many devout men.** Ibn Kathir read **and how many**, with a long vowel and a hamza on the weight of fa'il, and Abu Ja'far softened the hamza, and the others read **and how many** with a hamza and a shaddah on the weight of ka'in, and its meaning is: and how much, and it is the kaf of comparison attached to the interrogative *ay*, and the tanween did not occur in the script except in this letter specifically, and some readers stop at **and how many** without a nun, and most stop at a nun, his saying *killed* Ibn Kathir, Nafi' and the people of Basra read with a damma on the qaf, and the others read *killed*, so whoever reads *killed* is because of his saying: **they did not weaken** and it is impossible to describe them as not weakening after they were killed, because Saeed bin Jubair said: We have not heard that a prophet was killed in battle, and because *killed* is more general.

Abu Ubaid said: If God Almighty praises someone who fights, then the one who was killed is included in that, and if He praises someone who was killed, then no one else is included in that, so *killer* is more general.

Whoever reads *killed* has three aspects: One of them:

That the killing was attributed to the Prophet alone, then the statement would be complete when he said *killed*, and the verse would imply the meaning: and with him were many rabbis, just as it is said: So-and-so was killed and with him was a large army, meaning: and with him.

The second aspect: That the killing affected the Prophet and the usurers who were with him, and what is meant is: some of those with him. The Arabs say we killed the sons of so-and-so, but they only killed some of them, and his saying **they did not weaken** refers back to the rest.

The third aspect: that the killing should be for the usurers only.

And his saying, **Many rabbis**, Ibn Abbas, Mujahid and Qatadah said: large groups. Ibn Masoud said: The rabbis are thousands. Al-Kalbi said: One rabbiyyah is ten thousand. Ad-Dahhak said: One rabbiyyah is a thousand. Al-Hasan said: Jurists are scholars. It was also said: They are the followers. The rabbiyyun are the governors, and the rabbiyyun are the subjects. It was also said: It is attributed to the Lord and they are those who worship the Lord. **They did not weaken**, meaning they did not become cowardly, **for what afflicted them in the cause of God, nor did they weaken**, from jihad because of the pain of the wounds they suffered and the killing of their companions. **They did not humble themselves**, Muqatil said: They did not surrender or submit to their enemy. As-Suddi said: They were not humiliated. / Ata' said: They did not humble themselves. Abu Al-Aaliyah said: They did not become cowardly, but they were patient in the command of their Lord and in obeying their Prophet and in jihad against their enemy. **And God loves the patient.**

Surat Al Imran 3:146

And how many a prophet fought with him many pious men, but they never lost heart because of what befell them in the cause of God, nor did they weaken, nor did they humble themselves. And God loves the patient.

Tafsir al-Baidawi

146 **And how many** originally, the letter kaf was added to it and it became the meaning of how much and the nun is a tanween that is fixed in writing in a way that is not analogous. Ibn Kathir read **and how many** as ka'an and the reason for that is changing the change of the single word like their saying wa'amli in la'amri, so it became ka'in then the second ya' was deleted for the sake of alleviation then the other ya' was replaced with an alif as was replaced from ta'i **from a prophet** to clarify it. **Many rabbiyoon fought with him** rabbiyoon are knowledgeable, pious, or worshippers of their Lord. It was said groups and the rabbiyoon is attributed to the rabbah which is the group for emphasis. Ibn Kathir, Nafi', Abu Amr and Ya'qub read *killed* and its attribution to *rabbiyoon* or the pronoun of the Prophet, may God bless him and grant him peace, and with him rabbiyoon is a state of it and the first is supported by the fact that it was read with emphasis and *rabbiyoon* was read with fatha as is the original and with damma which is one of the changes in attribution like kasra.

They did not lose heart for what befell them in the cause of God. They did not slacken nor did their resolve break when the Prophet, may God bless him and grant him peace, or some of them were killed.

They did not weaken against the enemy or in religion.

They did not submit nor did they yield to the enemy. Its root is *istakana* from *sukoon* because the submissive person is still with his companion so that he can do with him what he wants. The *alif* is from the full fatha or *istakana* from *kawn* because he asks himself to be for the one who submits to him. This is a definition of what befell them when the rumors spread of his killing, may God bless him and grant him peace. **And God loves the patient** so He grants them victory and magnifies their status.

Surat Al Imran 3:147

And their only statement was that they said, **Our Lord, forgive us our sins and our transgression in our conduct and plant firmly our feet and give us victory over the disbelieving people.**

Tafsir al-Jalalayn

And their only statement when their prophet was killed, despite their steadfastness and patience **was that they said, Our Lord, forgive us our sins and our transgression** we exceeded the limit **in our affair** indicating that what happened to them was due to their evil actions and their humiliation **and plant firmly our feet with the strength to fight and give us victory over the disbelieving people**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty means by His statement: **And their saying was not**, and the saying of the two rabbis - and the ha and mim are from the mention of the names of the two rabbis - **except that they said**, meaning: They had no saying other than this saying, when their prophet was killed, and His statement: **Our Lord, forgive us our sins**, meaning: They did not hold fast, when their prophet was killed, except to be patient with what befell them, and to struggle against their enemy, and to ask their Lord for forgiveness and victory over their enemy. The meaning of the statement is: Their saying was not except that they said, **Our Lord, forgive us our sins**.

As for extravagance, it is excess in something. It is said: So-and-so was excessive in this matter, if he exceeded its amount and went to extremes.

Its meaning here is: Forgive us our sins: the minor ones, and those in which we have been excessive and have gone beyond the major ones. The meaning of the words was: Forgive us our sins, the minor ones and the major ones, as in:

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, regarding the statement of God: **And our extravagance in our affair**, he said: Our sins.

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 our extravagance in our affair**, our sins and our injustice to ourselves.

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, regarding his statement: **And our extravagance in our affair**, meaning major sins.

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 bin Muzahim, he said: The major sins.

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 our extravagance in our affair**, he said: Our sins.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **And our extravagance in our affair**, he said: our sins.

As for his saying: **And make our feet firm**, he is saying: Make us among those who are steadfast in the war against Your enemy and in fighting them, and do not make us among those who are defeated and flee from them and do not establish their feet in one place to fight them. **And give us victory over the disbelieving people**, he is saying: And give us victory over those who denied Your Oneness and the prophethood of Your Prophet.

Abu Ja'far said: This is a reprimand from God the Almighty to His servants who fled from the enemy on the day of Uhud and abandoned fighting them, and a discipline for them. God the Almighty says: Why did you not do, when it was said to you: Your Prophet has been killed, as these rabbis who were followers of the prophets did when their prophets were killed? Why did you not be patient with your enemy as they were patient, and not weaken and submit to your enemy and try to turn back on your heels, as these rabbis did not weaken and submit to their enemy, and you asked your Lord for victory and triumph as they asked, so that God would grant you victory over them as they were victorious, for God loves those who are patient in their matter and in the struggle against their enemy, so He gives them victory and triumph over their enemy? Like:

Ibn Humayd narrated to us, he said: Salamah narrated to us, on the authority of Ibn Ishaq: "And their only statement was that they said: 'Our Lord, forgive us our sins and our transgression in our conduct and plant firmly our feet and give us victory over the disbelieving people.'" That is: So say as they said, and know that this is only because of sins on your part, and seek forgiveness as they sought forgiveness, and continue in your religion as they continued in their religion, and do not turn back on your heels, and ask Him as they asked Him to plant firmly your feet, and seek His aid as they sought His aid against the disbelieving people. All of this is from their statement, and it happened when their prophet was killed, so they did not do as you did.

Abu Ja'far said: The reading that is the reading in His statement: **And their saying was not** is the accusative, due to the consensus of the readers of the regions on that, transmitted widely and inherited from the proof. The accusative was chosen for the saying, because *an* can only be definite, so it was more appropriate for it to be the noun, rather than the nouns that may be definite sometimes and indefinite sometimes. Therefore, the accusative was chosen for every noun that followed *kan* if it was followed by the light *an*: like His statement: **So the answer of his people was only that they said, 'Kill him or burn him'** (Al-Ankabut: 24), and His

Surat Al Imran 3:147

And their only statement was that they said, "Our Lord, forgive us our sins and our transgression in our conduct and plant firmly our feet and give us victory over the disbelieving people."

statement: **Then their trial was only that they said** (Al-An'am: 23). But if what follows *kan* is a definite noun, and what follows it is like it, then the nominative and accusative are the same in what follows *kan*. If you make what follows *kan* the noun, you raise it and put what follows it in the accusative. If you make the one who follows it the predicate, you put it in the accusative case and raise what comes after it, as in the statement of God Almighty: **Then the worst was the end of those who did evil** (ar-Rum 30:10). If you make the consequence the noun, you put it in the nominative case, and make the worst the predicate in the accusative case. If you make the consequence the predicate, you put it in the accusative case and say: **Then the worst was the end of those who did evil** (ar-Rum 30:10), and make the worst the noun, so it is in the nominative case, as the poet said:

The people knew that the only disease of Thahlan was the disgrace of those who led it.

It was also narrated: **Her illness in Thalan was nothing but disgrace**, in the accusative and nominative cases, as I have explained. If he had done something like that, even though it was permissible, the most eloquent speech among the Arabs would be what I have described.

Tafsir al-Qurtubi

God Almighty says: **And their only statement was that they said, 'Our Lord, forgive us our sins and our transgression in our conduct and plant firmly our feet and give us victory over the disbelieving people.'**

Some of them read **wa ma kan qawlum** in the nominative case, making it the subject of *kan*, so its meaning is, **wa ma kan qawlum** is nothing but their saying: **Our Lord, forgive us our sins**. And whoever reads in the accusative case, makes the saying the predicate of *kan* and its subject is **illa anna qawl**, "Our Lord, forgive us our sins," meaning the minor sins, **and our extravagance**, meaning the major sins. Extravagance means going to extremes in something and exceeding the limit. In Sahih Muslim, on the authority of Abu Musa al-Ash'ari, "On the authority of the Prophet, may God bless him and grant him peace, that he used to supplicate with this supplication: O God, forgive me my sin, my ignorance, and my extravagance in my affairs and what You know better than me," and he mentioned the hadith. So a person should use what is in the Book of God and the authentic Sunnah of supplication and leave what is other than it, and not say I chose this, for God Almighty has chosen for His Prophet and His saints and taught them how to supplicate.

Tafsir Ibn Kathir

When the Muslims were defeated on the day of Uhud and those who were killed were killed, Satan called out:

Behold, Muhammad has been killed. Ibn Qami'ah returned to the polytheists and said to them: You have killed Muhammad, but he had struck the Messenger of God, may God bless him and grant him peace, and wounded him in the head. This fell into the hearts of many people and they believed that the Messenger of God, may God bless him and grant him peace, had been killed, and they permitted that to happen to him, as God has told about many of the prophets, peace be upon them. So weakness and frailty occurred and he was delayed from fighting. In that regard, God Almighty revealed to His Messenger, may God bless him and grant him peace: **And Muhammad is no more than a Messenger; before him have been Messengers**. That is, he has an example in the message and in the permissibility of killing him. Ibn Abi Nujayh said on the authority of his father: A man from the Muhajireen passed by a man from the Ansar while he was wallowing in his blood and said to him: O so-and-so, do you know that Muhammad, may God bless him and grant him peace, has been killed? The Ansari said: If Muhammad has been killed, then he has conveyed his message, so fight for your religion. Then the verse was revealed: **And Muhammad is no more than a Messenger; before him have been Messengers**. The Messengers" narrated by Al-Hafiz Abu Bakr Al-Bayhaqi in Dalil Al-Nubuwwah. Then God the Almighty said, denouncing those who have become weak, **Then if he dies or is killed, will you turn back on your heels?** That is, will you go back in reverse. **And whoever turns back on his heels will never harm God at all, and God will reward the grateful**. That is, those who obeyed Him and fought for His religion, and followed His Messenger, alive and dead. Likewise, it is proven in the Sahih, Musnads, Sunans, and other books of Islam through multiple chains of transmission that provide certainty. I mentioned that in the Musnads of the two Shaykhs Abu Bakr and Umar, may God be pleased with them, that As-Siddiq, may God be pleased with him, recited this verse when the Messenger of God, may God bless him and grant him peace, died. Al-Bukhari said: Yahya bin Bakir told us, Al-Layth told us, on the authority of Aqeel, on the authority of Ibn Shihab, Abu Salamah told me that Aisha, may God be pleased with her, told him that Abu Bakr, may God be pleased with him, came on a horse from his residence in As-Sunh until he dismounted and entered the mosque. He did not speak to the people until he entered upon Aisha. The Messenger of God, may God bless him and grant him peace, performed tayammum while he was covered with a garment of Habra. He uncovered his face, then leaned over him, kissed him and wept. Then he said: May my father and mother be sacrificed for you. By God, God will not cause you to die twice. As for the death that was decreed for you, you have brought it forward. Al-Zuhri said: Abu Salamah told me, on the authority of Ibn Abbas, that Abu Bakr went out and Umar was speaking to the people, so he said: Sit down, Umar. Umar refused to sit down, so the people turned to him and left Umar. Abu Bakr said: As for what comes after, whoever worshipped Muhammad, Muhammad has died, and whoever worshipped God, God is alive and will not die. God the Almighty said: "Muhammad is no

more than a messenger; many messengers have passed away before him. If he dies or is killed, will you turn back on your heels? And whoever turns back on his heels will never harm God at all. And God will reward the grateful." He said: By God, it was as if the people did not know that God had revealed this verse until Abu Bakr recited it to them, and all the people received it from him, and no human being heard it except that he recited it. Saeed bin Al-Musayyab informed me that Umar said: By God, it was only when I heard Abu Bakr reciting it that I became paralyzed until my legs could not support me, and I fell to the ground. Abu al-Qasim al-Tabarani said: Ali ibn Abd al-Aziz told us, Amr ibn Hamad ibn Talhah al-Qannad told us, Asbat ibn Nasr told us, on the authority of Samak ibn Harb, on the authority of Ikrimah, on the authority of Ibn Abbas, that Ali used to say during the lifetime of the Messenger of God, may God bless him and grant him peace, **If he dies or is killed, will you turn back on your heels?** By God, we will not turn back on our heels after God has guided us. By God, if he dies or is killed, I will fight for what he fought for until I die. By God, I am his brother, his guardian, his cousin, and his heir. So who is more deserving of him than me? And the Almighty said: **And no soul can die except by God's permission, at a predetermined time.** That is, no one dies except by God's decree and until he completes the period that God has set for him. That is why He said **at a predetermined time**, like His saying: **And no one lives long, nor does his lifespan decrease except in a predetermined time.** And like His saying: **It is He who created you from clay, then decreed a term, and a specified term is with Him.** This verse contains encouragement for cowards and an exhortation for them to fight, because advancing or retreating does not decrease lifespan or increase it, as Ibn Abi Hatim said: Al-Abbas bin Yazid Al-Abdi told us: I heard Abu Mu'awiyah from Al-A'mash from Habib bin Sahban, who said: A man from the Muslims, and he was Hajar bin Adi, said: What prevents you from crossing to these enemy, this drop of semen - meaning the Tigris - **And no soul can die except by God's permission, at a predetermined time.** Then he charged his horse into the Tigris, and when he charged, he charged the people, and when the enemy saw them, they said: A register, so they fled. And His statement, **And whoever desires the reward of this world, We give him thereof; and whoever desires the reward of the Hereafter, We give him thereof,** meaning whoever does his work for this world only, will receive from it what God has decreed for him, and he will not have a share in the Hereafter. And whoever intends with his work the Hereafter, God will give him thereof along with what He has allotted for him in this world, as God Almighty said, "Whoever desires the harvest of the Hereafter, We increase for him his harvest. And whoever desires the harvest of this world, We give him thereof, and there is not for him in the Hereafter any share." And God Almighty said, "Whoever desires the immediate, We hasten for him therein what We will for whomever We intend. Then We have made for him Hell, which he will burn, blamed and banished. But whoever desires the Hereafter and strives for it with the necessary effort while he is a believer - it is those whose effort is ever appreciated." That is why He said here, **And We will reward the grateful,** meaning We will give them from

Our grace and mercy in this world and the Hereafter according to their gratitude and work. Then God Almighty said, comforting the believers for what had happened to their souls on the Day of Uhud, **And how many a prophet fought with whom many pious men fought.** It was said that its meaning is how many a prophet was killed and many were killed with him. Many of his companions are Rabbi. This statement is the choice of Ibn Jarir, who said: As for those who read **many rabbis fought with him**, they said: What is meant by killing is the Prophet and some of the rabbis with him, not all of them, and he only denied weakness and frailty from those who remained from the rabbis who were not killed. He said: And whoever read *fought* chose that, because he said: If they had been killed, there would have been no known meaning for God's statement **they did not weaken** because it is impossible for them to be described as not weakening or becoming weak after they were killed. Then he chose the reading of whoever read **many rabbis fought with him**, because God rebuked in these verses and the ones before them those who fled on the day of Uhud and abandoned the fighting when they heard the caller shouting that Muhammad had been killed, so God rebuked them for fleeing and abandoning the fighting, and said to them, **If he dies or is killed, O believers, will you turn back from your religion and turn back on your heels?** It was said: How many prophets were killed before him from his companions, many rabbis? And the words of Ibn Ishaq in the biography require another statement, for he said: And how many prophets were killed while with him were Rabbiyun, meaning groups, so they did not weaken after their Prophet, nor did they weaken against their enemy, nor did they submit to what befell them in the struggle for the sake of God and their religion, and that is patience. **And God loves the patient.** So He made His statement, **With him are many Rabbiyun** a state. Al-Suhayli supported this statement and exaggerated it, and he has a direction for His statement, **So they did not weaken when what befell them** the verse, and this is what Al-Umawi narrated in his Maghazi from the book of Muhammad bin Ibrahim and no one else narrated it, and some of them read, **Many Rabbiyun fought with him.** Sufyan Al-Thawri said, on the authority of Asim, on the authority of Zur, on the authority of Ibn Masoud, **Many Rabbiyun** meaning thousands, and Ibn Abbas, Mujahid, Saeed bin Jubayr, Ikrimah, Al-Hasan, Qatadah, Al-Suddi, Al-Rabi', and Ata Al-Khurasani said: Rabbiyun are large groups, and Abd Al-Razzaq said on the authority of Muammar on the authority of Al-Hasan, **Many Rabbiyun** meaning many scholars, and from him also: Scholars of patience, righteous and pious. Ibn Jarir narrated on the authority of some of the grammarians of Basra that the Rabbiyyin are those who worship the Almighty Lord. He said: Some of them responded to him and said: If that were the case, it would have been said: Rabbiyyin with the opening of the ra'. Ibn Zayd said: The Rabbiyyin are the followers and the subjects, and the Rabbanis are the governors. **They did not lose heart for what befell them in the cause of God, nor did they weaken, nor did they humble themselves.** Qatada and Ar-Rabi' ibn Anas said, **They did not weaken** by the killing of their Prophet, **nor did they humble themselves** meaning: they did not turn away from their insight or their religion and fight for what God's Prophet fought for until they

Surat Al Imran 3:147

And their only statement was that they said, "Our Lord, forgive us our sins and our transgression in our conduct and plant firmly our feet and give us victory over the disbelieving people."

joined God. Ibn Abbas said, **nor did they humble themselves** they were humble. As-Suddi and Ibn Zayd said: They were not humbled before their enemy. Muhammad ibn Ishaq, As-Suddi and Qatadah said: That is, that did not befall them when their Prophet was killed. "And God loves the patient. Their only saying was that they said, 'Our Lord, forgive us our sins and our transgression in our conduct and plant firmly our feet and give us victory over the disbelieving people.'" That is, they had no other choice but that. **So God gave them the reward of this world**, that is, victory, triumph and a good end, **and the best reward of the Hereafter**, that is, He combined that for them with this. **And God loves the doers of good.**

them, then seeking steadfastness in the places of war and victory over the enemy in order to be out of submission and purity, so that it would be closer to being answered. And their statement was made good because what they said is more well-known, indicating the aspect of the relation and the time of the event.

Fath al-Qadir

His statement 147- **And their saying was not** meaning: the saying of those who were with the prophets was nothing but this saying, and their saying is in the accusative case as the predicate of *was*. Ibn Kathir and Asim read in a narration from them with the raising of their saying. And his statement **except that they said** is an empty exception: meaning what was their saying when some of their rabbis were killed or their prophet was killed **except that they said, 'Our Lord, forgive us our sins'** It was said: These are minor sins. And his statement: **And our extravagance in our affair** It was said: These are major sins, and it appears that sins include everything that is called a sin, whether minor or major. Extravagance is that in which there is exceeding the limit, so it is from the conjunction of the specific with the general, they said that despite being rabbis, to demean themselves **and plant firmly our feet** in the places of battle.

Tafsir al-Baghawi

147- The Almighty's saying: **And their saying was not**, is in the accusative case as the predicate of *was*, the noun in **that they said**, meaning: And their saying when their Prophet was killed was not, **except that they said, 'Our Lord, forgive us our sins'** meaning: the minor ones, **and our transgression in our affair** meaning: the major ones, **and plant firmly our feet**, so that they do not slip, **and give us victory over the disbelieving people**, meaning: Why did you not do and say the same about the companions of Muhammad?

Tafsir al-Baidawi

147 **And their only statement was that they said, 'Our Lord, forgive us our sins and our transgression in our affair and plant firmly our feet and give us victory over the disbelieving people.'** That is, their only statement, despite their steadfastness and strength in religion and their being rabbis, was this statement, which was attributing the sins and transgression to themselves in order to belittle them and attributing what had befallen them to their evil deeds and seeking forgiveness for

Surat Al Imran 3:148

So God gave them the reward of this world and the best reward of the Hereafter. And God loves the doers of good.

Tafsir al-Jalalayn

So God gave them the reward of this world victory and spoils **and the best reward of the Hereafter** meaning Paradise, and its goodness is preference over what is deserved **and God loves the doers of good**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, the Most High means: So God gave those whom He described with what He described them, of patience in obeying God after the killing of their prophets, and in fighting their enemy, and seeking help from God in their affairs, and following the paths of their leader for what they did in God - **the reward of this world**, meaning: a reward in this world, and that is: victory over their enemy and the enemy of God, and triumph, and conquest over them, and empowerment for them in the lands, **and the good reward of the Hereafter**, meaning: and the best reward of the Hereafter for what they did in the world of their righteous deeds, and that is: Paradise and its delights, as:

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, his saying: **And their only saying was that they said, 'Our Lord, forgive us our sins,'** and he recited until he reached **And God loves the doers of good**, yes, by God, God would have given them victory, supremacy, empowerment, and triumph over their enemy in this world, **and the best reward of the Hereafter**, he says: the best reward in the Hereafter, which is Paradise.

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 saying: **And what was their saying**, 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, regarding his statement: **So God gave them the reward of this world**, he said: victory and spoils, **and the good reward of the Hereafter**, he said: God's pleasure and mercy.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **So God gave them the reward of this world**, victory over their enemy, **and the good reward of the Hereafter**, Paradise and what is prepared in it. And His statement, **And God loves the doers of good**, God Almighty says: God did that to them because of their goodness, for He loves the doers of good, and they are the ones who do what God Almighty described about them that they did when their prophet was killed.

Tafsir al-Qurtubi

The Almighty said: **So God gave them** meaning He gave them **the reward of this world** meaning victory and triumph over their enemy **and the good reward of the Hereafter** meaning Paradise. Al-Jahdary read **So God rewarded them** from the reward, **and God loves the doers of good** mentioned above.

Tafsir Ibn Kathir

When the Muslims were defeated on the day of Uhud and those who were killed were killed, Satan called out: Behold, Muhammad has been killed. Ibn Qami'ah returned to the polytheists and said to them: You have killed Muhammad, but he had struck the Messenger of God, may God bless him and grant him peace, and wounded him in the head. This fell into the hearts of many people and they believed that the Messenger of God, may God bless him and grant him peace, had been killed, and they permitted that to happen to him, as God has told about many of the prophets, peace be upon them. So weakness and frailty occurred and he was delayed from fighting. In that regard, God Almighty revealed to His Messenger, may God bless him and grant him peace: **And Muhammad is no more than a Messenger; before him have been Messengers.** That is, he has an example in the message and in the permissibility of killing him. Ibn Abi Nujayh said on the authority of his father: A man from the Muhajireen passed by a man from the Ansar while he was wallowing in his blood and said to him: O so-and-so, do you know that Muhammad, may God bless him and grant him peace, has been killed? The Ansari said: If Muhammad has been killed, then he has conveyed his message, so fight for your religion. Then the verse was revealed: **And Muhammad is no more than a Messenger; before him have been Messengers.** The Messengers" narrated by Al-Hafiz Abu Bakr Al-Bayhaqi in Dalil Al-Nubuwwah. Then God the Almighty said, denouncing those who have become weak, **Then if he dies or is killed, will you turn back on your heels?** That is, will you go back in reverse. **And whoever turns back on his heels will never harm God at all, and God will reward the grateful.** That is, those who obeyed Him and fought for His religion, and followed His Messenger, alive and dead. Likewise, it is proven in the Sahih, Musnads, Sunans, and other books of Islam through multiple chains of transmission that provide certainty. I mentioned that in the Musnads of the two Shaykhs Abu Bakr and Umar, may God be pleased with them, that As-Siddiq, may God be pleased with him, recited this verse when the Messenger of God, may God bless him and grant him peace, died. Al-Bukhari said: Yahya bin Bakir told us, Al-Layth told us, on the authority of Aqeel, on the authority of Ibn Shihab, Abu Salamah told me that Aisha, may God be pleased with her, told him that Abu Bakr, may God be pleased with him, came on a horse from his residence in As-Sunh until he dismounted and entered the mosque. He did not speak to the people until he entered upon Aisha. The Messenger of God, may God bless him and grant him peace, performed

Surat Al Imran 3:148

So God gave them the reward of this world and the best reward of the Hereafter. And God loves the doers of good.

tayammum while he was covered with a garment of Habra. He uncovered his face, then leaned over him, kissed him and wept. Then he said: May my father and mother be sacrificed for you. By God, God will not cause you to die twice. As for the death that was decreed for you, you have brought it forward. Al-Zuhri said: Abu Salamah told me, on the authority of Ibn Abbas, that Abu Bakr went out and Umar was speaking to the people, so he said: Sit down, Umar. Umar refused to sit down, so the people turned to him and left Umar. Abu Bakr said: As for what comes after, whoever worshipped Muhammad, Muhammad has died, and whoever worshipped God, God is alive and will not die. God the Almighty said: "Muhammad is no more than a messenger; many messengers have passed away before him. If he dies or is killed, will you turn back on your heels? And whoever turns back on his heels will never harm God at all. And God will reward the grateful." He said: By God, it was as if the people did not know that God had revealed this verse until Abu Bakr recited it to them, and all the people received it from him, and no human being heard it except that he recited it. Saeed bin Al-Musayyab informed me that Umar said: By God, it was only when I heard Abu Bakr reciting it that I became paralyzed until my legs could not support me, and I fell to the ground. Abu al-Qasim al-Tabarani said: Ali ibn Abd al-Aziz told us, Amr ibn Hammad ibn Talhah al-Qannad told us, Asbat ibn Nasr told us, on the authority of Samak ibn Harb, on the authority of Ikrimah, on the authority of Ibn Abbas, that Ali used to say during the lifetime of the Messenger of God, may God bless him and grant him peace, **If he dies or is killed, will you turn back on your heels?** By God, we will not turn back on our heels after God has guided us. By God, if he dies or is killed, I will fight for what he fought for until I die. By God, I am his brother, his guardian, his cousin, and his heir. So who is more deserving of him than me? And the Almighty said: **And no soul can die except by God's permission, at a predetermined time.** That is, no one dies except by God's decree and until he completes the period that God has set for him. That is why He said **at a predetermined time**, like His saying: **And no one lives long, nor does his lifespan decrease except in a predetermined time.** And like His saying: **It is He who created you from clay, then decreed a term, and a specified term is with Him.** This verse contains encouragement for cowards and an exhortation for them to fight, because advancing or retreating does not decrease lifespan or increase it, as Ibn Abi Hatim said: Al-Abbas bin Yazid Al-Abdi told us: I heard Abu Mu'awiyah from Al-A'mash from Habib bin Sahban, who said: A man from the Muslims, and he was Hajar bin Adi, said: What prevents you from crossing to these enemy, this drop of semen - meaning the Tigris - **And no soul can die except by God's permission, at a predetermined time.** Then he charged his horse into the Tigris, and when he charged, he charged the people, and when the enemy saw them, they said: A register, so they fled. And His statement, **And whoever desires the reward of this world, We give him thereof; and whoever desires the reward of the Hereafter, We give him thereof**, meaning whoever does his work for

this world only, will receive from it what God has decreed for him, and he will not have a share in the Hereafter. And whoever intends with his work the Hereafter, God will give him thereof along with what He has allotted for him in this world, as God Almighty said, "Whoever desires the harvest of the Hereafter, We increase for him his harvest. And whoever desires the harvest of this world, We give him thereof, and there is not for him in the Hereafter any share." And God Almighty said, "Whoever desires the immediate, We hasten for him therein what We will for whomever We intend. Then We have made for him Hell, which he will burn, blamed and banished. But whoever desires the Hereafter and strives for it with the necessary effort while he is a believer - it is those whose effort is ever appreciated." That is why He said here, **And We will reward the grateful**, meaning We will give them from Our grace and mercy in this world and the Hereafter according to their gratitude and work. Then God Almighty said, comforting the believers for what had happened to their souls on the Day of Uhud, **And how many a prophet fought with whom many pious men fought.** It was said that its meaning is how many a prophet was killed and many were killed with him. Many of his companions are Rabbi. This statement is the choice of Ibn Jarir, who said: As for those who read **many rabbis fought with him**, they said: What is meant by killing is the Prophet and some of the rabbis with him, not all of them, and he only denied weakness and frailty from those who remained from the rabbis who were not killed. He said: And whoever read *fought* chose that, because he said: If they had been killed, there would have been no known meaning for God's statement **they did not weaken** because it is impossible for them to be described as not weakening or becoming weak after they were killed. Then he chose the reading of whoever read **many rabbis fought with him**, because God rebuked in these verses and the ones before them those who fled on the day of Uhud and abandoned the fighting when they heard the caller shouting that Muhammad had been killed, so God rebuked them for fleeing and abandoning the fighting, and said to them, **If he dies or is killed, O believers, will you turn back from your religion and turn back on your heels?** It was said: How many prophets were killed before him from his companions, many rabbis? And the words of Ibn Ishaq in the biography require another statement, for he said: And how many prophets were killed while with him were Rabbiyun, meaning groups, so they did not weaken after their Prophet, nor did they weaken against their enemy, nor did they submit to what befell them in the struggle for the sake of God and their religion, and that is patience. **And God loves the patient.** So He made His statement, **With him are many Rabbiyun** a state. Al-Suhayli supported this statement and exaggerated it, and he has a direction for His statement, **So they did not weaken when what befell them** the verse, and this is what Al-Umawi narrated in his Maghazi from the book of Muhammad bin Ibrahim and no one else narrated it, and some of them read, **Many Rabbiyun fought with him.** Sufyan Al-Thawri said, on the authority of Asim, on the authority of Zur, on the authority of Ibn Masoud, **Many Rabbiyun** meaning thousands, and Ibn Abbas,

Mujahid, Saeed bin Jubayr, Ikrimah, Al-Hasan, Qatadah, Al-Suddi, Al-Rabi', and Ata Al-Khurasani said: Rabbiyun are large groups, and Abd Al-Razzaq said on the authority of Muammar on the authority of Al-Hasan, **Many Rabbiyin** meaning many scholars, and from him also: Scholars of patience, righteous and pious. Ibn Jarir narrated on the authority of some of the grammarians of Basra that the Rabbiyin are those who worship the Almighty Lord. He said: Some of them responded to him and said: If that were the case, it would have been said: Rabbiyin with the opening of the ra'. Ibn Zayd said: The Rabbiyin are the followers and the subjects, and the Rabbanis are the governors. **They did not lose heart for what befell them in the cause of God, nor did they weaken, nor did they humble themselves.** Qatada and Ar-Rabi' ibn Anas said, **They did not weaken** by the killing of their Prophet, **nor did they humble themselves** meaning: they did not turn away from their insight or their religion and fight for what God's Prophet fought for until they joined God. Ibn Abbas said, **nor did they humble themselves** they were humble. As-Suddi and Ibn Zayd said: They were not humbled before their enemy. Muhammad ibn Ishaq, As-Suddi and Qatadah said: That is, that did not befall them when their Prophet was killed. "And God loves the patient. Their only saying was that they said, 'Our Lord, forgive us our sins and our transgression in our conduct and plant firmly our feet and give us victory over the disbelieving people.'" That is, they had no other choice but that. **So God gave them the reward of this world**, that is, victory, triumph and a good end, **and the best reward of the Hereafter**, that is, He combined that for them with this. **And God loves the doers of good.**

Fath al-Qadir

148- **So God gave them** because of that **the reward of this world** of victory, spoils, honor, and the like **and the good reward of the Hereafter** from adding the attribute to the described: meaning the good reward of the Hereafter, which is the bliss of Paradise. May God make us among its people.

Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid regarding his statement, **There have already been precedents before you**, he said: There was a trade-off between good and evil among the disbelievers and the believers. Ibn Abi Shaybah narrated in his book, Al-Masahif, on the authority of Saeed bin Jubair, who said: The first thing to be revealed from Al Imran was, **This is an explanation for the people**, then the rest of it was revealed on the Day of Uhud. Ibn Jarir narrated on the authority of Al-Hasan regarding his statement, **This is an explanation**, meaning the Qur'an. Abd bin Hamid and Ibn Jarir narrated on the authority of Qatadah something similar. Ibn Jarir narrated on the authority of Al-Awfi on the authority of Ibn Abbas, who said: Khalid bin Al-Walid approached intending to climb the mountain over them, so the Prophet, may God bless him and grant him peace, said, **O God, do not let them climb over us**, so God revealed, **And do not weaken and do not grieve**, the verse. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Jurayj who said: The companions of the Messenger of God (may God bless him and grant him peace) were

defeated in the ravine on the day of Uhud. They asked what had happened to the Prophet (may God bless him and grant him peace) and what had happened to so-and-so. Some of them announced the report to one another and said that the Prophet (may God bless him and grant him peace) had been killed. They were in a state of worry and grief. While they were like that, Khalid ibn Al-Walid climbed the mountain with the cavalry of the polytheists above them. They were on one of the flanks of the polytheists, and they were lower than the ravine. When they saw the Prophet (may God bless him and grant him peace), they rejoiced. The Prophet (may God bless him and grant him peace) said: **O God!**

We have no power except through You, and no one worships You in this city except these people, so do not destroy them. A group of Muslim archers rose up and shot at the horses of the polytheists until God defeated them, and the Muslims climbed the mountain. This is what God said: **And you will be the highest if you are believers.** Ibn Abi Hatim narrated from Ad-Dahhak: **And you will be the highest**, he said: And you will be the victors. Abd ibn Hamid, Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim narrated from Mujahid: **If a wound should touch you**, he said: Wounds and killing. Ibn Jarir and Ibn Abi Hatim narrated from Al-Hasan regarding His statement: **If a wound should touch you, a wound similar to it has touched the people**, he said: If one of you is killed on the Day of Uhud, one of them was killed on the Day of Badr. Ibn Jarir and Ibn Abi Hatim narrated from Al-Awfi from Ibn Abbas regarding His statement: **And those days We alternate among the people**, he said: The Day of Uhud was like the Day of Badr. Ibn Jarir and Ibn Al-Mundhir narrated from Ibn Abbas regarding His statement: **And those days**, the verse. He said: The polytheists defeated the Prophet, may God bless him and grant him peace, on the day of Uhud. It has reached me that the polytheists killed seventy-some thousand Muslims on the day of Uhud, the number of prisoners taken from the polytheists on the day of Badr. The number of prisoners on the day of Badr was seventy-three men. Ibn Jarir and Ibn al-Mundhir narrated on the authority of Ibn Abbas regarding his statement, **And He takes from among you martyrs**, he said:

The Muslims used to ask their Lord: O God, our Lord, show us a day like the day of Badr, in which we fight the polytheists and test you with good, and seek martyrdom. So they met the polytheists on the day of Uhud, and He took martyrs from among them. And they narrated from him regarding His statement, **And that God may test those who believe**, he said: He tests them, **and destroy the disbelievers**, he said: He reduces them. And Ibn Abi Hatim narrated from Al-Awfi that some of the companions of the Prophet, may God bless him and grant him peace, used to say: If only we could be killed as the companions of Badr were killed and be martyred, or If only we had a day like the day of Badr, in which we could fight the polytheists and test you with good, and seek martyrdom, Paradise, life, and provision. So God made them witnesses to Uhud, and they did not remain steadfast except for whomever God willed among them. Then God said, **And you used to wish for death**, the verse. Ibn al-Mundhir narrated on the authority of Kulayb who said: Umar ibn al-Khattab

Surat Al Imran 3:148

So God gave them the reward of this world and the best reward of the Hereafter. And God loves the doers of good.

delivered a sermon to us, and he was reciting Surat Al Imran from the pulpit and saying: It is a one-sided verse. Then he said: We dispersed from the Messenger of God (peace and blessings of God be upon him) on the day of Uhud, so I climbed the mountain and heard a Jew saying: Muhammad has been killed. I said: I will not hear anyone say: Muhammad has been killed except that I will strike his neck. I looked and saw the Messenger of God (peace and blessings of God be upon him) and the people were returning to him. Then this verse was revealed: **Muhammad is no more than a messenger; other messengers have passed away before him.** Ibn Jarir narrated on the authority of al-Dahhak who said: A crier cried out on the day of Uhud 11: **Indeed, Muhammad has been killed, so return to your original religion.** Then God revealed: **Muhammad is no more than a messenger.** He also narrated on the authority of Mujahid something similar. He also narrated on the authority of Ali regarding his statement: **And God will reward the grateful,** he said: Those who were steadfast in their religion were Abu Bakr and his companions. Ali used to say: Abu Bakr was the leader of the grateful. Ibn al-Mundhir, Ibn Abi Hatim, al-Tabarani and al-Hakim narrated on his authority that he used to say during the lifetime of the Messenger of God (peace and blessings of God be upon him): God says: **If he dies or is killed, will you turn back on your heels?** By God, we will not turn back on our heels after God has guided us. By God, if he dies or is killed, I will be killed for what he was killed for until I die. Abd ibn Humayd ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and al-Tabarani narrated on the authority of Ibn Mas'ud regarding his statement: *Rabbiyoon* he said: Thousands. Sa'id ibn Mansur narrated on the authority of al-Dahhak he said: One *rabbiyoon* is a thousand. Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas: *Rabbiyoon* he said: Crowds. Ibn Jarir narrated on his authority he said: Many scholars. Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on his authority regarding his statement: **And they did not humble themselves** he said: They feared. Ibn Jarir and Ibn Abi Hatim narrated on his statement: **And our extravagance in our affair** he said: Our sins.

with good, indicating its grace and that it is the one that is taken into account by God.

Tafsir al-Baghawi

148-**So God gave them the reward of this world,** victory and spoils, **and the good reward of the Hereafter,** wages and Paradise, **and God loves the doers of good.**

Tafsir al-Baidawi

148 "So God gave them the reward of this world and the best reward of the Hereafter. And God loves the doers of good." So God gave them, because of their seeking forgiveness and turning to God, victory, spoils, honor, and good reputation in this world, and Paradise and bliss in the Hereafter. He made its reward special

Surat Al Imran 3:149

O you who have believed, if you obey those who disbelieve, they will turn you back on your heels, and you will become losers.

Tafsir al-Jalalayn

O you who have believed, if you obey those who disbelieve in what they command you **they will turn you back** to disbelief **on your heels, and you will become losers**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, the Most High means: O you who have believed in God and His Messenger in God's promise and threat, His command and His prohibition, **if you obey those who disbelieve**, meaning: those who denied the prophethood of your Prophet Muhammad, peace and blessings of God be upon him, from the Jews and Christians - in what they command you to do and what they prohibit you from doing - and you accept their opinion in that and advise them in what they claim that they are advising you in, **they will turn you back on your heels**, meaning: they will make you apostatize after believing, and disbelieve in God and His verses and His Messenger after Islam, **and you will turn back as losers**, meaning: you will turn back from your faith and religion to which God has guided you, *losers*, meaning: doomed, you have lost yourselves, and you have gone astray from your religion, and your worldly life and your afterlife are gone.

This prohibits those who believe in God from obeying the disbelievers in their opinions and seeking their advice in their religions, as:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **O you who have believed, if you obey those who disbelieve, they will turn you back on your heels, and you will become losers**, meaning: from your religion, so your worldly life and your afterlife will be lost.

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, if you obey those who disbelieve**, Ibn Jurayj said: He says: Do not seek advice from the Jews and Christians regarding your religion, and do not believe them in anything regarding your religion.

Muhammad told us, Ahmad told us, Asbat told us, on the authority of Al-Suddi: **O you who have believed, if you obey those who disbelieve, they will turn you back on your heels, and you will become losers**. He says: If you obey Abu Sufyan, he will turn you back as disbelievers.

Tafsir al-Qurtubi

God Almighty says: **O you who have believed, if you obey those who disbelieve, they will turn you back on your heels, and you will become losers**.

When God Almighty commanded us to follow the example of those who came before us from the supporters of the prophets, He warned against obeying the disbelievers, meaning the polytheists of the Arabs: Abu Sufyan and his companions, and it was said: the Jews and Christians. And Ali, may God be pleased with him, said: He means the hypocrites in their saying to the believers when they are defeated: Return to the religion of your fathers. **They turn you back on your heels**, meaning to disbelief, **and you will return as losers**, meaning you will hope to be deceived.

Tafsir Ibn Kathir

The Almighty warns His believing servants against obeying the disbelievers and hypocrites, for obeying them brings ruin in this world and the Hereafter. That is why the Almighty said: **If you obey those who disbelieve, they will turn you back on your heels, and you will become losers**. Then He commanded them to obey Him, befriend Him, seek His help, and put their trust in Him. The Almighty said: **Rather, God is your Protector, and He is the best of helpers**. Then He gave them good report that He will cast fear of them and humiliation into the hearts of their enemies because of their disbelief and polytheism, along with what He has stored up for them in the Hereafter of torment and punishment. He said: "We will cast terror into the hearts of those who disbelieve because they have associated with God that for which He has not sent down any authority. Their refuge is the Fire, and wretched is the residence of the wrongdoers." It has been proven in the two Sahihs on the authority of Jabir ibn Abdullah that the Messenger of God said: "I have been given five things that were not given to any of the prophets before me: I have been aided by terror for a distance of a month's journey, the earth has been made a place of prostration and purification for me, and spoils of war have been made lawful for me." And I was given intercession, and the Prophet was sent to his people in particular, and I was sent to all people." Imam Ahmad said: Muhammad bin Abi Uday told us, on the authority of Sulayman al-Taymi, on the authority of Sayyar, on the authority of Abu Umamah, that the Messenger of God, may God bless him and grant him peace, said: "My Lord has favored me over the prophets - or he said over the nations - in four things: He said: I was sent to all people, and the entire earth was made for me and for my nation a place of prostration and purification, so wherever a man of my nation finds prayer, his place of prostration and purification is with him, and I was aided by terror for a month's journey, which he casts into the hearts of my enemies, and spoils of war were made lawful for me." Al-Tirmidhi narrated it from the hadith of Sulayman al-Taymi, on the authority of Sayyar al-Qurashi al-Umawi, their client from Damascus, who lived in Basra, on the authority of Abu Umamah Sadi bin Ajlan,

O you who have believed, if you obey those who disbelieve, they will turn you back on your heels, and you will become losers.

may God be pleased with him, with it, and he said: It is good and authentic. Saeed bin Mansour said: Ibn Wahb informed us, Amr bin al-Harith informed me that Abu Yunus told him, on the authority of Abu Hurayrah, that the Messenger of God, may God bless him and grant him peace, said: **I was aided by terror against the enemy.** Muslim narrated it from the hadith of Ibn Wahb. Imam Ahmad said: Husayn ibn Muhammad told us, Isra'il told us, on the authority of Abu Ishaq, on the authority of Abu Burdah, on the authority of his father Abu Musa, who said: The Messenger of God, may God bless him and grant him peace, said: "I was given five things: I was sent to the red and the black, the earth was made pure and a place of prostration for me, spoils were made lawful for me and were not made lawful for those before me, I was aided by terror for a month, and I was given intercession, and there is no prophet who did not ask for his intercession. I hid my intercession and then made it for whoever died not associating anything with God." Ahmad alone narrated it. Al-Awfi narrated on the authority of Ibn Abbas regarding the words of God the Almighty: **We will cast terror into the hearts of those who disbelieve,** he said: God cast terror into the heart of Abu Sufyan, so he returned to Mecca. The Prophet, may God bless him and grant him peace, said: **Abu Sufyan has indeed taken a part of you, and he has returned and God cast terror into his heart.** Narrated by Ibn Abi Hatim. And the words of God the Almighty: **And God had fulfilled His promise to you when you were killing them by His permission,** Ibn Abbas said: God promised them victory. This verse may be used as evidence for one of the two previous sayings in the Almighty's statement: "When you said to the believers, 'Is it not sufficient for you that your Lord should reinforce you with three thousand angels sent down?' Yes, if you are patient and fear God and they come upon you at once, your Lord will reinforce you with five thousand angels with marks." That was on the day of Uhud, because their enemy was three thousand fighters, so when they confronted them, victory and triumph were achieved early in the day for Islam. When what happened of the disobedience of the archers and the failure of some of the fighters, the promise that was conditional on steadfastness and obedience was delayed. For this reason, He said, **And God has fulfilled His promise to you,** meaning early in the day, **when you were killing them,** meaning killing them, **by His permission,** meaning by His giving you power over them, **until you failed.** Ibn Jurayj said: Ibn Abbas said: Failure is cowardice. **And you disputed about the matter and disobeyed,** as happened to the archers, **after He had shown you that which you love,** which was victory over them. **Among you are those who desire this world,** and they are those who desired the spoils when they saw Defeat **And among you is he who desires the Hereafter, then He turned you away from them to test you** then He made them prevail over you to test you and examine you **And He has certainly pardoned you** that is, He forgave you for that action, and that, and God knows best, is due to the large number of the enemy and their numbers and the small number of the Muslims and their numbers. Ibn Jurayj said: His statement **And He has certainly pardoned you** he said:

He did not eradicate you, and Muhammad ibn Ishaq said the same: Ibn Jarir narrated them both **And God is full of bounty to the believers** and Imam Ahmad said: Sulayman ibn Dawud told us, Abd al-Rahman ibn Abi al-Zinad told us on the authority of his father, on the authority of Ubaydullah on the authority of Ibn Abbas that he said: God has not given victory in a place like He gave victory on the day of Uhud, he said: So we denied that, and Ibn Abbas said: Between me and those who denied that is the Book of God, that God says on the day of Uhud **And God had fulfilled His promise to you when you were killing them by His permission** Ibn Abbas and al-Hasan say: killing "until you were weak and disputed about the matter and disobeyed after He had shown you what you love. Among you are those who desire this world and among you are those who desire the Hereafter" the verse, and what he meant was And with these archers, the Prophet, may God bless him and grant him peace, stationed them in a place and then said: **Protect our backs, for if you see us being killed, do not help us, and if you see us having taken spoils, do not share with us.** So when the Prophet, may God bless him and grant him peace, took spoils and allowed the camp of the polytheists to be conquered, the archers all rushed into the camp to plunder, and the ranks of the companions of the Messenger of God, may God bless him and grant him peace, met like this - and he interlocked his hands - and they took refuge, and when the archers left that position they were in, the horses entered from that place upon the companions of the Messenger of God, may God bless him and grant him peace, and they struck each other, and they became confused and many Muslims were killed, and victory was for the Messenger of God, may God bless him and grant him peace, and his companions at the beginning of the day until seven or nine of the standard-bearers of the polytheists were killed, and the Muslims moved around towards the mountain, and they did not reach where the people say the cave is, but they were under the mortar, and the devil cried out: Muhammad has been killed, and they did not doubt that it was true, and we did not stop like that, we did not doubt that it was true until the Messenger of God, may God bless him and grant him peace, appeared between the two Sa'dains, and we knew him. He said: We were so happy that it was as if we had not been afflicted with what afflicted us. He said: He climbed towards us and he was saying: **The wrath of God has intensified against a people who bloodied the face of the Messenger of God.** He said again: **O God, they cannot prevail over us.** Until he reached us, he remained for an hour, and then Abu Sufyan shouted at the bottom of the mountain: **Let Hubal be exalted - twice, meaning his god - Where is the son of Abu Kabsha? Where is the son of Abu Quhafa? Where is the son of Ibn al-Khattab?** Umar, may God be pleased with him, said: **O Messenger of God, should I not answer him?** He said: *Yes.* When he said: **Let Hubal be exalted,** Umar said: **God is Most High and Most Majestic.** Abu Sufyan said: **Her eye has been comforted.** So he turned away from her or did something. He said: **Where is the son of Abu Kabsha? Where is the son of Abu Quhafa? Where is the son of**

Ibn al-Khattab? Umar said: "This is the Messenger of God, may God bless him and grant him peace, and this is Abu Bakr, and here I am, Umar." Abu Sufyan said: "A day is like the day of Badr. The days are in cycles, and war is a contest." He said: Umar said: **Our dead are not equal in Paradise.** And your dead are in the Fire. He said: You claim that, so we have failed and lost. Abu Sufyan said: You will find mutilation among your dead, and that was not according to the opinion of our leaders. He said: Then the fanaticism of the Age of Ignorance overtook him, so he said: If that is the case, we would not hate it. This is a strange hadith and a strange context. It is from the mursals of Ibn Abbas, for no one witnessed it, nor his father. Al-Hakim included it in his Mustadrak on the authority of Abu al-Nadr al-Faqih, on the authority of Uthman ibn Saeed, on the authority of Salman ibn Dawud ibn Ali ibn Abdullah ibn Abbas, and this is how Ibn Abi Hatim and al-Bayhaqi narrated it in Dalil al-Nubuwwah from the hadith of Sulayman ibn Dawud al-Hashemi on his authority. And some of it has supporting evidence in the Sahih and elsewhere. Imam Ahmad said: Affan told us, Hammad told us, on the authority of Ata ibn al-Sa'ib, on the authority of al-Sha'bi, on the authority of Ibn Mas'ud, who said: The women were behind the Muslims on the day of Uhud, finishing off the wounded polytheists. If I had sworn that day, I would have hoped to be fulfilled that none of us wanted the world, until God revealed: "Some of you desire this world and some of you desire the Hereafter. Then He turned you away from them to test you." When the companions of the Messenger of God (may God bless him and grant him peace) disobeyed what they were commanded to do, the Prophet (may God bless him and grant him peace) singled out nine men: seven from the Ansar and two men from Quraysh, and he was the tenth of them (may God bless him and grant him peace). When they overwhelmed him, he said: **May God have mercy on the man who turned them away from us.** Then a man from the Ansar stood up and fought for an hour until he was killed. When they overwhelmed him again, he said: **May God have mercy on the man who turned them away from us.** He continued saying that until the seven were killed. Then the Messenger of God (may God bless him and grant him peace) said to his two companions: **We have not been fair to our companions.** Abu Sufyan came and said: **Hubal is superior.** The Messenger of God (may God bless him and grant him peace) said: "Say: God is higher and more majestic." They said: **God is higher and more majestic.** Abu Sufyan said: **We have Al-Uzza and you have no Uzza.** The Messenger of God (may God bless him and grant him peace) said: "Say: God is our protector and the disbelievers have no protector." Abu Sufyan said: "A day for the day of Badr. A day against us and a day for us, a day for women and a day for men." The eagle, Hanzala for Hanzala, so-and-so for so-and-so, and so-and-so for so-and-so. The Messenger of God, may God bless him and grant him peace, said: They are not equal: As for our dead, they are alive and provided for, but as for your dead, they are being tortured in the Fire. Abu Sufyan said: There was indeed an example among the people, and if he was cursed, it was not from among us. I did not command or forbid, nor did I like or dislike, nor did it upset me or please me. He said: So they looked and saw that Hamza's belly had been ripped open, and Hind took his liver and chewed

it but was unable to eat it. The Messenger of God, may God bless him and grant him peace, said: Did you eat something? They said: No. He said: God would not put anything of Hamza in the Fire. He said: So the Messenger of God, may God bless him and grant him peace, placed Hamza and prayed over him, and a man from the Ansar was brought and placed beside him and prayed over him. The Ansar lifted him up and left Hamza until another was brought and placed beside Hamza and prayed over him, then lifted him up and left Hamza, until he prayed over him seventy times that day. Ahmad alone transmitted it. Also. Al-Bukhari said: Ubaydullah bin Musa narrated to us on the authority of Israel, on the authority of Abu Ishaq, on the authority of Al-Baraa, who said: We encountered the polytheists that day and the Prophet, may God bless him and grant him peace, seated an army of archers and put Abdullah bin Jubair in charge of them, and said: "Do not move. If you see us prevailing over them, do not move, and if you see them prevailing over us, do not help us." So when we met them, they fled until I saw the women running hard on the mountain, raising their legs and showing their anklets, and they began to say: **The spoils, the spoils.** So Abdullah bin Jubair said: "The Prophet, may God bless him and grant him peace, ordered me not to move, but they refused. When they refused, they turned their faces away and seventy were killed. Abu Sufyan looked out and said: "Is Muhammad among the people?" He said: **Do not answer him.** He said: **Is Ibn Abi Quhafah among the people?** He said: **Do not answer him.** He said: **Is Ibn Al-Khattab among the people?** He said: **These people have been killed, and if they were alive, they would have answered.** So Umar could not control himself. He said to him: You have lied, O enemy of God, God has left for you that which grieves you. Abu Sufyan said: Hubal is exalted. The Prophet, may God bless him and grant him peace, said: Answer him. They said: What should we say? He said: Say: God is higher and more exalted. Abu Sufyan said: We have Al-Uzza, and you have no Uzza. The Prophet, may God bless him and grant him peace, said: Answer him. They said: What should we say? He said: Say: God is our Master, and you have no Master. Abu Sufyan said: A day for the day of Badr, and war is a contest, and you will find a mutilation that I did not command and it did not upset me. Al-Bukhari was the only one to narrate it from this source, then he narrated it from Amr bin Khalid from Zuhair bin Muawiyah, from Abu Ishaq, from Al-Bara' in a similar manner, and he will come with something simpler than this. Al-Bukhari also said: Ubaidullah bin Saeed told us, Abu Usamah told us from Hisham bin Urwah, from his father, from Aisha, may God be pleased with her, who said: When the day of Uhud came, the polytheists were defeated, and Satan cried out: O servants of God, I am the last of you, so the first of them returned. So she and the last of them fought, and Hudhayfah saw his father Al-Yaman and said: O servants of God, my father is my father. He said: She said: By God, they did not hold back until they killed him, so Hudhayfah said: May God forgive you. Urwah said: By God, there was still good in Hudhayfah until he met God Almighty. Muhammad ibn Ishaq said: Yahya ibn Ibad ibn Abdullah ibn al-Zubayr told me on the authority of his father on the authority of his grandfather that al-Zubayr ibn al-Awwam said: By God, I saw myself looking at Hind's servants and

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O you who have believed, if you obey those who disbelieve, they will turn you back on your heels, and you will become losers.

companions, their faces rolled up and they were running away, neither much nor little was enough to take them. The archers turned towards the army when the people fled from it, wanting to loot, and our backs were left for the horses, so they came to us from behind us, and a voice cried out: Muhammad has been killed. So we retreated and the people retreated upon us after we had captured the standard-bearers, until no one from the people came near it. Muhammad ibn Ishaq said: The standard of the polytheists remained fallen until Umrah bint Alqamah al-Harithiya took it and gave it to the Quraysh, so they fought with it. Al-Suddi said, on the authority of Abd Khair, who said: Abdullah ibn Masoud said: I did not think that any of the companions of the Messenger of God, may God bless him and grant him peace, wanted the worldly life until what was revealed about us on the day of Uhud was revealed: **Some of you want the world, and some of you want the Hereafter.** It has been narrated from other sources on the authority of Ibn Masoud. And it was also narrated on the authority of Abd al-Rahman ibn A'w'f and Abu Talha, narrated by Ibn Mardawayh in his interpretation, and the Almighty's saying: **Then He turned you away from them to test you.** Ibn Ishaq said: Al-Qasim ibn Abd al-Rahman ibn Rafi', one of the sons of Adi ibn al-Najjar, told me: Anas ibn al-Nadr, the uncle of Anas ibn Malik, went to Umar ibn al-Khattab and Talha ibn Ubaydullah with some men from the Muhajireen and Ansar who had thrown down what was in their hands, so he said: What is leaving you? They said: The Messenger of God, may God bless him and grant him peace, has been killed. He said: What will you do with life after him? Rise and die as he died. Then he faced the people and fought until he was killed, may God be pleased with him. Al-Bukhari said: Hassan ibn Hassan told us, Muhammad ibn Talha told us, Hamid told us on the authority of Anas ibn Malik that his uncle, meaning Anas ibn al-Nadr, was absent from Badr and said: I was absent from the first battle of the Prophet, may God bless him and grant him peace. If God makes me witness with the Messenger of God, God will see what I find. So he met the day of Uhud and defeated the people, so he said: O God, I apologize to you for what... These people - meaning the Muslims - made it and I declare to you that I am innocent of what the polytheists brought. So he advanced with his sword and met Sa'd ibn Mu'adh and said: Where, Sa'd? I smell the fragrance of Paradise without anyone. So he went and was killed, and he was not recognized until his sister recognized him by his fingertip with a mole. He had eighty-odd stab wounds, blows and arrow wounds. This is the wording of al-Bukhari. Muslim included it in a hadith narrated by Thabit from Anas in a similar manner. Al-Bukhari also said: Abdun narrated to us, Abu Hamza narrated to us from Uthman ibn Muhab, who said: A man came to the House of Hajj and saw some people sitting. He said: Who are these people sitting? They said: These are Quraysh. He said: Who is the old man? They said: Ibn 'Umar. So he came to him and said: I am going to ask you about something, so tell me. He said: Ask. He said: I ask you by the sanctity of this House, do you know that Uthman ibn 'Affan fled on the day of Uhud? He said: Yes. He said: Do you know that

he was absent from Badr and did not witness it? He said: Yes. He said: Do you know that he did not attend the Pledge of Ridwan and did not... He said: Yes. So he said: Allahu Akbar. Ibn Umar said: Come, so I may tell you and explain to you what you asked me about. As for his escape on the day of Uhud, I bear witness that God has pardoned him. As for his absence from Badr, he was married to the daughter of the Messenger of God, may God bless him and grant him peace, and she was sick. So the Messenger of God, may God bless him and grant him peace, said to him: **You will have the reward and share of a man who witnessed Badr.** As for his absence from the Pledge of Ridwan, if there had been anyone more honorable in the valley of Mecca than Uthman, he would have sent him in his place. So he sent Uthman, and the Pledge of Ridwan took place after Uthman had gone to Mecca. So the Prophet, may God bless him and grant him peace, said with his right hand: **This is the hand of Uthman,** and he struck his hand with it and said: "This is the hand of Uthman. Go with it now." Then Al-Bukhari narrated it from another chain of transmission on the authority of Abu Awanah, on the authority of Uthman ibn Abdullah ibn Muhabb.

God the Almighty said: **When you were ascending and not looking back at anyone** meaning He turned you away from them while you were ascending, that is, in the mountain, fleeing from your enemies. Al-Hasan and Qatadah read **When you were ascending** meaning in the mountain, **and not looking back at anyone** meaning you were not looking back at anyone out of astonishment, fear and terror, **and the Messenger is calling you from behind you** meaning you had left him behind you calling you to stop fleeing from the enemies, and to return, come back and attack. Al-Suddi said: When the polytheists attacked the Muslims at Uhud and defeated them, some of them entered the city, and some of them went to the mountain on the rock and stood on it. So the Messenger, may God bless him and grant him peace, began **calling the people to the servants of God, to the servants of God.** God mentioned their ascension to the mountain, then He mentioned the Prophet's, may God bless him and grant him peace, calling them, saying: **When you were ascending and not looking back at anyone, and the Messenger is calling you from behind you.** Ibn Abbas, Qatadah, Al-Rabi' and Ibn Zayd said the same. Abdullah bin Al-Zubayr said: He mentions the defeat of the Muslims on the day of Uhud in his poem while he was a polytheist and had not yet converted to Islam, in which he says at the beginning:

O crow of separation, have you heard? Say, for you are only speaking of something that has already been done.

Good and evil have a limit, and both have a face and a face.

Until he said:

I wish my elders at Badr had witnessed the Khazraj's fear of the sound of the weapons.

When Quba narrated its ponds and the killing spread

to Abd al-Ashel

Then they started dancing, like a camel dancing high up in the mountain.

So we killed twice as many of their nobles and we adjusted the slope of Badr, so it was balanced.

Al-Haffan: Small camels. The Prophet, may God bless him and grant him peace, had singled out twelve men from among his companions, as Imam Ahmad said: Hasan bin Musa told us, Zuhair told us, Abu Ishaq told us, on the authority of Al-Bara bin Azib, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, appointed Abdullah bin Jubair over the archers on the day of Uhud - and they were fifty men. He said: And he put them in a position, and said: "If you see us being snatched by birds, do not move until I send for you. And if you see us prevail over the enemy and trample them, do not move until I send for you." He said: So they defeated them. He said: By God, I saw the women rushing up the mountain, their anklets and their clothes lifted. He said: The companions of Abdullah, the spoils, O people of the spoils, your companions have appeared, so what are you waiting for? Abdullah bin Jubair said: Have you forgotten what the Messenger of God, may God bless him and grant him peace, said to you? They said: By God, we will go to the people and take a share of the spoils. So when they came to them, their faces were turned away and they came forward. Defeated, that is what the Messenger calls them in their last days, so there remained with the Messenger of God only twelve men, so they killed seventy of us, and the Messenger of God, may God bless him and grant him peace, and his companions killed one hundred and forty of the polytheists on the day of Badr, seventy prisoners and seventy dead. Abu Sufyan said: Is Muhammad among the people, is Muhammad among the people? - three times - he said. The Messenger of God, may God bless him and grant him peace, forbade them from answering him, then he said: Is Ibn Abi Quhafah among the people? Is Ibn Abi Quhafah among the people? Is Ibn Al-Khattab among the people? Is Ibn Al-Khattab among the people? Then he turned to his companions and said: As for these, they have been killed and you have been spared from them, so Umar could not control himself but said: You have lied, by God, O enemy of God, those whom you have counted are all alive, and there remains for you what will upset you, so he said: A day for a day Badr, and war is a contest. And you will find among the people a mutilation that I did not order, and it did not upset me. Then he began to recite a rajaz saying: Hubal, Hubal, exalt. Hubal, so the Messenger of God, may God bless him and grant him peace, said: Will you not answer him? They said: O Messenger of God, what should we say? He said: Say God is higher and more majestic. He said: We have Al-Uzza, and you have no Uzza. The Messenger of God, may God bless him and grant him peace, said: Will you not answer him? They said: O Messenger of God, what should we say? He said: Say God is our Master, and you have no Master. Al-Bukhari narrated it from the hadith of Zuhair bin Muawiyah in an abbreviated form, and he narrated it from the hadith of Israel from Abu Ishaq in a more detailed form than this as mentioned above, and God

knows best. Al-Bayhaqi narrated in Dalil Al-Nubuwwah from the hadith of Ammarah bin Ghaziyah, from Abu Al-Zubayr, from Jabir, who said: "The people fled from the Messenger of God, may God bless him and grant him peace, on the day of Uhud, and eleven men from the Ansar remained with him, and Talhah bin Ubaidullah, while he was climbing the mountain. The polytheists met them, so he said: Is there no one for these? Talhah said: I will, O Messenger of God. He said: As you are, O Talhah. A man from the Ansar said: I will, O Messenger of God. So he fought on his behalf, and the Messenger of God, may God bless him and grant him peace, and those who remained with him climbed, then the Ansari was killed." So they caught up with him, and he said: Is there no man for these people? Talhah said the same as he had said, and the Messenger of God, may God bless him and grant him peace, said the same as he had said, and a man from the Ansar said: So I am, O Messenger of God, so he fought on his behalf and his companions ascended, then he was killed and they caught up with him, and he kept saying the same as he had said before, and Talhah said: So I am, O Messenger of God, so he detained him and a man from the Ansar asked him for permission to fight, so he gave him permission, and he fought like those who had been before him, until no one remained with him except Talhah, so they attacked them, and the Messenger of God, may God bless him and grant him peace, said: Who is for these people? Talhah said: I am, so he fought like all those who had been before him, and his fingers were injured, so he said: Enough, and the Messenger of God said: If you had said the name of God and mentioned the name of God, the angels would have lifted you up with the people looking at you until you entered the atmosphere of the sky, then the Messenger of God, may God bless him and grant him peace, ascended to his companions while they were gathered. Al-Bukhari narrated on the authority of Abu Bakr bin Abi Shaybah, on the authority of Wakee', on the authority of Ismail, on the authority of Qais bin Abi Hazim, who said: I saw Talhah's hand paralyzed, with which he protected the Prophet, may God bless him and grant him peace. And he (peace be upon him) said: "And he (peace be upon him) said: 'On the Day of Uhud,' meaning the Day of Uhud, in the two Sahihs, from the hadith of Mu'tamir ibn Sulayman, from his father, from Abu Uthman al-Nahdi, who said: 'On some of the days in which the Messenger of God (peace be upon him) fought, there remained none with the Messenger of God (peace be upon him) except Talhah ibn Ubayd God and Sa'd, from their hadith.' And al-Hasan ibn Arfa said: 'Marwan ibn Mu'awiyah told us, from Hashim ibn Hashim al-Zuhri, who said: 'I heard Sa'd ibn al-Musayyab say: 'I heard Sa'd ibn Abi Waqqas say: 'The Messenger of God (peace be upon him) handed me his quiver on the Day of Uhud and said: 'Shoot, may my father and mother be sacrificed for you.' And al-Bukhari narrated it on the authority of Abdullah ibn Muhammad, from Marwan ibn Mu'awiyah, and Muhammad ibn Ishaq said: 'Saleh ibn Kaysan told me on the authority of some of the family of Sa'd, from Sa'd ibn Abi Waqqas, that he shot on the Day of Uhud without the Messenger of God (peace be upon him).' Sa'd said: 'I saw the Messenger of God (peace be upon him) handing me arrows and saying: 'Shoot, may my father and mother be sacrificed for you.' He even handed me

O you who have believed, if you obey those who disbelieve, they will turn you back on your heels, and you will become losers.

an arrow that had no tip, so I shot with it.” "It was established in the two Sahihs from the hadith of Ibrahim bin Sa'd, on the authority of his father, on the authority of his grandfather, on the authority of Sa'd bin Abi Waqqas, who said: "On the day of Uhud, I saw on the right of the Prophet, may God bless him and grant him peace, and on his left, two men wearing white clothes fighting on his behalf with the fiercest fighting I had ever seen before or after that day, meaning Gabriel and Michael, peace be upon them." Hammad bin Salamah said on the authority of Ali bin Zaid and Thabit on the authority of Anas bin Malik: "The Messenger of God, may God bless him and grant him peace, was singled out on the day of Uhud with seven of the Ansar and two of the Quraysh. When they overwhelmed him, he said: 'Whoever repels them from us will have Paradise,' or 'and he is my companion in Paradise.' So a man from the Ansar stepped forward and fought until he was killed. Then they overwhelmed him again, and he said: 'Whoever repels them from us will have Paradise,' so a man from the Ansar stepped forward and fought until he was killed. He continued like that until the seven were killed, and the Messenger of God, may God bless him and grant him peace, said to his two companions: 'We have not been fair to our companions.'" Narrated by Muslim on the authority of Hudbah bin Khalid, on the authority of Hammad bin Salamah, with something similar. Abu al-Aswad said on the authority of Urwah bin Al-Zubayr said: Abi bin Khalaf, the brother of Banu Jumah, had sworn while he was in Mecca to kill the Messenger of God, may God bless him and grant him peace. When his oath reached the Messenger of God, he said, **Rather, I will kill him, God willing.** Then, on the day of Uhud, Abi came wearing iron, masked, saying, **I will not escape if Muhammad escapes.** So he charged at the Messenger of God, may God bless him and grant him peace, intending to kill him. But Mus'ab bin 'Umair, the brother of Banu 'Abd al-Dar, met him, protecting the Messenger of God, may God bless him and grant him peace, with his own life. So he killed Mus'ab bin 'Umair. "The Messenger of God, may God bless him and grant him peace, saw the collarbone of Abi bin Khalaf through a gap between the hem of his armor and the blade, and stabbed him in it with his spear. He fell to the ground from his horse, and no blood came out of his stab wound. His companions came to him and carried him while he was mooring like a bull. They said to him, 'What makes you so upset? It is only a scratch.' So he mentioned to them the words of the Messenger of God, may God bless him and grant him peace. Rather, I will kill Abi." Then he said, **By the One in Whose Hand is my soul, if this had happened to me, the people of Dhu al-Majaz would have died.** All together, he died in the Fire, **So may the companions of the Blaze be destroyed.** It was narrated by Musa bin Uqbah in his Maghazi, on the authority of Al-Zuhri, on the authority of Saeed bin Al-Musayyab, in a similar manner. Muhammad bin Ishaq mentioned that he said: "When the Messenger of God, may God bless him and grant him peace, leaned on the ravine, Ubayy bin Khalaf caught up with him and he was saying: 'I will not be saved if I am saved.' The people said: 'O Messenger of God, let one of us help him.' The

Messenger of God, may God bless him and grant him peace, said: 'Leave him.' When he approached, the Messenger of God, may God bless him and grant him peace, took the spear from Al-Harith bin Al-Samma. Some of the people said, 'What was mentioned to me?' When the Messenger of God, may God bless him and grant him peace, took it from him, he shook it so hard that we scattered from him as hair flies from the back of a camel when it shakes. Then the Messenger of God, may God bless him and grant him peace, faced him and stabbed him in the neck with a stab that caused him to fall off his horse repeatedly." Al-Waqidi mentioned on the authority of Yunus bin Bakir, on the authority of Muhammad bin Ishaq, on the authority of Asim bin Amr bin Qatada, on the authority of Abdullah bin Ka'b bin Malik. On the authority of his father, something like that. Al-Waqidi said: Ibn Umar used to say: Abi bin Khalaf died in Batn Rabigh. I was walking in Batn Rabigh after a nightfall when I saw a blazing fire. I woke up and saw a man coming out of it, pulling on a chain, provoking thirst in him. A man said: Do not give him a drink, for this is the one killed by the Messenger of God, may God bless him and grant him peace. This is Abi bin Khalaf. It was confirmed in the two Sahihs on the authority of Abd al-Razzaq on the authority of Muammar, on the authority of Hammam bin Munabbih, on the authority of Abu Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'God's wrath was intense against a people who did this to the Messenger of God, may God bless him and grant him peace - and he was pointing to his front teeth - and God's wrath was intense against a man killed by the Messenger of God, may God bless him and grant him peace, in the way of God.'" Al-Bukhari also included it on the authority of Ibn Jurayj on the authority of Amr bin Dinar, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: "God's wrath was intense against the one killed by the Messenger of God, may God bless him and grant him peace, with his own hand in the way of God, and God's wrath was intense against a people who bloodied the face of the Messenger of God, may God bless him and grant him peace." "And upon him be peace" - Ibn Ishaq said: "The front tooth of the Messenger of God, may God bless him and grant him peace, was broken, his cheek was wounded, and his lip was injured." The one who injured him was Utbah ibn Abi Waqqas. Salih ibn Kaysan told me, on the authority of someone who told him, on the authority of Sa'd ibn Abi Waqqas, who said: "I have never been so keen on killing anyone as I was on killing Utbah ibn Abi Waqqas, if what I know is that he was of bad character and hated by his people. And the statement of the Messenger of God, may God bless him and grant him peace, "God's wrath is intense against whoever bleeds the face of the Messenger of God, may God bless him and grant him peace" was sufficient for me. And 'Abd al-Razzaq said: Mu'mar informed us, on the authority of al-Zuhri, on the authority of 'Uthman al-Jazari, on the authority of Muqsim, that the Messenger of God, may God bless him and grant him peace, "supplanted against Utbah ibn Abi Waqqas on the day of Uhud when his front tooth was broken and his face was bleeding, and he said: O God, do not let a year pass

over him until he dies as a disbeliever." So a year had not passed over him until he died as a disbeliever in the Fire. And al-Waqidi mentioned on the authority of Ibn Abi Sabra, on the authority of Ishaq ibn 'Abdullah ibn Abi Farwah, on the authority of Abu al-Huwayrith, on the authority of Nafi' ibn Jubayr said: I heard a man from the Muhajireen say: I witnessed Uhud and I saw arrows coming from every direction and the Messenger of God, may God bless him and grant him peace, was in the middle of them, all of that being diverted from him. I saw Abdullah ibn Shihab al-Zuhri saying on that day: Show me Muhammad, I will not be saved if he is saved, and the Messenger of God, may God bless him and grant him peace, was beside him with no one with him. Then he passed him and Sufyan rebuked him for that, and he said: By God, I did not see him. I swear by God that he is protected from us! We went out four of us and we pledged and agreed to kill him, but we did not succeed in that. Al-Waqidi said: What is established with us is that the one who shot the Messenger of God, may God bless him and grant him peace, in the cheeks was Ibn Qami'ah, and the one who caused his lip to bleed and his front tooth to be damaged was Utbah ibn Abi Waqqas. Abu Dawud al-Tayalisi said: Ibn al-Mubarak told us on the authority of Ishaq ibn Yahya ibn Talhah ibn Ubayd God, Isa ibn Talhah told me on the authority of the Mother of the Believers Aisha, may God be pleased with her, she said: Whenever Abu Bakr mentioned the Battle of Uhud, he would say: That day was all for Talhah. Then he began to narrate, he said: I was the first to return on the Battle of Uhud, and I saw a man fighting with the Messenger of God, may God bless him and grant him peace, behind him, and I think he said it was out of zeal. He said: I said: Talhah was where I missed what I missed, so I said: There is a man from my people who is dearer to me, and between me and the polytheists is a man I do not know, and I am closer to the Messenger of God, may God bless him and grant him peace, than he, and he walks quickly, and I do not remember it, and it was Abu Ubaydah ibn al-Jarrah. We went to the Messenger of God, may God bless him and grant him peace, and he said: His front tooth was broken and his face was wounded, and two rings from the helmet's ring entered his cheek. The Messenger of God, may God bless him and grant him peace, said, **Your companion wants Talhah**, and he was bleeding, but we did not pay attention to what he said. He said: I went to remove that from his face, but Abu Ubaidah said, **I swear to you by my right that you left me**, so I left him. He did not want to take it with his hand and hurt the Messenger of God, may God bless him and grant him peace, so he leaned on him with his mouth and pulled out one of the rings, and his front tooth fell with the ring. I went to do what he did, but he said, **I swear to you by my right that you left me**. He said, "So he did the same as he did the first time, and his other front tooth fell with the ring. Abu Ubaidah was the best of people in his wounds. We fixed the matter of the Messenger of God, may God bless him and grant him peace, then we came to Talhah in one of those graves, and there were seventy-odd, or less, or more, from stab wounds, arrows, and blows, and his finger was cut off, so we fixed the matter of him. Al-Haytham bin Kulayb and Al-Tabarani narrated it from the hadith of Ishaq bin Yahya. And with Al-Haitham, Abu Ubaidah said: I ask you by God, O Abu Bakr, to leave me alone?

So Abu Ubaidah took the arrow in his mouth, and began to shake it out of dislike of harming the Messenger of God, may God bless him and grant him peace, then he pulled out the arrow in his mouth, and Abu Ubaidah's front tooth fell out. He mentioned its full form, and Al-Hafiz Al-Dhiya Al-Maqdisi chose it in his book. Ali bin Al-Madini weakened this hadith from the side of this Ishaq bin Yahya, because Yahya bin Saeed Al-Qattan, Ahmad, Yahya bin Ma'in, Al-Bukhari, Abu Zur'ah, Abu Hatim, Muhammad bin Saad, Al-Nasa'i and others spoke about it. Ibn Wahb said: Amr bin Al-Harith informed me that Umar bin Al-Sa'ib told him that he had heard that when Malik, Abu Abi Saeed Al-Khudri, was wounded by the Prophet, may God bless him and grant him peace, on the day of Uhud, he sucked the wound until it became clean and white, so it was said to him: Suck it in. He said: No, by God, I will never suck it in. Then he turned back to fight. The Prophet, may God bless him and grant him peace, said: "Whoever wants to look at a man from the people of Paradise, let him look at this man, and he was martyred." It has been proven in The two Sahihs, on the authority of Abdul Aziz bin Abi Hazim, on the authority of his father, on the authority of Sahl bin Saad, that he was asked about the wound of the Messenger of God, may God bless him and grant him peace, and he said: The face of the Messenger of God, may God bless him and grant him peace, was wounded, his front tooth was broken, and the egg was smashed on his head, may God bless him and grant him peace. Fatima, the daughter of the Messenger of God, may God bless him and grant him peace, was washing the blood, and Ali was pouring water on him with a shield. When Fatima saw that the water only increased the blood, she took a piece of matting and burned it until it became ashes. She stuck it to the wound and the blood stopped. The Almighty's statement: **So He rewarded you with grief for grief** means He rewarded you with grief upon grief, as the Arabs say: It descended upon the Banu so-and-so, and it descended upon the Banu so-and-so. Ibn Jarir said: And similarly His statement: **And I will crucify you on the trunks of palm trees** means on the trunks of palm trees. Ibn Abbas said: The first grief was due to the defeat, and when it was said that Muhammad, may God bless him and grant him peace, was killed, and the second was when the polytheists overtook them on the mountain, and the Prophet, may God bless him and grant him peace, said: **O God, they will not have the right to...** And on the authority of Abd al-Rahman ibn Awf: The first grief was due to the defeat, and the second was when it was said that Muhammad, may God bless him and grant him peace, was killed, which was more severe and greater for them than the defeat. Both were narrated by Ibn Mardawayh, and something similar was narrated on the authority of Umar ibn al-Khattab, and Ibn Abi Hatim mentioned something similar on the authority of Qatada as well. Al-Suddi said: The first grief was due to what they missed of the spoils and conquest, and the second was the enemy's oversight of them. Muhammad ibn Ishaq said: **So He rewarded you with grief after grief**, meaning distress after distress of the killing of those who were killed from your brothers, and the superiority of your enemy over you, and what occurred in your souls from the saying of those who said: Your Prophet was killed, so that was one after another upon you, grief after grief.

Surat Al Imran 3:149

O you who have believed, if you obey those who disbelieve, they will turn you back on your heels, and you will become losers.

Mujahid and Qatada said: The first grief was hearing of the killing of Muhammad, and the second was what happened to them of killing and wounds. The opposite was narrated on the authority of Qatada and al-Rabi' ibn Anas. And on the authority of al-Suddi: The first was what they missed of victory and spoils, and the second was the enemy's oversight of them. This statement was previously mentioned on the authority of al-Suddi. Ibn Jarir said: The most correct of these statements is the statement of the one who said: **So He rewarded you with grief for grief.** So He rewarded you with your grief, O believers, by God's deprivation of you of the spoils of the polytheists and victory over them and the triumph over them, and what befell you of killing and wounds, on that day after He had shown you in all of that what you loved by your disobedience to the command of your Lord, and your opposition to the command of your Prophet, may God bless him and grant him peace. The grief of your thinking that your Prophet had been killed and the enemy had turned against you after your remnants from them. And the Almighty's saying: **So that you may not grieve over what has escaped you**, meaning over what has escaped you of the spoils and victory over your enemy, **nor over what has befallen you**, of wounds and killing, said Ibn Abbas, Abd al-Rahman ibn Awf, al-Hasan, Qatadah, and al-Suddi. **And God is Aware of what you do.** Glory be to Him and praise be to Him. There is no god but Him, the Most High, the Most Great.

Fath al-Qadir

When God the Almighty commanded us to follow the example of those who came before us from the supporters of the prophets, He warned us against obeying the infidels, who are the polytheists of the Arabs, and it was said: the Jews and Christians, and it was said: the hypocrites in their saying to the believers when they were defeated: Return to the religion of your fathers. And His saying, **They will turn you back on your heels** means: They will take you out of the religion of Islam and into disbelief 149- **Then you will return as losers** meaning: You will return deceived.

Tafsir al-Baghawi

149- The Almighty's saying: **O you who have believed, if you obey those who disbelieve**, meaning: the Jews and Christians, Ali, may God be pleased with him, said, meaning: the hypocrites in their saying to the believers when they were defeated: Return to your brothers and enter their religion.

They will turn you back on your heels, they will return you to your original practice of associating partners with God, **and you will become losers**, deceived.

Tafsir al-Baidawi

149 "O you who have believed, if you obey those who

disbelieve, they will turn you back" that is, to disbelief. "on your heels, and you will turn back as losers." It was revealed regarding the words of the hypocrites to the believers when they were defeated: Return to your religion and your brothers. If Muhammad had been a prophet, he would not have been killed. It was also said that you should submit to Abu Sufyan and his followers and seek their protection, so that they will return you to their religion. It was also said that it is general regarding obeying the disbelievers and submitting to their rule, as it leads to agreeing with them.

Surat Al Imran 3:150

Rather, God is your protector, and He is the best of helpers.

Tafsir al-Jalalayn

Rather, God is your protector He is your helper **and He is the best of helpers** so obey Him rather than them.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By this, the Most High means: God is your guide, O believers, and He will save you from obeying those who disbelieve.

It was said: **Rather, God is your Master**, because in His statement: **If you obey those who disbelieve, they will turn you back on your heels**, there is a prohibition against obeying them. It is as if He said: O you who have believed, do not obey those who disbelieve, lest they turn you back on your heels. Then He began the statement and said: **Rather, God is your Master**, so obey Him, not those who disbelieve, for that is better than victory. Therefore, He raised the name *God*, and if it had been in the accusative case meaning: Rather, obey God, your Master, not those who disbelieve, it would have been a correct interpretation.

What he means by his saying: **Rather, God is your protector**, is your guardian and supporter against your enemies who disbelieve, **and He is the best of helpers**, not from those to whom you fled from the Jews and the disbelievers in God. So hold fast to God, who is your protector and protector, and seek His help, not from anyone else who seeks to harm you and lies in wait for you with misfortunes, as:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **Rather, God is your protector**, if what you say with your tongues is true in your hearts, **and He is the best of helpers**, meaning: So hold fast to Him and do not seek help from anyone other than Him, and do not turn back on your heels, apostatizing from your religion.

Tafsir al-Qurtubi

God Almighty says: **Rather, God is your protector, and He is the best of helpers**.

Then he said: **Rather, God is your Master**, meaning He is the One who will support and protect you if you obey Him. **Rather, God** was read in the accusative case, on the basis of **rather, obey God, your Master**.

Tafsir Ibn Kathir

The Almighty warns His believing servants against

obeying the disbelievers and hypocrites, for obeying them brings ruin in this world and the Hereafter. That is why the Almighty said: **If you obey those who disbelieve, they will turn you back on your heels, and you will become losers**. Then He commanded them to obey Him, befriend Him, seek His help, and put their trust in Him. The Almighty said: **Rather, God is your Protector, and He is the best of helpers**. Then He gave them good report that He will cast fear of them and humiliation into the hearts of their enemies because of their disbelief and polytheism, along with what He has stored up for them in the Hereafter of torment and punishment. He said: "We will cast terror into the hearts of those who disbelieve because they have associated with God that for which He has not sent down any authority. Their refuge is the Fire, and wretched is the residence of the wrongdoers." It has been proven in the two Sahihs on the authority of Jabir ibn Abdullah that the Messenger of God said: "I have been given five things that were not given to any of the prophets before me: I have been aided by terror for a distance of a month's journey, the earth has been made a place of prostration and purification for me, and spoils of war have been made lawful for me." And I was given intercession, and the Prophet was sent to his people in particular, and I was sent to all people." Imam Ahmad said: Muhammad bin Abi Uday told us, on the authority of Sulayman al-Taymi, on the authority of Sayyar, on the authority of Abu Umamah, that the Messenger of God, may God bless him and grant him peace, said: "My Lord has favored me over the prophets - or he said over the nations - in four things: He said: I was sent to all people, and the entire earth was made for me and for my nation a place of prostration and purification, so wherever a man of my nation finds prayer, his place of prostration and purification is with him, and I was aided by terror for a month's journey, which he casts into the hearts of my enemies, and spoils of war were made lawful for me." Al-Tirmidhi narrated it from the hadith of Sulayman al-Taymi, on the authority of Sayyar al-Qurashi al-Umawi, their client from Damascus, who lived in Basra, on the authority of Abu Umamah Sadi bin Ajlan, may God be pleased with him, with it, and he said: It is good and authentic. Saeed bin Mansour said: Ibn Wahb informed us, Amr bin al-Harith informed me that Abu Yunus told him, on the authority of Abu Hurayrah, that the Messenger of God, may God bless him and grant him peace, said: **I was aided by terror against the enemy**. Muslim narrated it from the hadith of Ibn Wahb. Imam Ahmad said: Husayn ibn Muhammad told us, Isra'il told us, on the authority of Abu Ishaq, on the authority of Abu Burdah, on the authority of his father Abu Musa, who said: The Messenger of God, may God bless him and grant him peace, said: "I was given five things: I was sent to the red and the black, the earth was made pure and a place of prostration for me, spoils were made lawful for me and were not made lawful for those before me, I was aided by terror for a month, and I was given intercession, and there is no prophet who did not ask for his intercession. I hid my intercession and then made it for whoever died not associating anything with God." Ahmad alone narrated it. Al-Awfi narrated on the authority of Ibn Abbas regarding the words of God the Almighty: **We will cast terror into the hearts of those who disbelieve**, he said: God cast terror into the heart of Abu Sufyan, so he

Rather, God is your protector, and He is the best of helpers.

returned to Mecca. The Prophet, may God bless him and grant him peace, said: **Abu Sufyan has indeed taken a part of you, and he has returned and God cast terror into his heart.** Narrated by Ibn Abi Hatim. And the words of God the Almighty: **And God had fulfilled His promise to you when you were killing them by His permission**, Ibn Abbas said: God promised them victory. This verse may be used as evidence for one of the two previous sayings in the Almighty's statement: "When you said to the believers, 'Is it not sufficient for you that your Lord should reinforce you with three thousand angels sent down?' Yes, if you are patient and fear God and they come upon you at once, your Lord will reinforce you with five thousand angels with marks." That was on the day of Uhud, because their enemy was three thousand fighters, so when they confronted them, victory and triumph were achieved early in the day for Islam. When what happened of the disobedience of the archers and the failure of some of the fighters, the promise that was conditional on steadfastness and obedience was delayed. For this reason, He said, **And God has fulfilled His promise to you**, meaning early in the day, **when you were killing them**, meaning killing them, **by His permission**, meaning by His giving you power over them, **until you failed**. Ibn Jurayj said: Ibn Abbas said: Failure is cowardice. **And you disputed about the matter and disobeyed**, as happened to the archers, **after He had shown you that which you love**, which was victory over them. **Among you are those who desire this world**, and they are those who desired the spoils when they saw Defeat **And among you is he who desires the Hereafter**, then He turned you away from them to test you then He made them prevail over you to test you and examine you **And He has certainly pardoned you** that is, He forgave you for that action, and that, and God knows best, is due to the large number of the enemy and their numbers and the small number of the Muslims and their numbers. Ibn Jurayj said: His statement **And He has certainly pardoned you** he said: He did not eradicate you, and Muhammad ibn Ishaq said the same: Ibn Jarir narrated them both **And God is full of bounty to the believers** and Imam Ahmad said: Sulayman ibn Dawud told us, Abd al-Rahman ibn Abi al-Zinad told us on the authority of his father, on the authority of Ubaydullah on the authority of Ibn Abbas that he said: God has not given victory in a place like He gave victory on the day of Uhud, he said: So we denied that, and Ibn Abbas said: Between me and those who denied that is the Book of God, that God says on the day of Uhud **And God had fulfilled His promise to you when you were killing them with His permission** Ibn Abbas and al-Hasan say: killing "until you were weak and disputed about the matter and disobeyed after He had shown you what you love. Among you are those who desire this world and among you are those who desire the Hereafter" the verse, and what he meant was And with these archers, the Prophet, may God bless him and grant him peace, stationed them in a place and then said: **Protect our backs, for if you see us being killed, do not help us, and if you see us having taken spoils, do not share with us.** So when the Prophet, may God bless him and grant him peace, took spoils and allowed the camp of the polytheists to be conquered, the archers all rushed

into the camp to plunder, and the ranks of the companions of the Messenger of God, may God bless him and grant him peace, met like this - and he interlocked his hands - and they took refuge, and when the archers left that position they were in, the horses entered from that place upon the companions of the Messenger of God, may God bless him and grant him peace, and they struck each other, and they became confused and many Muslims were killed, and victory was for the Messenger of God, may God bless him and grant him peace, and his companions at the beginning of the day until seven or nine of the standard-bearers of the polytheists were killed, and the Muslims moved around towards the mountain, and they did not reach where the people say the cave is, but they were under the mortar, and the devil cried out: Muhammad has been killed, and they did not doubt that it was true, and we did not stop like that, we did not doubt that it was true until the Messenger of God, may God bless him and grant him peace, appeared between the two Sa'dains, and we knew him. He said: We were so happy that it was as if we had not been afflicted with what afflicted us. He said: He climbed towards us and he was saying: **The wrath of God has intensified against a people who bloodied the face of the Messenger of God.** He said again: **O God, they cannot prevail over us.** Until he reached us, he remained for an hour, and then Abu Sufyan shouted at the bottom of the mountain: **Let Hubal be exalted** - twice, meaning his god - **Where is the son of Abu Kabsha? Where is the son of Abu Quhafa? Where is the son of Ibn al-Khattab?** Umar, may God be pleased with him, said: **O Messenger of God, should I not answer him?** He said: *Yes.* When he said: **Let Hubal be exalted**, Umar said: **God is Most High and Most Majestic.** Abu Sufyan said: **Her eye has been comforted.** So he turned away from her or did something. He said: **Where is the son of Abu Kabsha? Where is the son of Abu Quhafa? Where is the son of Ibn al-Khattab?** Umar said: "This is the Messenger of God, may God bless him and grant him peace, and this is Abu Bakr, and here I am, Umar." Abu Sufyan said: "A day is like the day of Badr. The days are in cycles, and war is a contest." He said: Umar said: **Our dead are not equal in Paradise.** And your dead are in the Fire. He said: You claim that, so we have failed and lost. Abu Sufyan said: You will find mutilation among your dead, and that was not according to the opinion of our leaders. He said: Then the fanaticism of the Age of Ignorance overtook him, so he said: If that is the case, we would not hate it. This is a strange hadith and a strange context. It is from the mursals of Ibn Abbas, for no one witnessed it, nor his father. Al-Hakim included it in his Mustadrak on the authority of Abu al-Nadr al-Faqih, on the authority of Uthman ibn Saeed, on the authority of Salman ibn Dawud ibn Ali ibn Abdullah ibn Abbas, and this is how Ibn Abi Hatim and al-Bayhaqi narrated it in Dalil al-Nubuwwah from the hadith of Sulayman ibn Dawud al-Hashemi on his authority. And some of it has supporting evidence in the Sahihis and elsewhere. Imam Ahmad said: Affan told us, Hammad told us, on the authority of Ata ibn al-Sa'ib, on the authority of al-Sha'bi, on the authority of Ibn Mas'ud, who said: The women were behind the Muslims on the day of Uhud, finishing off the wounded

polytheists. If I had sworn that day, I would have hoped to be fulfilled that none of us wanted the world, until God revealed: "Some of you desire this world and some of you desire the Hereafter. Then He turned you away from them to test you." When the companions of the Messenger of God (may God bless him and grant him peace) disobeyed what they were commanded to do, the Prophet (may God bless him and grant him peace) singled out nine men: seven from the Ansar and two men from Quraysh, and he was the tenth of them (may God bless him and grant him peace). When they overwhelmed him, he said: **May God have mercy on the man who turned them away from us.** Then a man from the Ansar stood up and fought for an hour until he was killed. When they overwhelmed him again, he said: **May God have mercy on the man who turned them away from us.** He continued saying that until the seven were killed. Then the Messenger of God (may God bless him and grant him peace) said to his two companions: **We have not been fair to our companions.** Abu Sufyan came and said: **Hubal is superior.** The Messenger of God (may God bless him and grant him peace) said: "Say: God is higher and more majestic." They said: **God is higher and more majestic.** Abu Sufyan said: **We have Al-Uzza and you have no Uzza.** The Messenger of God (may God bless him and grant him peace) said: "Say: God is our protector and the disbelievers have no protector." Abu Sufyan said: "A day for the day of Badr. A day against us and a day for us, a day for women and a day for men." The eagle, Hanzala for Hanzala, so-and-so for so-and-so, and so-and-so for so-and-so. The Messenger of God, may God bless him and grant him peace, said: They are not equal: As for our dead, they are alive and provided for, but as for your dead, they are being tortured in the Fire. Abu Sufyan said: There was indeed an example among the people, and if he was cursed, it was not from among us. I did not command or forbid, nor did I like or dislike, nor did it upset me or please me. He said: So they looked and saw that Hamza's belly had been ripped open, and Hind took his liver and chewed it but was unable to eat it. The Messenger of God, may God bless him and grant him peace, said: Did you eat something? They said: No. He said: God would not put anything of Hamza in the Fire. He said: So the Messenger of God, may God bless him and grant him peace, placed Hamza and prayed over him, and a man from the Ansar was brought and placed beside him and prayed over him. The Ansar lifted him up and left Hamza until another was brought and placed beside Hamza and prayed over him, then lifted him up and left Hamza, until he prayed over him seventy times that day. Ahmad alone transmitted it. Also. Al-Bukhari said: Ubaydullah bin Musa narrated to us on the authority of Israel, on the authority of Abu Ishaq, on the authority of Al-Baraa, who said: We encountered the polytheists that day and the Prophet, may God bless him and grant him peace, seated an army of archers and put Abdullah bin Jubair in charge of them, and said: "Do not move. If you see us prevailing over them, do not move, and if you see them prevailing over us, do not help us." So when we met them, they fled until I saw the women running hard on the mountain, raising their legs and showing their anklets, and they began to say: **The spoils, the spoils.** So Abdullah bin Jubair said: "The Prophet, may God bless him and grant him peace, ordered me not to move, but they refused. When they

refused, they turned their faces away and seventy were killed. Abu Sufyan looked out and said: "Is Muhammad among the people?" He said: **Do not answer him.** He said: **Is Ibn Abi Quhafah among the people?** He said: **Do not answer him.** He said: **Is Ibn Al-Khattab among the people?** He said: **These people have been killed, and if they were alive, they would have answered.** So Umar could not control himself. He said to him: You have lied, O enemy of God, God has left for you that which grieves you. Abu Sufyan said: Hubal is exalted. The Prophet, may God bless him and grant him peace, said: Answer him. They said: What should we say? He said: Say: God is higher and more exalted. Abu Sufyan said: We have Al-Uzza, and you have no Uzza. The Prophet, may God bless him and grant him peace, said: Answer him. They said: What should we say? He said: Say: God is our Master, and you have no Master. Abu Sufyan said: A day for the day of Badr, and war is a contest, and you will find a mutilation that I did not command and it did not upset me. Al-Bukhari was the only one to narrate it from this source, then he narrated it from Amr bin Khalid from Zuhair bin Muawiyah, from Abu Ishaq, from Al-Bara' in a similar manner, and he will come with something simpler than this. Al-Bukhari also said: Ubaidullah bin Saeed told us, Abu Usamah told us from Hisham bin Urwah, from his father, from Aisha, may God be pleased with her, who said: When the day of Uhud came, the polytheists were defeated, and Satan cried out: O servants of God, I am the last of you, so the first of them returned. So she and the last of them fought, and Hudhayfah saw his father Al-Yaman and said: O servants of God, my father is my father. He said: She said: By God, they did not hold back until they killed him, so Hudhayfah said: May God forgive you. Urwah said: By God, there was still good in Hudhayfah until he met God Almighty. Muhammad ibn Ishaq said: Yahya ibn Ibad ibn Abdullah ibn al-Zubayr told me on the authority of his father on the authority of his grandfather that al-Zubayr ibn al-Awwam said: By God, I saw myself looking at Hind's servants and companions, their faces rolled up and they were running away, neither much nor little was enough to take them. The archers turned towards the army when the people fled from it, wanting to loot, and our backs were left for the horses, so they came to us from behind us, and a voice cried out: Muhammad has been killed. So we retreated and the people retreated upon us after we had captured the standard-bearers, until no one from the people came near it. Muhammad ibn Ishaq said: The standard of the polytheists remained fallen until Umrah bint Alqamah al-Harithiya took it and gave it to the Quraysh, so they fought with it. Al-Suddi said, on the authority of Abd Khair, who said: Abdullah ibn Masoud said: I did not think that any of the companions of the Messenger of God, may God bless him and grant him peace, wanted the worldly life until what was revealed about us on the day of Uhud was revealed: **Some of you want the world, and some of you want the Hereafter.** It has been narrated from other sources on the authority of Ibn Masoud. And it was also narrated on the authority of Abd al-Rahman ibn Awf and Abu Talha, narrated by Ibn Mardawayh in his interpretation, and the Almighty's saying: **Then He turned you away from them to test you.** Ibn Ishaq said: Al-Qasim ibn Abd al-Rahman ibn Rafi', one of the sons of Adi ibn al-Najjar, told me: Anas ibn al-Nadr, the

Rather, God is your protector, and He is the best of helpers.

uncle of Anas ibn Malik, went to Umar ibn al-Khattab and Talha ibn Ubaydullah with some men from the Muhajireen and Ansar who had thrown down what was in their hands, so he said: What is leaving you? They said: The Messenger of God, may God bless him and grant him peace, has been killed. He said: What will you do with life after him? Rise and die as he died. Then he faced the people and fought until he was killed, may God be pleased with him. Al-Bukhari said: Hassan ibn Hassan told us, Muhammad ibn Talha told us, Hamid told us on the authority of Anas ibn Malik that his uncle, meaning Anas ibn al-Nadr, was absent from Badr and said: I was absent from the first battle of the Prophet, may God bless him and grant him peace. If God makes me witness with the Messenger of God, God will see what I find. So he met the day of Uhud and defeated the people, so he said: O God, I apologize to you for what... These people - meaning the Muslims - made it and I declare to you that I am innocent of what the polytheists brought. So he advanced with his sword and met Sa'd ibn Mu'adh and said: Where, Sa'd? I smell the fragrance of Paradise without anyone. So he went and was killed, and he was not recognized until his sister recognized him by his fingertip with a mole. He had eighty-odd stab wounds, blows and arrow wounds. This is the wording of al-Bukhari. Muslim included it in a hadith narrated by Thabit from Anas in a similar manner. Al-Bukhari also said: Abdun narrated to us, Abu Hamza narrated to us from Uthman ibn Muhab, who said: A man came to the House of Hajj and saw some people sitting. He said: Who are these people sitting? They said: These are Quraysh. He said: Who is the old man? They said: Ibn 'Umar. So he came to him and said: I am going to ask you about something, so tell me. He said: Ask. He said: I ask you by the sanctity of this House, do you know that Uthman ibn 'Affan fled on the day of Uhud? He said: Yes. He said: Do you know that he was absent from Badr and did not witness it? He said: Yes. He said: Do you know that he did not attend the Pledge of Ridwan and did not... He said: Yes. So he said: Allahu Akbar. Ibn Umar said: Come, so I may tell you and explain to you what you asked me about. As for his escape on the day of Uhud, I bear witness that God has pardoned him. As for his absence from Badr, he was married to the daughter of the Messenger of God, may God bless him and grant him peace, and she was sick. So the Messenger of God, may God bless him and grant him peace, said to him: **You will have the reward and share of a man who witnessed Badr.** As for his absence from the Pledge of Ridwan, if there had been anyone more honorable in the valley of Mecca than Uthman, he would have sent him in his place. So he sent Uthman, and the Pledge of Ridwan took place after Uthman had gone to Mecca. So the Prophet, may God bless him and grant him peace, said with his right hand: **This is the hand of Uthman,** and he struck his hand with it and said: "This is the hand of Uthman. Go with it now." Then Al-Bukhari narrated it from another chain of transmission on the authority of Abu Awanah, on the authority of Uthman ibn Abdullah ibn Muhabb.

God the Almighty said: **When you were ascending and not looking back at anyone** meaning He turned you

away from them while you were ascending, that is, in the mountain, fleeing from your enemies. Al-Hasan and Qatadah read **When you were ascending** meaning in the mountain, **and not looking back at anyone** meaning you were not looking back at anyone out of astonishment, fear and terror, **and the Messenger is calling you from behind you** meaning you had left him behind you calling you to stop fleeing from the enemies, and to return, come back and attack. Al-Suddi said: When the polytheists attacked the Muslims at Uhud and defeated them, some of them entered the city, and some of them went to the mountain on the rock and stood on it. So the Messenger, may God bless him and grant him peace, began **calling the people to the servants of God, to the servants of God.** God mentioned their ascension to the mountain, then He mentioned the Prophet's, may God bless him and grant him peace, calling them, saying: **When you were ascending and not looking back at anyone, and the Messenger is calling you from behind you.** Ibn Abbas, Qatadah, Al-Rabi' and Ibn Zayd said the same. Abdullah bin Al-Zubayri said: He mentions the defeat of the Muslims on the day of Uhud in his poem while he was a polytheist and had not yet converted to Islam, in which he says at the beginning:

O crow of separation, have you heard? Say, for you are only speaking of something that has already been done.

Good and evil have a limit, and both have a face and a face.

Until he said:

I wish my elders at Badr had witnessed the Khazraj's fear of the sound of the weapons.

When Quba narrated its ponds and the killing spread to Abd al-Ashel

Then they started dancing, like a camel dancing high up in the mountain.

So we killed twice as many of their nobles and we adjusted the slope of Badr, so it was balanced.

Al-Haffan: Small camels. The Prophet, may God bless him and grant him peace, had singled out twelve men from among his companions, as Imam Ahmad said: Hasan bin Musa told us, Zuhair told us, Abu Ishaq told us, on the authority of Al-Bara bin Azib, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, appointed Abdullah bin Jubair over the archers on the day of Uhud - and they were fifty men. He said: And he put them in a position, and said: "If you see us being snatched by birds, do not move until I send for you. And if you see us prevail over the enemy and trample them, do not move until I send for you." He said: So they defeated them. He said: By God, I saw the women rushing up the mountain, their anklets and their clothes lifted. He said: The companions of Abdullah, the spoils, O people of the spoils, your companions have appeared, so what are you waiting for? Abdullah bin Jubair said: Have you forgotten what the Messenger of God, may God bless him and grant him peace, said to you? They said: By God, we will go

to the people and take a share of the spoils. So when they came to them, their faces were turned away and they came forward. Defeated, that is what the Messenger calls them in their last days, so there remained with the Messenger of God only twelve men, so they killed seventy of us, and the Messenger of God, may God bless him and grant him peace, and his companions killed one hundred and forty of the polytheists on the day of Badr, seventy prisoners and seventy dead. Abu Sufyan said: Is Muhammad among the people, is Muhammad among the people? - three times - he said. The Messenger of God, may God bless him and grant him peace, forbade them from answering him, then he said: Is Ibn Abi Quhafah among the people? Is Ibn Abi Quhafah among the people? Is Ibn Al-Khattab among the people? Is Ibn Al-Khattab among the people? Then he turned to his companions and said: As for these, they have been killed and you have been spared from them, so Umar could not control himself but said: You have lied, by God, O enemy of God, those whom you have counted are all alive, and there remains for you what will upset you, so he said: A day for a day Badr, and war is a contest. And you will find among the people a mutilation that I did not order, and it did not upset me. Then he began to recite a rajaz saying: Hubal, Hubal, exalt. Hubal, so the Messenger of God, may God bless him and grant him peace, said: Will you not answer him? They said: O Messenger of God, what should we say? He said: Say God is higher and more majestic. He said: We have Al-Uzza, and you have no Uzza. The Messenger of God, may God bless him and grant him peace, said: Will you not answer him? They said: O Messenger of God, what should we say? He said: Say God is our Master, and you have no Master. Al-Bukhari narrated it from the hadith of Zuhair bin Muawiyah in an abbreviated form, and he narrated it from the hadith of Israel from Abu Ishaq in a more detailed form than this as mentioned above, and God knows best. Al-Bayhaqi narrated in Dalil Al-Nubuwwah from the hadith of Ammarah bin Ghaziyah, from Abu Al-Zubayr, from Jabir, who said: "The people fled from the Messenger of God, may God bless him and grant him peace, on the day of Uhud, and eleven men from the Ansar remained with him, and Talhah bin Ubaidullah, while he was climbing the mountain. The polytheists met them, so he said: Is there no one for these? Talhah said: I will, O Messenger of God. He said: As you are, O Talhah. A man from the Ansar said: I will, O Messenger of God. So he fought on his behalf, and the Messenger of God, may God bless him and grant him peace, and those who remained with him climbed, then the Ansari was killed." So they caught up with him, and he said: Is there no man for these people? Talhah said the same as he had said, and the Messenger of God, may God bless him and grant him peace, said the same as he had said, and a man from the Ansar said: So I am, O Messenger of God, so he fought on his behalf and his companions ascended, then he was killed and they caught up with him, and he kept saying the same as he had said before, and Talhah said: So I am, O Messenger of God, so he detained him and a man from the Ansar asked him for permission to fight, so he gave him permission, and he fought like those who had been before him, until no one remained with him except Talhah, so they attacked them, and the Messenger of God, may God

bless him and grant him peace, said: Who is for these people? Talhah said: I am, so he fought like all those who had been before him, and his fingers were injured, so he said: Enough, and the Messenger of God said: If you had said the name of God and mentioned the name of God, the angels would have lifted you up with the people looking at you until you entered the atmosphere of the sky, then the Messenger of God, may God bless him and grant him peace, ascended to his companions while they were gathered. Al-Bukhari narrated on the authority of Abu Bakr bin Abi Shaybah, on the authority of Wakee', on the authority of Ismail, on the authority of Qais bin Abi Hazim, who said: I saw Talhah's hand paralyzed, with which he protected the Prophet, may God bless him and grant him peace. And he (peace be upon him) said: "And he (peace be upon him) said: 'On the Day of Uhud,' meaning the Day of Uhud, in the two Sahihs, from the hadith of Mu'tamir ibn Sulayman, from his father, from Abu Uthman al-Nahdi, who said: 'On some of the days in which the Messenger of God (peace be upon him) fought, there remained none with the Messenger of God (peace be upon him) except Talhah ibn Ubayd God and Sa'd, from their hadith.' And al-Hasan ibn Arfa said: 'Marwan ibn Mu'awiyah told us, from Hashim ibn Hashim al-Zuhri, who said: 'I heard Sa'd ibn al-Musayyab say: 'I heard Sa'd ibn Abi Waqqas say: "The Messenger of God (peace be upon him) handed me his quiver on the Day of Uhud and said: 'Shoot, may my father and mother be sacrificed for you.'" And al-Bukhari narrated it on the authority of Abdullah ibn Muhammad, from Marwan ibn Mu'awiyah, and Muhammad ibn Ishaq said: 'Saleh ibn Kaysan told me on the authority of some of the family of Sa'd, from Sa'd ibn Abi Waqqas, that he shot on the Day of Uhud without the Messenger of God (peace be upon him).' Sa'd said: 'I saw the Messenger of God (peace be upon him) handing me arrows and saying: 'Shoot, may my father and mother be sacrificed for you.' He even handed me an arrow that had no tip, so I shot with it.'" "It was established in the two Sahihs from the hadith of Ibrahim bin Sa'd, on the authority of his father, on the authority of his grandfather, on the authority of Sa'd bin Abi Waqqas, who said: "On the day of Uhud, I saw on the right of the Prophet, may God bless him and grant him peace, and on his left, two men wearing white clothes fighting on his behalf with the fiercest fighting I had ever seen before or after that day, meaning Gabriel and Michael, peace be upon them." Hammad bin Salamah said on the authority of Ali bin Zaid and Thabit on the authority of Anas bin Malik: "The Messenger of God, may God bless him and grant him peace, was singled out on the day of Uhud with seven of the Ansar and two of the Quraysh. When they overwhelmed him, he said: 'Whoever repels them from us will have Paradise,' or 'and he is my companion in Paradise.' So a man from the Ansar stepped forward and fought until he was killed. Then they overwhelmed him again, and he said: 'Whoever repels them from us will have Paradise,' so a man from the Ansar stepped forward and fought until he was killed. He continued like that until the seven were killed, and the Messenger of God, may God bless him and grant him peace, said to his two companions: 'We have not been fair to our companions.'" Narrated by Muslim on the authority of Hudbah bin Khalid, on the authority of Hammad bin Salamah, with something similar. Abu al-Aswad said

Rather, God is your protector, and He is the best of helpers.

on the authority of Urwah bin Al-Zubayr said: Abi bin Khalaf, the brother of Banu Jumah, had sworn while he was in Mecca to kill the Messenger of God, may God bless him and grant him peace. When his oath reached the Messenger of God, he said, **Rather, I will kill him, God willing.** Then, on the day of Uhud, Abi came wearing iron, masked, saying, **I will not escape if Muhammad escapes.** So he charged at the Messenger of God, may God bless him and grant him peace, intending to kill him. But Mus'ab bin 'Umair, the brother of Banu 'Abd al-Dar, met him, protecting the Messenger of God, may God bless him and grant him peace, with his own life. So he killed Mus'ab bin 'Umair. "The Messenger of God, may God bless him and grant him peace, saw the collarbone of Abi bin Khalaf through a gap between the heme of his armor and the blade, and stabbed him in it with his spear. He fell to the ground from his horse, and no blood came out of his stab wound. His companions came to him and carried him while he was mooring like a bull. They said to him, 'What makes you so upset? It is only a scratch.' So he mentioned to them the words of the Messenger of God, may God bless him and grant him peace. Rather, I will kill Abi." Then he said, **By the One in Whose Hand is my soul, if this had happened to me, the people of Dhu al-Majaz would have died.** All together, he died in the Fire, **So may the companions of the Blaze be destroyed.** It was narrated by Musa bin Uqbah in his Maghazi, on the authority of Al-Zuhri, on the authority of Saeed bin Al-Musayyab, in a similar manner. Muhammad bin Ishaq mentioned that he said: "When the Messenger of God, may God bless him and grant him peace, leaned on the ravine, Ubayy bin Khalaf caught up with him and he was saying: 'I will not be saved if I am saved.' The people said: 'O Messenger of God, let one of us help him.' The Messenger of God, may God bless him and grant him peace, said: 'Leave him.' When he approached, the Messenger of God, may God bless him and grant him peace, took the spear from Al-Harith bin Al-Samma. Some of the people said, 'What was mentioned to me?' When the Messenger of God, may God bless him and grant him peace, took it from him, he shook it so hard that we scattered from him as hair flies from the back of a camel when it shakes. Then the Messenger of God, may God bless him and grant him peace, faced him and stabbed him in the neck with a stab that caused him to fall off his horse repeatedly." Al-Waqidi mentioned on the authority of Yunus bin Bakir, on the authority of Muhammad bin Ishaq, on the authority of Asim bin Amr bin Qatada, on the authority of Abdullah bin Ka'b bin Malik. On the authority of his father, something like that. Al-Waqidi said: Ibn Umar used to say: Abi bin Khalaf died in Batn Rabigh. I was walking in Batn Rabigh after a nightfall when I saw a blazing fire. I woke up and saw a man coming out of it, pulling on a chain, provoking thirst in him. A man said: Do not give him a drink, for this is the one killed by the Messenger of God, may God bless him and grant him peace. This is Abi bin Khalaf. It was confirmed in the two Sahih's on the authority of Abd al-Razzaq on the authority of Muammar, on the authority of Hammam bin Munabbih, on the authority of Abu Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'God's wrath was intense

against a people who did this to the Messenger of God, may God bless him and grant him peace - and he was pointing to his front teeth - and God's wrath was intense against a man killed by the Messenger of God, may God bless him and grant him peace, in the way of God." Al-Bukhari also included it on the authority of Ibn Jurayj on the authority of Amr bin Dinar, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: "God's wrath was intense against the one killed by the Messenger of God, may God bless him and grant him peace, with his own hand in the way of God, and God's wrath was intense against a people who bloodied the face of the Messenger of God, may God bless him and grant him peace." "And upon him be peace" - Ibn Ishaq said: "The front tooth of the Messenger of God, may God bless him and grant him peace, was broken, his cheek was wounded, and his lip was injured." The one who injured him was Utbah ibn Abi Waqqas. Salih ibn Kaysan told me, on the authority of someone who told him, on the authority of Sa'd ibn Abi Waqqas, who said: "I have never been so keen on killing anyone as I was on killing Utbah ibn Abi Waqqas, if what I know is that he was of bad character and hated by his people. And the statement of the Messenger of God, may God bless him and grant him peace, "God's wrath is intense against whoever bleeds the face of the Messenger of God, may God bless him and grant him peace" was sufficient for me. And 'Abd al-Razzaq said: Mu'mar informed us, on the authority of al-Zuhri, on the authority of 'Uthman al-Jazari, on the authority of Muqsim, that the Messenger of God, may God bless him and grant him peace, "supplanted against Utbah ibn Abi Waqqas on the day of Uhud when his front tooth was broken and his face was bleeding, and he said: O God, do not let a year pass over him until he dies as a disbeliever." So a year had not passed over him until he died as a disbeliever in the Fire. And al-Waqidi mentioned on the authority of Ibn Abi Sabra, on the authority of Ishaq ibn 'Abdullah ibn Abi Farwah, on the authority of Abu al-Huwayrith, on the authority of Nafi' ibn Jubayr said: I heard a man from the Muhajireen say: I witnessed Uhud and I saw arrows coming from every direction and the Messenger of God, may God bless him and grant him peace, was in the middle of them, all of that being diverted from him. I saw Abdullah ibn Shihab al-Zuhri saying on that day: Show me Muhammad, I will not be saved if he is saved, and the Messenger of God, may God bless him and grant him peace, was beside him with no one with him. Then he passed him and Sufyan rebuked him for that, and he said: By God, I did not see him. I swear by God that he is protected from us! We went out four of us and we pledged and agreed to kill him, but we did not succeed in that. Al-Waqidi said: What is established with us is that the one who shot the Messenger of God, may God bless him and grant him peace, in the cheeks was Ibn Qami'ah, and the one who caused his lip to bleed and his front tooth to be damaged was Utbah ibn Abi Waqqas. Abu Dawud al-Tayalisi said: Ibn al-Mubarak told us on the authority of Ishaq ibn Yahya ibn Talhah ibn Ubayd God, Isa ibn Talhah told me on the authority of the Mother of the Believers Aisha, may God be pleased with her, she said: Whenever Abu Bakr mentioned the Battle of Uhud, he would say: That day was all for Talhah. Then

he began to narrate, he said: I was the first to return on the Battle of Uhud, and I saw a man fighting with the Messenger of God, may God bless him and grant him peace, behind him, and I think he said it was out of zeal. He said: I said: Talhah was where I missed what I missed, so I said: There is a man from my people who is dearer to me, and between me and the polytheists is a man I do not know, and I am closer to the Messenger of God, may God bless him and grant him peace, than he, and he walks quickly, and I do not remember it, and it was Abu Ubaydah ibn al-Jarrah. We went to the Messenger of God, may God bless him and grant him peace, and he said: His front tooth was broken and his face was wounded, and two rings from the helmet's ring entered his cheek. The Messenger of God, may God bless him and grant him peace, said, **Your companion wants Talhah**, and he was bleeding, but we did not pay attention to what he said. He said: I went to remove that from his face, but Abu Ubaidah said, **I swear to you by my right that you left me**, so I left him. He did not want to take it with his hand and hurt the Messenger of God, may God bless him and grant him peace, so he leaned on him with his mouth and pulled out one of the rings, and his front tooth fell with the ring. I went to do what he did, but he said, **I swear to you by my right that you left me**. He said, "So he did the same as he did the first time, and his other front tooth fell with the ring. Abu Ubaidah was the best of people in his wounds. We fixed the matter of the Messenger of God, may God bless him and grant him peace, then we came to Talhah in one of those graves, and there were seventy-odd, or less, or more, from stab wounds, arrows, and blows, and his finger was cut off, so we fixed the matter of him. Al-Haytham bin Kulayb and Al-Tabarani narrated it from the hadith of Ishaq bin Yahya. And with Al-Haitham, Abu Ubaidah said: I ask you by God, O Abu Bakr, to leave me alone? So Abu Ubaidah took the arrow in his mouth, and began to shake it out of dislike of harming the Messenger of God, may God bless him and grant him peace, then he pulled out the arrow in his mouth, and Abu Ubaidah's front tooth fell out. He mentioned its full form, and Al-Hafiz Al-Dhiya Al-Maqdisi chose it in his book. Ali bin Al-Madini weakened this hadith from the side of this Ishaq bin Yahya, because Yahya bin Saeed Al-Qattan, Ahmad, Yahya bin Ma'in, Al-Bukhari, Abu Zur'ah, Abu Hatim, Muhammad bin Saad, Al-Nasa'i and others spoke about it. Ibn Wahb said: Amr bin Al-Harith informed me that Umar bin Al-Sa'ib told him that he had heard that when Malik, Abu Abi Saeed Al-Khudri, was wounded by the Prophet, may God bless him and grant him peace, on the day of Uhud, he sucked the wound until it became clean and white, so it was said to him: Suck it in. He said: No, by God, I will never suck it in. Then he turned back to fight. The Prophet, may God bless him and grant him peace, said: "Whoever wants to look at a man from the people of Paradise, let him look at this man, and he was martyred." It has been proven in The two Sahihs, on the authority of Abdul Aziz bin Abi Hazim, on the authority of his father, on the authority of Sahl bin Saad, that he was asked about the wound of the Messenger of God, may God bless him and grant him peace, and he said: The face of the Messenger of God, may God bless him and grant him peace, was wounded, his front tooth was broken, and the egg was smashed on his head, may God bless him and grant

him peace. Fatima, the daughter of the Messenger of God, may God bless him and grant him peace, was washing the blood, and Ali was pouring water on him with a shield. When Fatima saw that the water only increased the blood, she took a piece of matting and burned it until it became ashes. She stuck it to the wound and the blood stopped. The Almighty's statement: **So He rewarded you with grief for grief** means He rewarded you with grief upon grief, as the Arabs say: It descended upon the Banu so-and-so, and it descended upon the Banu so-and-so. Ibn Jarir said: And similarly His statement: **And I will crucify you on the trunks of palm trees** means on the trunks of palm trees. Ibn Abbas said: The first grief was due to the defeat, and when it was said that Muhammad, may God bless him and grant him peace, was killed, and the second was when the polytheists overtook them on the mountain, and the Prophet, may God bless him and grant him peace, said: **O God, they will not have the right to...** And on the authority of Abd al-Rahman ibn Awf: The first grief was due to the defeat, and the second was when it was said that Muhammad, may God bless him and grant him peace, was killed, which was more severe and greater for them than the defeat. Both were narrated by Ibn Mardawayh, and something similar was narrated on the authority of Umar ibn al-Khattab, and Ibn Abi Hatim mentioned something similar on the authority of Qatada as well. Al-Suddi said: The first grief was due to what they missed of the spoils and conquest, and the second was the enemy's oversight of them. Muhammad ibn Ishaq said: **So He rewarded you with grief after grief**, meaning distress after distress of the killing of those who were killed from your brothers, and the superiority of your enemy over you, and what occurred in your souls from the saying of those who said: Your Prophet was killed, so that was one after another upon you, grief after grief. Mujahid and Qatada said: The first grief was hearing of the killing of Muhammad, and the second was what happened to them of killing and wounds. The opposite was narrated on the authority of Qatada and al-Rabi' ibn Anas. And on the authority of al-Suddi: The first was what they missed of victory and spoils, and the second was the enemy's oversight of them. This statement was previously mentioned on the authority of al-Suddi. Ibn Jarir said: The most correct of these statements is the statement of the one who said: **So He rewarded you with grief for grief**. So He rewarded you with your grief, O believers, by God's deprivation of you of the spoils of the polytheists and victory over them and the triumph over them, and what befell you of killing and wounds, on that day after He had shown you in all of that what you loved by your disobedience to the command of your Lord, and your opposition to the command of your Prophet, may God bless him and grant him peace. The grief of your thinking that your Prophet had been killed and the enemy had turned against you after your remnants from them. And the Almighty's saying: **So that you may not grieve over what has escaped you**, meaning over what has escaped you of the spoils and victory over your enemy, **nor over what has befallen you**, of wounds and killing, said Ibn Abbas, Abd al-Rahman ibn Awf, al-Hasan, Qatadah, and al-Suddi. **And God is Aware of what you do**. Glory be to Him and praise be to Him. There is no god but Him, the Most High, the Most Great.

Surat Al Imran 3:150

Rather, God is your protector, and He is the best of helpers.

Fath al-Qadir

And his saying 150- **Rather, God is your protector** is a departure from the meaning of the first sentence: that is, if you obey the disbelievers, they will abandon you and not support you. Rather, God is your protector, and no one else. And **Rather, God** was read in the accusative case, assuming **Rather, obey God**.

Tafsir al-Baghawi

150-Then he said: **Rather, God is your protector**, your helper and protector of your religion, **and He is the best of helpers**.

Tafsir al-Baidawi

150"Rather, God is your protector" Your helper. It was read in the accusative case, meaning, "Rather, obey God, your protector. **And He is the best of helpers**. So, they were satisfied with Him, without the guardianship and support of anyone else.

Surat Al Imran 3:151

We will cast terror into the hearts of those who disbelieve because they have associated with God that for which He had not sent down any authority. And their refuge is the Fire, and wretched is the residence of the wrongdoers.

Tafsir al-Jalalayn

We will cast terror into the hearts of those who disbelieve with the sukoon of the 'ayn and the damma of it, fear, and they resolved after their departure from Uhud to return and exterminate the Muslims, but they were terrified and did not return **because they associated** because of their association **with God that for which He had not sent down any authority** an argument for its worship, which is idols **and their refuge is the Fire, and wretched is the residence of the wrongdoers** the disbelievers are

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be glorified, He means: God will cast, O believers, **into the hearts of those who disbelieved**, in their Lord, and denied the prophethood of Muhammad, may God bless him and grant him peace, from those who fought you at Uhud, **terror**, which is panic and fear, **because they associated partners with God**, meaning: because of their association with God, their worship of idols, and their obedience to Satan, for which I have not given them any proof, and it is the authority, which the Almighty informed that He did not send down because of their disbelief and association.

This is a promise from God, the Most High, to the companions of the Messenger of God, may God bless him and grant him peace, of victory over their enemies and their success, as long as they adhere to His covenant and adhere to His obedience. Then He informed them of what He will do to their enemies after their fate is Him, so He, the Most High, said: **And their refuge is the Fire**, meaning: And their return to which they will return on the Day of Resurrection is the Fire, **And evil is the residence of the wrongdoers**, meaning: And evil is the residence of the wrongdoers - those who wronged themselves by acquiring what necessitated God's punishment - the Fire, as:

Ibn Humayd told us, he said, Salamah told us, on the authority of Ibn Ishaq: "We will cast terror into the hearts of those who disbelieve, because they have associated with God that for which He has not sent down any authority. And their refuge is the Fire, and wretched is the residence of the wrongdoers." Indeed, I will cast terror into the hearts of those who disbelieve, by which I used to support you against them, because they associated with Me that for which I have not given them any proof. That is, do not think that they will have a final victory or supremacy over you, as long as you hold fast and follow My command, because of the

calamity that has befallen you from them due to sins that you have committed against yourselves, in which you disobeyed My command and disobeyed the Prophet of God, may God bless him and grant him peace.

Muhammad bin Al-Husayn told me, Ahmad told us, Asbat told us, on the authority of Al-Suddi, who said: When Abu Sufyan and the polytheists set out on the day of Uhud, heading towards Mecca, Abu Sufyan set out until he reached part of the road. Then they regretted it and said: What a bad thing you have done! You killed them, and when none remained but the fugitives, you left them! Go back and exterminate them! So God, the Almighty, cast terror into their hearts and they fled. Then they met a Bedouin, and they promised him a reward and said to him: If you meet Muhammad, tell him what we have gathered for them. So God, the Almighty, informed His Messenger, may God bless him and grant him peace, and he pursued them until he reached Hamra' Al-Asad, and God, the Almighty, revealed about that, and mentioned Abu Sufyan when he wanted to go back to the Prophet, may God bless him and grant him peace, and what terror He had cast into his heart, so He said: **We will cast terror into the hearts of those who disbelieve for what they have associated with God.**

Tafsir al-Qurtubi

God Almighty says: "We will cast terror into the hearts of those who disbelieve because they have associated with God that for which He had not sent down any authority. And their refuge is the Fire, and wretched is the residence of the wrongdoers."

Its counterpart: **And He cast terror into their hearts.** Ibn Amir and Al-Kisa'i read **terror** with a damma on the 'ayn, and they are two dialects. Terror is fear. It is said: I terrified him with terror and terror, so he is terrified. It is possible that terror is a source, and terror is a noun, and its origin is from filling. It is said: A terrifying flood fills the valley, and I terrified the pool, I filled it. The meaning is: We will fill the hearts of the polytheists with fear and terror. Al-Sakhtiyani read **will cast** with a ya', and the rest with a nun of majesty. Al-Suddi and others said: When Abu Sufyan and the polytheists set out on the day of Uhud, heading to Mecca, they set out until they were part of the way, regretting and saying: What a bad thing we have done! We killed them until there remained of them only the fugitives. We left them. Go back and eradicate them. When they decided to do that, God cast terror into their hearts until they turned back from what they intended to do. Throwing is used literally for bodies. God Almighty said: **And he threw down the tablets** (al-A'raf 7:150), **So they threw down their ropes and their staffs** (Ash-Shu'ara': 44), **So Moses threw down his staff** (Ash-Shu'ara': 45). The poet said:

She threw down her stick and settled down

Then it may be used metaphorically as in this verse and His saying: **And I have bestowed upon you love from Me** (Ta-Ha 20:39), and He has cast upon you a question.

Surat Al Imran 3:151

We will cast terror into the hearts of those who disbelieve because they have associated with God that for which He had not sent down any authority. And their refuge is the Fire, and wretched is the residence of the wrongdoers.

The Almighty's saying: **Because they associated others with God** is an explanation, meaning that the reason for casting terror into their hearts was their associating others with God. So *because* is the source, and it is said: **He associated others with Him** meaning he made someone else equal to Him in order to make him a partner.

The Almighty's saying: **For which He has not sent down any authority** is an argument and clarification, an excuse and proof. From this the governor is called a sultan, because he is the argument of God Almighty on earth. It is said that it is taken from the word *salit*, which is what the lamp is lit with, and it is sesame oil. Imru' al-Qais said:

Amal Al-Sulait with twisted wick

The authority is used to illuminate the manifestation of truth and suppress falsehood. It was said that the iron sword is sharpness, and the sword is from the word *taslith* which means subjugation, and the authority is from that, so the letter *nun* is redundant, so the origin of the authority is strength, for it is subjugated by it as it is subjugated by the authority, and the sword is the woman who is loud, and the sword is the man who is eloquent in tongue, and the meaning of this is that the worship of idols has not been proven in any of the religions, and no mind has indicated that it is permissible, then the Almighty informed about their fate and their return, saying: **And their refuge is the Fire**, then He declared His covenant, saying: **And evil is the residence of the wrongdoers**. The abode is the place where one resides, it is said: *thawa yathawi thawaan*, and the shelter is every place to which something returns, night or day.

Tafsir Ibn Kathir

The Almighty warns His believing servants against obeying the disbelievers and hypocrites, for obeying them brings ruin in this world and the Hereafter. That is why the Almighty said: **If you obey those who disbelieve, they will turn you back on your heels, and you will become losers**. Then He commanded them to obey Him, befriend Him, seek His help, and put their trust in Him. The Almighty said: **Rather, God is your Protector, and He is the best of helpers**. Then He gave them good report that He will cast fear of them and humiliation into the hearts of their enemies because of their disbelief and polytheism, along with what He has stored up for them in the Hereafter of torment and punishment. He said: "We will cast terror into the hearts of those who disbelieve because they have associated with God that for which He has not sent down any authority. Their refuge is the Fire, and wretched is the residence of the wrongdoers." It has been proven in the two Sahihs on the authority of Jabir ibn Abdullah that the Messenger of God said: "I have been given five things that were not given to any of the prophets before me: I have been aided by terror for a

distance of a month's journey, the earth has been made a place of prostration and purification for me, and spoils of war have been made lawful for me." And I was given intercession, and the Prophet was sent to his people in particular, and I was sent to all people." Imam Ahmad said: Muhammad bin Abi Uday told us, on the authority of Sulayman al-Taymi, on the authority of Sayyar, on the authority of Abu Umamah, that the Messenger of God, may God bless him and grant him peace, said: "My Lord has favored me over the prophets - or he said over the nations - in four things: He said: I was sent to all people, and the entire earth was made for me and for my nation a place of prostration and purification, so wherever a man of my nation finds prayer, his place of prostration and purification is with him, and I was aided by terror for a month's journey, which he casts into the hearts of my enemies, and spoils of war were made lawful for me." Al-Tirmidhi narrated it from the hadith of Sulayman al-Taymi, on the authority of Sayyar al-Qurashi al-Umawi, their client from Damascus, who lived in Basra, on the authority of Abu Umamah Sadi bin Ajan, may God be pleased with him, with it, and he said: It is good and authentic. Saeed bin Mansour said: Ibn Wahb informed us, Amr bin al-Harith informed me that Abu Yunus told him, on the authority of Abu Hurayrah, that the Messenger of God, may God bless him and grant him peace, said: **I was aided by terror against the enemy**. Muslim narrated it from the hadith of Ibn Wahb. Imam Ahmad said: Husayn ibn Muhammad told us, Isra'il told us, on the authority of Abu Ishaq, on the authority of Abu Burdah, on the authority of his father Abu Musa, who said: The Messenger of God, may God bless him and grant him peace, said: "I was given five things: I was sent to the red and the black, the earth was made pure for me and a place of prostration, spoils of war were made lawful for me but were not made lawful for those before me, I was aided by terror for a month, and I was given intercession, and there is no prophet who did not ask for his intercession. I kept my intercession hidden and then made it for whoever died not associating anything with God." Ahmad alone narrated it. Al-Awfi narrated on the authority of Ibn Abbas regarding the words of God, the Most High: **We will cast terror into the hearts of those who disbelieve**, that God cast terror into the heart of Abu Sufyan, so he returned to Mecca. The Prophet, may God bless him and grant him peace, said: **Abu Sufyan has indeed taken a part of you, and he has returned and God has cast terror into his heart**. Narrated by Ibn Abi Hatim. And the Almighty said: **And God has fulfilled His promise to you when you were killing them by His permission**. Ibn Abbas said: God promised them victory. This verse may be used as evidence for one of the two previous sayings in the Almighty's saying: "When you said to the believers, 'Is it not sufficient for you that your Lord should reinforce you with three thousand angels sent down?' Yes, if you are patient and fear God and they come to you at once, your Lord will reinforce you with five thousand angels with marks." That was on the day of Uhud, because their enemy was three thousand fighters. When they confronted

them, victory and triumph were at the beginning of the day for Islam. When what happened of the disobedience of the archers and the failure of some of the fighters, the promise that was conditional on steadfastness and obedience was delayed. For this reason, He said: **And God has fulfilled His promise to you**, meaning at the beginning of the day, **when you were killing them**, meaning killing them, **by His permission**, meaning by His giving you power over them, **until you failed**. Ibn Jurayj said: Ibn Abbas said: Failure is cowardice. **And you disputed about the matter and disobeyed**, as happened to the archers, **after what happened**. "I saw you as you love" which is the victory over them **among you are those who desire this world** and they are those who desired the spoils when they saw the defeat "and among you are those who desire the Hereafter. Then He turned you away from them to test you" then He made them prevail over you to test you and examine you **and He has certainly pardoned you** meaning He forgave you for that action, and that, and God knows best, is due to the large number of the enemy and their numbers and the small number of the Muslims and their numbers. Ibn Jurayj said: His statement **and He has certainly pardoned you** he said: He did not eradicate you, and Muhammad ibn Ishaq said the same: Ibn Jarir narrated them both **and God is full of bounty to the believers** and Imam Ahmad said: Sulayman ibn Dawud told us, Abd al-Rahman ibn Abi al-Zinad told us on the authority of his father, on the authority of Ubaydullah on the authority of Ibn Abbas that he said: God has not given victory in a place like He gave victory on the day of Uhud, he said: So we denied that, and Ibn Abbas said: Between me and those who denied that is the Book of God, that God says on the day of Uhud **and God had fulfilled His promise to you when you were killing them with His permission** Ibn Abbas and al-Hasan say: killing **until you failed and disputed** In the matter and you disobeyed after He showed you what you love. Among you are those who desire this world and among you are those who desire the Hereafter. The verse, and what he meant by this were the archers, and that is because the Prophet, may God bless him and grant him peace, stationed them in a place and then said: "Protect our backs. If you see us being killed, do not help us, and if you see us having taken spoils, do not share with us." So when the Prophet, may God bless him and grant him peace, took spoils and allowed the camp of the polytheists to be invaded, the archers all rushed into the camp to plunder. The ranks of the companions of the Messenger of God, may God bless him and grant him peace, met like this - and he interlaced his hands - and they took refuge. When the archers left that position they were in, the horses entered from that place upon the companions of the Messenger of God, may God bless him and grant him peace, and they struck each other, and they became confused and many Muslims were killed. Victory was for the Messenger of God, may God bless him and grant him peace, and his companions at the beginning of the day until seven or nine of the standard-bearers of the polytheists were killed. The Muslims moved around towards the mountain, and they did not reach where people say the cave is, but they were under the hammer, and Satan cried out: Muhammad has been killed. They did not doubt that it was true, and we continued to do so, not doubting that it was true, until

the Messenger of God, may God bless him and grant him peace, appeared between the two Sa'dains. We recognized him by his glance when he walked. He said: We were so happy that it was as if what had happened to us had not happened to us. He said: He climbed towards us and he was saying: **The wrath of God has intensified against a people who bloodied the face of the Messenger of God**, and he said again: **O God, they cannot surpass us**, until he reached us. He remained for an hour, and then Abu Sufyan shouted at the bottom of the mountain: **High is Hubal** - twice, meaning his god - **Where is the son of Abu Kabsha? Where is the son of Abu Quhafah? Where is the son of Ibn al-Khattab?** Umar, may God be pleased with him, said: **O Messenger of God, should I not answer him?** He said: Yes. When he said: **High is Hubal**, Umar said: **God is Most High and Most Majestic**. Abu Sufyan said: **Her eye has been comforted**, so he turned away from it or something else. He said: **Where is the son of Abu Kabsha? Where is the son of Abu Quhafah? Where is the son of Ibn al-Khattab?** Umar said: "This is the Messenger of God, may God bless him and grant him peace, and this is Abu Bakr, and here I am Umar." He said: Abu Sufyan said, **A day for the day of Badr, the days are cycles, and war is a game of chance**. He said: Umar said: **They are not the same, our dead are in Paradise, and your dead are in Hell**. He said: **You claim that, so we have failed and lost**. Abu Sufyan said: **You will find mutilation among your dead**. And that was not according to the opinion of our leaders. He said: Then the zeal of the Age of Ignorance overtook him, so he said: If that was the case, we would not hate him. This is a strange hadith with a strange context, and it is from the mursals of Ibn Abbas, for no one witnessed it, nor his father. Al-Hakim included it in his Mustadrak on the authority of Abu al-Nadr al-Faqih, on the authority of Uthman ibn Sa'id, on the authority of Salman ibn Dawud ibn Ali ibn Abdullah ibn Abbas, and Ibn Abi Hatim and al-Bayhaqi narrated it in the same way in Dalā'il al-Nubuwwah from the hadith of Sulayman ibn Dawud al-Hashimi. And some of it has corroborating evidence in the Sahih and elsewhere. Imam Ahmad said: Affan told us, Hammad told us, on the authority of Ata' ibn al-Sa'ib, on the authority of al-Sha'bi, on the authority of Ibn Mas'ud, who said: On the day of Uhud, the women were behind the Muslims, finishing off the wounded polytheists. If I had sworn on that day, I would have hoped to be righteous, for none of us wanted the world, until God revealed: "Among you are those who desire the world, and among you are those who desire the Hereafter. Then He turned you away from them that He might test you." So when the companions of the Messenger of God, may God bless him and grant him peace, disobeyed and disobeyed what they were commanded to do, the Prophet singled them out. The Messenger of God, may God bless him and grant him peace, was with nine men: seven from the Ansar, and two men from Quraysh, and he was the tenth of them, may God bless him and grant him peace. When they overwhelmed him, he said: **May God have mercy on the man who repelled them from us**. Then a man from the Ansar stood up and fought for an hour until he was killed. When they overwhelmed him again, he said: **May God have mercy on the man who repelled them from us**. He continued saying that until the seven were killed. Then the Messenger of God, may God bless him and grant him peace, said to his

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two companions: **We have not been fair to our companions.** Then Abu Sufyan came and said: **Hubal is superior.** The Messenger of God, may God bless him and grant him peace, said: "Say: God is higher and more majestic." They said: **God is higher and more majestic.** Abu Sufyan said: **We have Al-Uzza, and you have no Uzza.** The Messenger of God, may God bless him and grant him peace, said: "Say: God is our Master, and the disbelievers have no master." Abu Sufyan said: "A day for the day of Badr. A day against us and a day for us, a day for women and a day for an eagle, Hanzala for Hanzala, so-and-so for so-and-so, and so-and-so for so-and-so." The Messenger of God, may God bless him and grant him peace, said: They are not equal. As for our dead, they are alive and provided for, but as for your dead, they are being tortured in Hell. Abu Sufyan said: There was indeed an example among the people, and if he cursed, it was not from among us. I did not command or forbid, I did not like or dislike, it did not upset me or please me. He said: So they looked and saw that Hamza's stomach had been ripped open, and Hind had taken his liver and chewed it but was unable to eat it. The Messenger of God, may God bless him and grant him peace, said: Did you eat something? They said: No. He said: God would not let anything of Hamzah enter the Fire. He said: So the Messenger of God, may God bless him and grant him peace, placed Hamzah and prayed over him, and a man from the Ansar was brought and placed beside him and prayed over him. The Ansar lifted him up and left Hamzah until another was brought and placed beside Hamzah and prayed over him. Then he lifted him up and left Hamzah, until he prayed over him seventy prayers that day. Ahmad also transmitted it alone. Al-Bukhari said: Ubaydullah bin Musa told us on the authority of Israel, on the authority of Abu Ishaq, on the authority of Al-Baraa, who said: We encountered the polytheists on that day and the Prophet, may God bless him and grant him peace, seated an army of archers and put Abdullah bin Jubair in charge of them and said: Do not move. If you see us prevailing over them, do not move. If you see them prevailing over us, do not help us. So when we met them, they fled until I saw the women running hard on the mountain, raising their legs and their anklets showing, and they began to say: The spoils, the spoils. Abdullah bin Jubair said: The Prophet, may God bless him and grant him peace, entrusted me with He (*peace be upon him*) ordered them not to leave, but they refused. When they refused, they turned their faces away and seventy people were killed. Abu Sufyan looked out and said, **Is Muhammad among the people?** He said, **Do not answer him.** He said, **Is Ibn Abi Quhafah among the people?** He said, **Do not answer him.** He said, **Is Ibn al-Khattab among the people?** He said, "These people have been killed. If they were alive, they would have answered." Umar could not control himself and said to him, "You lie, enemy of God. God has left for you that which grieves you." Abu Sufyan said, **Have Hubal prevailed.** The Prophet (*peace be upon him*) said, **Answer him.** They said, **What should we say?** He said, "Say: God is Most High

and Most Majestic." Abu Sufyan said, **We have al-Uzza, and you have no Uzza.** The Prophet (*peace be upon him*) said, **Answer him.** They said, **What should we say?** He said, "Say: God is our Master, and you have no Master." Abu Sufyan said: **A day for the day of Badr, and war is a contest, and you will find a mutilation that I did not command and it did not upset me.** Al-Bukhari is the only one to narrate it from this source, then he narrated it from Amr bin Khalid from Zuhair bin Muawiyah, from Abu Ishaq, from Al-Baraa in a similar manner, and he will come with something simpler than this. Al-Bukhari also said: Ubaidullah bin Saeed told us, Abu Usamah told us from Hisham bin Urwah, from his father, from Aisha, may God be pleased with her, who said: When the day of Uhud came, the polytheists were defeated, and Satan cried out: O servants of God, the last of you, so the first of them returned and fought with the last of them, and Hudhayfah saw his father Al-Yaman and said: O servants of God, my father, my father. He said: She said: By God, they did not hold back until they killed him, so Hudhayfah said: May God forgive you. Urwah said: By God, there was still good in Hudhayfah until he joined God Almighty. Muhammad ibn Ishaq said: Yahya ibn Abbad ibn Abdullah ibn al-Zubayr told me on the authority of his father on the authority of his grandfather that al-Zubayr ibn al-Awwam said: By God, I saw myself looking at Hind's servants and companions with their sleeves rolled up and running away, neither much nor little was enough to take them. The archers turned towards the army when the people fled from it, wanting to plunder, and our backs were left to the horses, so they came at us from behind, and a crier cried out: Behold, Muhammad has been killed. So we retreated and the people retreated upon us after we had taken the standard-bearers, until no one from the people could come near it. Muhammad ibn Ishaq said: The standard of the polytheists remained fallen until Umrah bint Alqamah al-Harithiya took it and gave it to the Quraysh, so they fought with it. Al-Suddi said, on the authority of Abd al-Khair, who said: Abdullah ibn Mas'ud said: I did not think that any of the companions of the Messenger of God, may God bless him and grant him peace, wanted this world until what was revealed about us on the Day of Uhud was revealed: **Among you are those who desire this world and among you are those who desire the Hereafter.** It has been narrated from other sources on the authority of Ibn Mas'ud, and it was also narrated on the authority of Abd al-Rahman ibn Awf and Abu Talhah, and Ibn Mardawayh narrated them in his interpretation. And the Almighty's statement: **Then He turned you away from them to test you.** Ibn Ishaq said: Al-Qasim ibn Abd al-Rahman ibn Rafi', one of the sons of 'Adi ibn al-Najjar, told me: Anas ibn al-Nadr, the uncle of Anas ibn Malik, went to 'Umar ibn al-Khattab and Talhah ibn 'Ubaydullah with some men from the Muhajireen and Ansar who had thrown down what was in their hands, and he said: What will leave you? They said: The Messenger of God, may God bless him and grant him peace, has been killed. He said: What will you do with life after him? Then he faced the people

and fought until he was killed, may God be pleased with him. Al-Bukhari said: Hassan bin Hassan told us, Muhammad bin Talha told us, Hamid told us on the authority of Anas bin Malik that his uncle, meaning Anas bin Al-Nadr, was absent from Badr and said: I was absent from the first battle of the Prophet, may God bless him and grant him peace. If God makes me witness with the Messenger of God, God will see what I find. So he met the day of Uhud and defeated the people, so he said: O God, I apologize to You for what these people have done - meaning the Muslims - and I disavow before You what the polytheists have brought. So he advanced with his sword and met Saad bin Muadh, so he said: Where, Saad? I find the scent of Paradise before Uhud. So he went and was killed, and he was not recognized until his sister recognized him by a mole on his finger, and he had eighty-odd stab wounds, blows, and arrow wounds. This is the wording of Al-Bukhari. Muslim included it in a similar hadith from Thabit on the authority of Anas. Al-Bukhari also said: Abdun told us, Abu Hamza told us on the authority of Uthman bin Muhab, who said: A man came to perform Hajj to the House of God and saw some people sitting. He said: Who are these sitting? They said: These are Quraysh. He said: Who is the sheikh? They said: Ibn Umar. So he came to him and said: I am going to ask you about something, so tell me. He said: Ask. He said: I ask you by the sanctity of this House, do you know that Uthman ibn Affan fled on the day of Uhud? He said: Yes. He said: Do you know that he was absent from Badr and did not witness it? He said: Yes. He said: Do you know that he stayed away from the Pledge of Ridwan and did not witness it? He said: Yes. So he said: Allahu Akbar. Then Ibn Umar said: Come, so I may tell you and explain to you what you asked me about. As for his escape on the day of Uhud, I bear witness that God has forgiven him. As for his absence from Badr, he was married to the daughter of the Messenger of God, may God bless him and grant him peace, and she was sick. So the Messenger of God, may God bless him and grant him peace, said to him: **You will have the reward and share of a man who witnessed Badr.** As for his absence from the Pledge of Ridwan, if there had been anyone more honorable in the valley of Mecca than Uthman, he would have sent him in his place. So he sent Uthman, and the Pledge of Ridwan took place after Uthman had gone to Mecca. So the Prophet, may God bless him and grant him peace, said with his right hand: **This is the hand of Uthman**, and he struck his hand with it and said: "This is the hand of Uthman. Go with it now." Then Al-Bukhari narrated it from another chain of transmission on the authority of Abu Awanah, on the authority of Uthman ibn Abdullah ibn Muhabb.

God the Almighty said: **When you were ascending and not looking back at anyone** meaning He turned you away from them while you were ascending, that is, in the mountain, fleeing from your enemies. Al-Hasan and Qatadah read **When you were ascending** meaning in the mountain, **and not looking back at anyone** meaning you were not looking back at anyone out of astonishment, fear and terror, **and the Messenger is calling you from behind you** meaning you had left him behind you calling you to stop fleeing from the enemies, and to return, come back and attack. Al-Suddi said: When the polytheists attacked the

Muslims at Uhud and defeated them, some of them entered the city, and some of them went to the mountain on the rock and stood on it. So the Messenger, may God bless him and grant him peace, began **calling the people to the servants of God, to the servants of God.** God mentioned their ascension to the mountain, then He mentioned the Prophet's, may God bless him and grant him peace, calling them, saying: **When you were ascending and not looking back at anyone, and the Messenger is calling you from behind you.** Ibn Abbas, Qatadah, Al-Rabi' and Ibn Zayd said the same. Abdullah bin Al-Zubayri said: He mentions the defeat of the Muslims on the day of Uhud in his poem while he was a polytheist and had not yet converted to Islam, in which he says at the beginning:

O crow of separation, have you heard? Say, for you are only speaking of something that has already been done.

Good and evil have a limit, and both have a face and a face.

Until he said:

I wish my elders at Badr had witnessed the Khazraj's fear of the sound of the weapons.

When Quba narrated its ponds and the killing spread to Abd al-Ashel

Then they started dancing, like a camel dancing high up in the mountain.

So we killed twice as many of their nobles and we adjusted the slope of Badr, so it was balanced.

Al-Haffan: small camels. The Prophet, may God bless him and grant him peace, had singled out twelve of his companions, as Imam Ahmad said: Hasan ibn Musa told us, Zuhair told us, Abu Ishaq told us, on the authority of Al-Bara' ibn Azib, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, appointed Abdullah ibn Jubayr over the archers on the day of Uhud - and they were fifty men - and he put them in a position, and said: **If you see us being snatched by birds, do not move until I send for you, and if you see us prevail over the enemy and trample them, do not move until I send for you.** He said: So they defeated them. He said: By God, I saw the women rushing up the mountain, their anklets and their clothes lifted, and he said: The companions of Abdullah, the spoils, O people of the spoils, your companions have appeared, so what are you waiting for? Abdullah ibn Jubayr said: Have you forgotten what the Messenger of God, may God bless him and grant him peace, said to you? They said: By God, we will go to the people, so we will take some of the spoils. So when they came to them, their faces were turned away and they came back defeated, and that is what the Messenger was calling them to in He left them, and there remained with the Messenger of God only twelve men, and they killed seventy of us. The Messenger of God, may God bless him and grant him peace, and his companions killed one hundred and forty of the polytheists on the day of Badr, seventy prisoners and seventy dead. Abu Sufyan said: Is Muhammad among the people? Is Muhammad among the people? - three times - he said. The Messenger of God, may God bless him and grant him peace, forbade

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them from answering him, then he said: Is Ibn Abi Quhafah among the people? Is Ibn Abi Quhafah among the people? Is Ibn Al-Khattab among the people? Is Ibn Al-Khattab among the people? Then he turned to his companions and said: As for these, they have been killed and you have been spared from them. Umar could not control himself but said: You have lied, O enemy of God, those whom you have counted are all alive, and there remains for you that which will upset you. He said: A day for the day of Badr, and war is a contest. And you will find among the people mutilation which I did not order, and which did not upset me. Then he began to recite: Hubal is exalted, Hubal is exalted. The Messenger of God, may God bless him and grant him peace, said: Will you not answer him? They said: O Messenger of God, what should we say? He said: Say: God is higher and more exalted. He said: We have Al-Uzza, and you have no Uzza. The Messenger of God, may God bless him and grant him peace, said: Will you not answer him? They said: O Messenger of God, what should we say? He said: Say: God is our Master, and you have no Master. Al-Bukhari narrated it from the hadith of Zuhair bin Muawiyah in an abbreviated form, and he narrated it from the hadith of Israel from Abu Ishaq in a more detailed form than this as mentioned above, and God knows best. Al-Bayhaqi narrated in Dalil al-Nubuwwah from the hadith of Ammarah bin Ghaziyah, from Abu al-Zubayr, from Jabir, who said: "The people fled from the Messenger of God, may God bless him and grant him peace, on the day of Uhud, and eleven men from the Ansar remained with him, and Talhah bin Ubaydullah was climbing the mountain, and the polytheists met them, so he said: Is there no one for these? Talhah said: I am, O Messenger of God. He said: As you are, O Talhah. A man from the Ansar said: I am, O Messenger of God. So he fought on his behalf, and the Messenger of God, may God bless him and grant him peace, and those who remained with him climbed, then the Ansar was killed and they caught up with him, so he said: Is there no man for these? Talhah said the same as he said, so the Messenger of God, may God bless him and grant him peace, said the same as he said, so a man from the Ansar said: I am, O Messenger of God. So he fought on his behalf and his companions were climbing, then he was killed and they caught up with him, and he kept saying the same as he said before. Talha said: So I will, O Messenger of God. So he detained him and a man from the Ansar asked his permission to fight, so he gave him permission, so he fought like those who had been before him, until no one remained with him except Talha, so they attacked them, and the Messenger of God, may God bless him and grant him peace, said: Who is with these? Talha said: I will. So he fought like all those who had been before him fought, and his fingers were injured, so he said: Hush, so the Messenger of God said: If you had said the name of God and mentioned the name of God, the angels would have raised you up with the people looking at you until you entered the atmosphere of heaven. Then the Messenger of God, may God bless him and grant

him peace, ascended to his companions while they were gathered. Al-Bukhari narrated on the authority of Abu Bakr bin Abi Shaybah, on the authority of Wakee', on the authority of Ismail, on the authority of Qais bin Abi Hazim, who said: I saw Talhah's hand paralyzed, with which he protected the Prophet, may God bless him and grant him peace, meaning the day of Uhud. And in the two Sahihs, on the authority of Mu'tamir bin Sulayman, on the authority of his father, on the authority of Abu Uthman al-Nahdi, who said: None remained with the Messenger of God, may God bless him and grant him peace, on some of the days in which the Messenger of God, may God bless him and grant him peace, fought, except Talhah bin Ubayd God and Sa'd, according to their hadith. Al-Hasan bin Arafah said: Marwan bin Muawiyah told us, on the authority of Hashim bin Hashim Al-Zuhri, who said: I heard Saeed bin Al-Musayyab say: I heard Saad bin Abi Waqqas say: "The Messenger of God, may God bless him and grant him peace, handed me his quiver on the day of Uhud and said: 'Shoot, may my father and mother be sacrificed for you.'" Al-Bukhari narrated it on the authority of Abdullah bin Muhammad, on the authority of Marwan bin Muawiyah. Muhammad bin Ishaq said: Salih bin Kaysan told me on the authority of some of the family of Saad, on the authority of Saad bin Abi Waqqas, that he shot on the day of Uhud without the Messenger of God, may God bless him and grant him peace. Saad said: "I saw the Messenger of God, may God bless him and grant him peace, handing me arrows and saying: 'Shoot, may my father and mother be sacrificed for you.' He even handed me an arrow that had no point, so I shot with it." It was confirmed in the two Sahihs from the hadith of Ibrahim bin Saad, on the authority of his father, on the authority of his grandfather, on the authority of Saad bin Abi Waqqas, who said: "On the day of Uhud, I saw on the right of the Prophet, may God bless him and grant him peace, and on his left two men wearing white clothes fighting on his behalf with the most intense fighting I had ever seen them before that day." And after him, meaning Gabriel and Michael, peace be upon them." And Hammad bin Salamah said on the authority of Ali bin Zaid and Thabit on the authority of Anas bin Malik: "The Messenger of God, may God bless him and grant him peace, was singled out on the day of Uhud with seven of the Ansar and two of the Quraysh. When they overwhelmed him, he said, 'Who will repel them from us and he will have Paradise?' or 'He is my companion in Paradise.' So a man from the Ansar came forward and fought until he was killed. Then they overwhelmed him again, and he said, 'Who will repel them from us and he will have Paradise?' So a man from the Ansar came forward and fought until he was killed. He continued like that until he killed the seven. Then the Messenger of God, may God bless him and grant him peace, said to his two companions, 'We have not been fair to our companions.'" Narrated by Muslim on the authority of Hudbah bin Khalid, on the authority of Hammad bin Salamah, with something similar. Abu al-Aswad said on the authority of Urwah bin al-Zubayr, who said: Ubayy bin Khalaf, the brother of Banu

Jumah, had sworn while he was in Mecca to kill the Messenger of God, may God bless him and grant him peace. When his oath reached the Messenger of God, he said, 'Rather, I will kill him, God willing.' So when the day of Uhud came, Ubayy came in iron, masked, and he was saying, 'No.'" I was saved if Muhammad was saved. He attacked the Messenger of God, may God bless him and grant him peace, intending to kill him. Mus'ab ibn 'Umayr, the brother of Banu 'Abd al-Dar, met him, protecting the Messenger of God, may God bless him and grant him peace, with himself. Mus'ab ibn 'Umayr was killed. The Messenger of God, may God bless him and grant him peace, saw the collarbone of Abi ibn Khalaf through a gap between the hem of his armor and the blade, and stabbed him in it with his spear. He fell to the ground from his horse, and no blood came out of his stab wound. His companions came to him and carried him while he was mooing like a bull. They said to him: What has made you so upset? It is only a scratch. He mentioned to them the saying of the Messenger of God, may God bless him and grant him peace, **Rather, I will kill Ubayy.** Then he said: **By the One in Whose Hand is my soul, if this had happened to me, to the people of Dhu'l-Majaz, they would all have died.** So he died in the Fire, **So, damnation to the companions of the Blaze.** Musa ibn Uqbah narrated it in his *Maghāzī*, on the authority of al-Zuhri, on the authority of Sa'id ibn al-Musayyab, in a similar manner. Muhammad ibn Ishaq mentioned that when the Messenger of God, may God bless him and grant him peace, leaned against the ravine, Ubayy ibn Khalaf caught up with him and said: **I will not be saved if I am saved.** The people said: **O Messenger of God, let one of us help him.** The Messenger of God, may God bless him and grant him peace, said: **Leave him.** When he approached, the Messenger of God, may God bless him and grant him peace, took the spear from al-Harith ibn al-Samma. Some of the people said: **What was mentioned to me?** When the Messenger of God, may God bless him and grant him peace, took it from him, he shook it so hard that we all flew away from him as hair flies from the back of a camel when it shakes. Then the Messenger of God, may God bless him and grant him peace, faced him and stabbed him in the neck with a stab that caused him to fall off his horse. *Repeatedly* - Al-Waqidi mentioned on the authority of Yunus bin Bakir on the authority of Muhammad bin Ishaq, on the authority of Asim bin Amr bin Qatada, on the authority of Abdullah bin Kaab bin Malik, on the authority of his father, something similar to that. Al-Waqidi said: Ibn Omar used to say, "My father bin Khalaf died in Batn Rabigh. I was walking in Batn Rabigh after a part of the night, when I saw a blazing fire. I woke up and saw a man coming out of it with a chain, pulling it, arousing his thirst. A man said, "Do not give him a drink, for this is the one who was killed by the Messenger of God, may God bless him and grant him peace." This is Abi bin Khalaf - and it was proven in the two Sahihs from the narration of Abd al-Razzaq from Muammar, from Hammam bin Munabbih from Abu Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'God's wrath was intense against a people who did something to the Messenger of God, may God bless him and grant him peace' - and he was pointing to his front teeth - and God's wrath was intense against a man whom the Messenger of God,

may God bless him and grant him peace, killed in the way of God." Al-Bukhari also included it from the hadith of Ibn Jurayj from Amr bin Dinar, from Ikrimah, from Ibn Abbas, who said: "God's wrath was intense against a person whom the Messenger of God, may God bless him and grant him peace, killed with his own hand in the way of God, and God's wrath was intense against a people who caused blood to flow from the face of the Messenger of God, may God bless him and grant him peace." Ibn Ishaq said: "The front teeth of the Messenger of God, may God bless him and grant him peace, were injured, his cheek was wounded, and his lip was wounded." The one who injured him was Utbah bin Abi Waqqas, and Salih bin Kaysan told me, from someone who told him, from Saad bin Abi Waqqas, who said: I have never been so keen on killing anyone as I was keen on killing Utbah. Ibn Abi Waqqas, if what I know is of a man of bad character who is hated by his people, and the saying of the Messenger of God, may God bless him and grant him peace, "God's wrath is severe on whoever bleeds the face of the Messenger of God, may God bless him and grant him peace," is sufficient for me. Abd al-Razzaq said: Muammar informed us on the authority of al-Zuhri, on the authority of Uthman al-Jazari, on the authority of Muqsim, that the Messenger of God, may God bless him and grant him peace, "supplicated against Utbah ibn Abi Waqqas on the day of Uhud when his front tooth was broken and his face was bleed, and he said: O God, do not let a year pass over him until he dies as a disbeliever." So a year had not passed over him until he died as a disbeliever in the Fire. Al-Waqidi mentioned on the authority of Ibn Abi Sabra, on the authority of Ishaq ibn Abdullah ibn Abi Farwah, on the authority of Abu al-Huwayrith, on the authority of Nafi' ibn Jubayr, who said: I heard a man from the Muhajireen say: I witnessed Uhud and I saw arrows coming from every direction and the Messenger of God, may God bless him and grant him peace, was in the middle of them, all of that was being diverted from him. I saw Abdullah ibn Shihab al-Zuhri saying on that day: Show me Muhammad, I will not be saved if he is saved, and the Messenger of God, may God bless him and grant him peace, was beside him with no one with him, then... He passed by him, and Safwan rebuked him for that. He said, "By God, I have never seen him. I swear to God that he is forbidden from us!" We went out four of us and we pledged and agreed to kill him, but we did not succeed in that. Al-Waqidi said: What is established with us is that the one who shot the Messenger of God, may God bless him and grant him peace, in the cheeks was Ibn Qami'ah, and the one who caused his lip to bleed and his front tooth to be damaged was Utbah ibn Abi Waqqas. Abu Dawud al-Tayalisi said: Ibn al-Mubarak told us on the authority of Ishaq ibn Yahya ibn Talhah ibn Ubayd God, Isa ibn Talhah told me on the authority of the Mother of the Believers Aisha, may God be pleased with her, she said: Whenever Abu Bakr mentioned the Battle of Uhud, he would say: That day was all for Talhah. Then he began to narrate, he said: I was the first to return on the Battle of Uhud, and I saw a man fighting with the Messenger of God, may God bless him and grant him peace, behind him, and I think he said it was out of zeal. He said: I said: Talhah was where I missed what I missed, so I said: There is a man from my people who is dearer to me, and

We will cast terror into the hearts of those who disbelieve because they have associated with God that for which He had not sent down any authority. And their refuge is the Fire, and wretched is the residence of the wrongdoers.

between me and the polytheists is a man I do not know, and I am closer to the Messenger of God, may God bless him and grant him peace, than he, and he walks quickly, and I do not remember it, and it was Abu Ubaydah ibn al-Jarrah. We went to the Messenger of God, may God bless him and grant him peace, and he said: His front tooth was broken and his face was wounded, and two rings from the helmet's ring entered his cheek. The Messenger of God, may God bless him and grant him peace, said, **Your companion wants Talhah**, and he was bleeding, but we did not pay attention to what he said. He said, "I went to remove that from his face, but Abu Ubaidah said, 'I swear to you by my right that you left me,' so I left him. He did not want to take it with his hand and hurt the Messenger of God, may God bless him and grant him peace, so he leaned on him with his mouth and pulled out one of the rings, and his front tooth fell out with the ring. I went to do what he did, but he said, 'I swear to you by my right that you left me.' He said, 'So he did the same as he did the first time, and his other front tooth fell out with the ring. Abu Ubaidah was the best of people in his wounds. We fixed the matter of the Messenger of God, may God bless him and grant him peace, then we came to Talhah in one of those graves, and there were seventy-odd, or less, or more, from stab wounds, arrows, and blows, and his finger had been cut off, so we fixed the matter of the Messenger of God, may God bless him and grant him peace.'" And when Al-Haitham came, Abu Ubaidah said: I ask you by God, O Abu Bakr, to leave me alone? So Abu Ubaidah took the arrow in his mouth and began to shake it out of dislike of hurting the Messenger of God, may God bless him and grant him peace, then he pulled out the arrow in his mouth and Abu Ubaidah's front tooth fell out. He mentioned the rest of it, and Al-Hafiz Al-Dhiya Al-Maqdisi chose it in his book. Ali bin Al-Madini declared this hadith weak on the authority of Ishaq bin Yahya, because Yahya bin Saeed Al-Qattan, Ahmad, Yahya bin Ma'een, Al-Bukhari, Abu Zur'ah, Abu Hatim, Muhammad bin Sa'd, Al-Nasa'i and others spoke about him. Ibn Wahb said: Amr bin Al-Harith informed me that Umar bin Al-Sa'ib told him that he had heard that when Malik, Abu Abi Saeed Al-Khudri, was wounded by the Prophet, may God bless him and grant him peace, on the day of Uhud, he sucked the wound until it became clean and white, so it was said to him: Suck it in. He said: No, by God, I will never suck it in. Then he turned back to fight. The Prophet, may God bless him and grant him peace, said: **Whoever wants to look at a man from the people of Paradise, let him look at this man, and he was martyred**. It has been proven in the two Sahihs on the authority of Abdul Aziz bin Abi Hazim, on the authority of his father, on the authority of Sahl bin Sa'd, that he was asked about the wound of the Messenger of God, may God bless him and grant him peace, and he said: The face of the Messenger of God, may God bless him and grant him peace, was wounded, his front tooth was broken, and the egg was smashed on his head, may God bless him and grant him peace. Fatima, the daughter of the Messenger of

God, may God bless him and grant him peace, was washing the blood, and Ali was pouring water on him with a shield. When Fatima saw that the water only increased the blood, she took a piece of matting and burned it until it became ashes, then she stuck it to the wound and the blood stopped. God Almighty said: **So He rewarded you with grief for grief** meaning He repaid you with grief for grief, as the Arabs say: It descended upon the Banu so-and-so, and it descended upon the Banu so-and-so. Ibn Jarir said: And likewise his saying, **And I will crucify you on the trunks of palm trees**, meaning on the trunks of palm trees. Ibn Abbas said: The first grief was due to the defeat, and when it was said that Muhammad, may God bless him and grant him peace, was killed, and the second was when the polytheists overtook them on the mountain, and the Prophet, may God bless him and grant him peace, said: **O God, they have no right to overtake us**. And from Abd al-Rahman ibn Awf: The first grief was due to the defeat, and the second was when it was said that Muhammad, may God bless him and grant him peace, was killed. That was more severe and greater for them than the defeat. Both were narrated by Ibn Mardawayh, and something similar was narrated from Umar ibn al-Khattab, and Ibn Abi Hatim mentioned something similar from Qatadah as well. Al-Suddi said: The first grief was due to what they missed of the spoils and conquest, and the second was due to the enemy's presence over them. Muhammad ibn Ishaq said: **So He rewarded you with grief after grief**, meaning distress after distress from the killing of those of your brothers, and the superiority of your enemy over you, and what occurred in your souls from the saying of those who said: Your Prophet was killed, so that was one grief after another for you. Mujahid and Qatadah said: The grief The first is their hearing of the killing of Muhammad, and the second is what happened to them in terms of killing and wounds. Qatada and Al-Rabi' bin Anas said the opposite. Al-Suddi said: The first is what they missed out on in terms of victory and spoils, and the second is the enemy's presence upon them. This statement from Al-Suddi has already been mentioned. Ibn Jarir said: The most correct of these sayings is the saying of the one who said, **So He rewarded you with grief for grief**. So He rewarded you with your grief, O believers, by God's deprivation of you of the spoils of the polytheists and victory over them and the victory over them, and what befell you of killing and wounds, on that day after He had shown you in all of that what you love by your disobedience to the command of your Lord, and your opposition to the command of your Prophet, may God bless him and grant him peace, the grief of your thinking that your Prophet had been killed and the enemy had turned against you after your remnants from them. And the Almighty's saying, **So that you may not grieve over what has escaped you**, meaning over what has escaped you of the spoils and victory over your enemy, **nor over what has befallen you**, of wounds and killing, said Ibn Abbas, Abd al-Rahman ibn Awf, al-Hasan, Qatadah, and al-Suddi, **And God is Aware of what you do**. Glory be to Him and praise be to Him, there is no

god but Him, the Most High.

Fath al-Qadir

His saying 151- **We will cast** Al-Sakhtiyani read it with a lower ya', and the rest read it with a noon. Ibn Amir and Al-Kisa'i read *terror* with a damma on the 'ayn. The rest read it with sukoon, and they are two dialects. It is said: I terrified him, terrifying him, and he is terrified. It is possible that it is a source, and terror with dammah is a noun, and its origin is filling. It is said: a terrifying flood: meaning it fills the valley, and I terrified the pool: I filled it. So the meaning is: We will fill the hearts of the disbelievers with terror: meaning fear and panic. And throwing is used literally for bodies, and metaphorically for other things like this verse, and that is because the polytheists, after the Battle of Uhud, regretted that they had not exterminated the Muslims, and they said: How evil is what we have done. We killed them until, when none of them remained except the fugitives, we left them. Go back and exterminate them. So when they decided to do that, God cast terror into their hearts until they returned from what they intended to do. **Because they associated partners with God** is related to His saying: **We will cast** and *what* is a source: meaning because of their association. **That for which He has not sent down authority** meaning: that which God has not sent down to make him a partner with Him, an argument, clarification, and proof. The negation is directed to the restriction and the restricted: meaning no. Argument and no revelation, meaning: that associating partners with God has not been proven in any of the religions. And the abode is the place where one resides, it is said: he resides, he resides, he dwells.

Tafsir al-Baghawi

151- **We will cast terror into the hearts of those who disbelieve.** That is because when Abu Sufyan and the polytheists set out on the day of Uhud, heading towards Mecca, they set out until they reached part of the road, then they regretted it and said: What a bad thing we have done! We killed them until none of them remained except the fugitives. We left them. Go back and eradicate them. So when they decided to do that, God cast terror into their hearts, until they turned back from what they had intended to do.

We will cast, i.e., We will cast terror and fear into the hearts of those who disbelieve. Abu Ja'far, Ibn 'Amir, Al-Kisa'i, and Ya'qub read *terror* with a damma on the 'ayn, while the others read it with a sukoon. **Because they associated with God that for which He had not sent down any authority**, an argument and proof, **and their refuge is the Fire, and wretched is the residence of the wrongdoers**, the abode of the disbelievers.

Tafsir al-Baidawi

151 **We will cast terror into the hearts of those who disbelieve** meaning what was cast into their hearts of fear on the day of Uhud until they stopped fighting and returned without a reason, and Abu Sufyan called out,

O Muhammad, our meeting is the next Badr season if you wish, so he, peace and blessings be upon him, said: **God willing**. And it was said that when they returned and were on some of the way, they regretted it and resolved to return to them to eradicate them, so God cast terror into their hearts. Ibn Amir, Al-Kisa'i, and Ya'qub read with the dammah according to the original in the entire Qur'an, **because they associated partners with God** because of their associating partners with Him. **For which He has not sent down any authority** meaning gods for whom there is no proof for their associating partners with Him and for which He has not sent down any authority, and it is like His saying:

You don't see the lizard flourishing in it

The root of sultanate is power, from which comes the word sultanate, meaning the force of its ignition, and salaah, meaning the sharpness of the tongue. **And their abode is the Fire, and wretched is the abode of the wrongdoers.** That is, their abode, so the apparent was placed in place of the implicit for emphasis and explanation.

Surat Al Imran 3:152

And God has already fulfilled His promise to you when you were oppressing them by His permission until you lost heart and disputed in the matter and disobeyed after He had shown you what you love - among you are those who desire this world and among you are those who desire the Hereafter. Then He turned you away from them to test you; and He has certainly pardoned you, and God is full of bounty to the believers.

Surat Al Imran 3:152

And God has already fulfilled His promise to you when you were oppressing them by His permission until you lost heart and disputed in the matter and disobeyed after He had shown you what you love - among you are those who desire this world and among you are those who desire the Hereafter. Then He turned you away from them to test you; and He has certainly pardoned you, and God is full of bounty to the believers.

Tafsir al-Jalalayn

And God has fulfilled His promise to you to you with victory **when you were killing them** by His permission) by His will **until you lost heart** you were afraid to fight **and disputed** you differed **about the matter** that is, the Prophet's (may God bless him and grant him peace) command to stand at the foot of the mountain to shoot, so some of you said: We will go, for our companions have been victorious, and some of you: We will not disobey the Prophet's (may God bless him and grant him peace) command **and you disobeyed** his command and left the position to seek spoils **after God had shown you** that which you love of victory and the answer to if what preceded it indicated it, that is, He prevented you from His victory **among you is he who desires this world** so he left the position for the spoils **and among you is he who desires the Hereafter** so he remained steadfast in it until he was killed like Abdullah ibn Jubayr and his companions **then He turned you away** in apposition to the answer to if that is understood, He returned you with defeat **from them** that is, the disbelievers **to test you** to test you and show the sincere from the infidels **and He has pardoned you** what You committed it **and God is full of grace to the believers** with forgiveness

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By the words of God Almighty: **And God has fulfilled for you**, O believers among the companions of Muhammad, may God bless him and grant him peace, He means His promise that He promised them through the tongue of His Messenger Muhammad, may God bless him and grant him peace.

The promise that he made to them on his tongue at Uhud was his saying to the archers: **Stay where you are and do not move, and if you see that we have defeated them, then we will not cease to be victorious as long as you remain where you are.** And the promise of the Messenger of God, may God bless him and

grant him peace, to them was victory on that day if they obeyed his command, like the one who:

Muhammad told us, Ahmad told us, Asbat told us, on the authority of Al-Suddi, who said: When the Messenger of God (may God bless him and grant him peace) went out to fight the polytheists at Uhud, he ordered the archers to stand at the foot of the mountain in front of the polytheists' horses and said: Do not move from your place if you see that we have defeated them, for we will continue to be victorious as long as you remain in your place. He appointed Abdullah ibn Jubayr, the brother of Khawat ibn Jubayr, over them. Then Talhah ibn Uthman, the standard-bearer of the polytheists, stood up and said: O company of the companions of Muhammad, you claim that God will hasten us to the Fire with your swords, and hasten you to Paradise with our swords! Is there anyone among you whom God will hasten to Paradise with my sword, or hasten me to the Fire with his sword? Ali ibn Abi Talib stood up and said: By the One in Whose Hand is my soul, I will not leave you until God hastens you to the Fire with my sword, or hastens me to Paradise with your sword! Ali struck him and cut off his leg, so he fell and his private parts were exposed. He said: I ask you by God and by kinship, cousin! So he left him. The Messenger of God, may God bless him and grant him peace, said: God is great, and Ali said to his companions: What prevented you from finishing him off? He said: My cousin asked me to do so when his private parts were exposed, and I was shy of him.

Then Az-Zubayr ibn al-Awwam and Al-Miqdad ibn Al-Aswad attacked the polytheists and defeated them. The Prophet (peace and blessings of God be upon him) and his companions attacked and defeated Abu Sufyan. When Khalid ibn Al-Walid saw that while he was riding the polytheists' cavalry, he attacked and the archers shot him, so he retreated. When the archers saw the Prophet (peace and blessings of God be upon him) and his companions in the middle of the polytheists' camp, plundering it, they rushed to the spoils. Some of them said: We will not abandon the command of the Prophet (peace and blessings of God be upon him). So most of them set out and joined the camp. When Khalid saw the small number of archers, he shouted to his cavalry, then charged and killed the archers, then charged the Prophet's companions. When the polytheists saw that their cavalry was fighting, they called out to each other and attacked the Muslims, defeated them and killed them.

Harun ibn Ishaq narrated, Mus'ab ibn al-Miqdam narrated, Isra'il narrated, Abu Ishaq narrated, on the authority of al-Bara' who said: When the day of Uhud came and we met the polytheists, the Messenger of God (may God bless him and grant him peace) seated some men opposite the archers and put Abdullah ibn Jubayr, the brother of Khawat ibn Jubayr, in command of them. He said to them: Do not move from

your place. If you see us prevailing over them, do not move, and if you see them prevailing over us, do not help us. When the people met, the polytheists were defeated until I saw the women lifted from their shins and their anklets exposed. They began to say: The spoils, the spoils! Abdullah said: Wait! Do you not know what the Messenger of God (may God bless him and grant him peace) has entrusted you with! But they refused and set out. When they reached them, God turned their faces away, and seventy Muslims were killed.

Sufyan bin Wakee' told us, he said, my father told us, on the authority of Israel, on the authority of Abu Ishaq, on the authority of Al-Baraa, something similar.

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 God had fulfilled His promise to you when you were killing them with His permission**, that Abu Sufyan came three nights before the end of Shawwal until he reached Uhud, and the Messenger of God, may God bless him and grant him peace, went out and announced to the people, so they gathered, and he put Az-Zubayr ibn Al-Awwam in charge of the cavalry, and with him that day was Al-Miqdad ibn Al-Aswad Al-Kindi. The Messenger of God, may God bless him and grant him peace, gave the banner to a man from Quraysh called Mus'ab ibn Umair. Hamza ibn Abdul Muttalib went out with Al-Hasr, and Hamza was sent ahead of him. Khalid ibn Al-Walid approached the cavalry of the polytheists, with Ikrimah ibn Abi Jahl with him. The Messenger of God, may God bless him and grant him peace, sent Az-Zubayr and said: Face Khalid ibn Al-Walid and stand opposite him until I give you notice. He put other cavalry in charge, so they were on the other side, and he said: Do not move until I give you notice. Abu Sufyan came carrying Al-Lat and Al-Uzza, so the Prophet, may God bless him and grant him peace, sent to Al-Zubayr to charge, so he charged Khalid bin Al-Walid and defeated him and those with him, as he said: **And God has fulfilled His promise to you when you were killing them with His permission until you lost heart and disputed about the matter and disobeyed after He had shown you what you love**, and God promised the believers that He would support them and that He is with them.

Ibn Humayd told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said, Muhammad ibn Muslim ibn Ubayd God al-Zuhri told me, and Muhammad ibn Yahya ibn Habban, and Asim ibn Umar ibn Qatada, and al-Husayn ibn Abd al-Rahman ibn Amr ibn Sa'd ibn Mu'adh, and others from our scholars - in a story he mentioned on the authority of Uhud - he mentioned that all of them had narrated some of it, and that their hadiths were combined in what he presented of the hadith, so what he mentioned in that was: The Messenger of God, may God bless him and grant him peace, descended from the ravine of Uhud, on the opposite side of the valley to the mountain, so he turned his back and his army towards Uhud and said: No one should fight until we order him to fight. And the Quraysh had let their backs and forelegs go out to graze crops that were in al-Samghah from Qanat, and a man from the Ansar said when the Messenger of

God, may God bless him and grant him peace, forbade fighting: Are you grazing the crops of Bani Qaylah while we have not yet fought?! The Messenger of God (*peace be upon him*) mobilized for battle with seven hundred men, and the Quraysh mobilized with three thousand men, and with them were two hundred horses which they had set aside. They put Khalid bin Al-Walid on the right flank of the cavalry, and Ikrimah bin Abi Jahl on the left flank. The Messenger of God (*peace be upon him*) appointed Abdullah bin Jubair, the brother of Banu Amr bin Awf, who was a scholar in white clothes at that time, as the archers, and the archers were fifty men. He said: Spray the cavalry with arrows, lest they come to us from behind! Whether they are for us or against us, then stand where you are, lest we be attacked from your side. When the people met, they drew near to each other and fought until the battle became fierce. Abu Dujana fought until he had engulfed the people, and Hamza bin Abdul Muttalib and Ali bin Abi Talib, with men from the Muslims. Then God, the Almighty, revealed His victory and fulfilled His promise, so they struck them with swords until they were routed, and there was no doubt about the defeat.

Ibn Humayd narrated, Salamah narrated, on the authority of Muhammad ibn Ishaq, on the authority of Yahya ibn Ibad ibn Abdullah ibn al-Zubayr, on the authority of his father, on the authority of his grandfather, who said: Al-Zubayr said: By God, I saw myself looking at the servants of Hind bint Utbah and her companions, with their sleeves rolled up and running away, with neither of them being few nor many, when the archers turned towards the camp when the people had fled from it, wanting to plunder, and they left our backs to the horses, so we were attacked from behind. A crier cried out: Muhammad has been killed! So we retreated, and the people retreated upon us after we had killed the standard-bearers, until no one of the people could come near it.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, regarding his statement: **And God has fulfilled His promise to you**, meaning: I have fulfilled what I promised you of victory over your enemy.

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: **And God has fulfilled His promise to you**, and that was on the day of Uhud. He said to them: You will prevail, so do not let me know what you have taken of their spoils until you are done! So they abandoned the command of the Prophet of God, may God bless him and grant him peace, and disobeyed, and fell into the spoils, and forgot the covenant he had made with them, and disobeyed and did something other than what he had ordered them to do.

Abu Ja'far said: God Almighty means by that: And God has fulfilled for you, O believers from the companions of the Messenger of God, may God bless him and grant him peace, what He promised you of victory over your enemy at Uhud, when you **kill them**, meaning: when you kill them.

It is said: He killed him, if he killed him, like:

Muhammad ibn Abdullah ibn Saeed al-Wasiti told me,

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And God has already fulfilled His promise to you when you were oppressing them by His permission until you lost heart and disputed in the matter and disobeyed after He had shown you what you love - among you are those who desire this world and among you are those who desire the Hereafter. Then He turned you away from them to test you; and He has certainly pardoned you, and God is full of bounty to the believers.

he said, Yaqub ibn Isa told us, he said, Abdul Aziz ibn Imran ibn Abdul Aziz ibn Umar ibn Abdul Rahman ibn Awf told me, on the authority of Muhammad ibn Abdul Aziz, on the authority of al-Zuhri, on the authority of Abdul Rahman ibn al-Miswar ibn Makhramah, on the authority of his father, on the authority of Abdul Rahman ibn Awf regarding his statement: **When you were killing them by His permission**, he said: Killing means killing.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Abi Al-Zinad told us, on the authority of his father, he said: I heard Ubaidullah ibn Abdullah say regarding the statement of God Almighty: **When you were killing them**, he said: killing.

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: **When you were killing them by His permission**, he said: You were killing them.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And God fulfilled His promise to you when you were killing them**, meaning: killing them with His permission.

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: **When you kill them**, he said: When you kill them.

It was narrated on the authority of Ammar, on the authority of Ibn Abi Jaafar, on the authority of his father, on the authority of Al-Rabi': **When you were killing them by His permission**, and killing means killing.

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **And God fulfilled His promise to you when you were killing them with His permission**, meaning: you were killing them.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **When you kill them**, with swords, meaning: killing.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Mubarak, on the authority of Al-Hasan: **When you were killing them by His permission**, meaning: killing.

Ali bin Dawud 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, regarding his statement: **When you were killing them by His permission**, meaning: you were killing them.

As for his saying: **With His permission**, he means: With My judgment and decree for you regarding that, and My giving you authority over them, as:

Ibn Hamid told us, he said, Salamah told us on the authority of Ibn Ishaq: When you are killing them with My permission, and I have given you control over them, and I have restrained their hands from you.

Abu Ja'far said: What He, may His praise be exalted, means by His saying: **Until you failed**, until you became cowardly and weak, **and disputed over the matter**, meaning: and you differed over the matter of God, meaning: and you disobeyed and opposed your Prophet, so you abandoned his command and what he entrusted to you. And what He means by that is the archers whom the Prophet, may God bless him and grant him peace, had ordered to remain in their position and seat at the mouth of the ravine at Uhud, opposite Khalid ibn al-Walid and those of the polytheist horsemen who were with him, whose command we mentioned before.

As for his saying: **After He showed you what you love**, he means by that: after what God showed you, O believers in Muhammad, of victory and triumph over the polytheists, and that is the defeat in which they had defeated them from their women and their money before the archers left their positions in which the Messenger of God, may God bless him and grant him peace, had seated them, and before the polytheists' cavalry came out against the believers from behind them.

In a similar manner to what we have said, the report of the people of interpretation has become clear.

Some of those who said this have already been mentioned, and we will mention the words of some of those whose words were not mentioned previously.

Who said that?

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **Until you became weak and disputed about the matter**, meaning you differed about the matter, **and disobeyed after He had shown you what you love**, and that was on the day of Uhud. The Prophet of God, may God bless him and grant him peace, made a covenant with them and ordered them to do something, but they forgot the covenant, transgressed, and disobeyed what the Prophet of God, may God bless him and grant him peace, had ordered them to do, so their enemy threw them down, after He had shown them from their enemy what they love.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas: That the Messenger of God, may God bless him and grant him peace, sent some people - meaning on the day of Uhud - and they were behind them. The Messenger of God, may God bless him and grant him peace, said: Stay here, and turn back the faces of those who fled from us, and be our guards

from behind us. And when the Messenger of God, may God bless him and grant him peace, defeated the people, he and his companions, those who had been behind them said to one another, when they saw the women ascending the mountain and the spoils, they said: Go to the Messenger of God, may God bless him and grant him peace, and seize the spoils before you are beaten to them! And another group said: Rather, we will obey the Messenger of God, may God bless him and grant him peace, and remain where we are! So that is what His statement, **Among you are those who desire this world**, is for those who desired the spoils, **And among you are those who desire the Hereafter**, is for those who said: We will obey the Messenger of God, may God bless him and grant him peace, and remain where we are. So they came to Muhammad, may God bless him and grant him peace, and he failed when they disputed among themselves. He said: **And you disobeyed after He showed you what you love**. They had seen the victory and the spoils.

It was narrated on the authority of Ammar, on the authority of Ibn Abi Ja'far, on the authority of his father, on the authority of al-Rabi': **Until you failed**, meaning: you became cowardly before your enemy, **and disputed about the matter**, meaning: you differed, **and disobeyed after He showed you what you love**, and that was on the day of Uhud. He said to them: You will prevail, so do not let me know what you have taken from their spoils until you are done, so they abandoned the command of the Prophet of God, may God bless him and grant him peace, and disobeyed, and fell into the spoils, and forgot his covenant that he had made with them, and disobeyed to something other than what he had ordered them to do, so their enemy attacked them, after He showed them in them what they love.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj: **Until you become weak**, Ibn Jurayj said, Ibn Abbas said: Failure is cowardice.

Muhammad told us, Ahmad told us, Asbat told us, on the authority of Al-Suddi: **Until you become weak and dispute over the matter and disobey after He has shown you what you love**, from Al-Fath.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **Until you failed**, meaning: you were weak, **and disputed about the matter**, meaning: you differed about my matter, **and disobeyed**, meaning: you abandoned the matter of your Prophet, may God bless him and grant him peace, and what he entrusted to you, meaning the archers, **after He showed you what you love**, meaning: the victory, there is no doubt about it, and the defeat of the people from their women and their money.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Al-Mubarak, on the authority of Al-Hasan: **After I showed you what you love**, meaning: the conquest.

Abu Ja'far said: It was said that the meaning of his statement: **Until when you lost heart and disputed over the matter and disobeyed after He had shown you what you love** is until when you disputed over the matter and lost heart and disobeyed after He had

shown you what you love, and that it is from the introduction which means delay, and that the waw entered into that and its meaning is falling, as it is said, **So when they both submitted and he prostrated himself upon his forehead, * And We called to him** (37:103-104) meaning: We called to him. This is said in **until when** and in **So when** [it did not come in other than these two]. And from it is the statement of God the Almighty: **Until when Gog and Magog are let loose** (38:96-97). Then He said: **And the true promise has drawn near** (37:96-97).

It means: come close, as the poet said:

Even if your stomachs are lice-ridden and you see your children grow up

You turned your back on us, you are the mean, weak, and cunning one.

Abu Ja'far said: By His saying, **Among you are those who desire this world**, He, the Most High, means those who left their seat in which the Messenger of God, may God bless him and grant him peace, had seated them in the valley of Uhud for the horses of the polytheists, and joined the Muslim army seeking plunder when they saw the defeat of the polytheists. **And among you are those who desire the Hereafter**, meaning by that: those archers who remained in their seats in which the Messenger of God, may God bless him and grant him peace, had seated them, and followed his command, preserving the covenant of the Messenger of God, may God bless him and grant him peace, and seeking what is with God of reward for their actions and the Hereafter, as:

Muhammad told us, Ahmad told us, Asbat told us, on the authority of al-Suddi: **Some of you want this world and some of you want the Hereafter**. So those who set out seeking the spoils were the people of this world, and those who remained and said: We will not disobey the words of the Messenger of God, may God bless him and grant him peace, wanted the Hereafter.

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, similarly.

Al-Husayn narrated, he said, I heard Abu Muadh say, Ubayd ibn Sulayman narrated to us, he said, I heard Ad-Dahhak say about His statement, **Among you are those who desire this world and among you are those who desire the Hereafter**, that the Prophet of God, may God bless him and grant him peace, ordered a group of Muslims on the day of Uhud, saying: Be armed for the people, in the same way as he ordered them to remain in it, and he ordered them not to leave their place until he gave them permission. So when the Prophet of God, may God bless him and grant him peace, met Abu Sufyan and the polytheists who were with him on the day of Uhud, the Prophet of God, may God bless him and grant him peace, defeated them. So when the armed men saw that God, the Almighty, had defeated the polytheists, some of them set off calling out: The spoils! The spoils! Do not let them go! And some of them remained in their place, and said: We will not leave our place until the Prophet of God, may God bless him and grant him peace, gives us

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And God has already fulfilled His promise to you when you were oppressing them by His permission until you lost heart and disputed in the matter and disobeyed after He had shown you what you love - among you are those who desire this world and among you are those who desire the Hereafter. Then He turned you away from them to test you; and He has certainly pardoned you, and God is full of bounty to the believers.

permission! So it was revealed: **Among you are those who desire this world and among you are those who desire the Hereafter.** Ibn Mas'ud used to say: I did not feel that any of the companions of the Prophet, may God bless him and grant him peace, wanted this world and its glory, until the day of Uhud.

Al-Qasim narrated to us, he said, Al-Husayn narrated to us, he said, Hajjaj narrated to me, he said, Ibn Jurayj said, Ibn Abbas said: When God defeated the polytheists on the Day of Uhud, the archers said: Catch up with the people and the Prophet of God, may God bless him and grant him peace, do not let them precede you to the spoils, so that they will be theirs and not you! And some of them said: We will not shoot until the Prophet, may God bless him and grant him peace, gives us permission. So this verse was revealed: **Among you are those who desire this world and among you are those who desire the Hereafter,** Ibn Jurayj said. Ibn Mas'ud said: We did not know that any of the companions of the Messenger of God, may God bless him and grant him peace, wanted this world and its glory, until that day.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Al-Mubarak, on the authority of Al-Hasan: **Among you are those who desire this world,** those who seek spoils, **and among you are those who desire the Hereafter,** those who follow them and kill them.

Al-Husayn bin Amr bin Muhammad Al-Anqazi told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi, on the authority of Abd Al-Khair, who said: Abdullah said: I did not see any of the companions of the Messenger of God, may God bless him and grant him peace, wanting the world until the following verse was revealed about us on the day of Uhud 11: **Among you are those who want the world and among you are those who want the Hereafter.**

Muhammad told us, Ahmad told us, Asbat told us, on the authority of Al-Suddi, on the authority of Abd Al-Khair, who said: Ibn Masoud said: I did not think that any of the companions of the Messenger of God, may God bless him and grant him peace, on that day wanted the world, until God said what He said.

It was narrated on the authority of Ammar, on the authority of Ibn Abi Ja'far, on the authority of his father, on the authority of al-Rabi', who said: Abdullah ibn Mas'ud said when he saw them falling into the spoils: I did not think that any of the companions of the Messenger of God, may God bless him and grant him peace, wanted the world until today.

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: Ibn Masoud used to say: I did not feel that any of the companions of the Prophet, may God bless him and grant him peace, wanted the world

and its glory, until that day.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **Among you are those who desire the world,** meaning: those who wanted to plunder out of desire for the world and to abandon what they were commanded to do of obedience for which there is a reward in the Hereafter, **And among you are those who desire the Hereafter,** meaning: those who strove in the cause of God and did not disobey what they were forbidden to do for the sake of worldly gain out of desire for it, hoping for what is with God of good reward in the Hereafter.

Abu Ja'far said: By that, may His praise be glorified, He means: Then He turned you away, O believers, from the polytheists after He showed you what you love in them and in yourselves, of your defeating them and your victory over them. He turned your faces away from them because you disobeyed the command of My Messenger and opposed his obedience, because you preferred this world over the Hereafter, as a punishment for what you did, **to test you,** meaning: to test you, so that the hypocrite among you may be distinguished from the sincere and honest in his faith among you, as:

Muhammad told us, Ahmad told us, Asbat told us, on the authority of Al-Suddi: Then he mentioned when Khalid bin Al-Walid turned against them: **Then He turned you away from them to test you.**

Al-Qasim narrated to us, Al-Husayn narrated to us, Hajjaj narrated to me, on the authority of Mubarak, on the authority of Al-Hasan, regarding His statement: **Then He turned you away from them,** he said: He turned the people away from them, and killed a number of the Muslims who were taken prisoner on the day of Badr, and the uncle of the Messenger of God, may God bless him and grant him peace, was killed, and his front tooth was broken, and his face was wounded, and he was wiping the blood from his face and saying: How can a people succeed who did this to their Prophet while he was calling them to their Lord? Then the verse was revealed: **You have no part in the matter** (Al Imran 3:128). They said: Did not the Messenger of God, may God bless him and grant him peace, promise us victory? Then God, the Almighty, revealed: **And God has fulfilled His promise to you** until His statement: **Then He turned you away from them to test you, and He has forgiven you.**

Ibn Hamid told us, he said, Salamah told us on the authority of Ibn Ishaq: **Then He turned you away from them to test you,** meaning: He turned you away from them to test you, and that was with some of your sins.

Abu Ja'far said: What He, may His praise be exalted, means by His saying: **And He has pardoned you,** is that God has pardoned you, O you who disobeyed the command of the Messenger of God, may God bless him and grant him peace, and abandoned his

obedience in what he brought to you regarding staying in the place he ordered you to stay in, from you. He has pardoned you from the punishment of your sin that you committed, for what is greater than what He punished you with, of defeating your enemies and turning your faces away from them, since He did not uproot your group, as:

Al-Qasim narrated to us, he said, Al-Hussein narrated to us, he said, Hajjaj narrated to me, on the authority of Mubarak, on the authority of Al-Hasan, regarding His statement: **And He has pardoned you**, he said: Al-Hasan said, and clapped his hands: How did He pardon them, when seventy of them were killed, and the uncle of the Messenger of God, may God bless him and grant him peace, was killed, and his front tooth was broken, and his face was wounded? He said: Then he says: God, the Almighty, said: I have pardoned you when you disobeyed Me, lest I should have exterminated you. He said: Then Al-Hasan says: These are with the Messenger of God, may God bless him and grant him peace, in the way of God, wrathful for God, fighting the enemies of God, they were forbidden from something and they did it, and by God they did not leave until they were distressed by this distress, so the most wicked of the wicked today commits every major sin, commits every calamity, and drags his clothes over them, and claims that there is nothing wrong with him!! So he will know.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, regarding his statement: **And He has pardoned you**, he said: He did not eradicate you.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **And He has pardoned you**, and God has pardoned the enormity of that. He did not destroy you because of the disobedience you committed against your Prophet, but I returned with My favor upon you.

As for his saying: **And God is full of bounty toward the believers**, it means: God is full of bounty toward the people of faith in Him and in His Messenger, by forgiving them of many of the sins for which they deserve punishment from Him. If He punishes them for some of that, then He is being kind to them through His good deeds toward them, as:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **And God has pardoned you, and God is full of bounty to the believers**, meaning: And likewise God has been gracious to the believers, if He punishes them for some sins in this world as a lesson and admonition, then He does not eradicate all that is in them of the right that He has over them for what they committed of disobeying Him, as mercy for them and a reward for them, for what is in them of faith.

Tafsir al-Qurtubi

God Almighty says: "And God has fulfilled His promise to you when you were killing them with His permission until, when you lost heart and disputed about the matter and disobeyed after He had shown you what you love - among you were those who desired this

world and among you were those who desired the Hereafter. Then He turned you away from them that He might test you. But He has pardoned you, and God is full of bounty to the believers."

Muhammad bin Kaab Al-Qurazi said:

When the Messenger of God, may God bless him and grant him peace, returned to Medina after Uhud and they were wounded, some of them said to one another: How did this happen to us when God promised us victory! This verse was revealed because they killed the standard-bearer of the polytheists and seven men after him on the standard. The Muslims were initially victorious, but they were busy with the spoils. Some of the archers also left their posts in search of the spoils, and that was the reason for the defeat. Al-Bukhari narrated on the authority of Al-Bara' bin Azib who said: "When the day of Uhud came and we encountered the polytheists, the Messenger of God (may God bless him and grant him peace) seated some of the archers and put Abdullah bin Jubair in charge of them and said to them: 'Do not move from your place. If you see us prevailing over them, do not move, and if you see them prevailing over us, do not help us against them.' He said: When the people met and the Muslims defeated them, we saw the women running hard on the mountain, and they had lifted their legs and their anklets were visible. They began to say: 'The spoils, the spoils.' Abdullah said to them: 'Wait! Did the Messenger of God (may God bless him and grant him peace) not command you not to move?' So they set out. When they reached them, God turned their faces away and killed seventy men from the Muslims. Then Abu Sufyan bin A war came to us while he was in a high place and said: Is Muhammad among the people? The Messenger of God, may God bless him and grant him peace, said: Do not answer him, until he said it three times. Then he said: Is Ibn Abi Quhafah among the people? Three times. The Prophet, may God bless him and grant him peace, said: Do not answer him. Then he turned to his companions and said: As for these, they have been killed. Umar, may God be pleased with him, could not control himself without saying: You lie, O enemy of God! God has left for you someone who will disgrace you with him. He said: Subdue Hubal, twice. The Prophet, may God bless him and grant him peace, said: Answer him. They said: What should we say, O Messenger of God? He said: Say: God is Most High and Most Majestic. Abu Sufyan said: We have Al-Uzza, and you have no Uzza. The Messenger of God, may God bless him and grant him peace, said: Answer him. They said: What should we say, O Messenger of God? He said: Say: God is our Master, and you have no Master. Abu Sufyan said: A day for the day of Badr, and war is a contest. You will find mutilation among the people that I did not command and it did not grieve me.

In Bukhari and Muslim, on the authority of Sa'd ibn Abi Waqqas: He said: I saw on the right and left of the Messenger of God, may God bless him and grant him peace, on the day of Uhud two men wearing white clothes fighting for the Messenger of God, may God bless him and grant him peace, the most intense fighting. In a narration on the authority of Sa'd: They were wearing white clothes, I have never seen them before or after, meaning Gabriel and Michael. In

Surat Al Imran 3:152

And God has already fulfilled His promise to you when you were oppressing them by His permission until you lost heart and disputed in the matter and disobeyed after He had shown you what you love - among you are those who desire this world and among you are those who desire the Hereafter. Then He turned you away from them to test you; and He has certainly pardoned you, and God is full of bounty to the believers.

another narration: They were fighting for the Messenger of God, may God bless him and grant him peace, the most intense fighting I have ever seen them before or after that day. And on the authority of Mujahid, he said: The angels did not fight with them on that day, nor before or after it, except on the day of Badr. Al-Bayhaqi said: Mujahid only meant that they were fighting on the day of Uhud for the people when they disobeyed the Messenger and did not have patience with what he commanded them to do. And on the authority of 'Urwah ibn al-Zubayr, he said: And God, the Almighty, had promised them, for their patience and piety, that He would support them with five thousand marked angels. And He did so. But when they disobeyed the command of the Messenger and abandoned their ranks and the archers abandoned the covenant of the Messenger of God, may God bless him and grant him peace, that they should not leave their homes, and they desired the world, the support was lifted from them. The angels, and God Almighty revealed: "And God had fulfilled His promise to you when you were killing them with His permission." So God fulfilled His promise and showed them the victory, but when they disobeyed, He followed them with calamity.

On the authority of Umair bin Ishaq, he said: When the day of Uhud came, they turned away from the Messenger of God, may God bless him and grant him peace, and Sa'd was shooting in front of him, and a young man was shooting arrows for him. Whenever an arrow went missing, he would bring it to him. He said: **Shoot, Abu Ishaq.** When they finished, they looked for the young man. They did not see him and did not recognize him. Muhammad bin Ka'b said: When the standard-bearer of the polytheists was killed and their standard fell, Umrath bint al-Qamah al-Harithiya raised it. Hassan says about that:

If it weren't for the Harithiya Brigade, they would be sold in the markets like jalabiyas.

You kill them means you kill them and eradicate them. The poet said:

We killed them with the sword, and the rest of them were scattered and dispersed.

Jarir said:

Swords feel them as the fire rises in the harvested thickets

Abu Ubaid said: "Al-Has is the eradication by killing. It is said: 'A locust is felt' if it is killed by the cold. The cold is a 'hass' for plants, meaning it burns them and destroys them. A year of 'hass' means a drought that eats everything. Ru'bah said:

If we complain of a year of senses that eats away at the dry green

Its origin is from the sense, which is perception by the

senses. So the meaning of his sense is that he took away his sense of killing. "With His permission" is with His knowledge, or with His judgment and command. **Until when you failed** means you became weak and shunned. It is said: Fasakal yafshu', so he is fasakal and fasakal. The answer to *until* is omitted, meaning until when you failed, you were tested. And something like this is permissible, like His statement: **If you are able to seek a tunnel into the earth or a ladder into the heaven** (al-An'am 6:35). Al-Farra' said: The answer to *until* is **and you disputed** and the waw is an intrusive and redundant letter, like His statement: **So when they both submitted and he laid him down upon his forehead, * And We called to him** meaning We called to him. And Imru' al-Qais said:

When we passed the neighborhood square and he went away

That is, he turned away. According to these people, it is permissible to insert the waw from **and you disobeyed**, meaning until if you failed and disputed, you disobeyed. Based on this, there is an advancement and delay, meaning until if you disputed and disobeyed, you failed. Abu Ali said: It is permissible for the answer to be **He turned you away from them** and *then* is redundant, and the meaning is until if you failed and disputed and disobeyed, He turned you away from them. Some grammarians have recited in its redundancy the words of the poet:

I see that I did not sleep on passion, then when I woke up I became normal

Al-Akhfash allowed it to be redundant, as in the Almighty's saying: "Until, when the earth, vast as it is, became strait for them, and their souls became strait for them, and they perceived that there is no refuge from God except in Him. Then He turned to them in forgiveness" (al-Tawbah 9:118). It was said: *Until* means *to*, and then there is no answer to it, meaning that God fulfilled His promise to you until you failed, meaning that promise was on the condition of steadfastness. The meaning of **you disputed** is that you differed, meaning the archers when some of them said to each other: We will catch up with the spoils, and some of them said: Rather, we will remain in our place where the Prophet, may God bless him and grant him peace, ordered us to remain. **And you disobeyed** meaning you disobeyed the Messenger's command to remain, **after He showed you what you love**, meaning the victory that the Muslims had on the day of Uhud at the beginning of their affair, and that was when the standard-bearer of the polytheists was struck down, as mentioned above. That is, when he was struck down, the Prophet, may God bless him and grant him peace, and his companions spread out and became scattered battalions, and they struck the enemy with blows until they were forced to abandon their burdens, and the horses carried The polytheists attacked the Muslims three times, each time advising

them with arrows and returning defeated. The Muslims charged and killed them to the ground. When the fifty archers saw that God Almighty had granted victory to their brothers, they said: By God, we will not sit here for anything. God has destroyed the enemy and our brothers are in the camp of the polytheists. Groups of them said: Why should we stand when God has defeated the enemy? They left their homes that the Prophet, may God bless him and grant him peace, had enjoined upon them not to leave, and they disputed and failed and disobeyed the Messenger, so the horses rushed upon them to kill them. The words of the verse require rebuke to them, and the reason for the rebuke to them is that they saw the beginnings of victory, so it was necessary for them to know that the completion of victory is in steadfastness, not in defeat. Then, I am the reason for the dispute. He said: **Among you is he who desires this world**, meaning the spoils. Ibn Masoud said: We did not feel that any of the companions of the Prophet, may God bless him and grant him peace, wanted this world and its glory until the day of Uhud. **And among you is he who desires the Hereafter**, and they are the ones who remained in their position and did not disobey the command of their Prophet, may God bless him and grant him peace, with their leader, Abdullah bin Jubair. Khalid bin Al-Walid and Ikrimah bin Abi Jahl attacked him, and they were disbelievers at that time, so they killed him along with those who remained. May God have mercy on them. The rebuke is with those who fled, not with those who remained, for those who remained will win the reward. This is like when a general punishment befalls a people, then the righteous and the children perish, but what befall them is not a punishment, rather it is a cause. The reward, and God knows best.

God the Almighty said: **Then He turned you away from them to test you**. That is, after you had taken control of them, He turned you away from them by defeating them. This indicates that disobedience is created by God the Almighty. The Mu'tazila said: The meaning is **then you turned away**. So, attributing it to God the Almighty by removing fear from the hearts of the disbelieving Muslims is a test for them. Al-Qushayri said: This does not benefit them, because removing fear from the hearts of the disbelievers until they make light of the Muslims is ugly and it is not permissible for them to do something ugly from God. So there is no meaning left for His statement: **Then He turned you away from them**. It was said: The meaning of **He turned you away from them** is that He did not charge you with seeking them out.

The Almighty says: **And He has pardoned you, and God is full of bounty to the believers**. That is, He did not eradicate you after the disobedience and transgression. It was said that the address is to everyone, and it was said that it is to the archers who disobeyed what they were commanded to do, and Al-Nahhas chose this. Most of the commentators said: Similar to this verse is the Almighty's saying: **Then We pardoned you**, "And God is full of bounty to the believers" with pardon and forgiveness.

On the authority of Ibn Abbas, he said: The Prophet, may God bless him and grant him peace, was never victorious in any situation as he was on the day of Uhud. He said: And we denied that, so Ibn Abbas said:

Between me and those who denied that is the Book of God Almighty, that God Almighty says on the day of Uhud 11: **And God had fulfilled His promise to you when you were killing them by His permission**. Ibn Abbas says: The killing is the killing, "Until when you were weak and disputed about the matter and disobeyed after He had shown you what you love, among you were those who desired this world and among you were those who desired the Hereafter. Then He turned you away from them that He might test you. And He has pardoned you, and God is full of bounty to the believers." What he meant by this were the archers, and that was because the Prophet, may God bless him and grant him peace, stationed them in a place and then said: **Protect our backs, for if you see us being killed, do not help us, and if you see us having captured spoils, do not share them with us**. So when the Messenger of God, may God bless him and grant him peace, captured spoils and they allowed the camp of the polytheists to enter, the archers all retreated and entered the camp to plunder, and the rows of the companions of the Prophet, may God bless him and grant him peace, met, so they were like this and he interlocked his fingers and they were confused, so when he left the archers, that situation in which they were, entered the horses from that place upon the companions of the Messenger of God, may God bless him and grant him peace, and they struck each other and became confused, and many of the Muslims were killed. The Messenger of God, may God bless him and grant him peace, and his companions were at the beginning of the day until seven or nine of the standard-bearers of the polytheists were killed, and the Muslims moved towards the mountain, and did not reach where the people say: the cave, but they were under the mortar, and the two devils shouted: Muhammad has been killed, and there was no doubt that it was true, and we remained like that, not doubting that he was killed until the Messenger of God, may God bless him and grant him peace, appeared to us between the two Sa'dains, and we recognized him by his swaying when he walked, he said: So we were so happy that it was as if what had happened to us had not happened, he said: So he advanced towards us and he said: **The wrath of God has become intense upon a people who bloodied the face of their Prophet**, and Ka'b bin Malik said: I was the first of the Muslims to recognize the Messenger of God, may God bless him and grant him peace, I recognized him by his eyes shining from under the helmet, so I called out at the top of my voice: O group of Muslims! Be glad, the Messenger of God, may God bless him and grant him peace, has come, and he motioned to me to be silent.

Tafsir Ibn Kathir

The Almighty warns His believing servants against obeying the disbelievers and hypocrites, for obeying them brings ruin in this world and the Hereafter. That is why the Almighty said: **If you obey those who disbelieve, they will turn you back on your heels, and you will become losers**. Then He commanded them to obey Him, befriend Him, seek His help, and put their trust in Him. The Almighty said: **Rather, God is your Protector, and He is the best of helpers**. Then He gave

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them good report that He will cast fear of them and humiliation into the hearts of their enemies because of their disbelief and polytheism, along with what He has stored up for them in the Hereafter of torment and punishment. He said: "We will cast terror into the hearts of those who disbelieve because they have associated with God that for which He has not sent down any authority. Their refuge is the Fire, and wretched is the residence of the wrongdoers." It has been proven in the two Sahihs on the authority of Jabir ibn Abdullah that the Messenger of God said: "I have been given five things that were not given to any of the prophets before me: I have been aided by terror for a distance of a month's journey, the earth has been made a place of prostration and purification for me, and spoils of war have been made lawful for me." And I was given intercession, and the Prophet was sent to his people in particular, and I was sent to all people." Imam Ahmad said: Muhammad bin Abi Uday told us, on the authority of Sulayman al-Taymi, on the authority of Sayyar, on the authority of Abu Umamah, that the Messenger of God, may God bless him and grant him peace, said: "My Lord has favored me over the prophets - or he said over the nations - in four things: He said: I was sent to all people, and the entire earth was made for me and for my nation a place of prostration and purification, so wherever a man of my nation finds prayer, his place of prostration and purification is with him, and I was aided by terror for a month's journey, which he casts into the hearts of my enemies, and spoils of war were made lawful for me." Al-Tirmidhi narrated it from the hadith of Sulayman al-Taymi, on the authority of Sayyar al-Qurashi al-Umawi, their client from Damascus, who lived in Basra, on the authority of Abu Umamah Sadi bin Ajlan, may God be pleased with him, with it, and he said: It is good and authentic. Saeed bin Mansour said: Ibn Wahb informed us, Amr bin al-Harith informed me that Abu Yunus told him, on the authority of Abu Hurayrah, that the Messenger of God, may God bless him and grant him peace, said: **I was aided by terror against the enemy.** Muslim narrated it from the hadith of Ibn Wahb. Imam Ahmad said: Husayn ibn Muhammad told us, Isra'il told us, on the authority of Abu Ishaq, on the authority of Abu Burdah, on the authority of his father Abu Musa, who said: The Messenger of God, may God bless him and grant him peace, said: "I was given five things: I was sent to the red and the black, the earth was made pure for me and a place of prostration, spoils of war were made lawful for me but were not made lawful for those before me, I was aided by terror for a month, and I was given intercession, and there is no prophet who did not ask for his intercession. I kept my intercession hidden and then made it for whoever died not associating anything with God." Ahmad alone narrated it. Al-Awfi narrated on the authority of Ibn Abbas regarding the words of God, the Most High: **We will cast terror into the hearts of those who disbelieve,** that God cast terror into the heart of Abu Sufyan, so he returned to Mecca. The Prophet, may God bless him

and grant him peace, said: **Abu Sufyan has indeed taken a part of you, and he has returned and God has cast terror into his heart.** Narrated by Ibn Abi Hatim. And the Almighty said: **And God has fulfilled His promise to you when you were killing them by His permission.** Ibn Abbas said: God promised them victory. This verse may be used as evidence for one of the two previous sayings in the Almighty's saying: "When you said to the believers, 'Is it not sufficient for you that your Lord should reinforce you with three thousand angels sent down?' Yes, if you are patient and fear God and they come to you at once, your Lord will reinforce you with five thousand angels with marks." That was on the day of Uhud, because their enemy was three thousand fighters. When they confronted them, victory and triumph were at the beginning of the day for Islam. When what happened of the disobedience of the archers and the failure of some of the fighters, the promise that was conditional on steadfastness and obedience was delayed. For this reason, He said: **And God has fulfilled His promise to you,** meaning at the beginning of the day, **when you were killing them,** meaning killing them, **by His permission,** meaning by His giving you power over them, **until you failed.** Ibn Jurayj said: Ibn Abbas said: Failure is cowardice. **And you disputed about the matter and disobeyed,** as happened to the archers, **after what happened.** "I saw you as you love" which is the victory over them **among you are those who desire this world** and they are those who desired the spoils when they saw the defeat "and among you are those who desire the Hereafter. Then He turned you away from them to test you" then He made them prevail over you to test you and examine you **and He has certainly pardoned you** meaning He forgave you for that action, and that, and God knows best, is due to the large number of the enemy and their numbers and the small number of the Muslims and their numbers. Ibn Jurayj said: His statement **and He has certainly pardoned you** he said: He did not eradicate you, and Muhammad ibn Ishaq said the same: Ibn Jarir narrated them both **and God is full of bounty to the believers** and Imam Ahmad said: Sulayman ibn Dawud told us, Abd al-Rahman ibn Abi al-Zinad told us on the authority of his father, on the authority of Ubaydullah on the authority of Ibn Abbas that he said: God has not given victory in a place like He gave victory on the day of Uhud, he said: So we denied that, and Ibn Abbas said: Between me and those who denied that is the Book of God, that God says on the day of Uhud **and God had fulfilled His promise to you when you were killing them with His permission** Ibn Abbas and al-Hasan say: killing **until you failed and disputed** In the matter and you disobeyed after He showed you what you love. Among you are those who desire this world and among you are those who desire the Hereafter. The verse, and what he meant by this were the archers, and that is because the Prophet, may God bless him and grant him peace, stationed them in a place and then said: "Protect our backs. If you see us being killed, do not

help us, and if you see us having taken spoils, do not share with us.” So when the Prophet, may God bless him and grant him peace, took spoils and allowed the camp of the polytheists to be invaded, the archers all rushed into the camp to plunder. The ranks of the companions of the Messenger of God, may God bless him and grant him peace, met like this - and he interlaced his hands - and they took refuge. When the archers left that position they were in, the horses entered from that place upon the companions of the Messenger of God, may God bless him and grant him peace, and they struck each other, and they became confused and many Muslims were killed. Victory was for the Messenger of God, may God bless him and grant him peace, and his companions at the beginning of the day until seven or nine of the standard-bearers of the polytheists were killed. The Muslims moved around towards the mountain, and they did not reach where people say the cave is, but they were under the hammer, and Satan cried out: Muhammad has been killed. They did not doubt that it was true, and we continued to do so, not doubting that it was true, until the Messenger of God, may God bless him and grant him peace, appeared between the two Sa'dains. We recognized him by his glance when he walked. He said: We were so happy that it was as if what had happened to us had not happened to us. He said: He climbed towards us and he was saying: **The wrath of God has intensified against a people who bloodied the face of the Messenger of God, and he said again: O God, they cannot surpass us,** until he reached us. He remained for an hour, and then Abu Sufyan shouted at the bottom of the mountain: **High is Hubal** - twice, meaning his god - **Where is the son of Abu Kabsha? Where is the son of Abu Quhafah? Where is the son of Ibn al-Khattab?** Umar, may God be pleased with him, said: **O Messenger of God, should I not answer him?** He said: Yes. When he said: **High is Hubal,** Umar said: **God is Most High and Most Majestic.** Abu Sufyan said: **Her eye has been comforted,** so he turned away from it or something else. He said: **Where is the son of Abu Kabsha? Where is the son of Abu Quhafah? Where is the son of Ibn al-Khattab?** Umar said: “This is the Messenger of God, may God bless him and grant him peace, and this is Abu Bakr, and here I am Umar.” He said: Abu Sufyan said, **A day for the day of Badr, the days are cycles, and war is a game of chance.** He said: Umar said: **They are not the same, our dead are in Paradise, and your dead are in Hell.** He said: **You claim that, so we have failed and lost.** Abu Sufyan said: **You will find mutilation among your dead.** And that was not according to the opinion of our leaders. He said: Then the zeal of the Age of Ignorance overtook him, so he said: If that was the case, we would not hate him. This is a strange hadith with a strange context, and it is from the mursals of Ibn Abbas, for no one witnessed it, nor his father. Al-Hakim included it in his Mustadrak on the authority of Abu al-Nadr al-Faqih, on the authority of Uthman ibn Sa'id, on the authority of Salman ibn Dawud ibn Ali ibn Abdullah ibn Abbas, and Ibn Abi Hatim and al-Bayhaqi narrated it in the same way in Dalā'il al-Nubuwwah from the hadith of Sulayman ibn Dawud al-Hashimi. And some of it has corroborating evidence in the Sahihis and elsewhere. Imam Ahmad said: Affan told us, Hammad told us, on the authority of Ata' ibn al-Sa'ib, on the authority of al-Sha'bi, on the authority of Ibn Mas'ud, who said: On the day of Uhud,

the women were behind the Muslims, finishing off the wounded polytheists. If I had sworn on that day, I would have hoped to be righteous, for none of us wanted the world, until God revealed: “Among you are those who desire the world, and among you are those who desire the Hereafter. Then He turned you away from them that He might test you.” So when the companions of the Messenger of God, may God bless him and grant him peace, disobeyed and disobeyed what they were commanded to do, the Prophet singled them out. The Messenger of God, may God bless him and grant him peace, was with nine men: seven from the Ansar, and two men from Quraysh, and he was the tenth of them, may God bless him and grant him peace. When they overwhelmed him, he said: **May God have mercy on the man who repelled them from us.** Then a man from the Ansar stood up and fought for an hour until he was killed. When they overwhelmed him again, he said: **May God have mercy on the man who repelled them from us.** He continued saying that until the seven were killed. Then the Messenger of God, may God bless him and grant him peace, said to his two companions: **We have not been fair to our companions.** Then Abu Sufyan came and said: **Hubal is superior.** The Messenger of God, may God bless him and grant him peace, said: “Say: God is higher and more majestic.” They said: **God is higher and more majestic.** Abu Sufyan said: **We have Al-Uzza, and you have no Uzza.** The Messenger of God, may God bless him and grant him peace, said: “Say: God is our Master, and the disbelievers have no master.” Abu Sufyan said: “A day for the day of Badr. A day against us and a day for us, a day for women and a day for an eagle, Hanzala for Hanzala, so-and-so for so-and-so, and so-and-so for so-and-so.” The Messenger of God, may God bless him and grant him peace, said: They are not equal. As for our dead, they are alive and provided for, but as for your dead, they are being tortured in Hell. Abu Sufyan said: There was indeed an example among the people, and if he cursed, it was not from among us. I did not command or forbid, I did not like or dislike, it did not upset me or please me. He said: So they looked and saw that Hamza's stomach had been ripped open, and Hind had taken his liver and chewed it but was unable to eat it. The Messenger of God, may God bless him and grant him peace, said: Did you eat something? They said: No. He said: God would not let anything of Hamzah enter the Fire. He said: So the Messenger of God, may God bless him and grant him peace, placed Hamzah and prayed over him, and a man from the Ansar was brought and placed beside him and prayed over him. The Ansar lifted him up and left Hamzah until another was brought and placed beside Hamzah and prayed over him. Then he lifted him up and left Hamzah, until he prayed over him seventy prayers that day. Ahmad also transmitted it alone. Al-Bukhari said: Ubaydullah bin Musa told us on the authority of Israel, on the authority of Abu Ishaq, on the authority of Al-Baraa, who said: We encountered the polytheists on that day and the Prophet, may God bless him and grant him peace, seated an army of archers and put Abdullah bin Jubair in charge of them and said: Do not move. If you see us prevailing over them, do not move. If you see them prevailing over us, do not help us. So when we met them, they fled until I saw the women running hard on the mountain, raising their legs and their anklets

And God has already fulfilled His promise to you when you were oppressing them by His permission until you lost heart and disputed in the matter and disobeyed after He had shown you what you love - among you are those who desire this world and among you are those who desire the Hereafter. Then He turned you away from them to test you; and He has certainly pardoned you, and God is full of bounty to the believers.

showing, and they began to say: The spoils, the spoils. Abdullah bin Jubair said: The Prophet, may God bless him and grant him peace, entrusted me with He (*peace be upon him*) ordered them not to leave, but they refused. When they refused, they turned their faces away and seventy people were killed. Abu Sufyan looked out and said, **Is Muhammad among the people?** He said, **Do not answer him.** He said, **Is Ibn Abi Quhafah among the people?** He said, **Do not answer him.** He said, **Is Ibn al-Khattab among the people?** He said, "These people have been killed. If they were alive, they would have answered." Umar could not control himself and said to him, "You lie, enemy of God. God has left for you that which grieves you." Abu Sufyan said, **Have Hubal prevailed.** The Prophet (*peace be upon him*) said, **Answer him.** They said, **What should we say?** He said, "Say: God is Most High and Most Majestic." Abu Sufyan said, **We have al-Uzza, and you have no Uzza.** The Prophet (*peace be upon him*) said, **Answer him.** They said, **What should we say?** He said, "Say: God is our Master, and you have no Master." Abu Sufyan said: **A day for the day of Badr, and war is a contest, and you will find a mutilation that I did not command and it did not upset me.** Al-Bukhari is the only one to narrate it from this source, then he narrated it from Amr bin Khalid from Zuhair bin Muawiyah, from Abu Ishaq, from Al-Baraa in a similar manner, and he will come with something simpler than this. Al-Bukhari also said: Ubaidullah bin Saeed told us, Abu Usamah told us from Hisham bin Urwah, from his father, from Aisha, may God be pleased with her, who said: When the day of Uhud came, the polytheists were defeated, and Satan cried out: O servants of God, the last of you, so the first of them returned and fought with the last of them, and Hudhayfah saw his father Al-Yaman and said: O servants of God, my father, my father. He said: She said: By God, they did not hold back until they killed him, so Hudhayfah said: May God forgive you. Urwah said: By God, there was still good in Hudhayfah until he joined God Almighty. Muhammad ibn Ishaq said: Yahya ibn Abbad ibn Abdullah ibn al-Zubayr told me on the authority of his father on the authority of his grandfather that al-Zubayr ibn al-Awwam said: By God, I saw myself looking at Hind's servants and companions with their sleeves rolled up and running away, neither much nor little was enough to take them. The archers turned towards the army when the people fled from it, wanting to plunder, and our backs were left to the horses, so they came at us from behind, and a crier cried out: Behold, Muhammad has been killed. So we retreated and the people retreated upon us after we had taken the standard-bearers, until no one from the people could come near it. Muhammad ibn Ishaq said: The standard of the polytheists remained fallen until Umrah bint Alqamah al-Harithiya took it and gave it to the Quraysh, so they fought with it. Al-Suddi said, on the authority of Abd al-Khair, who said: Abdullah ibn Mas'ud said: I did not think that any of the companions of the Messenger of God, may God bless

him and grant him peace, wanted this world until what was revealed about us on the Day of Uhud was revealed: **Among you are those who desire this world and among you are those who desire the Hereafter.** It has been narrated from other sources on the authority of Ibn Mas'ud, and it was also narrated on the authority of Abd al-Rahman ibn A'waf and Abu Talhah, and Ibn Mardawayh narrated them in his interpretation. And the Almighty's statement: **Then He turned you away from them to test you.** Ibn Ishaq said: Al-Qasim ibn Abd al-Rahman ibn Rafi', one of the sons of 'Adi ibn al-Najjar, told me: Anas ibn al-Nadr, the uncle of Anas ibn Malik, went to 'Umar ibn al-Khattab and Talhah ibn 'Ubaydullah with some men from the Muhajireen and Ansar who had thrown down what was in their hands, and he said: What will leave you? They said: The Messenger of God, may God bless him and grant him peace, has been killed. He said: What will you do with life after him? Then he faced the people and fought until he was killed, may God be pleased with him. Al-Bukhari said: Hassan bin Hassan told us, Muhammad bin Talha told us, Hamid told us on the authority of Anas bin Malik that his uncle, meaning Anas bin Al-Nadr, was absent from Badr and said: I was absent from the first battle of the Prophet, may God bless him and grant him peace. If God makes me witness with the Messenger of God, God will see what I find. So he met the day of Uhud and defeated the people, so he said: O God, I apologize to You for what these people have done - meaning the Muslims - and I disavow before You what the polytheists have brought. So he advanced with his sword and met Saad bin Muadh, so he said: Where, Saad? I find the scent of Paradise before Uhud. So he went and was killed, and he was not recognized until his sister recognized him by a mole on his finger, and he had eighty-odd stab wounds, blows, and arrow wounds. This is the wording of Al-Bukhari. Muslim included it in a similar hadith from Thabit on the authority of Anas. Al-Bukhari also said: Abdun told us, Abu Hamza told us on the authority of Uthman bin Muhab, who said: A man came to perform Hajj to the House of God and saw some people sitting. He said: Who are these sitting? They said: These are Quraysh. He said: Who is the sheikh? They said: Ibn Umar. So he came to him and said: I am going to ask you about something, so tell me. He said: Ask. He said: I ask you by the sanctity of this House, do you know that Uthman ibn Affan fled on the day of Uhud? He said: Yes. He said: Do you know that he was absent from Badr and did not witness it? He said: Yes. He said: Do you know that he stayed away from the Pledge of Ridwan and did not witness it? He said: Yes. So he said: Allahu Akbar. Then Ibn Umar said: Come, so I may tell you and explain to you what you asked me about. As for his escape on the day of Uhud, I bear witness that God has forgiven him. As for his absence from Badr, he was married to the daughter of the Messenger of God, may God bless him and grant him peace, and she was sick. So the Messenger of God, may God bless him and grant him

peace, said to him: **You will have the reward and share of a man who witnessed Badr.** As for his absence from the Pledge of Ridwan, if there had been anyone more honorable in the valley of Mecca than Uthman, he would have sent him in his place. So he sent Uthman, and the Pledge of Ridwan took place after Uthman had gone to Mecca. So the Prophet, may God bless him and grant him peace, said with his right hand: **This is the hand of Uthman**, and he struck his hand with it and said: "This is the hand of Uthman. Go with it now." Then Al-Bukhari narrated it from another chain of transmission on the authority of Abu Awanah, on the authority of Uthman ibn Abdullah ibn Muhabb.

God the Almighty said: **When you were ascending and not looking back at anyone** meaning He turned you away from them while you were ascending, that is, in the mountain, fleeing from your enemies. Al-Hasan and Qatadah read **When you were ascending** meaning in the mountain, **and not looking back at anyone** meaning you were not looking back at anyone out of astonishment, fear and terror, **and the Messenger is calling you from behind you** meaning you had left him behind you calling you to stop fleeing from the enemies, and to return, come back and attack. Al-Suddi said: When the polytheists attacked the Muslims at Uhud and defeated them, some of them entered the city, and some of them went to the mountain on the rock and stood on it. So the Messenger, may God bless him and grant him peace, began **calling the people to the servants of God, to the servants of God**. God mentioned their ascension to the mountain, then He mentioned the Prophet's, may God bless him and grant him peace, calling them, saying: **When you were ascending and not looking back at anyone, and the Messenger is calling you from behind you.** Ibn Abbas, Qatadah, Al-Rabi' and Ibn Zayd said the same. Abdullah bin Al-Zubayri said: He mentions the defeat of the Muslims on the day of Uhud in his poem while he was a polytheist and had not yet converted to Islam, in which he says at the beginning:

O crow of separation, have you heard? Say, for you are only speaking of something that has already been done.

Good and evil have a limit, and both have a face and a face.

Until he said:

I wish my elders at Badr had witnessed the Khazraj's fear of the sound of the weapons.

When Quba narrated its ponds and the killing spread to Abd al-Ashel

Then they started dancing, like a camel dancing high up in the mountain.

So we killed twice as many of their nobles and we adjusted the slope of Badr, so it was balanced.

Al-Haffan: small camels. The Prophet, may God bless him and grant him peace, had singled out twelve of his companions, as Imam Ahmad said: Hasan ibn Musa told us, Zuhair told us, Abu Ishaq told us, on the authority of Al-Bara' ibn Azib, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, appointed Abdullah

ibn Jubayr over the archers on the day of Uhud - and they were fifty men - and he put them in a position, and said: **If you see us being snatched by birds, do not move until I send for you, and if you see us prevail over the enemy and trample them, do not move until I send for you.** He said: So they defeated them. He said: By God, I saw the women rushing up the mountain, their anklets and their clothes lifted, and he said: The companions of Abdullah, the spoils, O people of the spoils, your companions have appeared, so what are you waiting for? Abdullah ibn Jubayr said: Have you forgotten what the Messenger of God, may God bless him and grant him peace, said to you? They said: By God, we will go to the people, so we will take some of the spoils. So when they came to them, their faces were turned away and they came back defeated, and that is what the Messenger was calling them to in He left them, and there remained with the Messenger of God only twelve men, and they killed seventy of us. The Messenger of God, may God bless him and grant him peace, and his companions killed one hundred and forty of the polytheists on the day of Badr, seventy prisoners and seventy dead. Abu Sufyan said: Is Muhammad among the people? Is Muhammad among the people? - three times - he said. The Messenger of God, may God bless him and grant him peace, forbade them from answering him, then he said: Is Ibn Abi Quhafah among the people? Is Ibn Abi Quhafah among the people? Is Ibn Al-Khattab among the people? Is Ibn Al-Khattab among the people? Then he turned to his companions and said: As for these, they have been killed and you have been spared from them. Umar could not control himself but said: You have lied, O enemy of God, those whom you have counted are all alive, and there remains for you that which will upset you. He said: A day for the day of Badr, and war is a contest. And you will find among the people mutilation which I did not order, and which did not upset me. Then he began to recite: Hubal is exalted, Hubal is exalted. The Messenger of God, may God bless him and grant him peace, said: Will you not answer him? They said: O Messenger of God, what should we say? He said: Say: God is higher and more exalted. He said: We have Al-Uzza, and you have no Uzza. The Messenger of God, may God bless him and grant him peace, said: Will you not answer him? They said: O Messenger of God, what should we say? He said: Say: God is our Master, and you have no Master. Al-Bukhari narrated it from the hadith of Zuhair bin Muawiyah in an abbreviated form, and he narrated it from the hadith of Israhel from Abu Ishaq in a more detailed form than this as mentioned above, and God knows best. Al-Bayhaqi narrated in Dalil al-Nubuwwah from the hadith of Ammarah bin Ghaziyah, from Abu al-Zubayr, from Jabir, who said: "The people fled from the Messenger of God, may God bless him and grant him peace, on the day of Uhud, and eleven men from the Ansar remained with him, and Talhah bin Ubaydullah was climbing the mountain, and the polytheists met them, so he said: Is there no one for these? Talhah said: I am, O Messenger of God. He said: As you are, O Talhah. A man from the Ansar said: I am, O Messenger of God. So he fought on his behalf, and the Messenger of God, may God bless him and grant him peace, and those who remained with him climbed, then the Ansar was killed and they caught up with him, so he said: Is there no man for these? Talhah

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And God has already fulfilled His promise to you when you were oppressing them by His permission until you lost heart and disputed in the matter and disobeyed after He had shown you what you love - among you are those who desire this world and among you are those who desire the Hereafter. Then He turned you away from them to test you; and He has certainly pardoned you, and God is full of bounty to the believers.

said the same as he said, so the Messenger of God, may God bless him and grant him peace, said the same as he said, so a man from the Ansar said: I am, O Messenger of God. So he fought on his behalf and his companions were climbing, then he was killed and they caught up with him, and he kept saying the same as he said before. Talha said: So I will, O Messenger of God. So he detained him and a man from the Ansar asked his permission to fight, so he gave him permission, so he fought like those who had been before him, until no one remained with him except Talha, so they attacked them, and the Messenger of God, may God bless him and grant him peace, said: Who is with these? Talha said: I will. So he fought like all those who had been before him fought, and his fingers were injured, so he said: Hush, so the Messenger of God said: If you had said the name of God and mentioned the name of God, the angels would have raised you up with the people looking at you until you entered the atmosphere of heaven. Then the Messenger of God, may God bless him and grant him peace, ascended to his companions while they were gathered. Al-Bukhari narrated on the authority of Abu Bakr bin Abi Shaybah, on the authority of Wakee', on the authority of Ismail, on the authority of Qais bin Abi Hazim, who said: I saw Talha's hand paralyzed, with which he protected the Prophet, may God bless him and grant him peace, meaning the day of Uhud. And in the two Sahihs, on the authority of Mu'tamir bin Sulayman, on the authority of his father, on the authority of Abu Uthman al-Nahdi, who said: None remained with the Messenger of God, may God bless him and grant him peace, on some of the days in which the Messenger of God, may God bless him and grant him peace, fought, except Talha bin Ubayd God and Sa'd, according to their hadith. Al-Hasan bin Arafah said: Marwan bin Muawiyah told us, on the authority of Hashim bin Hashim Al-Zuhri, who said: I heard Saeed bin Al-Musayyab say: I heard Saad bin Abi Waqqas say: "The Messenger of God, may God bless him and grant him peace, handed me his quiver on the day of Uhud and said: 'Shoot, may my father and mother be sacrificed for you.'" Al-Bukhari narrated it on the authority of Abdullah bin Muhammad, on the authority of Marwan bin Muawiyah. Muhammad bin Ishaq said: Salih bin Kaysan told me on the authority of some of the family of Saad, on the authority of Saad bin Abi Waqqas, that he shot on the day of Uhud without the Messenger of God, may God bless him and grant him peace. Saad said: "I saw the Messenger of God, may God bless him and grant him peace, handing me arrows and saying: 'Shoot, may my father and mother be sacrificed for you.' He even handed me an arrow that had no point, so I shot with it." It was confirmed in the two Sahihs from the hadith of Ibrahim bin Saad, on the authority of his father, on the authority of his grandfather, on the authority of Saad bin Abi Waqqas, who said: "On the day of Uhud, I saw on the right of the Prophet, may God bless him and grant him peace, and on his left two men wearing white clothes fighting on

his behalf with the most intense fighting I had ever seen them before that day." And after him, meaning Gabriel and Michael, peace be upon them." And Hammad bin Salamah said on the authority of Ali bin Zaid and Thabit on the authority of Anas bin Malik: "The Messenger of God, may God bless him and grant him peace, was singled out on the day of Uhud with seven of the Ansar and two of the Quraysh. When they overwhelmed him, he said, 'Who will repel them from us and he will have Paradise?' or 'He is my companion in Paradise.' So a man from the Ansar came forward and fought until he was killed. Then they overwhelmed him again, and he said, 'Who will repel them from us and he will have Paradise?' So a man from the Ansar came forward and fought until he was killed. He continued like that until he killed the seven. Then the Messenger of God, may God bless him and grant him peace, said to his two companions, 'We have not been fair to our companions.'" Narrated by Muslim on the authority of Hudbah bin Khalid, on the authority of Hammad bin Salamah, with something similar. Abu al-Aswad said on the authority of Urwah bin al-Zubayr, who said: Ubayy bin Khalaf, the brother of Banu Jumah, had sworn while he was in Mecca to kill the Messenger of God, may God bless him and grant him peace. When his oath reached the Messenger of God, he said, 'Rather, I will kill him, God willing.' So when the day of Uhud came, Ubayy came in iron, masked, and he was saying, 'No.'" I was saved if Muhammad was saved. He attacked the Messenger of God, may God bless him and grant him peace, intending to kill him. Mus'ab ibn `Umair, the brother of Banu `Abd al-Dar, met him, protecting the Messenger of God, may God bless him and grant him peace, with himself. Mus'ab ibn `Umair was killed. The Messenger of God, may God bless him and grant him peace, saw the collarbone of Abi ibn Khalaf through a gap between the hem of his armor and the blade, and stabbed him in it with his spear. He fell to the ground from his horse, and no blood came out of his stab wound. His companions came to him and carried him while he was mooing like a bull. They said to him: What has made you so upset? It is only a scratch. He mentioned to them the saying of the Messenger of God, may God bless him and grant him peace, **Rather, I will kill Ubayy.** Then he said: **By the One in Whose Hand is my soul, if this had happened to me, to the people of Dhu'l-Majaz, they would all have died.** So he died in the Fire, **So, damnation to the companions of the Blaze.** Musa ibn Uqbah narrated it in his *Maghāzī*, on the authority of al-Zuhri, on the authority of Sa'id ibn al-Musayyab, in a similar manner. Muhammad ibn Ishaq mentioned that when the Messenger of God, may God bless him and grant him peace, leaned against the ravine, Ubayy ibn Khalaf caught up with him and said: **I will not be saved if I am saved.** The people said: **O Messenger of God, let one of us help him.** The Messenger of God, may God bless him and grant him peace, said: **Leave him.** When he approached, the Messenger of God, may God bless him and grant him peace, took the spear

from al-Harith ibn al-Samma. Some of the people said: **What was mentioned to me?** When the Messenger of God, may God bless him and grant him peace, took it from him, he shook it so hard that we all flew away from him as hair flies from the back of a camel when it shakes. Then the Messenger of God, may God bless him and grant him peace, faced him and stabbed him in the neck with a stab that caused him to fall off his horse. *Repeatedly* - Al-Waqidi mentioned on the authority of Yunus bin Bakir on the authority of Muhammad bin Ishaq, on the authority of Asim bin Amr bin Qatada, on the authority of Abdullah bin Kaab bin Malik, on the authority of his father, something similar to that. Al-Waqidi said: Ibn Omar used to say, "My father bin Khalaf died in Batn Rabigh. I was walking in Batn Rabigh after a part of the night, when I saw a blazing fire. I woke up and saw a man coming out of it with a chain, pulling it, arousing his thirst. A man said, "Do not give him a drink, for this is the one who was killed by the Messenger of God, may God bless him and grant him peace." This is Abi bin Khalaf - and it was proven in the two Sahihis from the narration of Abd al-Razzaq from Muammar, from Hammam bin Munabbih from Abu Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'God's wrath was intense against a people who did something to the Messenger of God, may God bless him and grant him peace' - and he was pointing to his front teeth - and God's wrath was intense against a man whom the Messenger of God, may God bless him and grant him peace, killed in the way of God." Al-Bukhari also included it from the hadith of Ibn Jurayj from Amr bin Dinar, from Ikrimah, from Ibn Abbas, who said: "God's wrath was intense against a person whom the Messenger of God, may God bless him and grant him peace, killed with his own hand in the way of God, and God's wrath was intense against a people who caused blood to flow from the face of the Messenger of God, may God bless him and grant him peace." Ibn Ishaq said: "The front teeth of the Messenger of God, may God bless him and grant him peace, were injured, his cheek was wounded, and his lip was wounded." The one who injured him was Utbah bin Abi Waqqas, and Salih bin Kaysan told me, from someone who told him, from Saad bin Abi Waqqas, who said: I have never been so keen on killing anyone as I was keen on killing Utbah. Ibn Abi Waqqas, if what I know is of a man of bad character who is hated by his people, and the saying of the Messenger of God, may God bless him and grant him peace, "God's wrath is severe on whoever bleeds the face of the Messenger of God, may God bless him and grant him peace," is sufficient for me. Abd al-Razzaq said: Muammar informed us on the authority of al-Zuhri, on the authority of Uthman al-Jazari, on the authority of Muqsim, that the Messenger of God, may God bless him and grant him peace, "supplanted against Utbah bin Abi Waqqas on the day of Uhud when his front tooth was broken and his face was bleed, and he said: O God, do not let a year pass over him until he dies as a disbeliever." So a year had not passed over him until he died as a disbeliever in the Fire. Al-Waqidi mentioned on the authority of Ibn Abi Sabra, on the authority of Ishaq ibn Abdullah ibn Abi Farwah, on the authority of Abu al-Huwayrith, on the authority of Nafi' ibn Jubayr, who said: I heard a man from the Muhajireen say: I witnessed Uhud and I saw

arrows coming from every direction and the Messenger of God, may God bless him and grant him peace, was in the middle of them, all of that was being diverted from him. I saw Abdullah ibn Shihab al-Zuhri saying on that day: Show me Muhammad, I will not be saved if he is saved, and the Messenger of God, may God bless him and grant him peace, was beside him with no one with him, then... He passed by him, and Safwan rebuked him for that. He said, "By God, I have never seen him. I swear to God that he is forbidden from us!" We went out four of us and we pledged and agreed to kill him, but we did not succeed in that. Al-Waqidi said: What is established with us is that the one who shot the Messenger of God, may God bless him and grant him peace, in the cheeks was Ibn Qami'ah, and the one who caused his lip to bleed and his front tooth to be damaged was Utbah ibn Abi Waqqas. Abu Dawud al-Tayalisi said: Ibn al-Mubarak told us on the authority of Ishaq ibn Yahya ibn Talhah ibn Ubayd God, Isa ibn Talhah told me on the authority of the Mother of the Believers Aisha, may God be pleased with her, she said: Whenever Abu Bakr mentioned the Battle of Uhud, he would say: That day was all for Talhah. Then he began to narrate, he said: I was the first to return on the Battle of Uhud, and I saw a man fighting with the Messenger of God, may God bless him and grant him peace, behind him, and I think he said it was out of zeal. He said: I said: Talhah was where I missed what I missed, so I said: There is a man from my people who is dearer to me, and between me and the polytheists is a man I do not know, and I am closer to the Messenger of God, may God bless him and grant him peace, than he, and he walks quickly, and I do not remember it, and it was Abu Ubaydah ibn al-Jarrah. We went to the Messenger of God, may God bless him and grant him peace, and he said: His front tooth was broken and his face was wounded, and two rings from the helmet's ring entered his cheek. The Messenger of God, may God bless him and grant him peace, said, **Your companion wants Talhah**, and he was bleeding, but we did not pay attention to what he said. He said, "I went to remove that from his face, but Abu Ubaidah said, 'I swear to you by my right that you left me,' so I left him. He did not want to take it with his hand and hurt the Messenger of God, may God bless him and grant him peace, so he leaned on him with his mouth and pulled out one of the rings, and his front tooth fell out with the ring. I went to do what he did, but he said, 'I swear to you by my right that you left me.' He said, 'So he did the same as he did the first time, and his other front tooth fell out with the ring. Abu Ubaidah was the best of people in his wounds. We fixed the matter of the Messenger of God, may God bless him and grant him peace, then we came to Talhah in one of those graves, and there were seventy-odd, or less, or more, from stab wounds, arrows, and blows, and his finger had been cut off, so we fixed the matter of the Messenger of God, may God bless him and grant him peace.'" And when Al-Haitham came, Abu Ubaidah said: I ask you by God, O Abu Bakr, to leave me alone? So Abu Ubaidah took the arrow in his mouth and began to shake it out of dislike of hurting the Messenger of God, may God bless him and grant him peace, then he pulled out the arrow in his mouth and Abu Ubaidah's front tooth fell out. He mentioned the rest of it, and Al-Hafiz Al-Dhiya Al-Maqdisi chose it in his book. Ali

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And God has already fulfilled His promise to you when you were oppressing them by His permission until you lost heart and disputed in the matter and disobeyed after He had shown you what you love - among you are those who desire this world and among you are those who desire the Hereafter. Then He turned you away from them to test you; and He has certainly pardoned you, and God is full of bounty to the believers.

bin Al-Madini declared this hadith weak on the authority of Ishaq bin Yahya, because Yahya bin Saeed Al-Qattan, Ahmad, Yahya bin Ma'een, Al-Bukhari, Abu Zur'ah, Abu Hatim, Muhammad bin Sa'd, Al-Nasa'i and others spoke about him. Ibn Wahb said: Amr bin Al-Harith informed me that Umar bin Al-Sa'ib told him that he had heard that when Malik, Abu Abi Saeed Al-Khudri, was wounded by the Prophet, may God bless him and grant him peace, on the day of Uhud, he sucked the wound until it became clean and white, so it was said to him: Suck it in. He said: No, by God, I will never suck it in. Then he turned back to fight. The Prophet, may God bless him and grant him peace, said: **Whoever wants to look at a man from the people of Paradise, let him look at this man, and he was martyred.** It has been proven in the two Sahihs on the authority of Abdul Aziz bin Abi Hazim, on the authority of his father, on the authority of Sahl bin Sa'd, that he was asked about the wound of the Messenger of God, may God bless him and grant him peace, and he said: The face of the Messenger of God, may God bless him and grant him peace, was wounded, his front tooth was broken, and the egg was smashed on his head, may God bless him and grant him peace. Fatima, the daughter of the Messenger of God, may God bless him and grant him peace, was washing the blood, and Ali was pouring water on him with a shield. When Fatima saw that the water only increased the blood, she took a piece of matting and burned it until it became ashes, then she stuck it to the wound and the blood stopped. God Almighty said: **So He rewarded you with grief for grief** meaning He repaid you with grief for grief, as the Arabs say: It descended upon the Banu so-and-so, and it descended upon the Banu so-and-so. Ibn Jarir said: And likewise his saying, **And I will crucify you on the trunks of palm trees,** meaning on the trunks of palm trees. Ibn Abbas said: The first grief was due to the defeat, and when it was said that Muhammad, may God bless him and grant him peace, was killed, and the second was when the polytheists overtook them on the mountain, and the Prophet, may God bless him and grant him peace, said: **O God, they have no right to overtake us.** And from Abd al-Rahman ibn Awf: The first grief was due to the defeat, and the second was when it was said that Muhammad, may God bless him and grant him peace, was killed. That was more severe and greater for them than the defeat. Both were narrated by Ibn Mardawayh, and something similar was narrated from Umar ibn al-Khattab, and Ibn Abi Hatim mentioned something similar from Qatadah as well. Al-Suddi said: The first grief was due to what they missed of the spoils and conquest, and the second was due to the enemy's presence over them. Muhammad ibn Ishaq said: **So He rewarded you with grief after grief,** meaning distress after distress from the killing of those of your brothers, and the superiority of your enemy over you, and what occurred in your souls from the saying of those who said: Your Prophet was killed, so that was one grief after another for you. Mujahid and Qatadah

said: The first is their hearing of the killing of Muhammad, and the second is what happened to them in terms of killing and wounds. Qatadah and Al-Rabi' bin Anas said the opposite. Al-Suddi said: The first is what they missed out on in terms of victory and spoils, and the second is the enemy's presence upon them. This statement from Al-Suddi has already been mentioned. Ibn Jarir said: The most correct of these sayings is the saying of the one who said, **So He rewarded you with grief for grief.** So He rewarded you with your grief, O believers, by God's deprivation of you of the spoils of the polytheists and victory over them and the victory over them, and what befell you of killing and wounds, on that day after He had shown you in all of that what you love by your disobedience to the command of your Lord, and your opposition to the command of your Prophet, may God bless him and grant him peace, the grief of your thinking that your Prophet had been killed and the enemy had turned against you after your remnants from them. And the Almighty's saying, **So that you may not grieve over what has escaped you,** meaning over what has escaped you of the spoils and victory over your enemy, **nor over what has befallen you,** of wounds and killing, said Ibn Abbas, Abd al-Rahman ibn Awf, al-Hasan, Qatadah, and al-Suddi, **And God is Aware of what you do.** Glory be to Him and praise be to Him, there is no god but Him, the Most High.

Fath al-Qadir

His saying 152- **And God has fulfilled His promise to you.** It was revealed when some Muslims said, **How did this happen to us when God promised us victory?** That is because they were victorious at the beginning, until they killed the standard-bearer of the polytheists and nine men after him. When they were busy with the spoils and the archers left their post in pursuit of the spoils, that was the reason for the defeat. And *has*: is extermination by killing, said Abu Ubaid. It is said that a locust is felt: if the wilderness kills it, and its year is *hasus*: meaning a drought that eats everything. It was said: Its origin is from *has* which is perception by the senses, so the meaning of *hashu* is: he removed his sense by killing, and *tahasunhum* means you kill them and eradicate them. The poet said:

We made them feel the sword, and the rest of them were scattered and dispersed.

Jarir said:

Swords feel them as the fire rises in the harvested thickets

By His permission meaning: by His knowledge and judgment **until you failed** meaning: you became cowardly and weak. It was said: The answer to *until* is omitted, meaning: you were tested. Al-Farra' said: The answer to *until* is his saying **and you disputed** and the *waw* is an intrusive addition like his saying **then when**

they both submitted and he laid him down on his forehead Abu Ali said: It is possible that the answer is that he turned you away from them. It was said that there is an inversion of it: meaning until when you disputed and disobeyed, you failed. It was said: The answer is you disobeyed, and the waw is an intrusive addition. Al-Akhfash permitted something similar in the saying of God Almighty: **until when the earth, vast as it is, became strait for them and narrowed for them**, and it was said: *until* means *until*, and then there is no answer for it. The dispute mentioned is what happened from the archers when some of them said: We will catch up with the spoils, and some of them said: We will remain in our place as the Messenger of God, may God bless him and grant him peace, commanded us. The meaning of his statement, **After He showed you what you love**, is what happened to them of victory in the beginning on the Day of Uhud, as mentioned above. **Among you are those who desire this world**, meaning the spoils. **And among you are those who desire the Hereafter**, meaning the reward for remaining in their positions in compliance with the command of the Messenger of God, may God bless him and grant him peace. **Then He turned you away from them to test you**, meaning God turned you away from them by defeat after you had taken control of them, to test you. **And He has pardoned you**, because He knew of your remorse, so He did not eradicate you after your disobedience and opposition. The address is to all those who were defeated, and it was said: to the archers only.

Tafsir al-Baghawi

152- The Almighty said: **And God has fulfilled His promise to you**. Muhammad bin Ka'b Al-Qurazi said: When the Messenger of God, may God bless him and grant him peace, and his companions returned to Medina from Uhud, and what had befallen them had befallen them, some of his companions said: Where did this come from? And God has promised us victory. So God Almighty revealed:

And God has fulfilled His promise to you with victory and triumph, that is, victory and triumph were for the Muslims at the beginning, **when you were attacking them by His permission** that is, the Messenger of God, may God bless him and grant him peace, placed Uhud behind his back and faced Medina and placed Aynin, which is a mountain, on his left and stationed archers on it and put Abdullah bin Jubair in charge of them, and said to them: Protect our backs, and if you see us taking spoils, do not share with us, and if you see us being killed, do not help us, and the polytheists came and began fighting, and the archers began to shoot arrows at the horses of the polytheists, and the Muslims struck them with swords, until they turned and fled, so that is what God the Almighty said **when you were attacking them by His permission** meaning you killed them in a terrible killing by the decree of God.

Abu Ubaidah said: The sense is the eradication by killing.

Until you fail means: if you are cowardly. It was said that its meaning is: when you fail, **and dispute over the**

matter and disobey. The waw is redundant in **and dispute over**, meaning: until if you fail, you dispute. It was said that there is an advancement and delay in it, its meaning: until if you dispute over the matter and disobey, you fail. The meaning of dispute is disagreement.

Their disagreement was that the archers disagreed when the polytheists were defeated. Some of them said: The people have been defeated, so what is our position? And they turned to the spoils. Some of them said: Do not exceed the command of the Messenger of God, may God bless him and grant him peace. Abdullah bin Jubair remained steadfast with a small group of less than ten.

When Khalid bin Al-Walid and Ikrimah bin Abi Jahl saw that, they attacked the archers and killed Abdullah bin Jubair and his companions. They turned towards the Muslims and the wind changed and became a gale after it had been pouring. The ranks of the Muslims fell apart and they mixed together and began to kill without any sign, striking each other in shock. Satan cried out that Muhammad had been killed, and that was the reason for the defeat of the Muslims.

God the Almighty said: **And you disobeyed** meaning: the Messenger, may God bless him and grant him peace, and you disobeyed his command, **after He had shown you God what you love** O group of Muslims of victory and spoils, **among you are those who desire this world** meaning: those who left the position and turned to plunder, **and among you are those who desire the Hereafter** meaning: those who stood firm with Abdullah bin Jubair until they were killed. Abdullah bin Masoud said: I did not feel that any of the companions of the Prophet, may God bless him and grant him peace, wanted this world until the day of Uhud, and this verse was revealed: **Then He turned you away from them** meaning: He turned you back from them with defeat, **to test you** to examine you, and it was said: to bring down the affliction upon you, **and He has pardoned you** meaning He did not eradicate you after the disobedience and disobedience, **and God is full of bounty to the believers**.

Tafsir al-Baidawi

152 **And God has fulfilled His promise to you** meaning, He promised you victory on condition of piety and patience, and this was the case until the archers disagreed. When the polytheists approached, the archers began to shoot arrows at them, while the rest struck them with swords until they were defeated and the Muslims were on their heels. **When you were killing them by His permission** you were killing them, from His sense if he invalidated his sense. **Until when you were weak** you became cowardly and your opinion weakened, or you turned to the spoils, for greed is from weakness of mind. **And you disputed about the matter** means the archers differed when the polytheists were defeated. Some of them said, **What is our position here?** Others said, **We will not disobey the command of the Messenger**. So their leader remained in his place with a group of less than ten, and the rest went out to plunder, which is what is meant by His

Surat Al Imran 3:152

And God has already fulfilled His promise to you when you were oppressing them by His permission until you lost heart and disputed in the matter and disobeyed after He had shown you what you love - among you are those who desire this world and among you are those who desire the Hereafter. Then He turned you away from them to test you; and He has certainly pardoned you, and God is full of bounty to the believers.

statement, **And you disobeyed after He had shown you what you love** of victory and spoils and the defeat of the enemy. The answer to *if* is omitted, which is He tested you. **Among you are those who desire this world** and they are those who leave the center for the spoils. **And among you are those who desire the Hereafter** and they are those who are steadfast in preserving the command of the Messenger, may God bless him and grant him peace. **Then He turned you away from them** then He restrained you from them until the situation changed and they overcame you. **To test you** for the calamities and to test your steadfastness in faith at that time. **And He has pardoned you** out of favor and because He knows of your regret for disobeying. **And God is full of bounty to the believers** He favors them with pardon, or in all circumstances, whether He has given them or against them, since testing is also mercy.

Surat Al Imran 3:153

When you were ascending and did not look back at anyone, and the Messenger was calling you from behind you. So He rewarded you with grief for grief, so that you would not grieve over what had escaped you or what had befallen you. And God is Acquainted with what you do.

Tafsir al-Jalalayn

Remember **when you ascended** far away in the land, fleeing **and did not turn back** did not deviate **to anyone**, **and the Messenger was calling you from behind you** that is, from behind you, saying: To me, servants of God **and He rewarded you** so He recompensed you **with grief** with defeat **with grief** because of your grief for the Messenger for disobeying him. It was said that the ba' has the meaning of upon, that is, doubled over the grief of missing the spoils **so that** related to pardon or to reward you **you would not grieve over what you missed** of the spoils **nor over what befell you** of killing and defeat **and God is Acquainted with what you do**.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be glorified, He means: And He has pardoned you, O believers, since He did not uproot you in order to destroy you and gather you together because of your sins and your flight, **when you ascended and did not turn back to anyone**.

There are different readings of this.

The majority of the reciters of the Hijaz, Iraq and the Levant, except for Al-Hasan Al-Basri, read it as **idh ta'as'dun** with a damma on the ta' and a kasra on the 'ayn. This is the reading according to us, because the majority of the reciters have agreed on reading it with this reading, and they have denounced anything that contradicts it.

It was narrated on the authority of Al-Hasan Al-Basri that he used to read it: **When you ascend**, with the opening of the ta' and the 'ayn.

Ahmad bin Yusuf told me that, he said, Al-Qasim bin Salam told us, he said, Hajjaj told us, on the authority of Harun, on the authority of Yunus bin Ubaid, on the authority of Al-Hasan.

As for those who read *tas'adun* with a damma on the ta' and a kasra on the 'ayn, they directed the meaning of that to the fact that when the people were defeated by their enemy, they took to the valley, fleeing.

They mentioned that this is in Abu's reading: **When you ascend in the valley**.

Ahmad bin Yusuf told us [that], he said, Abu Ubaid told us, he said, Hajjaj told us, on the authority of Harun.

They said: Fleeing at ground level, in valleys and

ravines is an ascent, not an ascent. They said: Ascending is only on mountains, ladders and stairs, because the meaning of ascending is rising and rising above something.

They said: As for taking the ground level and descending, it is an ascent, just as it is said: We ascended from Mecca, if you began traveling from it and leaving, and we ascended from Kufa to Khorasan, meaning: We left it traveling to it, and we began leaving from it to it.

They said: The interpretation of most of the interpreters is that the people were taken by their enemy in the valley when they were defeated.

Who said that?

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **And do not turn back to anyone**, that was on the day of Uhud. They went up into the valley fleeing, and the Prophet of God, may God bless him and grant him peace, was calling them at the back: To the servants of God, to the servants of God!

Abu Ja'far said: As for Al-Hasan, I think that he went in his reading: **When you ascend** with the opening of the ta' and the 'ayn, to the point that when the people were defeated by the polytheists, they ascended the mountain. A number of the people of interpretation have said that.

Who said that?

Muhammad ibn al-Husayn told us, Ahmad told us, Asbat told us, on the authority of al-Suddi, who said: "When the polytheists rose up against the Muslims at Uhud and defeated them, some of them entered the city, and some of them set out on the mountain to the rock and stood on it. The Messenger of God, may God bless him and grant him peace, began calling the al-Nas 114: 'To the servants of God, to the servants of God.' God mentioned their ascent to the mountain, then He mentioned the supplication of the Prophet of God, may God bless him and grant him peace, to them, and He said: 'When you ascended and did not turn back to anyone, and the Messenger was calling you from behind you.'"

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: They withdrew to the Prophet, may God bless him and grant him peace, and they began to turn away on the mountain, and the Messenger was calling them from behind them.

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-Qasim told us, he said, Al-Husayn told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, he said, Ibn Abbas said, regarding his statement: **When you were ascending and did not look back at anyone**, he said, they ascended to Uhud fleeing.

Abu Ja'far said: We have mentioned that the first of the two readings is correct, the reading of those who read: **When you ascend**, with a damma on the ta' and

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When you were ascending and did not look back at anyone, and the Messenger was calling you from behind you. So He rewarded you with grief for grief, so that you would not grieve over what had escaped you or what had befallen you. And God is Acquainted with what you do.

a kasra on the 'ayn, meaning: racing and fleeing at ground level or in the descents, because the hujjah has agreed that this is the correct reading. In their consensus on this, there is clear evidence that the first of the two interpretations of the verse is the interpretation of those who said: **They ascended into the valley and proceeded in it**, rather than the saying of those who said: **They turned back on the mountain**.

Abu Ja'far said: As for his saying: **And do not turn to anyone**, he means: Do not turn to anyone among you, and do not turn to one another, fleeing from your enemy ascending into the valley.

What he means by his saying: **And the Messenger calls you to your rear**, and the Messenger of God, may God bless him and grant him peace, calls you, O believers in him from among his companions, **to your rear**, meaning: He calls you from behind you: To the servants of God, to the servants of God! Just as:

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, who said, Ibn Abbas said: **And the Messenger calls you in your afterlife**, to the servants of God, return, to the servants of God, return!

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **And the Messenger calls you to your rear**, they saw the Prophet of God, may God bless him and grant him peace, calling them: To me, servants of God!

Muhammad bin Al-Hussein told us, he said, Ahmad told us, he said, Asbat told us, on the authority of Al-Suddi, similarly.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: God warned them to flee from their Prophet, may God bless him and grant him peace, while he was calling them, and they did not show sympathy for him because of his calling them, so He said: **When you were ascending and did not turn back to anyone, and the Messenger was calling you from behind you**.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **And the Messenger calls you to your rear**, this was on the day of Uhud when the people turned away from him.

Abu Ja'far said: What He, the Most High, means by His saying: **So He rewarded you with grief for grief**, is: So He rewarded you for fleeing from your Prophet, failing to confront your enemy, and disobeying your Lord, **grief for grief**, meaning: grief upon grief.

And he called the punishment with which he inflicted upon them, by giving their enemy power over them until he gained from them what he gained a reward, since it was a compensation for their work that angered him and was not pleased with them. Thus, may His praise be glorified, he indicated that every compensation that was given to someone for something of work, whether good or bad, or the compensation that a man gave to a man, or a hand

that he extended to him, then it is deserving of the name reward, whether that compensation was an honor or a punishment. Similar to that is the saying of the poet:

I fear that Ziyad's gift may have been given to them black or brown.

So he made giving restrictions. This is like what someone says to another who has done something unpleasant to him: I will reward you for your action and give you your reward.

As for his saying: **Grief upon grief**, it was said: **Grief upon grief**, meaning: grief upon grief, just as it was said: **And I will crucify you on the trunks of palm trees** (Ta-Ha 20:71), meaning: And I will crucify you on the trunks of palm trees. This is permissible because the meaning of the speaker's saying: May God reward you grief upon grief, is May God reward you grief after grief that preceded it. So the meaning of: So He rewarded you grief upon grief, because its meaning is: May God reward you grief after grief that preceded it. It is similar to the speaker's saying: I descended upon the Banu so-and-so, and I descended upon the Banu so-and-so, and I struck him with the sword and on the sword.

The people of interpretation differed about the grief that the people were rewarded for their grief, and what was their first and second grief?

Some of them said: As for the first sorrow, it was what the people were saying, that their Prophet, may God bless him and grant him peace, had been killed. As for the other gossip, it was what had befallen them of killing and wounds.

Who said that?

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **So He rewarded you with grief for grief**, they were talking on that day that the Prophet of God, may God bless him and grant him peace, had been wounded, and the other grief was the killing of their companions and the wounds that had befallen them. He said: And it was mentioned to us that seventy men of the companions of the Messenger of God, may God bless him and grant him peace, were killed on that day, sixty-six men from the Ansar and four from the Muhajireen. And His saying, **So that you may not grieve over what has escaped you**, means what you have missed of the spoils of the people, **nor what has befallen you**, in yourselves of killing and wounds.

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: **So He rewarded you with grief after grief**, he said: One panic after another: the first when they heard the voice that Muhammad had been killed, and the second when the infidels returned, so they struck them as they fled, until they killed seventy men of them, then they withdrew to the Prophet, may God bless him and grant him peace, and they began to climb the

mountain, and the Messenger was calling them at the back of them.

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. And others said: Rather, their first grief was because of the killing of those among them who were killed and the wounding of those among them who were wounded. And the second grief was from hearing the voice of the one who said: Muhammad has been killed, because he was bitten by them.

Who said that?

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammad told us, on the authority of Qatada, regarding his statement: **grief for grief**, he said: The first grief was the wounds and killing, and the second grief was when they heard that the Prophet of God, may God bless him and grant him peace, had been killed. So the second grief made them forget what had befallen them of wounds and killing, and what they had hoped for of the spoils, and that was when He said: **So that you may not grieve over what has escaped you or over what has befallen you.**

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': **So He rewarded you with grief for grief**, he said: The first grief was the wounds and killing, and the second grief was when they heard that the Messenger of God, may God bless him and grant him peace, had been killed. So the second grief made them forget what had befallen them of wounds and killing, and what they had hoped for of the spoils, and that was when God said: **So that you may not grieve over what has escaped you or over what has befallen you.**

Others said: Rather, the first grief was the conquest and spoils they had missed, and the second was Abu Sufyan's supervision of them in the ravine. This is because Abu Sufyan - according to what some of the biographers claim - when he inflicted on the Muslims what he inflicted, and the Muslims fled, he came until he supervised them and among them was the Messenger of God, may God bless him and grant him peace, in the ravine of Uhud, to which they had fled when they were defeated, and they feared that Abu Sufyan and his companions would crush them.

The report mentioned that:

Muhammad ibn al-Husayn narrated, Ahmad ibn al-Mufaddal narrated, Asbat narrated, on the authority of al-Suddi, who said: The Messenger of God (peace and blessings of God be upon him) set out that day calling the people until he reached the Companions of the Rock. When they saw him, a man put an arrow in his bow and wanted to shoot it, but he said: I am the Messenger of God! They were happy when they found the Messenger of God (peace and blessings of God be upon him) alive, and the Messenger of God was happy when he saw that there were those among his Companions who could resist. When they gathered and the Messenger of God (peace and blessings of God be upon him) was among them, and their sorrow had subsided, they began to mention the conquest

and what they had missed of it, and to mention their Companions who had been killed. Abu Sufyan approached until he looked down upon them, and when they looked at him, they forgot what they had been doing, and Abu Sufyan was worried. The Messenger of God (peace and blessings of God be upon him) said: They have no right to prevail over us. O God, if you kill this group, you will not be worshipped! Then he called upon his Companions and they threw stones at them until they brought them down. And Abu Sufyan said that day: Subdue Hubal! Hanzala for Hanzala, and one day for another in Badr! And they killed that day Hanzala bin Al-Rahib, who was in a state of ritual impurity, so the angels washed him. And Hanzala bin Abi Sufyan was killed on the day of Badr, and Abu Sufyan said: We have Al-Uzza, and you have no Uzza! Then the Messenger of God, may God bless him and grant him peace, said to Umar: Say: God is our Master, and you have no Master! Abu Sufyan said: Is Muhammad among you? They said: Yes! He said: Indeed, there was a mutilation among you, which I did not command or forbid, and it did not please me nor did it displease me! Then God mentioned Abu Sufyan's supervision of them, saying: **So He rewarded you with grief for grief, that you might not grieve over what escaped you or what befell you.** The first grief was what they missed of the spoils and conquest, and the second grief was the enemy's supervision of them, **that you might not grieve over what escaped you**, of the spoils, **or what befell you**, of killing when you remembered. So Abu Sufyan distracted them.

Ibn Humayd narrated to us, he said: Salamah narrated to us, on the authority of Ibn Ishaq, he said: Ibn Shihab al-Zuhri narrated to me, and Muhammad ibn Yahya ibn Habbab, and Asim ibn Umar ibn Qatada, and al-Husayn ibn Abd al-Rahman ibn Amr ibn Sa'd ibn Mu'adh, and others from our scholars, in what they mentioned from the hadith of Uhud, they said: The Muslims on that day - because of the severe calamity that befell them - were in thirds: a third killed, a third wounded, and a third defeated. The war had reached them until they did not know what to do, until the enemy reached the Messenger of God, may God bless him and grant him peace, and he threw stones until he fell on his side, and his front tooth was injured, and his face was cut, and his lip was wounded. The one who was wounded was Utbah ibn Abi Waqqas, and Mus'ab ibn Umair fought in defense of the Messenger of God, may God bless him and grant him peace, and he had his standard with him until he was killed. The one who was wounded was Ibn Qumay'ah al-Laythi, and he thought that he was the Messenger of God, may God bless him and grant him peace, so he returned to the Quraysh and said: I have killed Muhammad.

Ibn Humayd narrated, he said: Salamah narrated, on the authority of Ibn Ishaq, he said: The first one to recognize the Messenger of God, may God bless him and grant him peace, after the defeat and the people saying: The Messenger of God, may God bless him and grant him peace, has been killed - as Ibn Humayd narrated, he said: Salamah narrated, on the authority of Muhammad ibn Ishaq, he said: Ibn Shihab al-Zuhri narrated to me - was Ka'b ibn Malik, the brother of Banu Salamah, he said: I recognized his eyes shining under the helmet, so I called out at the top of my voice: O group of Muslims, be glad, this is the Messenger of

Surat Al Imran 3:153

When you were ascending and did not look back at anyone, and the Messenger was calling you from behind you. So He rewarded you with grief for grief, so that you would not grieve over what had escaped you or what had befallen you. And God is Acquainted with what you do.

God, may God bless him and grant him peace. The Messenger of God motioned to me to be quiet. When the Muslims recognized the Messenger of God, may God bless him and grant him peace, they rose up with him, and he rose up towards the ravine, with him were Ali ibn Abi Talib, Abu Bakr ibn Abi Quhafah, Umar ibn al-Khattab, Talhah ibn Ubaydullah, al-Zubayr ibn al-Awwam, and al-Harith ibn al-Summa, with a group of Muslims.

He said: While the Messenger of God (peace and blessings of God be upon him) was in the valley with those men from his companions, a high mountain of Quraysh climbed the mountain. "The Messenger of God (peace and blessings of God be upon him) said: O God, it is not right for them to climb us!" So Umar ibn al-Khattab and a group of the Muhajireen fought with him until they were forced down from the mountain. The Messenger of God (peace and blessings of God be upon him) went to a rock on the mountain to climb it. The Messenger of God (peace and blessings of God be upon him) had become fat, so he appeared between two coats of mail. When he went to climb but could not, Talha ibn Ubaydullah sat beneath him, so he climbed until he was on top of it.

Then, when Abu Sufyan wanted to leave, he looked out over the mountain and shouted at the top of his voice: "Well done! War is a contest, one day for another. Make Hubal victorious." The Messenger of God, may God bless him and grant him peace, said to Umar: "Get up and answer him, and say: 'God is higher and more sublime! They are not equal! Our dead are in Paradise and your dead are in Hellfire!'" When Umar, may God be pleased with him, answered Abu Sufyan, Abu Sufyan said to him: **Come to me, Umar!** The Messenger of God, may God bless him and grant him peace, said to him: **Go to him and see what is wrong with him.** So he came to him, and Abu Sufyan said to him: **I ask you by God, Umar, did we kill Muhammad?** Umar said: **By God, no, and he was listening. You are more truthful to me than Ibn Qami'ah and more pious.** Ibn Qami'ah told them: **I killed Muhammad.** Then Abu Sufyan called out and said: **There has been an example of your dead, and by God, I am neither pleased nor angry, nor have I forbidden nor commanded.**

Ibn Humayd told us, Salamah told us, Ibn Ishaq told me: **So He rewarded you with grief after grief, so that you would not grieve over what had escaped you or what had befallen you,** meaning: distress after distress, the killing of those of your brothers who were killed, the dominance of your enemy over you, and what had occurred to you from the saying of those who said: Your Prophet was killed, so that was what had happened to you, grief after grief, **so that you would not grieve over what had escaped you,** of your victory over your enemy after you had seen him with your own eyes, **or what had befallen you,** of the killing of your brothers, until that distress was relieved from you, **and God is Acquainted with what you do,** and what relieved them of the distress and grief that had befallen them

was that God Almighty repelled from them the lie of Satan by killing their Prophet. When they saw the Messenger of God, may God bless him and grant him peace, alive among them, they felt light-hearted about what they had missed from the people after their victory over them, and the calamity that had befallen them in their brothers, when God had averted the killing of their Prophet, may God bless him and grant him peace.

Al-Qasim narrated to us, he said, Al-Husayn narrated to us, he said, Hajjaj narrated to me, on the authority of Ibn Jurayj: **So He rewarded you with grief for grief,** Ibn Jurayj said, Mujahid said: The people were afflicted with grief and sorrow over what had befallen them in their companions who had been killed. So when they entered the ravine and they were afflicted, Abu Sufyan and his companions stopped at the gate of the ravine, and the believers thought that they would attack them and kill them as well, so they were afflicted with grief over that as well, which made them forget their grief over their companions. That is what His statement: **So He rewarded you with grief for grief that you might not grieve over what had escaped you,** Ibn Jurayj said, His statement: **for what had escaped you,** means: for what you had missed of the spoils of the people, **nor for what had befallen you,** in yourselves.

Al-Qasim narrated to us, Al-Hussein narrated to us, Hajjaj narrated to me on the authority of Ibn Jurayj, who said: Abdullah bin Kathir informed me, on the authority of Ubaid bin Umair, who said: Abu Sufyan bin Harb and those with him came and stopped at the ravine, then he called out: Is Ibn Abi Kabsha among the people? They were silent. Abu Sufyan said: He was killed, by the Lord of the Kaaba! Then he said: Is Ibn Abi Quhafah among the people? They were silent. Then he said: He was killed, by the Lord of the Kaaba! Then he said: Is Umar bin Al-Khattab among the people? They were silent. Then he said: He was killed, by the Lord of the Kaaba! Then Abu Sufyan said: Hubal is exalted, one day for the day of Badr, and Hanzala for Hanzala, and you will find a proverb among the people, it was not according to the opinion of our leaders and best, and we did not dislike it when we saw it! So the Prophet, may God bless him and grant him peace, said to Umar bin Al-Khattab: Get up and call out and say: God is Most High and Most Majestic! Yes, this is the Messenger of God, may God bless him and grant him peace, and this is Abu Bakr, and here I am! The companions of Hellfire and the companions of Paradise are not equal. The companions of Paradise are the winners. Our dead are in Paradise, and your dead are in Hellfire!

Others said about this, including:

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: **When you were ascending and not turning back to anyone, and the Messenger was calling you from behind you,** so they returned and said: By God, we will come to them and kill them! They have been

wounded by us! The Messenger of God, may God bless him and grant him peace, said: Wait, for what has befallen you has only befallen you because you disobeyed me! While they were like that, the people came to them, fully armed and having drawn their swords. So there was the grief of defeat, and their grief when they came to them, **so that you would not grieve for what escaped you**, of killing, **nor for what befell you**, of wounds, **so He rewarded you with grief for grief**, **so that you would not grieve**, the verse, and it was the day of Uhud.

Abu Ja'far said: The most correct of these sayings in interpreting the verse is the saying of the one who said: The meaning of His statement, **So He rewarded you with grief for grief**, is, O believers, by God depriving you of the spoils of the polytheists and the victory and triumph over them, and what befell you of killing and wounding on that day - after He had shown you in all of that what you loved - because of your disobedience to your Lord and your opposition to the command of your Prophet, may God bless him and grant him peace, the grief of your thinking that your Prophet was killed, and the enemy's turning against you after your remnants from them.

What indicates that this is more appropriate for the interpretation of the verse than what contradicts it is His statement: **So that you may not grieve over what has escaped you or what has befallen you**. And what has escaped is undoubtedly what they hoped to attain from others, either from victory over them by defeating them, or from spoils that they would seize. And His statement: **nor what has befallen you**, is what has befallen them: either in their bodies or in their brothers.

If that is the case, then it is known that the second grief has a meaning other than these two. Because God Almighty informed His believing servants from the companions of the Messenger of God, may God bless him and grant him peace, that He rewarded them grief for grief so that they would not be saddened by what befell them of grief arising from what they missed from others, nor by what had befallen them before that in themselves, which is the first grief, as we have explained before.

As for his saying: **So that you may not grieve over what has escaped you or what has befallen you**, its interpretation is as I have explained, that it is: **So that you may not grieve over what has escaped you**, for you did not attain what you were hoping to attain from your enemy by defeating them and prevailing, and taking possession of their spoils, **nor what has befallen you**, in yourselves, of the wounding of those who were wounded and the killing of those who were killed from among your brothers.

We have mentioned the differences of the people of interpretation regarding it before, regarding the way in which they differed, as:

Yunus told us, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **So that you may not grieve over what has escaped you or what has befallen you**, he said: Over what you have missed of the spoils that you were hoping for, and do not grieve over what has befallen you, of defeat.

As for His statement: **And God is All-Knowing of what you do**, He, the Most High, means: God, with regard to what you do, O believers - from your ascent into the valley fleeing from your enemy, your defeat by them, your abandonment of your Prophet while he was calling you in your rear, and your grief over what you have missed from your enemy and what has befallen you in yourselves - is All-Knowing and All-Aware, and He is recording all of that for you, until He rewards you for it: the good among you for his good, and the evildoer for his evil, or He pardons him.

Tafsir al-Qurtubi

God Almighty says: "When you were ascending and did not look back at anyone, and the Messenger was calling you from behind you, then He rewarded you with grief for grief, so that you would not grieve over what had escaped you or what had befallen you. And God is Acquainted with what you do."

Idh is related to His saying, **And He has pardoned you**. The general reading is *tas'adun* with a damma on the ta' and a kasra on the 'ayn. Abu Raja' al-Attardi, Abu Abd al-Rahman al-Sulami, al-Hasan, and Qatadah read with a fatha on the ta' and the 'ayn, meaning you ascend the mountain. Ibn Muhaisin and Shibl read **idh yas'adun wa la yalwan** with a ya' in both of them. Al-Hasan read *talawun* with one waw. Abu Bakr ibn 'Ayyash narrated from 'Issam **wa la tulwan** with a damma on the ta', and it is an irregular language mentioned by al-Nahhas. Abu Hatim said: As'adat means you proceed in front of your face, and ascended means you climb a mountain or other than it. Ascending means walking on a level ground, valleys, and ravines, and ascending means rising on mountains, roofs, ladders, and stairs. It is possible that their ascension on the mountain was after their ascension in the valley, so the meaning is correct according to the reading *tas'adun* and *tas'adun*. Qatadah and al-Rabi' said: They ascended on the day of Uhud in the valley. And the reading of Abu **when you ascend in the valley** Ibn Abbas said: They ascended in Uhud fleeing, so both readings are correct: On that day there were among the defeated ascending and rising, and God knows best. Al-Qutbi and Al-Mubarrad said: Ascending means going far and deep in it, so ascending is as if going far into the ground like going far in height. The poet said:

Oh you who ask, where have you ascended? For there is an appointment for you in the valley of Yathrib.

Al-Farra' said: Ascending is the beginning of a journey, and descending is the return from it. It is said: We ascended from Baghdad to Mecca and to Khorasan and the like, if we went out to them and began the journey, and we descended if we returned. Abu Ubaidah recited:

You were crying over the ascent, but today you went out and the driver shouted

Al-Mufaddal said: Ascended, ascended, and ascended have the same meaning. The meaning of *twilwan* is that you limp and stay, meaning that some of you do not turn to others in order to flee, for the one who ascends to something turns his neck or the reins of his

When you were ascending and did not look back at anyone, and the Messenger was calling you from behind you. So He rewarded you with grief for grief, so that you would not grieve over what had escaped you or what had befallen you. And God is Acquainted with what you do.

mount to it. **On one** means Muhammad, may God bless him and grant him peace. Al-Kalbi said: **And the Messenger calls you in your rear**, meaning in your rear. It is said: So-and-so came in the rear of the people, the rear of the people, the rear of the people, and the rear of the people. In Al-Bukhari **your rear** is the feminine of your rear. Amr bin Khalid told us, Zuhair told us, Abu Ishaq told us, he heard Al-Bara' bin Azib say: The Prophet, may God bless him and grant him peace, appointed Abdullah bin Jubair as commander of the infantry on the day of Uhud, and they returned defeated. That was when the Messenger called them in their rear, and there remained with the Prophet, may God bless him and grant him peace, only twelve men. Ibn Abbas and others said: "The supplication of the Prophet, may God bless him and grant him peace, was: O servants of God, go back," and his supplication was to change the evil, and it is impossible for him, peace be upon him, to see the evil while he was Defeat and then not forbid it.

I said: This is on the condition that defeat is a sin, and it is not so, as will be explained, God willing.

God the Almighty said: **So He rewarded you with grief for grief**. In the language, grief means covering. I covered something, and a day of grief and a night of grief if they were dark. From this comes the grief of the crescent moon if it is not seen, and the matter grieves me. Mujahid, Qatada and others said: The first grief is the killing and wounds, and the second grief is the rumor of the killing of the Prophet, may God bless him and grant him peace, when Satan shouted about it. It was said: The first grief is what they missed of victory and booty, and the second is what happened to them of killing and defeat. It was said: The first grief is the defeat, and the second is Abu Sufyan and Khalid looking down on them in the mountain. When the Muslims looked at them, that grieved them, and they thought that they would attack them and kill them, but this made them forget what had happened to them. At that time, the Prophet, may God bless him and grant him peace, said: O God, do not announce it upon us, as mentioned above. The *ba* in *bagham* in this way means upon, and it was said: It is in its proper form, and the meaning is that they grieved the Prophet, may God bless him and grant him peace, by disobeying him, so He rewarded them with their grief for those who were afflicted among them. Al-Hasan said: **So He rewarded you with grief on the day of Uhud with grief** on the day of Badr for the polytheists. He called grief a reward just as He called the punishment for sin a sin. It was said: God made them stand on their sin, so they were distracted by that from what had befallen them.

His saying: "So that you may not grieve over what has escaped you or what has befallen you. And God is Acquainted with what you do." The *lam* is related to His saying: **And He has pardoned you**. It was said: It is related to His saying: **Then He rewarded you with grief for grief**. That is, this grief was so that you would not grieve over what had escaped you of the spoils, or what had befallen you of defeat. The first is better. The

ma in His saying **What befell you** is in the accusative case. It was said: *La* is a conjunction, that is, so that you may grieve over what has escaped you and what has befallen you as a punishment for your disobedience to the Messenger of God, may God bless him and grant him peace. It is like His saying: **What prevented you from not prostrating when I commanded you?** (al-A'raf 7:12), that is, from prostrating. His saying: **So that the People of the Scripture would not know?** (al-Hadid 57:29), that is, so that he would know. This is the saying of al-Mufaddal. It was said: He meant by His saying: **Then He rewarded you with grief for grief** that is, griefs followed one after the other, so that you would not be preoccupied after this with the spoils. **And God is Acquainted with what you do**. In it is the meaning of warning and threat.

Tafsir Ibn Kathir

The Almighty warns His believing servants against obeying the disbelievers and hypocrites, for obeying them brings ruin in this world and the Hereafter. That is why the Almighty said: **If you obey those who disbelieve, they will turn you back on your heels, and you will become losers**. Then He commanded them to obey Him, befriend Him, seek His help, and put their trust in Him. The Almighty said: **Rather, God is your Protector, and He is the best of helpers**. Then He gave them good report that He will cast fear of them and humiliation into the hearts of their enemies because of their disbelief and polytheism, along with what He has stored up for them in the Hereafter of torment and punishment. He said: "We will cast terror into the hearts of those who disbelieve because they have associated with God that for which He has not sent down any authority. Their refuge is the Fire, and wretched is the residence of the wrongdoers." It has been proven in the two Sahihs on the authority of Jabir ibn Abdullah that the Messenger of God said: "I have been given five things that were not given to any of the prophets before me: I have been aided by terror for a distance of a month's journey, the earth has been made a place of prostration and purification for me, and spoils of war have been made lawful for me." And I was given intercession, and the Prophet was sent to his people in particular, and I was sent to all people." Imam Ahmad said: Muhammad bin Abi Uday told us, on the authority of Sulayman al-Taymi, on the authority of Sayyar, on the authority of Abu Umamah, that the Messenger of God, may God bless him and grant him peace, said: "My Lord has favored me over the prophets - or he said over the nations - in four things: He said: I was sent to all people, and the entire earth was made for me and for my nation a place of prostration and purification, so wherever a man of my nation finds prayer, his place of prostration and purification is with him, and I was aided by terror for a month's journey, which he casts into the hearts of my enemies, and spoils of war were made lawful for me."

Al-Tirmidhi narrated it from the hadith of Sulayman al-Taymi, on the authority of Sayyar al-Qurashi al-Umawi, their client from Damascus, who lived in Basra, on the authority of Abu Umamah Sadi bin Ajlan, may God be pleased with him, with it, and he said: It is good and authentic. Saeed bin Mansour said: Ibn Wahb informed us, Amr bin al-Harith informed me that Abu Yunus told him, on the authority of Abu Hurayrah, that the Messenger of God, may God bless him and grant him peace, said: **I was aided by terror against the enemy.** Muslim narrated it from the hadith of Ibn Wahb. Imam Ahmad said: Husayn ibn Muhammad told us, Isra'il told us, on the authority of Abu Ishaq, on the authority of Abu Burdah, on the authority of his father Abu Musa, who said: The Messenger of God, may God bless him and grant him peace, said: "I was given five things: I was sent to the red and the black, the earth was made pure for me and a place of prostration, spoils of war were made lawful for me but were not made lawful for those before me, I was aided by terror for a month, and I was given intercession, and there is no prophet who did not ask for his intercession. I kept my intercession hidden and then made it for whoever died not associating anything with God." Ahmad alone narrated it. Al-Awfi narrated on the authority of Ibn Abbas regarding the words of God, the Most High: **We will cast terror into the hearts of those who disbelieve,** that God cast terror into the heart of Abu Sufyan, so he returned to Mecca. The Prophet, may God bless him and grant him peace, said: **Abu Sufyan has indeed taken a part of you, and he has returned and God has cast terror into his heart.** Narrated by Ibn Abi Hatim. And the Almighty said: **And God has fulfilled His promise to you when you were killing them by His permission.** Ibn Abbas said: God promised them victory. This verse may be used as evidence for one of the two previous sayings in the Almighty's saying: "When you said to the believers, 'Is it not sufficient for you that your Lord should reinforce you with three thousand angels sent down?' Yes, if you are patient and fear God and they come to you at once, your Lord will reinforce you with five thousand angels with marks." That was on the day of Uhud, because their enemy was three thousand fighters. When they confronted them, victory and triumph were at the beginning of the day for Islam. When what happened of the disobedience of the archers and the failure of some of the fighters, the promise that was conditional on steadfastness and obedience was delayed. For this reason, He said: **And God has fulfilled His promise to you,** meaning at the beginning of the day, **when you were killing them,** meaning killing them, **by His permission,** meaning by His giving you power over them, **until you failed.** Ibn Jurayj said: Ibn Abbas said: Failure is cowardice. **And you disputed about the matter and disobeyed,** as happened to the archers, **after what happened.** "I saw you as you love" which is the victory over them **among you are those who desire this world** and they are those who desired the spoils when they saw the defeat "and among you are those who desire the Hereafter. Then He turned you away from them to test you" then He made them prevail over you to test you and examine you **and He has certainly pardoned you** meaning He forgave you for that action, and that, and God knows best, is due to the large number of the enemy and their numbers and the small number of the Muslims and their numbers. Ibn Jurayj

said: His statement **and He has certainly pardoned you** he said: He did not eradicate you, and Muhammad ibn Ishaq said the same: Ibn Jarir narrated them both **and God is full of bounty to the believers** and Imam Ahmad said: Sulayman ibn Dawud told us, Abd al-Rahman ibn Abi al-Zinad told us on the authority of his father, on the authority of Ubaydullah on the authority of Ibn Abbas that he said: God has not given victory in a place like He gave victory on the day of Uhud, he said: So we denied that, and Ibn Abbas said: Between me and those who denied that is the Book of God, that God says on the day of Uhud **and God had fulfilled His promise to you when you were killing them with His permission** Ibn Abbas and al-Hasan say: **killing until you failed and disputed** In the matter and you disobeyed after He showed you what you love. Among you are those who desire this world and among you are those who desire the Hereafter. The verse, and what he meant by this were the archers, and that is because the Prophet, may God bless him and grant him peace, stationed them in a place and then said: "Protect our backs. If you see us being killed, do not help us, and if you see us having taken spoils, do not share with us." So when the Prophet, may God bless him and grant him peace, took spoils and allowed the camp of the polytheists to be invaded, the archers all rushed into the camp to plunder. The ranks of the companions of the Messenger of God, may God bless him and grant him peace, met like this - and he interlaced his hands - and they took refuge. When the archers left that position they were in, the horses entered from that place upon the companions of the Messenger of God, may God bless him and grant him peace, and they struck each other, and they became confused and many Muslims were killed. Victory was for the Messenger of God, may God bless him and grant him peace, and his companions at the beginning of the day until seven or nine of the standard-bearers of the polytheists were killed. The Muslims moved around towards the mountain, and they did not reach where people say the cave is, but they were under the hammer, and Satan cried out: Muhammad has been killed. They did not doubt that it was true, and we continued to do so, not doubting that it was true, until the Messenger of God, may God bless him and grant him peace, appeared between the two Sa'dains. We recognized him by his glance when he walked. He said: We were so happy that it was as if what had happened to us had not happened to us. He said: He climbed towards us and he was saying: **The wrath of God has intensified against a people who bloodied the face of the Messenger of God,** and he said again: **O God, they cannot surpass us,** until he reached us. He remained for an hour, and then Abu Sufyan shouted at the bottom of the mountain: **High is Hubal** - twice, meaning his god - **Where is the son of Abu Kabsha? Where is the son of Abu Quhafah? Where is the son of Ibn al-Khattab?** Umar, may God be pleased with him, said: **O Messenger of God, should I not answer him?** He said: Yes. When he said: **High is Hubal,** Umar said: **God is Most High and Most Majestic.** Abu Sufyan said: **Her eye has been comforted,** so he turned away from it or something else. He said: **Where is the son of Abu Kabsha? Where is the son of Abu Quhafah? Where is the son of Ibn al-Khattab?** Umar said: "This is the Messenger of God, may God bless him and grant him peace, and this is Abu Bakr, and here I am Umar." He

When you were ascending and did not look back at anyone, and the Messenger was calling you from behind you. So He rewarded you with grief for grief, so that you would not grieve over what had escaped you or what had befallen you. And God is Acquainted with what you do.

said: Abu Sufyan said, **A day for the day of Badr, the days are cycles, and war is a game of chance.** He said: Umar said: **They are not the same, our dead are in Paradise, and your dead are in Hell.** He said: **You claim that, so we have failed and lost.** Abu Sufyan said: **You will find mutilation among your dead.** And that was not according to the opinion of our leaders. He said: Then the zeal of the Age of Ignorance overtook him, so he said: If that was the case, we would not hate him. This is a strange hadith with a strange context, and it is from the mursals of Ibn Abbas, for no one witnessed it, nor his father. Al-Hakim included it in his Mustadrak on the authority of Abu al-Nadr al-Faqih, on the authority of Uthman ibn Sa'id, on the authority of Salman ibn Dawud ibn Ali ibn Abdullah ibn Abbas, and Ibn Abi Hatim and al-Bayhaqi narrated it in the same way in Dalā'il al-Nubuwwah from the hadith of Sulayman ibn Dawud al-Hashimi. And some of it has corroborating evidence in the Sahihis and elsewhere. Imam Ahmad said: Affan told us, Hammad told us, on the authority of Ata' ibn al-Sa'ib, on the authority of al-Sha'bi, on the authority of Ibn Mas'ud, who said: On the day of Uhud, the women were behind the Muslims, finishing off the wounded polytheists. If I had sworn on that day, I would have hoped to be righteous, for none of us wanted the world, until God revealed: "Among you are those who desire the world, and among you are those who desire the Hereafter. Then He turned you away from them that He might test you." So when the companions of the Messenger of God, may God bless him and grant him peace, disobeyed and disobeyed what they were commanded to do, the Prophet singled them out. The Messenger of God, may God bless him and grant him peace, was with nine men: seven from the Ansar, and two men from Quraysh, and he was the tenth of them, may God bless him and grant him peace. When they overwhelmed him, he said: **May God have mercy on the man who repelled them from us.** Then a man from the Ansar stood up and fought for an hour until he was killed. When they overwhelmed him again, he said: **May God have mercy on the man who repelled them from us.** He continued saying that until the seven were killed. Then the Messenger of God, may God bless him and grant him peace, said to his two companions: **We have not been fair to our companions.** Then Abu Sufyan came and said: **Hubal is superior.** The Messenger of God, may God bless him and grant him peace, said: "Say: God is higher and more majestic." They said: **God is higher and more majestic.** Abu Sufyan said: **We have Al-Uzza, and you have no Uzza.** The Messenger of God, may God bless him and grant him peace, said: "Say: God is our Master, and the disbelievers have no master." Abu Sufyan said: "A day for the day of Badr. A day against us and a day for us, a day for women and a day for an eagle, Hanzala for Hanzala, so-and-so for so-and-so, and so-and-so for so-and-so." The Messenger of God, may God bless him and grant him peace, said: They are not equal. As for our dead, they are alive and provided for, but as for your dead, they are being tortured in Hell. Abu Sufyan said: There was indeed an example among the people, and if he cursed, it was

not from among us. I did not command or forbid, I did not like or dislike, it did not upset me or please me. He said: So they looked and saw that Hamza's stomach had been ripped open, and Hind had taken his liver and chewed it but was unable to eat it. The Messenger of God, may God bless him and grant him peace, said: Did you eat something? They said: No. He said: God would not let anything of Hamzah enter the Fire. He said: So the Messenger of God, may God bless him and grant him peace, placed Hamzah and prayed over him, and a man from the Ansar was brought and placed beside him and prayed over him. The Ansar lifted him up and left Hamzah until another was brought and placed beside Hamzah and prayed over him. Then he lifted him up and left Hamzah, until he prayed over him seventy prayers that day. Ahmad also transmitted it alone. Al-Bukhari said: Ubaydullah bin Musa told us on the authority of Israel, on the authority of Abu Ishaq, on the authority of Al-Baraa, who said: We encountered the polytheists on that day and the Prophet, may God bless him and grant him peace, seated an army of archers and put Abdullah bin Jubair in charge of them and said: Do not move. If you see us prevailing over them, do not move. If you see them prevailing over us, do not help us. So when we met them, they fled until I saw the women running hard on the mountain, raising their legs and their anklets showing, and they began to say: The spoils, the spoils. Abdullah bin Jubair said: The Prophet, may God bless him and grant him peace, entrusted me with He (*peace be upon him*) ordered them not to leave, but they refused. When they refused, they turned their faces away and seventy people were killed. Abu Sufyan looked out and said, **Is Muhammad among the people?** He said, **Do not answer him.** He said, **Is Ibn Abi Quhafah among the people?** He said, **Do not answer him.** He said, **Is Ibn al-Khattab among the people?** He said, "These people have been killed. If they were alive, they would have answered." Umar could not control himself and said to him, "You lie, enemy of God. God has left for you that which grieves you." Abu Sufyan said, **Have Hubal prevailed.** The Prophet (*peace be upon him*) said, **Answer him.** They said, **What should we say?** He said, "Say: God is Most High and Most Majestic." Abu Sufyan said, **We have al-Uzza, and you have no Uzza.** The Prophet (*peace be upon him*) said, **Answer him.** They said, **What should we say?** He said, "Say: God is our Master, and you have no Master." Abu Sufyan said: **A day for the day of Badr, and war is a contest, and you will find a mutilation that I did not command and it did not upset me.** Al-Bukhari is the only one to narrate it from this source, then he narrated it from Amr bin Khalid from Zuhair bin Muawiyah, from Abu Ishaq, from Al-Baraa in a similar manner, and he will come with something simpler than this. Al-Bukhari also said: Ubaidullah bin Saeed told us, Abu Usamah told us from Hisham bin Urwah, from his father, from Aisha, may God be pleased with her, who said: When the day of Uhud came, the polytheists were defeated, and Satan cried out: O servants of God, the last of you, so the first of them returned and fought with the last of them, and

Hudhayfah saw his father Al-Yaman and said: O servants of God, my father, my father. He said: She said: By God, they did not hold back until they killed him, so Hudhayfah said: May God forgive you. Urwah said: By God, there was still good in Hudhayfah until he joined God Almighty. Muhammad ibn Ishaq said: Yahya ibn Abbad ibn Abdullah ibn al-Zubayr told me on the authority of his father on the authority of his grandfather that al-Zubayr ibn al-Awwam said: By God, I saw myself looking at Hind's servants and companions with their sleeves rolled up and running away, neither much nor little was enough to take them. The archers turned towards the army when the people fled from it, wanting to plunder, and our backs were left to the horses, so they came at us from behind, and a crier cried out: Behold, Muhammad has been killed. So we retreated and the people retreated upon us after we had taken the standard-bearers, until no one from the people could come near it. Muhammad ibn Ishaq said: The standard of the polytheists remained fallen until Umrah bint Alqamah al-Harithiya took it and gave it to the Quraysh, so they fought with it. Al-Suddi said, on the authority of Abd al-Khair, who said: Abdullah ibn Mas'ud said: I did not think that any of the companions of the Messenger of God, may God bless him and grant him peace, wanted this world until what was revealed about us on the Day of Uhud was revealed: **Among you are those who desire this world and among you are those who desire the Hereafter.** It has been narrated from other sources on the authority of Ibn Mas'ud, and it was also narrated on the authority of Abd al-Rahman ibn Awf and Abu Talhah, and Ibn Mardawayh narrated them in his interpretation. And the Almighty's statement: **Then He turned you away from them to test you.** Ibn Ishaq said: Al-Qasim ibn Abd al-Rahman ibn Rafi', one of the sons of 'Adi ibn al-Najjar, told me: Anas ibn al-Nadr, the uncle of Anas ibn Malik, went to 'Umar ibn al-Khattab and Talhah ibn 'Ubaydullah with some men from the Muhajireen and Ansar who had thrown down what was in their hands, and he said: What will leave you? They said: The Messenger of God, may God bless him and grant him peace, has been killed. He said: What will you do with life after him? Then he faced the people and fought until he was killed, may God be pleased with him. Al-Bukhari said: Hassan bin Hassan told us, Muhammad bin Talha told us, Hamid told us on the authority of Anas bin Malik that his uncle, meaning Anas bin Al-Nadr, was absent from Badr and said: I was absent from the first battle of the Prophet, may God bless him and grant him peace. If God makes me witness with the Messenger of God, God will see what I find. So he met the day of Uhud and defeated the people, so he said: O God, I apologize to You for what these people have done - meaning the Muslims - and I disavow before You what the polytheists have brought. So he advanced with his sword and met Saad bin Muadh, so he said: Where, Saad? I find the scent of Paradise before Uhud. So he went and was killed, and he was not recognized until his sister recognized him by a mole on his finger, and he had eighty-odd stab wounds, blows, and arrow wounds. This is the wording of Al-Bukhari. Muslim included it in a similar hadith from Thabit on the authority of Anas. Al-Bukhari also said: Abdun told us, Abu Hamza told us on the authority of Uthman bin Muhab, who said: A man came to perform Hajj to the House of God and saw some

people sitting. He said: Who are these sitting? They said: These are Quraysh. He said: Who is the sheikh? They said: Ibn Umar. So he came to him and said: I am going to ask you about something, so tell me. He said: Ask. He said: I ask you by the sanctity of this House, do you know that Uthman ibn Affan fled on the day of Uhud? He said: Yes. He said: Do you know that he was absent from Badr and did not witness it? He said: Yes. He said: Do you know that he stayed away from the Pledge of Ridwan and did not witness it? He said: Yes. So he said: Allahu Akbar. Then Ibn Umar said: Come, so I may tell you and explain to you what you asked me about. As for his escape on the day of Uhud, I bear witness that God has forgiven him. As for his absence from Badr, he was married to the daughter of the Messenger of God, may God bless him and grant him peace, and she was sick. So the Messenger of God, may God bless him and grant him peace, said to him: **You will have the reward and share of a man who witnessed Badr.** As for his absence from the Pledge of Ridwan, if there had been anyone more honorable in the valley of Mecca than Uthman, he would have sent him in his place. So he sent Uthman, and the Pledge of Ridwan took place after Uthman had gone to Mecca. So the Prophet, may God bless him and grant him peace, said with his right hand: **This is the hand of Uthman,** and he struck his hand with it and said: "This is the hand of Uthman. Go with it now." Then Al-Bukhari narrated it from another chain of transmission on the authority of Abu Awanah, on the authority of Uthman ibn Abdullah ibn Muhabb.

God the Almighty said: **When you were ascending and not looking back at anyone** meaning He turned you away from them while you were ascending, that is, in the mountain, fleeing from your enemies. Al-Hasan and Qatadah read **When you were ascending** meaning in the mountain, **and not looking back at anyone** meaning you were not looking back at anyone out of astonishment, fear and terror, **and the Messenger is calling you from behind you** meaning you had left him behind you calling you to stop fleeing from the enemies, and to return, come back and attack. Al-Suddi said: When the polytheists attacked the Muslims at Uhud and defeated them, some of them entered the city, and some of them went to the mountain on the rock and stood on it. So the Messenger, may God bless him and grant him peace, began **calling the people to the servants of God, to the servants of God.** God mentioned their ascension to the mountain, then He mentioned the Prophet's, may God bless him and grant him peace, calling them, saying: **When you were ascending and not looking back at anyone, and the Messenger is calling you from behind you.** Ibn Abbas, Qatadah, Al-Rabi' and Ibn Zayd said the same. Abdullah bin Al-Zubayr said: He mentions the defeat of the Muslims on the day of Uhud in his poem while he was a polytheist and had not yet converted to Islam, in which he says at the beginning:

O crow of separation, have you heard? Say, for you are only speaking of something that has already been done.

Good and evil have a limit, and both have a face and a face.

Until he said:

Surat Al Imran 3:153

When you were ascending and did not look back at anyone, and the Messenger was calling you from behind you. So He rewarded you with grief for grief, so that you would not grieve over what had escaped you or what had befallen you. And God is Acquainted with what you do.

I wish my elders at Badr had witnessed the Khazraj's fear of the sound of the weapons.

When Quba narrated its ponds and the killing spread to Abd al-Ashel

Then they started dancing, like a camel dancing high up in the mountain.

So we killed twice as many of their nobles and we adjusted the slope of Badr, so it was balanced.

Al-Haffan: small camels. The Prophet, may God bless him and grant him peace, had singled out twelve of his companions, as Imam Ahmad said: Hasan ibn Musa told us, Zuhair told us, Abu Ishaq told us, on the authority of Al-Bara' ibn Azib, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, appointed Abdullah ibn Jubayr over the archers on the day of Uhud - and they were fifty men - and he put them in a position, and said: **If you see us being snatched by birds, do not move until I send for you, and if you see us prevail over the enemy and trample them, do not move until I send for you.** He said: So they defeated them. He said: By God, I saw the women rushing up the mountain, their anklets and their clothes lifted, and he said: The companions of Abdullah, the spoils, O people of the spoils, your companions have appeared, so what are you waiting for? Abdullah ibn Jubayr said: Have you forgotten what the Messenger of God, may God bless him and grant him peace, said to you? They said: By God, we will go to the people, so we will take some of the spoils. So when they came to them, their faces were turned away and they came back defeated, and that is what the Messenger was calling them to in He left them, and there remained with the Messenger of God only twelve men, and they killed seventy of us. The Messenger of God, may God bless him and grant him peace, and his companions killed one hundred and forty of the polytheists on the day of Badr, seventy prisoners and seventy dead. Abu Sufyan said: Is Muhammad among the people? Is Muhammad among the people? - three times - he said. The Messenger of God, may God bless him and grant him peace, forbade them from answering him, then he said: Is Ibn Abi Quhafah among the people? Is Ibn Abi Quhafah among the people? Is Ibn Al-Khattab among the people? Is Ibn Al-Khattab among the people? Then he turned to his companions and said: As for these, they have been killed and you have been spared from them. Umar could not control himself but said: You have lied, O enemy of God, those whom you have counted are all alive, and there remains for you that which will upset you. He said: A day for the day of Badr, and war is a contest. And you will find among the people mutilation which I did not order, and which did not upset me. Then he began to recite: Hubal is exalted, Hubal is exalted. The Messenger of God, may God bless him and grant him peace, said: Will you not answer him? They said: O Messenger of God, what should we say? He said: Say: God is higher and more exalted. He said: We have Al-Uzza, and you have no Uzza. The Messenger of God, may God bless him and

grant him peace, said: Will you not answer him? They said: O Messenger of God, what should we say? He said: Say: God is our Master, and you have no Master. Al-Bukhari narrated it from the hadith of Zuhair bin Muawiyah in an abbreviated form, and he narrated it from the hadith of Israel from Abu Ishaq in a more detailed form than this as mentioned above, and God knows best. Al-Bayhaqi narrated in Dalil al-Nubuwwah from the hadith of Ammarah bin Ghaziyah, from Abu al-Zubayr, from Jabir, who said: "The people fled from the Messenger of God, may God bless him and grant him peace, on the day of Uhud, and eleven men from the Ansar remained with him, and Talhah bin Ubaydullah was climbing the mountain, and the polytheists met them, so he said: Is there no one for these? Talhah said: I am, O Messenger of God. He said: As you are, O Talhah. A man from the Ansar said: I am, O Messenger of God. So he fought on his behalf, and the Messenger of God, may God bless him and grant him peace, and those who remained with him climbed, then the Ansar was killed and they caught up with him, so he said: Is there no man for these? Talhah said the same as he said, so the Messenger of God, may God bless him and grant him peace, said the same as he said, so a man from the Ansar said: I am, O Messenger of God. So he fought on his behalf and his companions were climbing, then he was killed and they caught up with him, and he kept saying the same as he said before. Talha said: So I will, O Messenger of God. So he detained him and a man from the Ansar asked his permission to fight, so he gave him permission, so he fought like those who had been before him, until no one remained with him except Talha, so they attacked them, and the Messenger of God, may God bless him and grant him peace, said: Who is with these? Talha said: I will. So he fought like all those who had been before him fought, and his fingers were injured, so he said: Hush, so the Messenger of God said: If you had said the name of God and mentioned the name of God, the angels would have raised you up with the people looking at you until you entered the atmosphere of heaven. Then the Messenger of God, may God bless him and grant him peace, ascended to his companions while they were gathered. Al-Bukhari narrated on the authority of Abu Bakr bin Abi Shaybah, on the authority of Wakee', on the authority of Ismail, on the authority of Qais bin Abi Hazim, who said: I saw Talhah's hand paralyzed, with which he protected the Prophet, may God bless him and grant him peace, meaning the day of Uhud. And in the two Sahihs, on the authority of Mu'tamir bin Sulayman, on the authority of his father, on the authority of Abu Uthman al-Nahdi, who said: None remained with the Messenger of God, may God bless him and grant him peace, on some of the days in which the Messenger of God, may God bless him and grant him peace, fought, except Talhah bin Ubayd God and Sa'd, according to their hadith. Al-Hasan bin Arafa said: Marwan bin Muawiyah told us, on the authority of Hashim bin Hashim Al-Zuhri, who said: I heard Saeed bin Al-Musayyab say: I heard Saad bin Abi Waqqas say: "The Messenger of God, may God bless him and

grant him peace, handed me his quiver on the day of Uhud and said: 'Shoot, may my father and mother be sacrificed for you.'" Al-Bukhari narrated it on the authority of Abdullah bin Muhammad, on the authority of Marwan bin Muawiyah. Muhammad bin Ishaq said: Salih bin Kaysan told me on the authority of some of the family of Saad, on the authority of Saad bin Abi Waqqas, that he shot on the day of Uhud without the Messenger of God, may God bless him and grant him peace. Saad said: "I saw the Messenger of God, may God bless him and grant him peace, handing me arrows and saying: 'Shoot, may my father and mother be sacrificed for you.' He even handed me an arrow that had no point, so I shot with it." It was confirmed in the two Sahihs from the hadith of Ibrahim bin Saad, on the authority of his father, on the authority of his grandfather, on the authority of Saad bin Abi Waqqas, who said: "On the day of Uhud, I saw on the right of the Prophet, may God bless him and grant him peace, and on his left two men wearing white clothes fighting on his behalf with the most intense fighting I had ever seen them before that day." And after him, meaning Gabriel and Michael, peace be upon them." And Hammad bin Salamah said on the authority of Ali bin Zaid and Thabit on the authority of Anas bin Malik: "The Messenger of God, may God bless him and grant him peace, was singled out on the day of Uhud with seven of the Ansar and two of the Quraysh. When they overwhelmed him, he said, 'Who will repel them from us and he will have Paradise?' or 'He is my companion in Paradise.' So a man from the Ansar came forward and fought until he was killed. Then they overwhelmed him again, and he said, 'Who will repel them from us and he will have Paradise?' So a man from the Ansar came forward and fought until he was killed. He continued like that until he killed the seven. Then the Messenger of God, may God bless him and grant him peace, said to his two companions, 'We have not been fair to our companions.'" Narrated by Muslim on the authority of Hudbah bin Khalid, on the authority of Hammad bin Salamah, with something similar. Abu al-Aswad said on the authority of Urwah bin al-Zubayr, who said: Ubayy bin Khalaf, the brother of Banu Jumah, had sworn while he was in Mecca to kill the Messenger of God, may God bless him and grant him peace. When his oath reached the Messenger of God, he said, 'Rather, I will kill him, God willing.' So when the day of Uhud came, Ubayy came in iron, masked, and he was saying, 'No.'" I was saved if Muhammad was saved. He attacked the Messenger of God, may God bless him and grant him peace, intending to kill him. Mus'ab ibn 'Umair, the brother of Banu 'Abd al-Dar, met him, protecting the Messenger of God, may God bless him and grant him peace, with himself. Mus'ab ibn 'Umair was killed. The Messenger of God, may God bless him and grant him peace, saw the collarbone of Abi ibn Khalaf through a gap between the hem of his armor and the blade, and stabbed him in it with his spear. He fell to the ground from his horse, and no blood came out of his stab wound. His companions came to him and carried him while he was mooing like a bull. They said to him: What has made you so upset? It is only a scratch. He mentioned to them the saying of the Messenger of God, may God bless him and grant him peace, **Rather, I will kill Ubayy.** Then he said: **By the One in Whose Hand is my soul, if this had happened to me, to the people of Dhu'l-Majaz,**

they would all have died. So he died in the Fire, **So, damnation to the companions of the Blaze.** Musa ibn Uqbah narrated it in his *Maghāzī*, on the authority of al-Zuhri, on the authority of Sa'id ibn al-Musayyab, in a similar manner. Muhammad ibn Ishaq mentioned that when the Messenger of God, may God bless him and grant him peace, leaned against the ravine, Ubayy ibn Khalaf caught up with him and said: **I will not be saved if I am saved.** The people said: **O Messenger of God, let one of us help him.** The Messenger of God, may God bless him and grant him peace, said: **Leave him.** When he approached, the Messenger of God, may God bless him and grant him peace, took the spear from al-Harith ibn al-Samma. Some of the people said: **What was mentioned to me?** When the Messenger of God, may God bless him and grant him peace, took it from him, he shook it so hard that we all flew away from him as hair flies from the back of a camel when it shakes. Then the Messenger of God, may God bless him and grant him peace, faced him and stabbed him in the neck with a stab that caused him to fall off his horse. *Repeatedly* - Al-Waqidi mentioned on the authority of Yunus bin Bakir on the authority of Muhammad bin Ishaq, on the authority of Asim bin Amr bin Qatada, on the authority of Abdullah bin Kaab bin Malik, on the authority of his father, something similar to that. Al-Waqidi said: Ibn Omar used to say, "My father bin Khalaf died in Batn Rabigh. I was walking in Batn Rabigh after a part of the night, when I saw a blazing fire. I woke up and saw a man coming out of it with a chain, pulling it, arousing his thirst. A man said, "Do not give him a drink, for this is the one who was killed by the Messenger of God, may God bless him and grant him peace." This is Abi bin Khalaf - and it was proven in the two Sahihs from the narration of Abd al-Razzaq from Muammar, from Hammam bin Munabbih from Abu Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'God's wrath was intense against a people who did something to the Messenger of God, may God bless him and grant him peace' - and he was pointing to his front teeth - and God's wrath was intense against a man whom the Messenger of God, may God bless him and grant him peace, killed in the way of God." Al-Bukhari also included it from the hadith of Ibn Jurayj from Amr bin Dinar, from Ikrimah, from Ibn Abbas, who said: "God's wrath was intense against a person whom the Messenger of God, may God bless him and grant him peace, killed with his own hand in the way of God, and God's wrath was intense against a people who caused blood to flow from the face of the Messenger of God, may God bless him and grant him peace." Ibn Ishaq said: "The front teeth of the Messenger of God, may God bless him and grant him peace, were injured, his cheek was wounded, and his lip was wounded." The one who injured him was Utbah bin Abi Waqqas, and Salih bin Kaysan told me, from someone who told him, from Saad bin Abi Waqqas, who said: I have never been so keen on killing anyone as I was keen on killing Utbah. Ibn Abi Waqqas, if what I know is of a man of bad character who is hated by his people, and the saying of the Messenger of God, may God bless him and grant him peace, "God's wrath is severe on whoever bleeds the face of the Messenger of God, may God bless him and grant him peace," is sufficient for me. Abd al-Razzaq said: Muammar informed us on the authority of

When you were ascending and did not look back at anyone, and the Messenger was calling you from behind you. So He rewarded you with grief for grief, so that you would not grieve over what had escaped you or what had befallen you. And God is Acquainted with what you do.

al-Zuhri, on the authority of Uthman al-Jazari, on the authority of Muqsim, that the Messenger of God, may God bless him and grant him peace, "supplicated against Utbah ibn Abi Waqqas on the day of Uhud when his front tooth was broken and his face was bleed, and he said: O God, do not let a year pass over him until he dies as a disbeliever." So a year had not passed over him until he died as a disbeliever in the Fire. Al-Waqidi mentioned on the authority of Ibn Abi Sabra, on the authority of Ishaq ibn Abdullah ibn Abi Farwah, on the authority of Abu al-Huwayrith, on the authority of Nafi' ibn Jubayr, who said: I heard a man from the Muhajireen say: I witnessed Uhud and I saw arrows coming from every direction and the Messenger of God, may God bless him and grant him peace, was in the middle of them, all of that was being diverted from him. I saw Abdullah ibn Shihab al-Zuhri saying on that day: Show me Muhammad, I will not be saved if he is saved, and the Messenger of God, may God bless him and grant him peace, was beside him with no one with him, then... He passed by him, and Safwan rebuked him for that. He said, "By God, I have never seen him. I swear to God that he is forbidden from us!" We went out four of us and we pledged and agreed to kill him, but we did not succeed in that. Al-Waqidi said: What is established with us is that the one who shot the Messenger of God, may God bless him and grant him peace, in the cheeks was Ibn Qami'ah, and the one who caused his lip to bleed and his front tooth to be damaged was Utbah ibn Abi Waqqas. Abu Dawud al-Tayalisi said: Ibn al-Mubarak told us on the authority of Ishaq ibn Yahya ibn Talhah ibn Ubayd God, Isa ibn Talhah told me on the authority of the Mother of the Believers Aisha, may God be pleased with her, she said: Whenever Abu Bakr mentioned the Battle of Uhud, he would say: That day was all for Talhah. Then he began to narrate, he said: I was the first to return on the Battle of Uhud, and I saw a man fighting with the Messenger of God, may God bless him and grant him peace, behind him, and I think he said it was out of zeal. He said: I said: Talhah was where I missed what I missed, so I said: There is a man from my people who is dearer to me, and between me and the polytheists is a man I do not know, and I am closer to the Messenger of God, may God bless him and grant him peace, than he, and he walks quickly, and I do not remember it, and it was Abu Ubaydah ibn al-Jarrah. We went to the Messenger of God, may God bless him and grant him peace, and he said: His front tooth was broken and his face was wounded, and two rings from the helmet's ring entered his cheek. The Messenger of God, may God bless him and grant him peace, said, **Your companion wants Talhah**, and he was bleeding, but we did not pay attention to what he said. He said, "I went to remove that from his face, but Abu Ubaidah said, 'I swear to you by my right that you left me,' so I left him. He did not want to take it with his hand and hurt the Messenger of God, may God bless him and grant him peace, so he leaned on him with his mouth and pulled out one of the rings, and his front tooth fell out with the ring. I went to do what he did, but he said, 'I swear to

you by my right that you left me.' He said, 'So he did the same as he did the first time, and his other front tooth fell out with the ring. Abu Ubaidah was the best of people in his wounds. We fixed the matter of the Messenger of God, may God bless him and grant him peace, then we came to Talhah in one of those graves, and there were seventy-odd, or less, or more, from stab wounds, arrows, and blows, and his finger had been cut off, so we fixed the matter of the Messenger of God, may God bless him and grant him peace.'" And when Al-Haitham came, Abu Ubaidah said: I ask you by God, O Abu Bakr, to leave me alone? So Abu Ubaidah took the arrow in his mouth and began to shake it out of dislike of hurting the Messenger of God, may God bless him and grant him peace, then he pulled out the arrow in his mouth and Abu Ubaidah's front tooth fell out. He mentioned the rest of it, and Al-Hafiz Al-Dhiya Al-Maqdisi chose it in his book. Ali bin Al-Madini declared this hadith weak on the authority of Ishaq bin Yahya, because Yahya bin Saeed Al-Qattan, Ahmad, Yahya bin Ma'een, Al-Bukhari, Abu Zur'ah, Abu Hatim, Muhammad bin Sa'd, Al-Nasa'i and others spoke about him. Ibn Wahb said: Amr bin Al-Harith informed me that Umar bin Al-Sa'ib told him that he had heard that when Malik, Abu Abi Saeed Al-Khudri, was wounded by the Prophet, may God bless him and grant him peace, on the day of Uhud, he sucked the wound until it became clean and white, so it was said to him: Suck it in. He said: No, by God, I will never suck it in. Then he turned back to fight. The Prophet, may God bless him and grant him peace, said: **Whoever wants to look at a man from the people of Paradise, let him look at this man, and he was martyred.** It has been proven in the two Sahihs on the authority of Abdul Aziz bin Abi Hazim, on the authority of his father, on the authority of Sahl bin Sa'd, that he was asked about the wound of the Messenger of God, may God bless him and grant him peace, and he said: The face of the Messenger of God, may God bless him and grant him peace, was wounded, his front tooth was broken, and the egg was smashed on his head, may God bless him and grant him peace. Fatima, the daughter of the Messenger of God, may God bless him and grant him peace, was washing the blood, and Ali was pouring water on him with a shield. When Fatima saw that the water only increased the blood, she took a piece of matting and burned it until it became ashes, then she stuck it to the wound and the blood stopped. God Almighty said: **So He rewarded you with grief for grief** meaning He repaid you with grief for grief, as the Arabs say: It descended upon the Banu so-and-so, and it descended upon the Banu so-and-so. Ibn Jarir said: And likewise his saying, **And I will crucify you on the trunks of palm trees**, meaning on the trunks of palm trees. Ibn Abbas said: The first grief was due to the defeat, and when it was said that Muhammad, may God bless him and grant him peace, was killed, and the second was when the polytheists overtook them on the mountain, and the Prophet, may God bless him and grant him peace, said: **O God, they have no right to overtake us.** And from Abd al-Rahman ibn Awf: The first grief was due to

the defeat, and the second was when it was said that Muhammad, may God bless him and grant him peace, was killed. That was more severe and greater for them than the defeat. Both were narrated by Ibn Mardawayh, and something similar was narrated from Umar ibn al-Khattab, and Ibn Abi Hatim mentioned something similar from Qatadah as well. Al-Suddi said: The first grief was due to what they missed of the spoils and conquest, and the second was due to the enemy's presence over them. Muhammad ibn Ishaq said: **So He rewarded you with grief after grief**, meaning distress after distress from the killing of those of your brothers, and the superiority of your enemy over you, and what occurred in your souls from the saying of those who said: Your Prophet was killed, so that was one grief after another for you. Mujahid and Qatadah said: The grief The first is their hearing of the killing of Muhammad, and the second is what happened to them in terms of killing and wounds. Qatadah and Al-Rabi' bin Anas said the opposite. Al-Suddi said: The first is what they missed out on in terms of victory and spoils, and the second is the enemy's presence upon them. This statement from Al-Suddi has already been mentioned. Ibn Jarir said: The most correct of these sayings is the saying of the one who said, **So He rewarded you with grief for grief**. So He rewarded you with your grief, O believers, by God's deprivation of you of the spoils of the polytheists and victory over them and the victory over them, and what befell you of killing and wounds, on that day after He had shown you in all of that what you love by your disobedience to the command of your Lord, and your opposition to the command of your Prophet, may God bless him and grant him peace, the grief of your thinking that your Prophet had been killed and the enemy had turned against you after your remnants from them. And the Almighty's saying, **So that you may not grieve over what has escaped you**, meaning over what has escaped you of the spoils and victory over your enemy, **nor over what has befallen you**, of wounds and killing, said Ibn Abbas, Abd al-Rahman ibn Awf, al-Hasan, Qatadah, and al-Suddi, **And God is Aware of what you do**. Glory be to Him and praise be to Him, there is no god but Him, the Most High.

Fath al-Qadir

His saying 153- **When you ascend** is related to his saying **He turned you away** or his saying **And He has pardoned you** or his saying **To test you**. The majority read it with a damma on the *taa'* and a kasra on the *'ayn*, and Abu Raja' al-Attardi, Abu Abd al-Rahman al-Sulami, al-Hasan and Qatadah read it with a fatha on the *taa'* and the *'ayn*. Ibn Muhaisin and Qanbal read **you ascend** with a taht. Abu Hatim said: I ascended if I went in front of you, and I ascended if I climbed a mountain, so ascending is walking on the ground level and in the valleys, and ascending is rising on mountains, roofs, stairs and steps, so it is possible that their ascension on the mountain was after their ascension in the valley, so the meaning is correct in both readings. Al-Qatibi said: I ascended if he went far and delved into it, and from this is the saying of the poet:

Oh you who ask, where have you ascended? For there is an appointment for you in the valley of Yathrib.

Al-Farra' said: Ascension is the beginning of a journey, and descent is the return from it. It is said: **We ascended from Baghdad to Mecca and to Khorasan and the like** meaning we set out to it and began the journey, and we descended when we returned. Al-Mufaddal said: *Ascended* and *ascended* have the same meaning. The meaning of *talawn* is **you ascend and stay** meaning: do not turn to one another in order to flee, because the one ascending to something turns his neck or the neck of his mount towards it. **On someone** means: on one of those with you, and it was said: on the Messenger of God, may God bless him and grant him peace. Al-Hasan read *talawn* with one *waw*, and Asim read it in a narration from him with a damma on the *ta* and it is a language. His statement **and the Messenger calls you in your last ones** means: in the last group of you. It is said: So-and-so came at the end of the people, and the last of the people, and the last of the people. And the supplication of the Prophet, may God bless him and grant him peace, was: **O servants of God, return**. His statement, **So He rewarded you** is in apposition to your turning away: meaning: So God rewarded you with grief when He turned you away from him because of the grief you made the Messenger of God (may God bless him and grant him peace) taste with your disobedience, or grief connected to grief because of that rumour, injury, killing and victory of the polytheists. Grief originally means covering. I covered something, and a day of grief and a night of grief: if they were dark. And from this is the grief of the crescent moon. It was said: The first grief was the defeat, and the second was the overtaking of Abu Hurairah and Khalid ibn al-Walid upon them on the mountain. His statement, **So that you would not grieve**: the lam is connected to his statement, **So He rewarded you** meaning: This grief after grief is so that you would not grieve over what was lost of the spoils nor what befell you of defeat, as training for you for calamities and training to endure hardships. Al-Mufaddal said: The meaning of **so that you will not grieve** is so that you will grieve, and *la* is redundant like the Almighty's saying: **What prevented you from prostrating?** meaning: from prostrating, and His saying: **so that the People of the Book would not know** meaning so that they would know.

Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Jurayj regarding his statement: **O you who have believed, if you obey those who disbelieve**, he said: Do not advise the Jews and Christians about your religion and do not believe them in anything about your religion. Ibn Abi Hatim narrated on the authority of Al-Suddi who said: If you obey Abu Sufyan bin Harb, he will turn you back into disbelievers. Ibn Jarir narrated on his authority regarding his statement: **We will cast terror into the hearts of those who disbelieve**, something similar to what we mentioned in the reason for the revelation of the verse. Al-Bayhaqi narrated in Al-Dala'il on the authority of Urwah regarding his statement: **And God has fulfilled His promise to you**, he said: God had promised them, for their patience and piety, that He would support them with five thousand marked angels, and He had done so. But when they disobeyed the command of the Messenger of God (peace and blessings of God be upon him) and left their ranks and the archers left, the Messenger promised them not to leave their homes,

Surat Al Imran 3:153

When you were ascending and did not look back at anyone, and the Messenger was calling you from behind you. So He rewarded you with grief for grief, so that you would not grieve over what had escaped you or what had befallen you. And God is Acquainted with what you do.

and they wanted the world, the support of angels was lifted from them. The story of Uhud is fully explained in biographies and histories, so there is no need to elaborate on it here. Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Abd Al-Rahman Ibn Awf regarding his statement, **When you were catching them**, he said: catching means killing. Abd Ibn Hamid narrated the same on the authority of Ibn Abbas. Ibn Jarir and Ibn Al-Mundhir narrated on his authority. He said: Failure means cowardice. Ibn Al-Mundhir narrated on the authority of Al-Bara' Ibn Azib regarding his statement, **After He showed you what you love**, he said: spoils and the defeat of the people. Ibn Jarir narrated on the authority of Al-Hasan regarding his statement, **And He has pardoned you**, he said: God says, I have pardoned you, that I did not exterminate you. He also narrated something similar on the authority of Ibn Jurayj. Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ibn Abbas, **When you ascend**, he said: They ascended Uhud fleeing, and the Messenger was calling them from behind them: **To Me, servants of God, return! To Me, servants of God, return**. Ibn Mardawayh narrated on the authority of Abd al-Rahman ibn Awf, **So He rewarded you with grief upon grief**. He said: The first grief was due to the defeat, and the second was when it was said that Muhammad had been killed, and that was greater to them than the defeat. Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of Mujahid regarding his statement, **Grief upon grief**. He said: A panic after the first panic when they heard the voice that Muhammad had been killed. Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated, he said: The first panic was the wounds and killing, and the second panic was when they heard that the Prophet, may God bless him and grant him peace, had been killed. Ibn Jarir narrated something similar on the authority of al-Rabi'.

Tafsir al-Baghawi

153- **When you ascend**, meaning: And He has pardoned you when you ascended fleeing. Abu Abd al-Rahman al-Salami, al-Hasan and Qatadah read **you ascend** with the ta' and 'ayn open, and the well-known reading is with the ta' closed and the 'ayn broken.

Ascending: walking on level ground, and climbing: rising on mountains and roofs. Abu Hatim said: It is said that you ascended if you walked in front of you, and you ascended if you climbed a mountain or something else. Al-Mubarrad said: Ascend if you went far, and both readings are correct, for on that day there were among the defeated ascending and ascending. Al-Mufaddal said: Ascended, ascended, and ascended have the same meaning.

And do not turn to anyone meaning: do not deviate from the path of anyone, and do not turn to one another, **and the Messenger calls you at the rear of you** meaning: at the rear of you and those behind you

to me, servants of God, for I am the Messenger of God, whoever turns will have Paradise, **and He rewarded you**, so He recompensed you, He made reward mean punishment, and its origin is in good deeds because He put it in place of reward, like the saying of God Almighty: **Then give them tidings of a painful punishment**, He made the good report of the punishment, and its meaning is: He made the place of the reward that you were hoping for **grief upon grief**. It was said: The ba' means upon, meaning: grief upon grief, and it was said: grief connected to grief, so the first grief: what they missed of victory and booty, and the second grief: what they suffered of killing and defeat.

It was said: The first grief was when Khalid bin Al-Walid looked down on them with the polytheists' cavalry, and the second grief was when Abu Sufyan looked down on them. That was because the Messenger of God, may God bless him and grant him peace, set out that day calling the people until he reached the people of the rock. When they saw him, a man put an arrow in his bow and wanted to shoot it, so he said, **I am the Messenger of God**. They were happy when they found the Messenger of God, may God bless him and grant him peace, and the Prophet, may God bless him and grant him peace, was happy when he saw that among his companions there were those who would resist. They began to mention the conquest and what they had missed of it, and to mention their companions who had been killed. Abu Sufyan and his companions came until they stopped at the gate of the valley. When the Muslims looked at them, this worried them and they thought that they would attack them and kill them, but this made them forget what had happened to them. The Messenger of God, may God bless him and grant him peace, said, "They have no right to prevail over us. O God, if you kill this group, you will not be worshipped on earth." Then he called upon his companions and they threw stones at them until they brought them down.

It was said: They upset the Messenger by disobeying his command, so God rewarded them for that upset with the upset of killing and defeat.

God Almighty says: **So that you may not grieve over what has escaped you**, of conquest and spoils, **nor over what has befallen you**, meaning: nor over what has befallen you of killing and defeat. **And God is Acquainted with what you do**.

Tafsir al-Baidawi

153 **When you ascend** is related to your diversion, or to test you, or to something that is estimated, such as remember. Ascension means going and being far away on earth. It is said: We ascended in Mecca and Medina. **And do not look back on anyone** No one stops for anyone nor waits for him. **And the Messenger calls you** He used to say to me, servants of God, I am the

Messenger of God, whoever returns will have Paradise. **In your rear** In your rear or in your other group. **So He rewarded you with grief for grief** In apposition to your diversion, and the meaning is So God rewarded you for your failure and disobedience with grief connected to grief, from grief over killing and wounding and the victory of the polytheists and the rumor of killing the Messenger, may God bless him and grant him peace, or So He rewarded you with grief because of the grief you made the Messenger of God, may God bless him and grant him peace, taste by your disobedience to him. **So that you may not grieve for what has escaped you or what has befallen you** so that you may practice patience in times of hardship, so that you may not grieve later for a lost benefit or a subsequent harm. It was said that *la* is an additional word, and the meaning is so that you may regret what you have missed of victory and booty, and what you have suffered of injury and defeat as a punishment for you. It was said that the pronoun in *atabakum* refers to the Messenger, may God bless him and grant him peace, meaning that he consoled you in your grief, so he was grieved by what was revealed to you, just as you were grieved by what was revealed to him, and he did not stir up trouble in you for your disobedience, as a consolation for you, so that you may not grieve for what you have missed of victory or for what you have suffered of defeat. **And God is Acquainted with what you do** He is All-Knowing of your actions and what you intended by them.

Surat Al Imran 3:154

Then, after the distress, He sent down upon you security - a drowsiness that overcame a party of you, and a party who were concerned about themselves, assuming about God other than the truth - an assumption of the times of ignorance. They said, "Do we have any say in the matter?" Say, "Indeed, the matter, all of it, belongs to God." They conceal within themselves what they do not disclose to you, saying, "If we had any say in the matter, we would not have been killed here." Say, "If you had been in Your houses, so that those upon whom death was decreed may go forth to their beds, and that God may test what is in your breasts and purify what is in your hearts. And God is Knowing of that within the breasts.

Surat Al Imran 3:154

Then, after the distress, He sent down upon you security - a drowsiness that overcame a party of you, and a party who were concerned about themselves, assuming about God other than the truth - an assumption of the times of ignorance. They said, "Do we have any say in the matter?" Say, "Indeed, the matter, all of it, belongs to God." They conceal within themselves what they do not disclose to you, saying, "If we had any say in the matter, we would not have been killed here." Say, "If you had been in Your houses, so that those upon whom death was decreed may go forth to their beds, and that God may test what is in your breasts and purify what is in your hearts. And God is Knowing of that within the breasts.

Tafsir al-Jalalayn

Then He sent down upon you, after the distress, security security **a drowsiness** instead of *overwhelming* with the ya and the ta **a party of you** and they are the believers so they were swaying under the shields and their swords were falling from them **and a party whose souls were concerned** that is, it made them anxious and they had no desire except for their salvation without the Prophet and his companions so they did not sleep and they are the hypocrites **thinking about God** a thought **other than** the thought **of the time of ignorance** when they believed that the Prophet was killed or would not be victorious (they say: Is there) **for us any of the matter** that is, the victory that we were promised *of* redundant *say* to them **the matter is entirely God's** in the accusative for emphasis and the nominative is the subject and predicate **concealing in themselves what they do not reveal** they reveal to you **they say** an explanation of what came before it **if we had any of the matter we would not have been killed here** that is, if the choice was up to us we would not have gone out and not been killed but we were taken out *Say* to them **if you were in your houses** and among you were those upon whom God had decreed death **those upon whom death had been decreed** would have come forth **to their deathbeds** their places of death and they would have been killed, and their sitting would not have saved them because His decree, the Most High, would have inevitably happened *and* done what He did to anyone **that God might test** examine **what is in your breasts** your hearts of sincerity and hypocrisy **and that He might purify** distinguish **what is in your hearts** and God is Knowing of what is in the breasts) what is in the hearts; nothing is hidden from Him, and He only tests so that it becomes apparent to the people.

Tafsir al-Suyuti

God Almighty said: Then He sent down upon you the verses. Ibn Rahawayh narrated on the authority of Al-Zubayr, who said: I saw myself on the day of Uhud when fear became intense upon us and sleep was sent upon us, and there was not one of us except that his chin was on his chest. By God, I heard, as if in a dream, the words of Mu'tab bin Qushair: If we had had any part in the matter, we would not have been killed here. So I memorized it, and God revealed in that regard: Then He sent down upon you, after the distress, security and drowsiness, until His saying: And God is Knowing of that within the breasts.

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be glorified, He meant: Then God revealed, O believers: after the grief with which your Lord rewarded you after the grief that preceded it, *security*, which is safety, for the people of sincerity and certainty among you, not the people of hypocrisy and doubt.

Then, most of His praise explained, about the security that He bestowed upon them, what it is? He said, *sleepy*, with the sleepiness in the accusative case as a replacement for the security.

Then the reading differed in the reading of his saying: *covers*.

This was read by most of the reciters of Hijaz, Medina, Basra, and some of the Kufians with the masculine ending *ya: yaghsha*.

A group of Kufian readers read it with the feminine ending: taghasha with the letter taa.

Those who read it as a reminder went to the point that drowsiness is what overwhelms the group of believers without security, so he mentioned it as a reminder of drowsiness.

Those who read it with the feminine form said that it is the security that covers them, so they feminized it because of the feminization of security.

Abu Ja'far said: The correct statement in this regard, in my opinion, is that they are two well-known readings that are widespread in the readings of the regions, and they do not differ in meaning or anything else. Because security in this place is drowsiness, and drowsiness is security. So it is the same, and the reader recites with their verses, then he is correct in his recitation. And likewise all that is in the Qur'an of similar examples, such as His saying: **Indeed, the tree of Zaqqum is food for the sinful, Like molten metal,**

boiling within the bellies [Ad-Dukhan 43-45] and **Was he not a drop of emitted semen?** [Al-Qiyamah 37] and **And shake toward you the trunk of the palm tree, it will fall** (Maryam 19:25).

If someone were to say: What was the reason for which the two groups mentioned by God Almighty separated in the description in which they separated, so that one of them felt secure in itself until it dozed off, and the other was preoccupied with itself until it thought about God other than the truth, the thought of the ignorant? It would be said: The reason for that was what was mentioned to us, as:

Muhammad ibn al-Husayn narrated to us, Ahmad ibn al-Mufaddal narrated to us, Asbat narrated to us, on the authority of al-Suddi: "The polytheists turned back on the day of Uhud after what had happened to them and to the Muslims, and they made an appointment with the Prophet (peace and blessings of God be upon him) for Badr the following year. He said, 'Yes! Yes!' The Muslims feared that they would descend to Medina, so the Messenger of God (peace and blessings of God be upon him) sent a man and said, 'Look, if you see them sitting on their baggage and keeping their horses away, then the people are going. If you see them sitting on their horses and keeping their baggage away, then the people are going to Medina, so fear God and be patient.' He prepared them for battle. When the Messenger saw them quickly and hastily on their baggage, he called out at the top of his voice that they were going. When the believers saw that, they believed the Prophet (peace and blessings of God be upon him) and slept, while some of the hypocrites remained, thinking that the people were coming to them." Then God Almighty said, mentioning when the Prophet, may God bless him and grant him peace, told them that if they had ridden the heavy loads, they would be leaving, and they slept: "Then He sent down upon you, after the distress, security, a drowsiness that overcame a party of you, and another party was concerned about themselves, thinking about God other than the truth - an assumption of the times of ignorance."

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, who said, Ibn Abbas said: He will make them feel safe on that day because of a drowsiness that will overwhelm them, and only one who feels safe will feel drowsy. **It will overwhelm a party of you and another party whose souls are concerned, thinking about God other than the truth - the thought of the times of ignorance.**

Ibn Bashar told us, he said, Ibn Abi Uday told us, on the authority of Hamid, on the authority of Anas bin Malik, on the authority of Abu Talha, he said: I was among those upon whom drowsiness descended on the day of the preparation of security, until it fell from my hand repeatedly. Abu Ja'far said: He meant his whip, or his sword.

Amr bin Ali told us, he said, Abd al-Rahman bin Mahdi told us, he said, Hammad bin Salamah told us, on the authority of Thabit, on the authority of Anas, on the authority of Abu Talha, he said: I raised my head on the day of Uhud, and I could not see anyone among the people except under his veil, tossing and turning from drowsiness.

Ibn Bashar and Ibn Al-Muthanna told us, Abu Dawud told us, Imran told us, on the authority of Qatada, on the authority of Anas, on the authority of Abu Talha, who said: I was among those who were overcome by drowsiness on the day of Uhud.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, he said, Anas bin Malik told us, on the authority of Abu Talha: that he was one of those who were overcome by drowsiness on that day. He said: The sword would fall from my hand, then I would pick it up, from drowsiness.

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': It was mentioned to us, and God knows best, on the authority of Anas: That Abu Talha narrated to them: That on that day he was one of those who were overcome by drowsiness. He said: So my sword kept falling from my hand and I would take it, and it would fall and I would take it, and it would fall. The other group, the hypocrites, had no concern but themselves. **They thought about God other than the truth, the thought of the times of ignorance**, the entire verse.

Ahmad bin Al-Hasan Al-Tirmidhi told us, he said, Dharar bin Sard told us, he said, Abdul Aziz bin Muhammad told us, on the authority of Muhammad bin Abdul Aziz, on the authority of Al-Zuhri, on the authority of Abdul Rahman bin Al-Miswar bin Makhramah, on the authority of his father, he said: I asked Abdul Rahman bin Awfi about the statement of God Almighty: **Then He sent down upon you, after the distress, security, drowsiness**, he said: He cast sleep upon us on the day of Uhud.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **Then He sent down upon you, after the distress, security, drowsiness**, the verse, and that was the day of Uhud. On that day they were two groups, but as for the believers, God covered them with drowsiness as security from Him and mercy.

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' bin Anas, something similar.

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', his saying: **He cast drowsiness upon them**, he said: He cast drowsiness upon them, so that was a security for them.

Ibn Bashar told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Asim, on the authority of Abu Razin, he said, Abdullah said: Drowsiness in battle is a safety, and drowsiness in prayer is from Satan.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **Then He sent down upon you, after the distress, security, drowsiness**. He said: He sent down drowsiness as security from Him upon the people who have certainty in Him, so they are asleep and not afraid.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of

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Then, after the distress, He sent down upon you security - a drowsiness that overcame a party of you, and a party who were concerned about themselves, assuming about God other than the truth - an assumption of the times of ignorance. They said, "Do we have any say in the matter?" Say, "Indeed, the matter, all of it, belongs to God." They conceal within themselves what they do not disclose to you, saying, "If we had any say in the matter, we would not have been killed here." Say, "If you had been in Your houses, so that those upon whom death was decreed may go forth to their beds, and that God may test what is in your breasts and purify what is in your hearts. And God is Knowing of that within the breasts.

Qatada, regarding his statement: **A security of drowsiness**, he said: God made drowsiness fall upon them, so it was a security for them. And he mentioned that Abu Talha said: I was thrown into drowsiness that day, and I would doze off until my sword fell from my hand.

Ibn Bashar told us, he said, Ishaq bin Idris told us, he said, Hammad bin Salamah told us, he said, Thabit told us, on the authority of Anas bin Malik, on the authority of Abu Talha, and Hisham bin Urwah, on the authority of Urwah, on the authority of Al-Zubayr, that they both said: We raised our heads on the day of Uhud, and we looked, and there was not one of them except that he leaned to the side of his shield. He said: And he recited this verse: **Then He sent down upon you, after the distress, security, drowsiness.**

Abu Ja'far said: By that, He, the Most High, means: **And a group of you, O believers, "are concerned about themselves**, meaning: They are the hypocrites, they have no concern other than themselves, they are those who fear death for themselves and fear death for them, they are busy, sleep has fled from their eyes, they think false thoughts about God, the thoughts of the ignorant among the polytheists, doubting the command of God, and denying His Prophet, may God bless him and grant him peace, and thinking that God will forsake His Prophet and make the people of disbelief in Him superior to him, they say: Do we have any part in the matter! Like that which:-

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, who said: The other group are the hypocrites. They have no concern but themselves. They are the most cowardly, terrifying and neglectful of the truth. They think falsely about God. They are people of doubt and suspicion regarding God's command: "They say, 'If we had had any say in the matter, we would not have been killed here.' Say, 'If you had been in your houses, those for whom killing was decreed would have come forth to their deathbeds.'"

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: The other group are the hypocrites, they have no concern except for themselves, they think about God other than the truth, the thoughts of the ignorant, **They say, 'If we had had any say in the matter, we would not have been killed here.'** God Almighty said: **Say, 'If you had been in your houses, those upon whom killing was decreed would have come forth to their deathbeds.'**

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **And a group who are concerned**

about themselves, he said: The hypocrites are concerned about themselves because of the fear of being killed, and that is because they do not hope for a consequence.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **And a group who are concerned about themselves**, to the end of the verse, he said: These are the hypocrites.

As for his saying: **The pre-Islamic assumption**, he means the people of polytheism, such as the one who:

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: **The assumption of the Age of Ignorance**, he said: The assumption of the people of 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: **The assumption of the Age of Ignorance**, he said: The assumption of the people of polytheism.

Abu Jaafar said: There are two aspects to the nominative case of his saying: **and a group**.

One of them is that it is raised by the pronoun referring to it in his saying: **It has concerned them**.

The other: In his saying: **They think about God other than the truth**. If it were in the accusative case, it would have been permissible, and the waw in his saying: **and a group**, would have been an adverb for the verb, meaning: and a group thought about themselves, as he said: **And the heaven We constructed with power** (al-Dharyat 51:47).

Abu Ja'far said: He means by that the hypocritical group who are concerned about themselves, saying: We have no part in the matter. Say: The matter is entirely up to God. If we had any part in the matter, we would not have gone out to fight those who fought us and killed us, as:

Al-Qasim narrated to us, Al-Husayn narrated to us, Hajjaj narrated to me, on the authority of Ibn Jurayj, who said: It was said to Abdullah bin Ubayy: Banu Khazraj were killed today! He said: Do we have any part in the matter? It was said: The matter is entirely in God's hands! This is a matter initiated by God Almighty, who says to His Prophet Muhammad, may God bless him and grant him peace: Say, O Muhammad, to these hypocrites: **The matter is entirely in God's hands**, He directs it as He wills and manages it as He likes.

Then he returned to the report about the hypocrisy of the hypocrites, saying: **They hide within themselves**

what they do not reveal to you. He says: O Muhammad, these hypocrites whose characteristics I have described to you hide within themselves disbelief and doubt in God, what they do not reveal to you.

Then his Prophet, may God bless him and grant him peace, revealed what they were hiding among themselves of their hypocrisy, and the regret that had befallen them for their presence with the Muslims in their battle at Uhud. He said, informing about their talk of disbelief and their declaration of hypocrisy among themselves: **They say, 'If we had any part in the matter, we would not have been killed here.'** By that he meant that these hypocrites say: **If we had gone out to fight the polytheists we went out to fight against, we would not have gone out to them, nor would any of us have been killed in the place where they were killed at Uhud.**

It was mentioned that among those who said this statement was Mu'tab bin Qushair, the brother of Banu Amr bin Auf.

The report mentioned that:

Ibn Hamid told us, he said, Salamah told us, he said, Ibn Ishaq said, Yahya ibn Abbad ibn Abdullah ibn al-Zubayr told me, on the authority of his father, on the authority of Abdullah ibn al-Zubayr, on the authority of al-Zubayr, he said: By God, I hear the words of Mu'tab ibn Qushayr, the brother of Banu Amr ibn Awf, and drowsiness overcomes me, I hear him only as if it were a dream when he said: **If we had any part in the matter, we would not have been killed here!**

Saeed bin Yahya Al-Umawi told me, he said, my father told me, on the authority of Ibn Ishaq, he said, Yahya bin Ibad bin Abdullah bin Al-Zubayr told me, on the authority of his father, on the authority of Abdullah bin Al-Zubayr, on the authority of his father, similarly.

Abu Jaafar said: The reading of this differed.

The general reading of the Hijaz and Iraq is: **Say that the whole matter is**, with the whole in the accusative case as an adjective for **the matter** and an attribute for it.

Some of the people of Basra read it: Say: The whole matter belongs to God, raising the whole, on the basis of directing the whole to be a name, and his saying **to God** is its predicate, like the saying of the one who says: The matter is partly for the servant of God.

It may be permissible for the whole word to be in the accusative case, in the accusative case as a substitute.

Abu Ja'far said: The reading that is the reading according to us is the accusative in all of them, due to the consensus of most of the reciters on it, without the other reading being an error in meaning or Arabic. If the reading in the nominative case in that was widespread in the recitation, then it would be the same to me whichever of the two readings was recited, due to the agreement of the meanings of that in the rest of the two readings.

Abu Ja'far said: By that, may His praise be glorified, He means: Say, O Muhammad, to those hypocrites whose description I have described to you: If you had

been in your homes, you would not have witnessed their battle with the believers, nor attended with them the war of their enemies from among the polytheists, so that what you were hiding of your hypocrisy and concealing of your doubts about your religion would have become apparent to the believers. **Those upon whom death was decreed would have come forth**, meaning: those among them upon whom death was decreed would have come forth to the place where his death was decreed, and he would have gone out from his home to it until he was struck down in the place where he was decreed to be struck down.

As for his saying: **And that God may test what is in your hearts**, he means by it: And that God may test what is in your hearts, O hypocrites, you used to go forth from your homes to your beds.

What he means by his saying: **And that God may test what is in your hearts**, is that God may test what is in your hearts of doubt, and distinguish you - by what He shows the believers of your hypocrisy - from the believers.

We have previously demonstrated that the meanings of the words **that God may test** and **that God may know** and the like, even if they appear to be attributed to God in the apparent meaning of the statement, are intended to refer to His friends and those who obey Him. The meaning of this is: "And that God may test the friends and those who obey Him of what is in your hearts of doubt and illness, so that they may know you, [and distinguish you] from the people of sincerity and certainty, and that He may purify what is in your hearts," meaning, "and that He may make clear what is in your hearts of belief in God and in His Messenger, may God bless him and grant him peace, and in the believers of enmity or loyalty."

And God is All-Knowing of what is in the hearts, meaning: God is All-Knowing of what is in the hearts of His creation of good and evil, faith and disbelief. Nothing of their affairs is hidden from Him, their secrets and their outward appearances, and He is the Guardian of all of that, until He rewards all of them according to what they deserve.

In a similar vein to what we said about that, Ibn Ishaq used to say:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: God mentioned their blaming - meaning the blaming of the hypocrites - and their regret for what happened to them, then He said to His Prophet, may God bless him and grant him peace, say: **If you had been in your homes**, you would not have been present in this place where God, may He be glorified and praised, revealed from you what He revealed of your secrets, for He would have brought out those upon whom death was decreed to another place where they would be struck down, so that He might test what is in your hearts, **and to purify what is in your hearts, and God is Knowing of that within the breasts**, meaning: nothing is hidden from Him in their breasts, of what they concealed from you.

Al-Muthanna told me, he said, Ishaq told us, he said, Al-Harith bin Muslim told us, on the authority of Bahr Al-Saqqah, on the authority of Amr bin Ubaid, on the

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Then, after the distress, He sent down upon you security - a drowsiness that overcame a party of you, and a party who were concerned about themselves, assuming about God other than the truth - an assumption of the times of ignorance. They said, "Do we have any say in the matter?" Say, "Indeed, the matter, all of it, belongs to God." They conceal within themselves what they do not disclose to you, saying, "If we had any say in the matter, we would not have been killed here." Say, "If you had been in Your houses, so that those upon whom death was decreed may go forth to their beds, and that God may test what is in your breasts and purify what is in your hearts. And God is Knowing of that within the breasts.

authority of Al-Hasan, he said: He was asked about His statement: "Say, 'If you had been in your houses, those upon whom death was decreed would have gone forth to their deathbeds.'" He said: God has decreed upon the believers that they fight in His cause, and not everyone who fights is killed, but rather those upon whom God has decreed death are killed.

Tafsir al-Qurtubi

The Almighty said: **Then He sent down upon you, after the distress, security, drowsiness.** Security and safety are the same. It was said: Security is only with causes of fear, and safety is with its absence. It is accusative with *anzal* and *na'asan* as a substitute for it. It was said: It is accusative as the object for it, as if he said: He sent down upon you for security drowsiness. Ibn Muhaisin read *amna* with a sukoon on the meem. God the Almighty favored the believers after these distresses on the day of Uhud with drowsiness until most of them slept. Only he who feels secure slumbers, and the fearful one does not sleep. Al-Bukhari narrated on the authority of Anas that Abu Talha said: Drowsiness overcame us while we were in our ranks on the day of Uhud. He said: My sword kept falling from my hand and I would grab it, and it would fall and I would grab it. *Yaghsha* was read with a ya' and a ta'. The ya' is for drowsiness, and the ta' is for safety. The group is used for one person and a group. **And a group whose souls are concerned** means al-Munafiqun 63: Mu'tab bin Qushair and his companions. They had gone out in the hope of the spoils and fear of the believers, but drowsiness did not overcome them and they began to regret their presence and to say sayings. The meaning of **their souls had worried them** is that they were driven to worry, and worry is what you are concerned with. It is said: **The thing worried me** meaning it was from my concern, and an important matter is severe. And the matter worried me and made me anxious, and worry melted me. The waw in his saying **and a group** is the waw of the state meaning when, meaning when a group thought that the matter of Muhammad, may God bless him and grant him peace, was false and that he would not be victorious. **The thought of the Age of Ignorance** means the thought of the Age of Ignorance, so it was deleted. "They say: Do we have any part in the matter?" Its wording is a question and its meaning is denial, meaning we have no part in the matter, meaning the matter of going out. We only went out reluctantly, as indicated by the saying of God Almighty, informing us about them: **If we had any part in the matter, we would not have been killed here.** Al-Zubayr said: Sleep was sent upon us that day, and I heard the people of

Mu'tab bin Qushair and drowsiness overcame me saying: If We have something to do with the matter that we were killed here. It was said: The meaning is that he says we have nothing to do with the victory that Muhammad promised us, and God knows best.

God the Almighty said: "Say: The whole matter is God's." Abu Amr and Yaquub read **all of it** in the nominative case as the subject and its predicate is **to God**, and the sentence is the predicate of *in*, and it is like His saying: **And on the Day of Resurrection you will see those who lied about God, their faces will be blackened** (al-Zumar 39:60), and the rest in the accusative case, as you say: The whole matter is God's, so it is an emphasis, and it means all in encompassing and generalizing, and all can only be an emphasis, and it was said that it is an attribute of the matter, and Al-Akbfash said: It is a substitute, meaning victory is in the hand of God, He gives victory to whomever He wills and lets down whomever He wills, and Juwaybir said on the authority of Ad-Dahhak on the authority of Ibn Abbas regarding His saying: **They think about God other than the truth, the thought of the ignorant**, meaning the denial of destiny, and that is because they spoke about it, so God the Almighty said: "Say: The whole matter is God's," meaning destiny, its good and evil from God, **they hide within themselves**, meaning of polytheism, disbelief and denial, **that which they do not reveal to you**, "they reveal," saying: If we had any part in the matter, we would not have been killed here. **What killed our tribes?** It was said: The hypocrites said: If we had reason, we would not have gone out to fight the people of Mecca, and our leaders would not have been killed. God responded to them and said: "Say: If you had been in your houses, those upon whom killing was decreed would have gone out" meaning in the Preserved Tablet, **to their resting places** meaning their places of death. It was said: **Death was decreed upon them** meaning fighting was decreed upon them, so it was expressed as killing, because it could lead to it. Abu Haywah read *labaraz* with a damma on the ya and a shaddah on the ra, meaning he would make him go out. It was said: If you, O hypocrites, had stayed behind, you would have gone out to another place other than it, where you would be defeated until God tests what is in the hearts and reveals it to the believers. The waw in His statement **and to test** is inserted like His statement: **and to be among those who are certain** (Al-An'am: 75), meaning to be, and the verb with the lam of ki was deleted, and the meaning is: **God what is in your hearts and to purify what is in your hearts, and God is Knowing.** God imposed fighting and war upon you and He will give you victory on the Day of Uhud to test your patience and to purify your sins if you repent and are sincere. It was said: The meaning of **to test** is to treat

you as someone who tests. It was said: So that you may witness what He knows in secret. It was said: It is with the deletion of an adjective, and the meaning is to test the friends of God Almighty. The meaning of testing has already been presented, **with what is in the hearts** meaning what is in them of good and evil. It was said: The heart of the heart is the chest, because the heart of the thing is itself.

Tafsir Ibn Kathir

The Almighty says, thanking His servants for what He sent down upon them of tranquility and security, which is the drowsiness that overcame them while they were ready to carry their weapons in a state of worry and grief, and drowsiness in such a state is evidence of safety, as the Almighty said in Surat Al-Anfal in the story of Badr, **When drowsiness overcame you as a security from Him** the verse, and Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Abu Naeem Waki' told us, on the authority of Sufyan, on the authority of Asim, on the authority of Abu Razin, on the authority of Abdullah bin Masoud, who said: Drowsiness in battle is from God and in prayer is from Satan, and Al-Bukhari said and Khalifa told me: Yazid bin Zurai' told us, Saeed told us, on the authority of Qatada, on the authority of Anas, on the authority of Abu Talha, who said: I was among those who were overcome by drowsiness on the day of Uhud, until my sword fell from my hand repeatedly, it would fall and I would catch it, and it would fall and I would catch it, and thus he narrated it in Al-Maghazi with a chain of transmission, and he narrated it in the Book of Interpretation with a chain of transmission on the authority of Shaiban On the authority of Qatada, on the authority of Anas, on the authority of Abu Talha, he said: We were overcome by drowsiness while we were in our ranks on the day of Uhud. He said: My sword kept falling from my hand and I would grab it, and it would fall and I would grab it. It was narrated by Al-Tirmidhi, Al-Nasa'i and Al-Hakim from the hadith of Hammad bin Salamah, from Thabit, from Anas, from Abu Talhah, who said: I raised my head on the day of Uhud and looked, and there was not one of them that day except that he was leaning under his veil from drowsiness. The wording of Al-Tirmidhi, who said: Hasan Sahih. It was also narrated by Al-Nasa'i, from Muhammad bin Al-Muthanna, from Khalid bin Al-Harith, from Abu Qutaybah, from Ibn Abi Uday, both of them from Humayd, from Anas, who said: Abu Talhah said: I was among those upon whom drowsiness was cast. The hadith, and this is how it was narrated from Al-Zubayr and Abd Al-Rahman bin Awf. Al-Bayhaqi said: Abu Abdullah Al-Hafiz told us, Abu Al-Husayn Muhammad bin Ya'qub told me, Muhammad bin Ishaq Al-Thaqafi told us, Muhammad bin Abdullah bin Al-Mubarak Al-Makhzumi told us, Yunus bin Muhammad told us, Shaiban told us from Qatada, Anas bin Malik told us that Abu Talhah said: Drowsiness overcame us while we were in our ranks on the day of Uhud, so my sword was placed on the ground. It falls from my hand and I pick it up and it falls and I pick it up. He said: The other group, the hypocrites, have no concern but themselves, the most cowardly, reckless and neglectful of the truth. **They think about God other than the truth, the thought**

of the Age of Ignorance. That is, they are liars, people of doubt and suspicion about God Almighty. This is how he narrated it with this addition, as if it were the words of Qatada, may God have mercy on him, and it is as he said, for God Almighty says: **Then He sent down upon you, after the distress, security, a drowsiness that overcame a party of you.** That is, the people of faith, certainty, steadfastness and sincere trust, and they are those who are certain that God Almighty will support His Messenger and fulfill his hopes. For this reason, He said: **And a party whose souls are concerned,** that is, they are not overcome by drowsiness from anxiety, panic and fear. **They think about God other than the truth, the thought of the Age of Ignorance.** As He said in the other verse: **Rather, you thought that the Messenger and the believers would never return to their families.** to the end of the verse. And thus these people believed that when the polytheists appeared at that moment, it was the decisive moment and that Islam and its people had perished. This is the way of the people of doubt and suspicion when something happens. The terrible thing is that these heinous suspicions happen to them, then the Almighty told about them that they *say* in that situation **Do we have any part in the matter?** So the Almighty said: "Say: The matter is entirely God's. They conceal within themselves that which they do not reveal to you." Then He explained what they concealed within themselves by saying: "They say: If we had any part in the matter, we would not have been killed here." That is, they concealed this statement from the Messenger of God, may God bless him and grant him peace. Ibn Ishaq said: Yahya bin Ibad bin Abdullah bin Az-Zubayr told me, on the authority of his father, on the authority of Abdullah bin Az-Zubayr, who said: Az-Zubayr said: I saw myself with the Messenger of God, may God bless him and grant him peace, when fear became intense for us, God sent sleep upon us, and there was not a man among us except that his chin was on his chest. He said: By God, I hear the words of Mu'tab bin Qushayr, and I hear them only as if they were in a dream, saying: If we had any part in the matter, we would not have been killed here. So I memorized it from him, and in that regard God revealed: "They say: If we had any part in the matter, we would not have been killed here," based on the words of Mu'tab. Narrated by Ibn Abi Hatim. God the Almighty said: "Say: 'If you had been in your houses, those for whom death was decreed would have come forth to their deathbeds.' " That is, this is a decree that God the Almighty has decreed and a definite judgment from which there is no escape or escape. God the Almighty said: **And that God may test what is in your breasts and purify what is in your hearts.** That is, He tests you with what happened to you to distinguish the wicked from the good and to reveal to people the matter of the believer from the hypocrite in words and deeds. **And God is Knowing of that within the breasts.** That is, what is in the breasts of the secrets and consciences. Then God the Almighty said: **Indeed, those of you who turned back on the day the two armies met, Satan caused them to slip only because of what they had earned.** That is, because of some of their previous sins, as some of the predecessors said: **The reward for a good deed is a good deed after it, and the punishment for a bad deed is a bad deed after it.** Then God the Almighty said: **And God has pardoned**

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Then, after the distress, He sent down upon you security - a drowsiness that overcame a party of you, and a party who were concerned about themselves, assuming about God other than the truth - an assumption of the times of ignorance. They said, "Do we have any say in the matter?" Say, "Indeed, the matter, all of it, belongs to God." They conceal within themselves what they do not disclose to you, saying, "If we had any say in the matter, we would not have been killed here." Say, "If you had been in Your houses, so that those upon whom death was decreed may go forth to their beds, and that God may test what is in your breasts and purify what is in your hearts. And God is Knowing of that within the breasts.

them. That is, what they had done of fleeing. **Indeed, God is Forgiving and Forbearing.** That is, He forgives sins and is patient with His creation and overlooks them. The hadith of Ibn Umar regarding Uthman and his turning back on the day of Uhud was presented, and that God pardoned him along with those who pardoned. On their authority when he said: **And God has pardoned them.** And it is appropriate to mention it here. Imam Ahmad said: Muawiyah bin Amr told us, Zaidah told us, on the authority of Asim, on the authority of Shuqaiq, who said: Abd al-Rahman bin Awf met al-Walid bin Uqbah, and al-Walid said to him: Why do I see you being so estranged from the Commander of the Faithful, Uthman? Abd al-Rahman said to him: Tell him that I did not flee on the day of Hunayn. Asim said: He says on the day of Uhud 11: And I did not stay behind from Badr, and I did not abandon the Sunnah of Umar. He said: So go and tell Uthman about that. He said: Uthman said: As for his saying that I did not flee on the day of Hunayn, how can he reproach me for a sin that God has pardoned? God the Almighty said: "Indeed, those of you who turned back on the day the two armies met, Satan only made them slip because of some of what they had earned. But God has pardoned them." As for his saying that I stayed behind on the day of Badr, I was nursing Ruqayyah, the daughter of the Messenger of God, may God bless him and grant him peace, until she died, and the Messenger of God, may God bless him and grant him peace, struck me with an arrow, and whoever the Messenger of God, may God bless him and grant him peace, struck an arrow for, then he has testified. As for his saying that I abandoned the Sunnah of Umar, then I do not... I can't stand her and neither can he, so go and tell him about it.

Fath al-Qadir

Security and security are the same. It was said that security is only with causes of fear, and security is with its absence. It is accusative with anzala. Na'asan is a substitute for it or an explanatory apposition or an object for it. As for what was said that amna is a state of na'as that precedes it or a state of the addressees or an object for it, then that is far-fetched. Ibn Muhaisin read amna with a sukoon on the meem. His statement 154- *Yaghsha* was read with a lower case on the basis that the pronoun refers to sleepiness and with a higher case on the basis that the pronoun refers to security. The other group is Mu'tab bin Qushair and his companions. They had gone out hoping for the spoils and they began to call for attendance and say sayings. The meaning of **they worried themselves** is that they were worried, the matter worried me and made me anxious. The *and* in his statement **and a group** is for

the state, and it is permissible to begin with an indefinite noun because it depends on the *and* of the state. It was said that the meaning of **they worried themselves** is that their concern became their only concern. **They think about God other than the truth** This sentence is in the accusative case as a state: that is, they think about God other than the truth that should be thought about, and the thought of the Jahiliyyah is a substitute for it. It is the thought specific to the religion of Jahiliyyah, or the thought of the people of Jahiliyyah, which is their thought that the matter of the Prophet, may God bless him and grant him peace, is false, and that what he called for from the religion of truth will not be supported or fulfilled. His statement **they say** is a substitute for **they think** meaning: they say to the Messenger of God, may God bless him and grant him peace, **Do we have any part in the matter?** meaning: Do we have a share in the matter of God? The meaning of this question is denial: that is, we do not have any part in the matter. It is victory and supremacy over the enemy. It was said that it is the exit: that is, we only went out under duress. So God, the Most High, responded to them by saying, **Say, 'Indeed, the matter is entirely God's.** Neither you nor your enemy have any share of it, so victory is in His hand and triumph is from Him. And His saying, **They conceal it within themselves,** means: They conceal hypocrisy within themselves and do not reveal it to you, rather they ask you the question of those seeking guidance. And His saying, **They say, 'If we had any part in the matter, we would not have been killed here,'** is a new question, as if it was said: What is the matter that they conceal within themselves? So it was said: They say among themselves or within themselves, **If we had any part in the matter, we would not have been killed here,** meaning: those who were killed in this battle would not have been killed. So God, the Most High, responded to them by saying, **Say, 'If you had been in your houses, those upon whom killing was decreed would have gone forth to their deathbeds,'** meaning: If you had been sitting in your houses, there would have been no escape from those upon whom killing was decreed going out to these places where they were killed, for the decree of God cannot be reversed. His saying, **And that God may test what is in your hearts,** is a reason for an action that was understood before it, conjoined with other reasons for it that are folded to indicate their abundance, as if it were said: Perhaps what he did was for many interests, **and that God may test,** etc. It was said that it is conjoined with a folded reason that was prominent, and the meaning is: To test what is in your hearts of sincerity, and to purify what is in your hearts of the whisperings of Satan.

Tafsir al-Baghawi

154- **Then He sent down upon you, O group of Muslims, after the distress, security, drowsiness.** That is, security. Security and safety have the same meaning. It was said that security is when the cause of fear disappears, and safety is when the cause of fear remains. The cause of fear here was present, *sleeping*, instead of safety. **It covers a group of you.** Hamza and Al-Kisa'i read *covers* with a ta' referring to safety, and the others read it with a ya' referring to drowsiness.

Ibn Abbas, may God be pleased with him, said: He will make them feel safe on that day, but they will be overcome by drowsiness. Only those who feel safe doze, and those who are afraid will not sleep.

Abdul Wahid Al-Malhi told us, Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Ishaq bin Ibrahim bin Abdul Rahman told us, Hussein bin Muhammad told us, Shaiban told us, Qatada told us, Anas told us that Abu Talha said: We were overcome by drowsiness while we were in our ranks on the day of Uhud. He said: My sword kept falling from my hand, so I would grab it, and it would fall, and I would grab it.

Thabit said on the authority of Anas on the authority of Abu Talha, who said: I raised my head on the day of Uhud and I did not see anyone among the people except that he was leaning under his covers from drowsiness.

Abdullah bin Al-Zubayr bin Al-Awam said: I saw myself with the Messenger of God, may God bless him and grant him peace, when the war became intense against us. God sent sleep upon us. By God, I hear the words of Mu'tab bin Qushair, and drowsiness overwhelms me. I hear it only as if it were a dream. They say: If we had any control over the matter, we would not have been killed here. This is what God Almighty says: **It overwhelms a party of you**, meaning the believers, **and a party whose souls are concerned**, meaning the hypocrites. It was said: God intended by this to distinguish the hypocrites from the believers, so He caused drowsiness to fall upon the believers until they felt secure, but He did not cause sleep upon the hypocrites, so they remained in fear while their souls were concerned, meaning: It caused them to worry. It is said: An important matter.

They think of God other than the truth meaning: He will not support Muhammad. It was said that they thought that Muhammad, may God bless him and grant him peace, had been killed. **The thought of the Age of Ignorance** meaning: like the thought of the people of ignorance and polytheism. "They say: Do we have anything?" meaning: What is ours? Its wording is a question and its meaning is: denial. **Of the matter of something** meaning: victory. "Say: The matter is entirely God's." The people of Basra read it with the lam raised as the subject and its predicate in *God*. The others read it with the accusative as a substitute and it was said: as an attribute.

They conceal within themselves what they do not reveal to you. They say, **If we had any say in the matter, we would not have been killed here.** This is because the hypocrites said to one another: If we had

had sense, we would not have gone out with Muhammad to fight the people of Mecca, and our leaders would not have been killed. And it was said: If we were on the right path, we would not have been killed here.

Ad-Dahhak said on the authority of Ibn Abbas, may God be pleased with them both: They think of God other than the truth, the pre-Islamic assumption, meaning: the denial of predestination, which is their saying: **If we had any part in the matter, we would not have been killed here**, "Say: If you had been in your houses, those upon whom killing has been decreed would have come forth to their places of death," their places of death, **and that God may test**, and God may examine, **what is in your breasts and purify**, bring out and reveal, "what is in your hearts. And God is Knowing of that within the breasts," what is in the hearts of good and evil.

Tafsir al-Baidawi

154 **Then He sent down upon you, after the distress, security, drowsiness.** God sent down upon you security until drowsiness overcame you. Abu Talha said: Drowsiness overcame us in the ranks until the sword would fall from the hand of one of us and he would grab it, then it would fall and he would grab it. Security is security in the accusative case as the object and drowsiness is a substitute for it or it is the object, and *security* is a state of it that comes before it or an object for it or a state of those addressed in the sense of those with security or that it is a plural of secure, great and righteous. *Security* was read with a sukoon on the meem as if it were the time in the command **overwhelms a group of you** meaning drowsiness. Hamza and Al-Kisa'i read it with a ta' in response to security. The group are the true believers. **A group** are the hypocrites. **Their souls have worried them** their souls have caused them to fall into worries, or what concerns them is nothing but themselves and seeking their deliverance. **They think about God other than the truth, the thought of the Age of Ignorance** is another description of a group or state or a resumption of the explanation of what came before it, and other than the truth is in the accusative case as a source, meaning: they think about God other than the true thought that is right to think about Him, and **the thought of the Age of Ignorance** is its substitute, and it is the thought specific to the Age of Ignorance religion and its people. **They say** meaning to the Messenger of God, may God bless him and grant him peace, and it is a substitute for **they think**. **Do we have any part in the matter?** Do we have any share in what God has commanded and promised of victory and triumph? It was said: Ibn Abi was informed of the killing of Banu Khazraj and he said that, and the meaning is that we were prevented from managing and disposing of ourselves by our own choice, so nothing of the matter remains for us, or will this oppression be removed from us so that we will have any part of the matter? "Say: The matter is entirely God's" meaning the true victory is for God the Most High and for His friends, for the party of God are the victorious, or the judgment is His, so He does what He wills and rules as He wills, and it

Surat Al Imran 3:154

Then, after the distress, He sent down upon you security - a drowsiness that overcame a party of you, and a party who were concerned about themselves, assuming about God other than the truth - an assumption of the times of ignorance. They said, "Do we have any say in the matter?" Say, "Indeed, the matter, all of it, belongs to God." They conceal within themselves what they do not disclose to you, saying, "If we had any say in the matter, we would not have been killed here." Say, "If you had been in Your houses, so that those upon whom death was decreed may go forth to their beds, and that God may test what is in your breasts and purify what is in your hearts. And God is Knowing of that within the breasts.

is an objection. Abu Amr and Yaquub read it all in the nominative case as the beginning. **They conceal within themselves what they do not reveal to you** is a state of the pronoun they say, meaning they say, showing that they are seeking guidance and seeking victory, nullifying denial and lie. **They say** meaning within themselves and when some of them are alone with others, and it is a substitute for **they conceal** or a resumption of the explanation of it. **If we had any part in the matter** as Muhammad promised or claimed that the matter is entirely for God and His friends, or if we had choice and planning and did not leave as Ibn Abi and others did. **We would not have been killed here** we would not have been defeated, or those of us who were killed in this battle would not have been killed. **Say, 'If you had been in your houses, those upon whom killing was decreed would have gone forth to their places of death'** meaning those upon whom killing was decreed by God and which He wrote in the Preserved Tablet would have gone forth to their places of death, and staying in the city would not have benefited them, and none of them would have escaped, for He has decreed and managed all matters in His previous judgment, and there is no objection to His judgment. **And that God may test what is in your hearts** and **to examine what is in your hearts and reveal their secrets of sincerity and hypocrisy**. This is the reason for an omitted verb, meaning, **And He did that to test** or in apposition to an omitted verb, meaning, to reveal the fulfillment of the decree or for many interests and for the test, or **so that you will not grieve**. "And that He may purify what is in your hearts" and to reveal it and distinguish it or rid it of whispers. **And God is Knowing of that within the breasts** of their secrets, rarely revealing them. It contains a promise and a threat and a warning that He does not need to test, and He only did that to train the believers and reveal the state of the hypocrites.

Surat Al Imran 3:155

Indeed, those of you who turned back on the day the two armies met, it was Satan who caused them to slip because of some of what they had earned. And God has already pardoned them. Indeed, God is Forgiving and Forbearing.

Tafsir al-Jalalayn

Indeed, those of you who turned back from fighting **on the day the two armies met** the group of Muslims and the group of disbelievers at Uhud - they were the Muslims except for twelve men **it was only Satan who caused them to slip** caused them to slip **by his whispering** (because of some of what they had earned) of sins, which was disobeying the command of the Prophet (and God has pardoned them. Indeed, God is Forgiving) of the believers **and Forbearing** He does not hasten upon the disobedient.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be glorified, He means: Those of the companions of the Messenger of God, may God bless him and grant him peace, who turned away from the polytheists on the day of Uhud and fled from them.

His saying: **They turned away**, they turned away, from their saying: So-and-so turned his back.

His saying: **On the day the two armies met**, meaning: on the day the polytheists and Muslims met at Uhud, **it was only Satan who caused them to slip**, meaning: it was Satan who called them to slip.

His saying: **He slipped** is derived from the verb **to slip**. A slip is a sin.

For some of what they have earned, meaning for some of the sins they committed, **and God has pardoned them**, meaning: God has overlooked the punishment for their sins and has forgiven them for them. **Indeed, God is Forgiving**, meaning: He covers the sins of those who believe in Him and follow His Messenger, by pardoning them for their punishment. *Forbearing*, meaning that He is patient and does not hasten to punish those who disobey Him and go against His command.

Then the people of interpretation differed regarding the notables of the people meant by this verse.

Some of them said: It means everyone who turned his back on the polytheists at Uhud.

Who said that?

Abu Hisham Al-Rafai told us, he said, Abu Bakr bin Ayyash told us, he said, Asim bin Kulayb told us, on the authority of his father, he said: Umar delivered a sermon on Friday and recited Al Imran, and he liked to recite it when he preached. When he reached the

verse: **Indeed, those of you who turned back on the day the two armies met**, he said: When the day of Uhud came, we defeated them, so I fled until I climbed the mountain. I saw myself running away as if I were a camel, and the people were saying: Muhammad has been killed! I said: I will not find anyone who says: Muhammad has been killed, except that I will kill him! Until we gathered on the mountain, then the verse: **Indeed, those of you who turned back on the day the two armies met**, was revealed, the whole verse.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **Indeed, those of you who turned back on the day the two armies met**, the verse, and that was on the day of Uhud, we are safe from the companions of the Messenger of God, may God bless him and grant him peace, they turned back from the fighting and from the Prophet of God on that day, and that was from the matter of Satan and his intimidation, so God Almighty revealed what you hear: that He had pardoned them for that and forgiven them.

Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah bin Abi Ja'far told me, on the authority of his father, on the authority of Al-Rabi' regarding his statement: **Indeed, those among you who turned back on the day the two armies met**, the verse, then he mentioned something similar to what Qatada said.

Others said: Rather, he meant by that specifically those who turned their backs on that day. They said: Rather, he meant by that those of them who went to Medina, not others.

Who said that?

Muhammad bin Al-Hussein told us, Ahmad told us, Asbat told us, on the authority of Al-Suddi, who said: When they were defeated that day, the companions of the Messenger of God, may God bless him and grant him peace, dispersed. Some of them entered the city, and some of them went up the mountain to the rock and stood on it. Then God Almighty mentioned those who were defeated and entered the city, and He said: **Indeed, those of you who turned back on the day the two armies met**, the verse.

Others said: Rather, this was revealed about specific, well-known men.

Who said that?

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, on the authority of Ibn Jurayj, who said, Ikrimah said, regarding his statement: **Indeed, those of you who turned back on the day the two armies met**, he said: It was revealed regarding Rafi' ibn al-Mu'alla and others from the Ansar, and Abu Hudhayfah ibn Utbah and another man. Ibn Jurayj said: And his statement: **It was only Satan who caused them to slip because of some of what they had earned, but God has already pardoned them**, because He did not punish them.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: Uthman ibn Affan, Uqbah ibn Uthman, and Sa'd ibn Uthman - two men from the Ansar - fled until they reached Al-Jal'ab, a mountain in the vicinity of Madinah, near Al-'A' was - and they stayed there for three days, then they

Surat Al Imran 3:155

Indeed, those of you who turned back on the day the two armies met, it was Satan who caused them to slip because of some of what they had earned. And God has already pardoned them.

Indeed, God is Forgiving and Forbearing.

returned to the Messenger of God, may God bless him and grant him peace, and he said to them: You have gone too far in it!!

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, his saying: **Indeed, those of you who turned back on the day the two armies met - Satan only caused them to slip because of some of what they had earned** *verse*, and those whom Satan caused to slip were: Uthman ibn Affan, Sa'd ibn Uthman, and Uqbah ibn Uthman, the two Ansars, then the two Zargas.

As for his saying: **And God has pardoned them**, its meaning is: And God has pardoned those of you who turned away on the day the two armies met, that He would not punish them for turning away from their enemy, as:

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, he said, Ibn Jurayj said, his statement: **And God has pardoned them**, means: **And God has pardoned them**, because He did not punish them.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement about their turning away on the day of Uhud 11: **And God has pardoned them**, so I do not know whether that pardon is for that group, or pardon for all Muslims?

We have previously explained the interpretation of his saying: **Indeed, God is Forgiving and Forbearing**.

Tafsir al-Qurtubi

God Almighty says: "Indeed, those of you who turned back on the day the two armies met - it was Satan who caused them to slip because of some of what they had earned. But God has pardoned them. Indeed, God is Forgiving and Forbearing."

God the Almighty said: **The devil caused them to slip because of some of what they had earned**. This sentence is the predicate of **Indeed, those who turned away**, and what is meant is those who turned away from the polytheists on the day of Uhud, according to Umar, may God be pleased with him, and others. As-Suddi said: He means those who fled to Medina at the time of their defeat, not those who climbed the mountain. It was said: It was about specific people who stayed behind from the Prophet, may God bless him and grant him peace, at the time of their defeat for three days, then they turned away. The meaning of **the devil caused them to slip** is that he called for their slipping by reminding them of past sins from them, so they hated to remain steadfast lest they be killed, and this is the meaning of **because of some of what they had earned**. It was said: **He caused them to slip** and it is a verb derived from *zalah*, which is a sin. It was said: *Zal* and *aza* have the same meaning. Then it was said: They hated to fight before sincerely repenting, so they turned away for this reason. This is according to the

first statement, and according to the second, by their disobedience to the Prophet, may God bless him and grant him peace, in abandoning the position and inclining toward the spoils. Al-Hasan said: **What they had earned** is their acceptance of what Satan whispered to them. Al-Kalbi said: Satan made them seem good to them. Their actions, and it was said: The defeat was not a sin, because they wanted to fortify themselves in the city, so that the enemy would cut off his hope for them when they heard that the Prophet, may God bless him and grant him peace, was killed, and it is permissible to say: They did not hear the supplication of the Prophet, may God bless him and grant him peace, due to the terror they were in, and it is permissible to say: The number of the enemy more than doubled, because they were seven hundred and the enemy was three thousand, and at this point the defeat is permissible, but the defeat of the Prophet, may God bless him and grant him peace, is a mistake that is not permissible, and perhaps they imagined that the Prophet, may God bless him and grant him peace, also took refuge in the mountain, and the first is better, and in general, if the matter is attributed to a proven sin, then God has forgiven it, and if it is attributed to a justified defeat, then the verse is about those who went far in the defeat and exceeded the justified limit, and Abu al-Layth al-Samarqandi mentioned Nasr bin Muhammad bin Ibrahim, he said: Al-Khalil bin Ahmad told us, he said Al-Siraj told us, he said Qutaybah told us, he said Abu Bakr bin Ghailan told us on the authority of Jarir: That there was a conversation between Uthman and Abd al-Rahman bin Awf, so Abd al-Rahman bin Awf said to him: Do you curse me when you witnessed Badr and you did not witness it, and He pledged allegiance under the tree but did not pledge allegiance. You were appointed with those who were appointed on the day of assembly, meaning the day of Uhud. Uthman responded to him and said: As for your saying: I witnessed Badr and you did not, I did not miss anything that the Messenger of God, may God bless him and grant him peace, witnessed, except that the daughter of the Messenger of God, may God bless him and grant him peace, was sick and I was with her, tending to her. So the Messenger of God, may God bless him and grant him peace, gave me a share among the shares of the Muslims. As for the pledge of allegiance under the tree, the Messenger of God, may God bless him and grant him peace, sent me as a watchman over the polytheists in Mecca. The watchman is the observer, so the Messenger of God, may God bless him and grant him peace, struck his right hand over his left and said: This is for Uthman, for the right hand of the Messenger of God, may God bless him and grant him peace, and his left hand is better for me than my right hand and my left hand. As for the day of assembly, God Almighty said: **And God has pardoned them**, so I was among those whom God pardoned. So Uthman performed the Hajj with Abd al-Rahman.

I said: This meaning is also correct from Ibn Umar, as in Sahih al-Bukhari. He said: Abdun told us, Abu Hamza told us, on the authority of Uthman bin Muhab,

who said: "A man came to perform Hajj to the House and saw some people sitting, so he said: Who are these people sitting? They said: These are Quraysh. He said: Who is the old man? They said: Ibn Umar. So he came to him and said: I am going to ask you about something that you will tell me. He said: I ask you by the sanctity of this House, do you know that Uthman bin Affan fled on the day of Uhud? He said: Yes. He said: Do you know that he was absent from Badr and did not witness it? He said: Yes. He said: Do you know that he stayed away from the Pledge of Ridwan and did not witness it? He said: Yes. He said: Say Allahu Akbar. Ibn Umar said: Come, so I may tell you and explain to you what you asked me about. As for his fleeing on the day of Uhud, I bear witness that God has pardoned him. As for his absence from Badr, he had the daughter of the Messenger of God (peace and blessings of God be upon him) under him and she was sick. So the Prophet (peace and blessings of God be upon him) said to him: You will have the reward and share of a man who witnessed Badr. As for his absence from the Pledge of Ridwan, if he had been one of the most honorable in the valley of Mecca, from Uthman bin Affan, to send him in his place, so he sent Uthman, and the Pledge of Ridwan was after Uthman went to Mecca, so the Prophet, may God bless him and grant him peace, said with his right hand: This is the hand of Uthman, so he struck his hand with it and said: This is for Uthman, go with this now with you.

I said: Similar to this verse is God's repentance to Adam, peace be upon him, and His saying, peace be upon him: "So Adam and Moses argued," meaning He defeated him with the argument. This is because Moses, peace be upon him, wanted to rebuke Adam and blame him for expelling himself and his offspring from Paradise because of his eating from the tree, so Adam said to him: Do you blame me for something that God Almighty decreed for me forty years before I was created, and he who repents to him has no sin, and he who has no sin is blamed, and likewise he who God pardons, and this was only because God Almighty informed him of that, and His report is true, and others of the repentant sinners hope for His mercy and fear His punishment, so they are in fear and apprehension that their repentance will not be accepted, and if it is accepted, then the fear is overwhelming them since they do not know about that, so know.

Tafsir Ibn Kathir

The Almighty says, thanking His servants for what He sent down upon them of tranquility and security, which is the drowsiness that overcame them while they were ready to carry their weapons in a state of worry and grief, and drowsiness in such a state is evidence of safety, as the Almighty said in Surat Al-Anfal in the story of Badr, **When drowsiness overcame you as a security from Him** the verse, and Ibn Abi Hatim said: Abu Saeed Al-Ashji told us, Abu Naeem Waki' told us, on the authority of Sufyan, on the authority of Asim, on the authority of Abu Razin, on the authority of Abdullah bin Masoud, who said: Drowsiness in battle is from God and in prayer is from Satan, and Al-Bukhari said

and Khalifa told me: Yazid bin Zurair' told us, Saeed told us, on the authority of Qatada, on the authority of Anas, on the authority of Abu Talha, who said: I was among those who were overcome by drowsiness on the day of Uhud, until my sword fell from my hand repeatedly, it would fall and I would catch it, and it would fall and I would catch it, and thus he narrated it in Al-Maghazi with a chain of transmission, and he narrated it in the Book of Interpretation with a chain of transmission on the authority of Shaiban On the authority of Qatada, on the authority of Anas, on the authority of Abu Talha, he said: We were overcome by drowsiness while we were in our ranks on the day of Uhud. He said: My sword kept falling from my hand and I would grab it, and it would fall and I would grab it. It was narrated by Al-Tirmidhi, Al-Nasa'i and Al-Hakim from the hadith of Hamad bin Salamah, from Thabit, from Anas, from Abu Talhah, who said: I raised my head on the day of Uhud and looked, and there was not one of them that day except that he was leaning under his veil from drowsiness. The wording of Al-Tirmidhi, who said: Hasan Sahih. It was also narrated by Al-Nasa'i, from Muhammad bin Al-Muthanna, from Khalid bin Al-Harith, from Abu Qutaybah, from Ibn Abi Uday, both of them from Humayd, from Anas, who said: Abu Talhah said: I was among those upon whom drowsiness was cast. The hadith, and this is how it was narrated from Al-Zubayr and Abd Al-Rahman bin Awf. Al-Bayhaqi said: Abu Abdullah Al-Hafiz told us, Abu Al-Husayn Muhammad bin Ya'qub told me, Muhammad bin Ishaq Al-Thaqafi told us, Muhammad bin Abdullah bin Al-Mubarak Al-Makhzumi told us, Yunus bin Muhammad told us, Shaiban told us from Qatada, Anas bin Malik told us that Abu Talhah said: Drowsiness overcame us while we were in our ranks on the day of Uhud, so my sword was placed on the ground. It falls from my hand and I pick it up and it falls and I pick it up. He said: The other group, the hypocrites, have no concern but themselves, the most cowardly, reckless and neglectful of the truth. **They think about God other than the truth, the thought of the Age of Ignorance.** That is, they are liars, people of doubt and suspicion about God Almighty. This is how he narrated it with this addition, as if it were the words of Qatada, may God have mercy on him, and it is as he said, for God Almighty says: **Then He sent down upon you, after the distress, security, a drowsiness that overcame a party of you.** That is, the people of faith, certainty, steadfastness and sincere trust, and they are those who are certain that God Almighty will support His Messenger and fulfill his hopes. For this reason, He said: **And a party whose souls are concerned,** that is, they are not overcome by drowsiness from anxiety, panic and fear. **They think about God other than the truth, the thought of the Age of Ignorance.** As He said in the other verse: **Rather, you thought that the Messenger and the believers would never return to their families.** to the end of the verse. And thus these people believed that when the polytheists appeared at that moment, it was the decisive moment and that Islam and its people had perished. This is the way of the people of doubt and suspicion when something happens. The terrible thing is that these heinous suspicions happen to them, then the Almighty told about them that they *say* in that situation **Do we have any part in the matter?** So the Almighty said: "Sari: The matter is entirely God's. They

Indeed, those of you who turned back on the day the two armies met, it was Satan who caused them to slip because of some of what they had earned. And God has already pardoned them. Indeed, God is Forgiving and Forbearing.

conceal within themselves that which they do not reveal to you.” Then He explained what they concealed within themselves by saying: “They say: If we had any part in the matter, we would not have been killed here.” That is, they concealed this statement from the Messenger of God, may God bless him and grant him peace. Ibn Ishaq said: Yahya bin Ibad bin Abdullah bin Az-Zubayr told me, on the authority of his father, on the authority of Abdullah bin Az-Zubayr, who said: Az-Zubayr said: I saw myself with the Messenger of God, may God bless him and grant him peace, when fear became intense for us, God sent sleep upon us, and there was not a man among us except that his chin was on his chest. He said: By God, I hear the words of Mu’tab bin Qushayr, and I hear them only as if they were in a dream, saying: If we had any part in the matter, we would not have been killed here. So I memorized it from him, and in that regard God revealed: “They say: If we had any part in the matter, we would not have been killed here,” based on the words of Mu’tab. Narrated by Ibn Abi Hatim. God the Almighty said: “Say: ‘If you had been in your houses, those for whom death was decreed would have come forth to their deathbeds.’” That is, this is a decree that God the Almighty has decreed and a definite judgment from which there is no escape or escape. God the Almighty said: **And that God may test what is in your breasts and purify what is in your hearts.** That is, He tests you with what happened to you to distinguish the wicked from the good and to reveal to people the matter of the believer from the hypocrite in words and deeds. **And God is Knowing of that within the breasts.** That is, what is in the breasts of the secrets and consciences. Then God the Almighty said: **Indeed, those of you who turned back on the day the two armies met, Satan caused them to slip only because of what they had earned.** That is, because of some of their previous sins, as some of the predecessors said: **The reward for a good deed is a good deed after it, and the punishment for a bad deed is a bad deed after it.** Then God the Almighty said: **And God has pardoned them.** That is, what they had done of fleeing. **Indeed, God is Forgiving and Forbearing.** That is, He forgives sins and is patient with His creation and overlooks them. The hadith of Ibn Umar regarding Uthman and his turning back on the day of Uhud was presented, and that God pardoned him along with those who pardoned. On their authority when he said: **And God has pardoned them.** And it is appropriate to mention it here. Imam Ahmad said: Muawiyah bin Amr told us, Zaidah told us, on the authority of Asim, on the authority of Shuqaiq, who said: Abd al-Rahman bin Awf met al-Walid bin Uqbah, and al-Walid said to him: Why do I see you being so estranged from the Commander of the Faithful, Uthman? Abd al-Rahman said to him: Tell him that I did not flee on the day of Hunayn. Asim said: He says on the day of Uhud 11: And I did not stay behind from Badr, and I did not abandon the Sunnah of Umar. He said: So go and tell Uthman about that. He said: Uthman said: As for his saying that I did not flee on the day of Hunayn, how can he reproach me for a sin that God has pardoned?

God the Almighty said: “Indeed, those of you who turned back on the day the two armies met, Satan only made them slip because of some of what they had earned. But God has pardoned them.” As for his saying that I stayed behind on the day of Badr, I was nursing Ruqayyah, the daughter of the Messenger of God, may God bless him and grant him peace, until she died, and the Messenger of God, may God bless him and grant him peace, struck me with an arrow, and whoever the Messenger of God, may God bless him and grant him peace, struck an arrow for, then he has testified. As for his saying that I abandoned the Sunnah of Umar, then I do not... I can't stand her and neither can he, so go and tell him about it.

Fath al-Qadir

His statement 155 - **Indeed, those of you who turned back on the day the two armies met** meaning, they were defeated on the day of Uhud 11: It was said that the meaning is: Those who turned back to the polytheists on the day of Uhud **were only caused to slip by Satan** he caused them to slip because of some of the sins they had committed, including disobeying the Messenger of God, may God bless him and grant him peace. **And God has pardoned them** because of their repentance and apology.

Ibn Jarir narrated on the authority of Ibn Abbas regarding the verse, he said: God made them feel secure that day with a drowsiness that overcame them, and only he who feels secure feels drowsy. It has been proven in Sahih Al-Bukhari and others that Abu Talha said: We were overcome while we were in our ranks on the day of Uhud, and my sword kept falling from my hand and I would catch it, and it would fall and I would catch it. This is what God said: **Then He sent down upon you, after the distress, security, a drowsiness** **Al-Madinah 14:15.** Al-Tirmidhi narrated and authenticated it, and Ibn Jarir, Abu Al-Shaykh and Al-Bayhaqi in Al-Dala'il on the authority of Al-Zubayr bin Al-Awwam, he said: I raised my head on the day of Uhud and I kept looking, and there was not one of them except that he was leaning under his veil from drowsiness, and he recited this verse. Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ibn Jurayj, he said: The hypocrites said to Abdullah bin Ubayy, who was the leader of al-Munafiqun 63: Banu Khazraj were killed today, so he said: Do we have any say in the matter? By God, if we return to Medina, the more honorable will expel the more humble. Ibn Jarir narrated on the authority of Qatada and Ar-Rabi' regarding his statement, **the suspicion of the Age of Ignorance**, he said: the suspicion of the polytheists. Ibn Ishaq and Ibn Abi Hatim narrated on the authority of Ibn Abbas, he said: Mu'tab is the one who said on the day of Uhud 11: If only we had a part in the matter. Ibn Abi Hatim narrated on the authority of Al-Hasan that the one who said that was Abdullah bin Ubayy. Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Abd Al-Rahman bin Awf regarding his statement, **Indeed, those of you who turned back on the day the**

two armies met, he said: They are three, one from the Muhajireen and two from the Ansar. Ibn Mandah and Ibn Asakir narrated on the authority of Ibn Abbas regarding the verse, he said: It was revealed about Uthman, Rafi' bin Al-Mu'alla, and Kharijah bin Zaid. Many narrations have been narrated about identifying those in the verse.

Tafsir al-Baghawi

155- **Those of you who turned back** meaning were defeated, **of you**, O group of Muslims, **on the day the two armies met**, the group of Muslims and the group of polytheists on the day of Uhud. Most of the Muslims had been defeated and there remained with the Prophet, may God bless him and grant him peace, only thirteen men, six of whom were from the Muhajireen: Abu Bakr, Umar, Ali, Talhah, Abd al-Rahman ibn Awf, and Sa'd ibn Abi Waqqas, may God be pleased with them.

The Almighty said: **It was only Satan who caused them to slip** meaning: he sought their slip, as it is said: I hastened someone if you sought his haste. It was also said: he made them slip, which is the sin. It was also said: azla and istazala have the same meaning.

Because of some of what they had earned meaning: because of the evil of their sins. Some of them said: because of their abandonment of the position.

Al-Hasan said: What they had earned was their acceptance of what Satan whispered to them of defeat. "But God has pardoned them. Indeed, God is Forgiving and Forbearing."

Tafsir al-Baidawi

155 **Indeed, those of you who turned back on the day the two armies met, Satan caused them to slip because of some of what they had earned.** That is, the reason for those who were defeated on the day of Uhud was that Satan asked them to slip, so they obeyed him and committed sins to deceive the Prophet, peace and blessings be upon him, by abandoning their position and being greedy for the spoils or life, so they prevented support and strength of heart. It was said that Satan caused them to turn back because of sins they had committed, for sins lead to one another, just like obedience. It was also said that he caused them to slip because of the mention of past sins they had committed, so they hated to fight before sincerely repenting and leaving the injustice. **And God has pardoned them** because of their repentance and apology. **Indeed, God is Forgiving** of sins, *Forbearing*, He does not hasten to punish sins so that people may repent.

Surat Al Imran 3:156

O you who have believed, do not be like those who disbelieved and said about their brothers when they traveled throughout the land or were engaged in combat, "If they had been with us, they would not have died, nor were they killed," so that God may make that a regret within their hearts. And God gives life and causes death, and God is Seeing of what you do.

Surat Al Imran 3:156

O you who have believed, do not be like those who disbelieved and said about their brothers when they traveled throughout the land or were engaged in combat, **If they had been with us, they would not have died, nor were they killed**, so that God may make that a regret within their hearts. And God gives life and causes death, and God is Seeing of what you do.

Tafsir al-Jalalayn

O you who have believed, do not be like those who disbelieved i.e. the hypocrites **and said to their brothers** i.e. concerning them **when they set out traveled throughout the land and died or were warriors** plural of warrior, so they were killed **if they had been with us they would not have died nor been killed** i.e. do not say as they said **that God may make that** the statement regarding the outcome of their affair (a regret in their hearts. And God gives life and causes death) so death is not prevented by sitting **and God, of what you do** with the taa and the yaa **is Seeing** so He will reward you for it.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be exalted, He means: O you who have believed in God and His Messenger and acknowledged what Muhammad brought from God, do not be like those who disbelieved in God and His Messenger, so they denied the prophethood of Muhammad, may God bless him and grant him peace, and said to their brothers among the disbelievers, **When they travel through the land**, and left their country on a journey for trade, **or were on a raid**, meaning: or their departure from their country was on a raid and they perished and died on their journey, or were killed in their raid, **If they had been with us, they would not have died nor been killed**, informing of the saying of these disbelievers that they say to those among them who fought and were killed, or died on a journey in which they went out in obedience to God, or for trade: If they had not left us and had stayed in their country, they would not have died nor been killed, **so that God may make that a regret in their hearts**, meaning: that they say that, so that God may make their saying that a sorrow and grief in their hearts, and they are ignorant that that is up to God, may He be glorified and exalted. His praise and his hand.

It has been said: Those whom God forbade the believers in this verse from imitating in what He forbade them from of having bad faith in God, are Abdullah bin Ubayy bin Salul and his companions.

Who said that?

Muhammad told me, he said, Ahmad told us, he said, Asbat told us, on the authority of Al-Suddi: **O you who have believed, do not be like those who disbelieved and said about their brothers** the verse, he said: These are the hypocrites, the companions of Abdullah bin Ubay.

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 they said to their brothers when they were travelling in the land or were engaged in war**, these the statement of the hypocrite Abdullah bin Ubayy bin Salul.

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 about that: They are all hypocrites.

Who said that?

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **O you who have believed, do not be like those who disbelieved and said about their brothers** the verse, meaning: Do not be like the hypocrites who forbid their brothers from jihad in the way of God and from traveling the earth in obedience to God and obedience to His Messenger, and they say when they die or are killed: If they had obeyed us, they would not have died and they would not have been killed.

As for his saying: **When they travel through the land**, there is a difference of opinion regarding its interpretation.

Some of them said: It is travelling for trade and walking on the earth to seek a living.

Who said that?

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **If they travel the earth**, which is trade.

Others said: Rather, it is walking in obedience to God and obedience to His Messenger, may God bless him and grant him peace.

Who said that?

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **When they travel the earth**, traveling the earth in obedience to God and obedience to His Messenger.

The origin of striking the ground is to walk far away.

As for his saying: **Or they were raiders**, he means: Or they were raiders in the way of God.

Ghazi is the plural of Ghaz, the plural of Fa'l, just as

Shahid is the plural of Shahid, and Qayil is the plural of Qawl. And the verse of Ru'bah may be recited:

Today I have finished my dream and my first dream is not a foolish one

And say: Except for this, there is no this

He also chants:

And they say: Except for this, there is no such thing

It was said: **Do not be like those who disbelieved and said to their brothers when they traveled throughout the land or were fighting**, so the past tense of the verb was accompanied by the letter that is not accompanied with the past tense except the future tense, so it was said: **And they said to their brothers**, then it was said: **When they traveled**, and the speech is said to me: I honored you when you visited me, and it is not said: I honored you when you visited me. Because the statement in His statement: **And they said to their brothers**, even if it is in the past tense, it has the meaning of the future. This is because the Arabs use *who* as a clause, and treat it in that as *who* and *what*, due to the similarity of the meanings of that in many things, and that all of them are unknown things that are not timed like the timing of Amr and Zaid.

So since that was the case, and it was correct and eloquent in speech to say to a man: **Honor whoever honors you and honor every man who honors you**, then the speech would be in the past tense with *min* and *kull* being unknown and meaning the future, since the one described by the action was not temporary, and *those* in His statement: **Do not be like those who disbelieved and said to their brothers when they traveled throughout the land**, were not temporary, it was made like *min* and *ma* in its translation that follows the method of the penalty, and its connection with the past tense of the verbs was excluded and it has the meaning of the future, as the poet said in *ma*:

I come to you to thank you for what has passed and to fulfill what will be in the future.

He said: What was in tomorrow, meaning: What will be in tomorrow. If he had meant the past, he would have said: What was in yesterday, and it would not have been permissible for him to say: What was in tomorrow.

If that which was temporary, it would not be permissible to say that. It is wrong to say: **You will honor this one who honored you when you visit him**, because that which here is temporary, so it has left the meaning of reward. If this were not in the speech, it would have been permissible and eloquent, because that which then becomes unknown is not temporary. And from that is the statement of God the Almighty: **Indeed, those who disbelieve and avert [people] from the way of God** (al-Hajj 22:25), so He responded to *avert* with *disbelieve*, because *those* is not temporary. So His statement: *disbelieved*, even though it is in the past tense, its meaning is the future. Likewise His statement: **Except for those who repent, believe and do righteous deeds** (Maryam 19:60), and His statement: **Except for those who repent before you have them in your power** (al-Ma'idah 5:34), meaning: except for those who repent before you have them in

your power, and except for those who repent and believe. There are many similar examples in the Qur'an and speech, but the reason for all of that is the same.

As for his saying: **So that God may make that a regret in their hearts**, he means by that: sadness in their hearts, as:

Muhammad bin Amr told us, 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: **in their hearts**, he said: Their words sadden them, but they do not benefit them at all.

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 Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **So that God may make that a regret in their hearts**, due to their lack of certainty in their Lord, may His praise be exalted.

Abu Ja'far said: What He, may His praise be exalted, meant by His saying: **And God gives life and causes death**, is that God hastens death to whomever He wills from wherever He wills, and causes death to whomever He wills whenever He wills, unlike any other of His creation.

This is from God Almighty, encouraging His believing servants to fight His enemy and to be patient in fighting them, and to remove their awe from their hearts, even if their number is small and the number of their enemies and the enemies of God is large, and informing them that death and life are in His hand, and that no one will die or be killed except after the end of his appointed time, and forbidding them, since this is the case, to be distressed by the death of those among them who died or were killed in the war with the polytheists.

Then He, the Most High, said: **And God is Seeing of what you do**. He says: God sees what you do of good and evil, so fear Him, O believers, for He is the One who examines all of that, until He rewards every worker for his work according to what he deserves.

Ibn Ishaq said something similar to what we said about that.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **And God gives life and causes death**, meaning: He hastens what He wills, and delays what He wills of their lives by His power.

Tafsir al-Qurtubi

The Almighty said: **O you who have believed, do not be like those who disbelieved** meaning the hypocrites, **and said to their brothers** meaning in hypocrisy or in lineage in the raids that the Prophet, may God bless him and grant him peace, sent to Bir Ma'unah, **if they had been with us, they would not have died or been killed** so the Muslims were forbidden to say the same as they said, and His saying **if they struck** refers to what has passed, that is, when they struck, because in

Surat Al Imran 3:156

O you who have believed, do not be like those who disbelieved and said about their brothers when they traveled throughout the land or were engaged in combat, "If they had been with us, they would not have died, nor were they killed," so that God may make that a regret within their hearts. And God gives life and causes death, and God is Seeing of what you do.

the speech there is a meaning of condition, since *those* were vague and not timed, so *if* occurred as the past occurs in the conditional clause in place of the future, and the meaning of **struck in the land** is that they traveled in it and went for trade or something else and died, **or were on a raid** raiders and were killed, and the word *ghazy* is a defective plural that does not change its wording in the nominative and genitive, and its singular is *ghazy*, like *rak'i* and *rak'u*, and *sa'im* and *sawm*, and *na'im* and *na'im*, and *shahed* and *shahed*, and *ghayb* and *ghayb*, and in the plural *ghazyis* permissible, like *qada* and *ghazy*. With a long vowel, like *darab* and *sawwam*, and it is said: *ghazi* is the plural of *ghazzah*. The poet said:

Tell the caravans and the invaders when they invade

It was narrated on the authority of Al-Zuhri that he read it *ghazī* with a light pronunciation. Al-Maghziyah is the woman whose husband went on a raid, and a she-camel who gave birth late and then gave birth. A she-camel who was unable to conceive was called a *ghazāt*. Ghazwī is the intention of something, and al-Maghzā is the destination. It is said in relation to the raid: Ghazwī.

The Almighty says: **That God may make that a regret in their hearts** meaning their assumption and their saying, and the *lam* is related to His saying **they said**, meaning that He may make their assumption that if they had not gone out they would not have been killed **a regret** meaning remorse **in their hearts** and regret is concern for something that has passed and was not able to be attained. The poet said:

Alas, I did not fulfill my desires and did not enjoy the neighborhood and the closeness

It was said: It is related to something omitted, and the meaning is: Do not be like them, **so that God may make that statement a regret in their hearts** because their hypocrisy has become apparent. It was said: The meaning is do not believe them and do not pay attention to them, so that was a regret in their hearts. It was said: **so that God may make that a regret in their hearts** on the Day of Resurrection because of the shame and regret they are in, and because of the bliss and dignity that the Muslims are in.

The Almighty says: **And God gives life and causes death**. That is, He is able to give life to whoever goes out to fight, and cause death to whoever stays with his family. **And God is Seeing of what you do**. It was read with the letter *ya* and the letter *ta*. Then the Almighty informed us that being killed in the way of God and dying in it is better than the entire world.

Tafsir Ibn Kathir

God Almighty forbids His believing servants from resembling the infidels in their corrupt belief, indicated

by their statement about their brothers who died in travels and wars, if they had abandoned that what happened to them would not have happened to them, so God Almighty said: **O you who have believed, do not be like those who disbelieved and said about their brothers** meaning about their brothers **when they traveled throughout the land** meaning they traveled for trade and the like **or were fighting** meaning they were in a war **if they had been with us** meaning in the country **they would not have died nor been killed** meaning they would not have died in the travels, nor were they killed in the war. And God Almighty said: **that God may make that a regret in their hearts** meaning He created this belief in their souls so that they would increase their regret over their death and killing. Then God Almighty said in response to them: **And God gives life and causes death** meaning in His hand is creation and to Him the matter returns, and no one lives or dies except by His will and decree, and no one's life is increased or decreased except by His judgment and decree. **And God is Knowing of what you do**. "All-Seeing" means that His knowledge and insight are penetrating into all of His creation. Nothing of their affairs is hidden from Him. The Almighty's statement: **And if you are killed in the cause of God or die, forgiveness from God and mercy are better than what they accumulate**. This includes that killing in the cause of God and death as well are a means to attaining God's mercy, pardon and pleasure, and that is better than remaining in this world collecting its perishable debris. Then the Almighty informed us that everyone who dies or is killed, his fate and return is to God, the Almighty, the Majestic, and He will reward him for his deeds, if good then good, and if evil then evil, so the Almighty said: **And if you die or are killed, to God you will be gathered**.

Fath al-Qadir

His saying 156- **Do not be like those who disbelieved** They are the hypocrites who said: If we had any part in the matter, we would not be here. His saying **And they said to their brothers** in hypocrisy or in lineage: That is, they said on their behalf **When they traveled through the land** If they traveled in it for trade or something similar. It was said: If here is useful for the meaning of the future with the same meaning as when it is useful for the meaning of the past. It was said: It is in its meaning, and what is meant here is the narration of the past state. Al-Zajaj said: If here is a substitute for what has passed of time and what will come **or they were a raid** The plural of raid is like bowing and bowing, and absent and absent. The poet said:

Tell the caravans and the invaders when they invade

That God may make it a regret in their hearts. The lam is related to His statement, **They said**, meaning: They said that and believed it so that it would be a regret in their hearts. What is meant is that their belief that if they had not gone out they would not have been killed

became a regret, or it is related to His statement, **Do not be**, meaning: Do not be like them in believing that so that God may make it a regret in their hearts only and not your hearts. It was said: The meaning is: Do not pay attention to them so that God may make your not paying attention to them a regret in their hearts. It was said: What is meant is a regret in their hearts on the Day of Resurrection because of the shame and remorse in it. **And God gives life and causes death**, in it is a response to their statement, meaning: That is in the hand of God, the Most High. He does what He wills and rules as He wills, so He gives life to whomever He wills and causes death to whomever He wills without travel or conquest having any effect on that.

ya as a warning to those who disbelieved.

Tafsir al-Baghawi

156- **O you who have believed, do not be like those who disbelieved**, meaning: the hypocrites Abdullah bin Ubayy and his companions, **and said to their brothers**, in hypocrisy and disbelief, and it was said: in lineage, **when they traveled through the land** meaning: traveled in it for trade or other, **or were on a raid** meaning: raiders, plural of raider, and killed, **If they had been with us, they would not have died or been killed, so that God might make that** meaning: their saying and their assumption, *regret* "anguish" in their hearts. And God gives life and causes death, and God is Seeing of what you do." Ibn Kathir, Hamza, and Al-Kisa'i read **they work** with a ya', and the others read it with a ta'.

Tafsir al-Baidawi

156 **O you who have believed, do not be like those who disbelieved** meaning the hypocrites. **And they said to their brothers** for their sake and in them, and the meaning of their brothers is their agreement in lineage or doctrine **when they traveled in the land** if they traveled in it and went far for trade or other, and it was right because of his saying they said, but it came as a narration of the past situation **or they were a raid** plural of raid is ka'a and af. **If they had been with us, they would not have died or been killed** the verbal noun of said indicates that their brothers were not addressed by it. **That God may make that a regret in their hearts** is related to **they said** on the basis that the lam is the lam of consequence like it in **that he may be an enemy and a grief for them**, or do not be, meaning do not be like them in uttering that saying and belief in order to make it a regret in their hearts in particular, so that is an indication of what their saying indicates of belief. It was said that it refers to what the prohibition indicates, i.e. do not be like them, so that God may make the fact that you are not like them a regret in their hearts, for opposing and contradicting them is what saddens them. **And God gives life and causes death** is a response to their statement, i.e. He is the one who influences life and death, not residence and travel, for He, the Most High, may give life to the traveler and the fighter and cause death to the resident and the seated. **And God is Seeing of what you do** is a threat to the believers that they should be like them. Ibn Kathir, Hamza, and Al-Kisa'i read it with the letter

Surat Al Imran 3:157

And if you are killed in the cause of God or die, forgiveness from God and mercy are better than what they accumulate.

Surat Al Imran 3:157

And if you are killed in the cause of God or die, forgiveness from God and mercy are better than what they accumulate.

Tafsir al-Jalalayn

And if the lam of an oath **you are killed in the way of God** meaning jihad **or die** with a damma on the meem and a kasra from matā yamūtu, death comes to you in it **for forgiveness** coming **from God** for your sins **and mercy** from Him to you for that, and the lam and what it contains is the answer to the oath and it is the subject of the verb, its predicate **is better than what you accumulate** of the world with the ta' and the ya'

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God, the Most High, addresses His believing servants, saying to them: Do not be in doubt, O believers, that all matters are in God's hand, and that to Him belongs life and death, as the hypocrites doubted that, but strive in the cause of God and fight the enemies of God, certain that no one is killed in war or dies in a journey except he who has reached his appointed time and his death has come. Then He promised them forgiveness and mercy for their striving in His cause, and He informed them that death in the cause of God or being killed in the cause of God is better for them than what they accumulate in this world of its debris and its comfortable life for which they are reluctant to strive in the cause of God and delay meeting the enemy, as:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **And if you are killed in the cause of God or die - forgiveness from God and mercy are better than what they accumulate**, meaning: Death is inevitable, so death in the cause of God or being killed is better - if they knew and were certain - than what they accumulate in this world, for which they delay jihad, fearing death and being killed because of what they accumulated of the pleasures of this world, and out of asceticism in the Hereafter.

Abu Ja'far said: God Almighty said: **For forgiveness from God and mercy is better than what they accumulate**, and He began the speech: **And if you die or are killed**, by deleting the answer to *if*, because in His saying: **For forgiveness from God and mercy is better than what they accumulate**, there is the meaning of an answer to the reward, and that is because it is a promise that came out in the form of a report.

The interpretation of the statement: **And if you are killed in the way of God or die, God will surely forgive you and have mercy upon you**. He indicated that with

his statement: **Forgiveness from God and mercy are better than what they accumulate**. He combined with the indication of it, the report of the superiority of that over what they prefer of this world and what they accumulate in it.

Some of the Arabists from Basra claimed that if it is said: How can **for forgiveness from God and mercy** be an answer to his statement: **And if you are killed in the way of God or die**? The correct way is to say it as if he said: And if you die or are killed, that is for you mercy from God and forgiveness, since that was in my way, so he said: **for forgiveness from God and mercy**, meaning: for that is better than what you accumulate, meaning: for that forgiveness and mercy is better than what you accumulate.

The letter *lam* was included in His statement: **for forgiveness from God**, because it was included in His statement: **and if**, as it was said: **and if they aided them, they would turn their backs** (al-Hashr 59:12).

Tafsir al-Qurtubi

God Almighty says: **And if you are killed in the way of God or die - forgiveness from God and mercy are better than what they accumulate**.

The answer to the penalty is omitted, and it was dispensed with by the answer to the oath in His statement: **for forgiveness from God and mercy**. It would have been more appropriate to dispense with the answer to the oath, because it is the beginning of the speech, and its meaning is that He will forgive you. The people of Hijaz say: matam, with a kasra on the m, like namattum, from mata yamout, like khafat yakhaf, and the lower Mudar say: matam, with a damma on the m, like samtum, from mata yamout, like you say kan yakun, and qala yaqool, this is the saying of the Kufians and it is good.

Tafsir Ibn Kathir

God Almighty forbids His believing servants from resembling the infidels in their corrupt belief, indicated by their statement about their brothers who died in travels and wars, if they had abandoned that what happened to them would not have happened to them, so God Almighty said: **O you who have believed, do not be like those who disbelieved and said about their brothers** meaning about their brothers **when they traveled throughout the land** meaning they traveled for trade and the like **or were fighting** meaning they were in a war **if they had been with us** meaning in the country **they would not have died nor been killed** meaning they would not have died in the travels, nor were they killed in the war. And God Almighty said: **that God may make that a regret in their hearts** meaning He created this belief in their souls so that they would increase their regret over their death and killing. Then God Almighty said in response to them:

And God gives life and causes death meaning in His hand is creation and to Him the matter returns, and no one lives or dies except by His will and decree, and no one's life is increased or decreased except by His judgment and decree. **And God is Knowing of what you do.** "All-Seeing" means that His knowledge and insight are penetrating into all of His creation. Nothing of their affairs is hidden from Him. The Almighty's statement: **And if you are killed in the cause of God or die, forgiveness from God and mercy are better than what they accumulate.** This includes that killing in the cause of God and death as well are a means to attaining God's mercy, pardon and pleasure, and that is better than remaining in this world collecting its perishable debris. Then the Almighty informed us that everyone who dies or is killed, his fate and return is to God, the Almighty, the Majestic, and He will reward him for his deeds, if good then good, and if evil then evil, so the Almighty said: **And if you die or are killed, to God you will be gathered.**

which is the same as the reward. The meaning is: Travel and conquest are not among the things that bring death and advance the appointed time. If that happens in the way of God, then what you attain of forgiveness and mercy through death is better than what you accumulate of the world and its benefits, even if you do not die. Hafs read with a ya'.

Fath al-Qadir

The lam in his saying 157- **And if you are killed** is an introduction. His saying **for forgiveness** is the answer to the oath that takes the place of the answer to the condition, and the meaning is: Travel and conquest are not among the things that bring death, and if that happened by the command of God, the Most High, **for forgiveness from God and mercy is better than what they accumulate** meaning: the infidels of the benefits and pleasures of this world during their lives according to the reading of those who read with the lower yaa, or better than what you Muslims accumulate of this world and its benefits according to the reading of those who read with the upper yaa. The purpose of the verse is to explain the advantage of killing or dying in the way of God and increasing their effect in bringing forgiveness and mercy.

Tafsir al-Baghawi

157- **And if you are killed in the way of God or die** Nafi', Hamza and Al-Kisa'i read *mutam* with a kasra on the meem, and the others read it with a damma. Whoever reads it with a damma is from the one who died yamout, like you say: Whoever said yaqool qult, with a damma on the qaf, and whoever reads it with a kasra is from the one who died yamout, like you say: Whoever feared yakhuf: I feared, **for forgiveness from God**, in the end, **and mercy is better than what they accumulate**, of spoils, the reading of the general public is *tajamu'u* with a ta', because of his saying **and if you are killed**, and Hafs from Asim read *yajamu'un* with a ya', meaning: better than what people accumulate.

Tafsir al-Baidawi

157 **And if you are killed in the way of God or die** meaning if you die in His way. Nafi', Hamza and Al-Kisa'i read with a kasra on the meem from mata yamat. **For forgiveness from God and mercy are better than what they accumulate.** The answer to the oath,

Surat Al Imran 3:158

And if you die or are killed, to God you will be gathered.

Surat Al Imran 3:158

And if you die or are killed, to God you will be gathered.

Tafsir al-Jalalayn

And if the lam of an oath **you die** in both ways **or you are killed** in jihad or otherwise **to God** not to anyone else **you will be gathered** in the Hereafter, and He will reward you.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja`far said: By that, may His praise be exalted, He means: And if you die or are killed, O believers, then to God is your return and your gathering place, and He will reward you for your deeds. So prefer that which brings you closer to God and brings you closer to His pleasure and brings you closer to Paradise, from jihad in the way of God and working in His obedience, over relying on the world and what you accumulate in it of its debris, which will not remain for you, but will rather vanish from you, and over abandoning the obedience of God and jihad, for that will distance you from your Lord, bring you closer to His wrath, and bring you closer to the Fire.

In a similar vein to what we said about that, Ibn Ishaq said:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **And if you die or are killed**, whichever it is, **to God you will be gathered**, meaning: to God is the return, so do not let the worldly life deceive you and do not be deceived by it, and let jihad and what God has made you desire from it be more important to you than it.

The letter lam was inserted in His statement: **To God you will be gathered**, because it was inserted in His statement: **And if**. If the letter lam had been added after His statement: **You will be gathered**, the heavy nun would have been inserted in it, as you say in speech: **If you do good to me, I will surely do good to you**, with a heavy nun. So it was the same in His statement: **And if you die or are killed, you will surely be gathered to God**. But since the lam was prevented from being inserted into the description, **You will be gathered**, it was inserted into the description, and **You will be gathered** was left intact, so the heavy nun was not inserted into it, as you say in speech: **If you do good to me, I will do good to you**, without a heavy nun.

Tafsir al-Qurtubi

The Almighty said: **And if you die or are killed, to God you will be gathered**.

The Almighty's saying: **To God you will be gathered** is an admonition. God admonished them with this statement, meaning do not slacken in fighting and what He has commanded you to do, but rather flee from His punishment and painful torment, for your return is to Him and no one has the power to harm or benefit you except Him, and God Almighty is All-Knowing.

Tafsir Ibn Kathir

God Almighty forbids His believing servants from resembling the infidels in their corrupt belief, indicated by their statement about their brothers who died in travels and wars, if they had abandoned that what happened to them would not have happened to them, so God Almighty said: **O you who have believed, do not be like those who disbelieved and said about their brothers** meaning about their brothers **when they traveled throughout the land** meaning they traveled for trade and the like **or were fighting** meaning they were in a war **if they had been with us** meaning in the country **they would not have died nor been killed** meaning they would not have died in the travels, nor were they killed in the war. And God Almighty said: **that God may make that a regret in their hearts** meaning He created this belief in their souls so that they would increase their regret over their death and killing. Then God Almighty said in response to them: **And God gives life and causes death** meaning in His hand is creation and to Him the matter returns, and no one lives or dies except by His will and decree, and no one's life is increased or decreased except by His judgment and decree. **And God is Knowing of what you do**. "All-Seeing" means that His knowledge and insight are penetrating into all of His creation. Nothing of their affairs is hidden from Him. The Almighty's statement: **And if you are killed in the cause of God or die, forgiveness from God and mercy are better than what they accumulate**. This includes that killing in the cause of God and death as well are a means to attaining God's mercy, pardon and pleasure, and that is better than remaining in this world collecting its perishable debris. Then the Almighty informed us that everyone who dies or is killed, his fate and return is to God, the Almighty, the Majestic, and He will reward him for his deeds, if good then good, and if evil then evil, so the Almighty said: **And if you die or are killed, to God you will be gathered**.

Fath al-Qadir

His statement 158- **And if you die or are killed** in any way according to the divine will, **to God you will be gathered** is the answer to the oath indicated by the preface lam, which takes the place of the answer to the condition as mentioned previously in the first sentence: that is, to the Lord, the Vast in forgiveness, you will be gathered, not to anyone else, as is indicated by the presentation of the circumstance before the verb, along with what is indicated in the specific mention of the name of God, the Most High, as is indicated by the kindness and power.

Tafsir al-Baghawi

158- **And if you die or are killed, you will be gathered to God**, in the end.

Tafsir al-Baidawi

158 **And if you die or are killed** meaning in whatever way you perish, **to God you will be gathered** to your deity to whom you turned and sacrificed your souls for His sake and not for anyone else. You will inevitably be gathered, and He will pay your recompense and magnify your reward. Nafi', Hamza, and Al-Kisa'i read *mutam* with a kasra.

Surat Al Imran 3:159

So by mercy from God, you are gentle with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from around you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon God. Indeed, God loves those who rely [upon Him].

Surat Al Imran 3:159

So by mercy from God, you are gentle with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from around you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon God. Indeed, God loves those who rely [upon Him].

Tafsir al-Jalalayn

So by mercy from God, you are gentle O Muhammad **with them** that is, you are easy-going in your manners when they oppose you **and if you were rough** of bad manners **and harsh in heart** harsh and you were harsh with them **they would have dispersed** dispersed (from around you. So pardon) overlook **their sins** what they have done **and ask forgiveness for them** their sin so that I may forgive them **and consult them** extract their opinions **in the matter** that is, your affair of war and other things to please their hearts and so that they may follow your example. The Prophet, may God bless him and grant him peace, often consulted them **so when you have decided** to carry out what you want after consultation **then rely upon God** trust after consultation **for God loves those who rely** upon Him.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What God, the Most High, meant by His statement: **Then by the mercy of God**, is **Then by the mercy of God**, and *what* is a relative pronoun. I have explained how it was included in the speech in His statement: **Indeed, God is not ashamed to set forth an example - that of a gnat or anything greater than that** (al-Baqarah 2:26). The Arabs make *what* a relative pronoun in definite and indefinite words, as He said: **Then because they broke their covenant** (An-Nisa': 155 - al-Ma'idah 5:13), and the meaning is: Then because they broke their covenant. This is in definite words. He said in indefinite words: **In a little while they will become regretful** (Al-Mu'minun: 40), and the meaning is: In a little while. And sometimes it is made a noun while it is in the manner of a relative pronoun, so what comes after it is sometimes raised in the form of a relative pronoun, and what comes before it is lowered in order to follow the relative pronoun, as the poet said:

It is enough for us to have a superiority over others that we love our father, the Prophet Muhammad.

If you make it a non-relative, it is raised by implying *huwa*, and if you lower it, it is followed by *min*, so you parse it. So that is its rule as we described with

indefinite nouns.

If the connection is definite, then the eloquent speech is following, as it was said: **Because they broke their covenant**. The nominative is permissible in Arabic.

And similar to what we said about His statement: **So by mercy from God, you were lenient with them**, a group of 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: **So by mercy from God, you were lenient with them**, he said: So by mercy from God, you were lenient with them.

As for his saying: **And if you had been rude [in speech] and harsh in heart, they would have disbanded from around you**, he means by rude the harsh, and by harsh in heart the hard-hearted, without mercy or compassion. And this was his description, may God bless him and grant him peace, as God described him: **to the believers, kind and merciful** (al-Tawbah 9:128).

The interpretation of the words: By the mercy of God, O Muhammad, and His compassion for you and those of your companions who believed in you, **you were gentle with them**, for your followers and your companions, so you made your character easy for them, and your morals were good for them, to the point that you tolerated the harm of those who harmed you, and you pardoned the sinner among them for his sin, and you overlooked many of those who, if you had been harsh with them and been harsh with them, would have left you and departed from you and not followed you or what you were sent with of mercy, but God had mercy on them and had mercy on you with them, so by the mercy of God you were gentle with them, as:

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **And if you had been rude and harsh in heart, they would have disbanded from around you**. Yes, by God, God would have purified him from rudeness and harshness, and made him close, merciful, and compassionate to the believers. And He mentioned to us that the description of Muhammad, may God bless him and grant him peace, in the Torah is: He is not rude, nor harsh, nor loud in the markets, nor does he repay evil with the like of it, but he pardons and forgives.

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', something similar.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, regarding his statement: "So by mercy from God, you were gentle with them. And if you had been harsh and hard-hearted, they would have disbanded from around you," he said: He mentioned his gentleness with them and his patience with them,

due to their weakness and their lack of patience with harshness if it had been from him, in everything in which they disobeyed what was required of them in terms of obeying their Prophet.

As for his saying: **They would have dispersed from around you**, he means: They would have dispersed from you, 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, regarding his statement: **They would have dispersed from around you**, he said: They would have turned away from you.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **They would have dispersed from around you**, meaning: they would have left you.

Abu Ja'far said: God Almighty means by His saying: **So pardon them**, so pardon, O Muhammad, your followers and your companions who believe in you and in what you have brought from Me, for whatever harm they have done to you and whatever is disliked in your soul, **and ask forgiveness for them**, and supplicate to your Lord for forgiveness for them for the crime they have committed, for which they have deserved punishment from Him, as:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **So pardon them**, meaning: overlook them, **and seek forgiveness for them**, the sins of those who committed them from the people of faith among them.

Then the people of interpretation differed about the meaning for which God Almighty commanded His Prophet, may God bless him and grant him peace, to consult them, and what is the meaning for which He commanded him to consult them?

Some of them said: God commanded His Prophet, may God bless him and grant him peace, by saying: **And consult them in the matter**, to consult his companions in the plots of war and when meeting the enemy, in order to please them and to reconcile them in their religion, and so that they would see that he listens to them and seeks their help, even though God Almighty has made him independent of them - by managing his affairs, governing him, and correcting his causes.

Who said that?

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: "And consult them in the matter. And when you have decided, then rely upon God. Indeed, God loves those who rely [upon Him]." God the Almighty commanded His Prophet, may God bless him and grant him peace, to consult his companions in matters when the revelation from heaven comes to him, because it is better for the souls of the people, and that if the people consult each other and want thereby the pleasure of God, He will resolve for them what is most right.

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 consult them in the matter**. He said: God commanded His Prophet,

may God bless him and grant him peace, to consult his companions in matters while the revelation came to him from heaven, because it was better for their souls.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **And consult them in the matter**, meaning: to show them that you listen to them and seek their help, even if you are independent of them, and thereby bring them together in their religion.

Others said: Rather, He ordered him to do that in that regard, to clarify to him the opinion and the most correct matters in management, because of the knowledge of the Most High in consultation of the virtue mentioned.

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 ibn Muzahim, regarding his statement: **And consult them in the matter**, he said: God Almighty did not command His Prophet, may God bless him and grant him peace, to consult, except because He knew of its virtue.

Al-Qasim told us, Al-Hussein told us, Mu'tamir bin Sulayman told us, on the authority of Iyas bin Daghfal, on the authority of Al-Hasan: No people have ever consulted except that they were guided to the most correct of their affairs.

Others said: God commanded him to consult his companions in what He commanded him to consult them in, while he was independent of their opinions through his correction of it and his management of its causes, so that the believers would follow him after him in what troubled them in the matter of their religion, and follow his example in that, and imitate the example that they saw him do in his life of consulting his companions in his affairs - with the status he has with God - and following him in the matter that he brings down to them in the matter of their religion and their worldly affairs, so they would consult among themselves and then issue what their leaders agreed upon. Because if the believers consult each other in the matters of their religion, following the truth in that, God the Almighty will not be without His kindness and His success in the correct opinion and statement in it. They said: This is similar to His statement, the Almighty, with which He praised the people of faith: **And their affairs are by consultation among themselves** (al-Shura 42:38).

Who said that?

Suwar bin Abdullah Al-Anbari told us that Sufyan bin Uyaynah said regarding his statement: **And consult them in the matter**, he said: It is for the believers to consult about what has not come to them from the Prophet, may God bless him and grant him peace, in it.

Abu Ja'far said: The most correct of the sayings in this regard is to say: God the Almighty commanded His Prophet, may God bless him and grant him peace, to consult his companions regarding the affairs of his enemy and the plots of his war, in order to win over those who did not have the insight into Islam that would protect them from the temptations of Satan, and

Surat Al Imran 3:159

So by mercy from God, you are gentle with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from around you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon God. Indeed, God loves those who rely [upon Him].

to inform his nation of the origin and purpose of the matters that would afflict them after him, so that they would follow his example in that when calamities befall them, and consult among themselves, as they used to see him doing during his lifetime. As for the Prophet, may God bless him and grant him peace, God informed him of the purposes and aspects of the matters that afflicted him through His revelation or inspiration to him, and the correctness of that. As for his nation, if they consulted, they would follow his actions in that, in friendship and brotherhood for the sake of the truth, and all of them would desire what is right, without inclination to whims or deviating from guidance, so God is their guide and their successor.

As for his saying: **So when you have decided, then put your trust in God**, it means: If your determination is sound because of our strengthening you and our guiding you in what befalls you and your affairs of religion and your worldly life, then proceed with what we have commanded you to do, as we have commanded you, whether that agrees with the opinions of your companions and what they have advised you to do, or contradicts them, **and put your trust** in your Lord in whatever you do of your affairs and leave, and try or undertake, so trust in Him in all of that, and be satisfied with His judgment in all of it, without the opinions of the rest of His creation and their assistance, **Indeed, God loves those who put their trust**, and they are those who are satisfied with His judgment and submit to His rule over them, whether that agrees with their desires or contradicts them, as:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: "So when you have decided, then put your trust in God. Indeed, God loves those who put their trust in Him." **So when you have decided**, that is, on a matter that came to you from me, or a matter of your religion in jihad against your enemy that will not benefit you or them except that, then proceed with what you have been commanded to do, in opposition to those who disagree with you and in agreement with those who agree with you, and **put your trust in God**, that is, be satisfied with Him among the servants, **for God loves those who put their trust in Him**.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **So when you have decided, then rely upon God**, God commanded His Prophet, may God bless him and grant him peace, when he decided on a matter, to go ahead with it, adhere to God's command, and rely upon God.

It was narrated on the authority of Ammar, on the authority of Ibn Abi Jaafar, on the authority of his father, on the authority of Al-Rabi', regarding his statement: **So when you have decided, then rely upon God**, the verse, God commanded him, if he decided on a matter, to go ahead with it and rely on Him.

Tafsir al-Qurtubi

ma is a conjunction that has the meaning of emphasis, i.e., **by mercy**, as in His saying: **In a little while**, "Because they broke their covenant, The army there is defeated," and it is not redundant at all, but rather Sibawayh gave it the meaning of redundancy from the point of view that its function was removed. Ibn Kaysan: *ma* is indefinite in the position of a genitive with the preposition "ba, **and** mercy" is a substitute for it. The meaning of the verse is that when he, peace be upon him, was gentle with those who turned away on the day of Uhud and did not reprimand them, the Lord Almighty explained that he did that with the guidance of God Almighty. It was said: *ma* is an interrogative, and the meaning is: By what mercy from God were you gentle with them? It is an expression of astonishment, and there is some distance in it, because if it were so, *fa-ba-ma* would have been without an alif. "**La-nat is from lan to soften and layan to soften with the fat-ha, and the word vulgar**" means rough and harsh.

To be rude, to be rude, rudeness, and rudeness, so you are rude. The female is rude, and the plural is rudeness. In describing the Prophet, peace be upon him: **He is not rude, nor harsh, nor loud in the markets**. Al-Mufaddal recited in the masculine:

It is not rude in the lower sense, and the first ones believe in its usefulness, but it is easy.

He was careful with his enemies, so they warned him, for his power was deadly and his reward was abundant.

Another said about the feminine:

I am dying of distress in my home, while others are dying of depression.

This world is generous to the ignorant, but harsh to the wise.

Hardness of heart is a gloomy face, lack of emotion in desires, and lack of compassion and mercy. This is what the poet said:

He cries for us, but we do not cry for anyone else, for we are more cruel than camels.

The meaning of *lanafadhu* is to disperse. I scattered them and they dispersed, meaning I separated them and they dispersed. From this is what Abu al-Najm said, describing camels:

The urgent summer months are not stripped of their pebbles, and the stones are shaken off them with the stick.

The root of the word *fad* is *kasra*, and from it is their saying: **May God not break your mouth**. The meaning is: O Muhammad, if it were not for your gentleness,

modesty and awe would have prevented them from approaching you after what had happened of their turning away.

The Almighty's saying: **So pardon them and ask forgiveness for them and consult them in the matter.** There are eight issues in it.

The first: The scholars said: God Almighty commanded His Prophet, may God bless him and grant him peace, with these commands, which are in a very gradual manner, and that is that He commanded him to forgive them for what he has in his own regard for them of responsibility, and when they reached this level, He commanded him to seek forgiveness for what God has in regard for them of responsibility as well, and when they reached this level, they became worthy of consultation in matters. The linguists said, consultation is taken from the saying of the Arabs: **I bought the animal and consulted it** if you know its report by running or otherwise, and the place where it runs is called *mishwar*, and it may be from their saying: **I bought the honey and bought it, so it is mashwar and mushtar** if you took it from its place. Adi bin Zaid said:

In listening, the sheikh gives him permission and a hadith like what is mentioned

Second: Ibn Atiyah said: Shura is one of the principles of the Shariah and the firm rulings. Whoever does not consult the people of knowledge and religion, his dismissal is obligatory. There is no disagreement about this. God praised the believers by saying: **And their affairs are by consultation among themselves** (al-Shura 42:38). An Arab said: I have never been deceived to the point that my people were deceived. It was said: How is that? He said: I do not do anything until I consult them. Ibn Khuwaiz Mandad said: It is obligatory for the rulers to consult the scholars regarding what they do not know, and regarding matters of religion that are unclear to them, and the leaders of the army regarding what is related to war, and the leaders of the people regarding what is related to interests, and the leaders of the scribes, ministers and workers regarding what is related to the interests of the country and its development. It was said: He who consults does not regret it. It was also said: He who is impressed by his own opinion goes astray.

Third: The Almighty's saying: **And consult them in the matter** indicates the permissibility of ijtihad in matters and taking conjectures with the possibility of revelation, for God permitted His Messenger, may God bless him and grant him peace, to do so. The people of interpretation differed regarding the meaning in which God commanded His Prophet, may God bless him and grant him peace, to consult his companions. A group said: That is in the plots of war, and when meeting the enemy, and to comfort their souls, and to raise their status, and to reconcile them to their religion, even though God Almighty had made him independent of their opinion through His revelation. This was narrated on the authority of Qatada, al-Rabi', Ibn Ishaq, and al-Shafi'i. Al-Shafi'i said: It is like His saying: And the virgin is consulted, to comfort her heart, not that it is obligatory. Muqatil, Qatada, and al-Rabi' said: If the leaders of the Arabs did not consult in the matter, it would be difficult for them, so God Almighty commanded His Prophet, may God bless him and

grant him peace, to consult them in the matter, for that is more affectionate to them, removes their grudges, and is better for their souls. So if he consults them, they will know that He honors them. Others said: This is in matters for which no revelation came to him. It was narrated on the authority of Al-Hasan Al-Basri and Al-Dahhak, who said: God Almighty did not command His Prophet to consult because he needed their opinion, but rather he wanted to teach them the virtue of consultation, and for his nation to follow his example after him. In the reading of Ibn Abbas: **And consult them in some of the matter.** And the speaker did well:

Consult your friend about the hidden problem and accept the advice of a kind advisor.

God has recommended this to His Prophet in His saying: **Consult them** and *Trust*.

Fourth: It was reported in Musannaf Abi Dawud on the authority of Abu Hurayrah who said: "The Messenger of God, may God bless him and grant him peace, said: 'The advisor is trustworthy.' The scholars said: The description of the advisor, if it is in rulings, is that he be knowledgeable and religious, and that rarely happens except in a rational person. Al-Hasan said: 'A person's religion is not complete unless his mind is complete. So if someone of this description is consulted and he strives to do good and exerts his best effort and the advice falls into error, then there is no penalty upon him. Al-Khattabi and others said this:

Fifth: The description of the advisor in worldly matters is that he should be wise, experienced, and kind to the one he is consulting. He said:

Consult your friend about the hidden problem

It was presented, and another said:

If a matter becomes difficult for you, consult a wise person and do not disobey him.

In the verses, and consultation is a blessing, and he, peace be upon him, said: "He who consults does not regret, nor does he who seeks guidance be disappointed," and Sahl bin Saad Al-Sa'idi narrated: "On the authority of the Messenger of God, may God bless him and grant him peace: A servant has never been miserable because of consultation, nor has he been happy because of his independent opinion," and some of them said: Consult someone who has experienced matters, for he will give you from his opinion what he usually agrees upon, and you will take it for free. Omar bin Al-Khattab, may God be pleased with him, made the caliphate, which is the greatest of calamities, consultation. Al-Bukhari said: The imams after the Prophet, may God bless him and grant him peace, would consult trustworthy people from among the people of knowledge in permissible matters in order to take the easiest of them, and Sufyan Al-Thawri said: Let the people of your consultation be people of piety and trustworthiness, and those who fear God Almighty, and Al-Hasan said: By God, no people consult among themselves except that He guides them to the best of what they can bring with them, and it was narrated on the authority of Ali bin Abi Talib, may God be pleased with him, who said: "The Messenger of God, may God bless him and grant him peace, said: There is no people who had a

Surat Al Imran 3:159

So by mercy from God, you are gentle with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from around you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon God. Indeed, God loves those who rely [upon Him].

consultation and someone named Ahmad or Muhammad was present with them, so they included him in their consultation except that it is better for them."

Sixth: Consultation is based on differences of opinion, and the one seeking advice looks into that difference and looks for the statement that is closest to the Book if he is able to. Then if God Almighty guides him to what He wills of it, he resolves to do it and carries it out, relying on Him, because this is the ultimate goal of the required effort, and God Almighty commanded His Prophet with this in this verse.

Seventh: The Almighty's saying: **So when you have decided, then rely upon God.** Qatada said: God Almighty commanded His Prophet, peace be upon him, when he decided on a matter, to go ahead with it and rely upon God, not upon consulting them. Determination is the narrated and refined matter, and following an opinion without deliberation is not determination, except for the section of the apostles from the young Arabs, as he said:

If they cast their determination between their eyes and neglected to mention the consequences

He did not consult anyone but himself regarding his opinion, and he was not satisfied with anyone but the one who had the sword as his companion.

Al-Naqqash said: **Resolve and firmness are one and the same, and the 'ha' is a substitute for the 'ain.** Ibn 'Atiyyah said: "This is a mistake, for firmness is the quality of looking into a matter and purifying it and being careful not to make a mistake in it, and firmness is the intention to carry it out. God Almighty says: "And consult them in the matter, and when you have decided," so consultation and what is similar to it is firmness. The Arabs say: He has become firm if he has decided. Ja'far al-Sadiq and Jabir ibn Zayd read: **So when you have resolved** with a damma on the ta', attributing firmness to Himself, glory be to Him, as He is with His guidance and success, as He said: **And you did not throw when you threw, but it was God who threw** (al-Anfal 8:17). The meaning of the statement is that I resolved for you and granted you success and guided you. **So put your trust in God**, and the rest with a fatha on the ta'. Al-Muhallab said: This Prophet, may God bless him and grant him peace, complied with the command of his Lord, so He said: **It is not appropriate for a prophet who wears clothes for his nation to put them down until God decides**, meaning it is not appropriate for him, when he has resolved, to leave, because it is a violation of the trust that God Almighty has stipulated. With determination, he dressed for his nation when he advised him to go out on the day of Uhud from those whom God honored with martyrdom in it, and they were the righteous believers who had missed Badr: O Messenger of God, go out with us to our enemy, indicating determination. The Prophet, may God bless him and grant him peace, had advised sitting, and Abdullah bin Ubay also advised that and

said: Stay, O Messenger of God, and do not go out to them with the people, for if they stay, they will stay in an evil council, and if they come to us to Medina, we will fight them in the courtyards and the mouths of the alleys, and the women and children will throw stones at them from the roofs. By God, we have never fought an enemy in Medina except that we defeated him, nor have we gone out from it to an enemy except that we were defeated. Those who mentioned us rejected this opinion, and encouraged the people and called for war. The Messenger of God, may God bless him and grant him peace, prayed the Friday prayer, and after his prayer he entered his house and put on his weapons. Those people regretted it and said: We forced the Messenger of God, may God bless him and grant him peace. When he went out to them in his righteousness, they said: O Messenger of God, stay if you wish, for we do not want to force you. The Prophet, may God bless him and grant him peace, said: **We do not want to.** When a prophet puts on his weapon, he should put it down until he fights.

Eighth: The Almighty's saying: "So rely upon God. Indeed, God loves those who rely [upon Him]." Reliance is dependence on God while showing helplessness. The noun is taklan. It is said from it: I relied on Him in my affair. Its original form is: *awtakaltu*. The waw was changed to a ya' because of the kasra of what preceded it, then the ta' was replaced and assimilated into the ta' of ifti'al. It is also said: I entrusted him with my affair, tawkilan. The noun is agency, with the waw broken or open.

Scholars differed about trust. A group of Sufis said: Only he who does not have fear of anyone other than God in his heart, such as a lion or other, deserves it, and until he abandons the pursuit of sustenance for the guarantee of God Almighty. The majority of jurists said what was mentioned above regarding God Almighty's statement: **And upon God let the believers put their trust**, which is correct as we have explained. Moses and Aaron feared, as God Almighty informed us about them in His statement: **Do not fear.** (Ta-Ha 20:46), and He said: "So Moses felt fear within himself. We said, 'Do not fear.'" (Ta-Ha 20:67-68), and He informed us about Abraham in His statement: "But when he saw that their hands did not reach him, he was unaware of them and felt fear of them. They said, 'Do not fear.'" (Hud 11:70) So if Abraham and Moses, the one who spoke to God, feared, and that is enough for you, then others are more deserving, and this meaning will be explained.

Tafsir Ibn Kathir

The Almighty says, addressing His Messenger, thanking him and the believers for what He softened his heart with towards his nation who followed his command, abandoned his warning, and made his words pleasant to them: **Then by the mercy of God,**

you were gentle with them. That is, what made you gentle with them, were it not for God's mercy upon you and them? Qatada said: **Then by the mercy of God, you were gentle with them.** He says: **Then by the mercy of God, you were gentle with them.** What is the connection? The Arabs connect it with the definite article, as in His statement: **Then by their breaking of their covenant.** And with the indefinite article, as in His statement: **In a little while.** And thus here he said: **Then by the mercy of God, you were gentle with them.** That is, by the mercy of God. Al-Hasan Al-Basri said: This is the character of Muhammad, may God bless him and grant him peace, with which God sent him. And this noble verse is similar to the statement of the Almighty: "There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; he is concerned over you and to the believers is kind and merciful." And Imam Ahmad said: Haywah told us, Baqiyah told us, Muhammad bin Ziyad told us. Abu Rashid Al-Habrani told me: Abu Umamah Al-Bahili took my hand and said: The Messenger of God, may God bless him and grant him peace, took my hand and said: **O Abu Umamah, among the believers is he whose heart is soft towards me.** Ahmad alone transmitted this. Then God, the Most High, said: **And if you had been rude [in speech] and harsh [in heart], they would have disbanded from around you.** The rude is the harsh, and what is meant by it here is harsh in speech, because He said after that **harsh in heart**, meaning if you had been bad in speech and hard-hearted towards them, they would have disbanded from you and left you, but God gathered them around you and made you gentle towards them to win their hearts over, as Abdullah bin Amr said: "I see the description of the Messenger of God, may God bless him and grant him peace, in the earlier books that he is not rude, nor harsh, nor loud in the markets, and he does not repay evil with evil, but he pardons and forgives." Abu Ismail Muhammad bin Ismail Al-Tirmidhi said: Bishr bin Ubaid Al-Darimi informed us, Ammar bin Abd Al-Rahman informed us, on the authority of Al-Mas'udi, on the authority of 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, said: The Messenger of God (peace and blessings of God be upon him) said: **God has commanded me to be lenient with people, just as He has commanded me to establish the obligatory duties.** This is a strange hadith. That is why God the Almighty said: **So pardon them and ask forgiveness for them, and consult them in the matter.** That is why the Messenger of God (peace and blessings of God be upon him) used to consult his companions about a matter whenever it happened, to please their hearts so that they would be more active in what they did, as he consulted them on the day of Badr about going to the caravan, and they said: "O Messenger of God, if you were to parade us across the sea, we would cross it with you, and if you were to take us to Barak al-Ghamad, we would go with you, and we will not say to you as the people of Moses said to Moses: Go, you and your Lord, and fight, for we are sitting here. Rather, we say: Go, for we are with you, in front of you, and on your right and on your left, fighting." He also consulted them about where the camp would be, until Al-Mundhir bin Amr Al-Mu'naq indicated to die by advancing to the front of the people. He consulted

them about whether he should stay in the city or go out to the enemy. Most of them suggested going out to them. So he went out to them and consulted them on the day of the Trench about reconciling with the confederates for a third of the fruits of the city that year. The two Saads, Saad bin Muadh and Saad bin Ubadah, refused him that, so he left that. He consulted them on the day of Hudaibiyyah about attacking the children of the polytheists. Abu Bakr said to him: We did not come to fight anyone, but we came to perform Umrah. So he agreed to what he said. The Prophet (peace and blessings of God be upon him) said in the story of the slander: "Advise me, O Muslims, about a people who destroyed my family and threw stones at them. By God, I do not know of any evil against my family, and who did they destroy them for? By God, I only know of good about him." He consulted Ali and Usama about separating from Aisha **may God be pleased with her.** The Prophet (peace and blessings of God be upon him) used to consult them in wars and the like. The jurists differed as to whether that was obligatory upon him or recommended to please their hearts. There are two opinions. Al-Hakim said in his Mustadrak: Abu Ja'far Muhammad ibn Muhammad al-Baghdadi informed us, Yahya ibn Ayyub al-'Alaf told us in Egypt, Sa'id ibn Abi Maryam told us, Sufyan ibn 'Uyaynah told us, on the authority of 'Amr ibn Dinar, on the authority of Ibn 'Abbas, regarding the words of God the Almighty: **And consult them in the matter.** He said: Abu Bakr and 'Umar, may God be pleased with them. Then he said: It is authentic according to the conditions of the two sheikhs, and they did not include it. Al-Kalbi narrated it likewise on the authority of Abu Salih on the authority of Ibn 'Abbas, who said: It was revealed about Abu Bakr and 'Umar, and they were the disciples of the Messenger of God, may God bless him and grant him peace, and his ministers, and the fathers of the Muslims. Imam Ahmad narrated: Waki' told us, 'Abd al-Hamid told us on the authority of Shahr ibn Hawshab, on the authority of 'Abd al-Rahman ibn Ghanim, "That the Messenger of God, may God bless him and grant him peace, said to Abu Bakr and 'Umar, 'If we met in consultation, I would not oppose you.'" Ibn Mardawayh narrated on the authority of 'Ali ibn Abi Talib, who said: "The Messenger of God, may God bless him and grant him peace, was asked about determination. He said: Consulting people of opinion, then following them." Ibn Majah said: Abu Bakr ibn Abi Shaybah narrated to us, Yahya ibn Bakir narrated to us, on the authority of Shaiban, on the authority of Abdul Malik ibn Umair, on the authority of Abu Salamah, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: **The one who is consulted is trustworthy.** Abu Dawud and al-Tirmidhi narrated it, and al-Nasa'i authenticated it from the hadith of Abdul Malik ibn Umair with a more detailed chain of transmission than this. Then Ibn Majah said: Abu Bakr ibn Abi Shaybah narrated to us, Aswad ibn Amir narrated to us, on the authority of Sharik, on the authority of al-A'mash, on the authority of Abu Amr al-Shaibani, on the authority of Ibn Mas'ud, who said: "The Messenger of God, may God bless him and grant him peace, said: The one who is consulted is trustworthy." He was the only one to narrate it. He also said: Abu Bakr narrated to us, Yahya ibn Zakariya ibn Abi Zaydah and Ali ibn Hashim narrated to us, on the

So by mercy from God, you are gentle with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from around you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon God. Indeed, God loves those who rely [upon Him].

authority of Ibn Abi Laila, on the authority of Abu al-Zubayr, on the authority of Jabir, who said: The Messenger of God, may God bless him and grant him peace, said: **If one of you consults his brother, let him advise him.** He was also the only one to narrate it. And the Almighty's saying: **So when you have decided, then rely upon God** meaning if you consult them about the matter and are determined to do it, then rely upon God in it **Indeed, God loves those who rely [upon Him].** And the Almighty's saying: **If God helps you, none can overcome you; but if He forsakes you, who is there that can help you after Him? And in God let the believers rely.** And this verse is as it was mentioned before from His saying: **And victory comes only from God, the Exalted in Might, the Wise.** Then He commanded them to rely upon Him, saying: **And in God let the believers rely.** And the Almighty's saying: **And it is not for a prophet to take spoils,** Ibn Abbas, Mujahid, Al-Hasan and more than one said: It is not befitting for a prophet to betray. And Ibn Abi Hatim said: My father told us, Al-Musayyab bin Wadheeh told us, Abu Ishaq Al-Fazari told us on the authority of Sufyan bin Khasif on the authority of Ikrimah, on the authority of Ibn Abbas, who said: They lost a quilt on the day of Badr, so they said: Perhaps the Messenger of God, may God bless him and grant him peace, took it, so God revealed: **And it is not for a prophet to take spoils,** meaning betray. Ibn Jarir said: Muhammad ibn Abd al-Malik ibn Abi al-Shawarib told us, Abd al-Wahid ibn Ziyad told us, Khasif told us, Muqsim told us, Ibn Abbas told me that this verse, **And it is not for a prophet to take spoils of war,** was revealed concerning a red cloak that was lost on the day of Badr. Some people said: Perhaps the Messenger of God had taken it, and they talked a lot about that, so God revealed, "And it is not for a prophet to take spoils of war. And whoever takes spoils of war will come with what he has taken on the Day of Resurrection." Abu Dawud and al-Tirmidhi both narrated it in the same way on the authority of Qutaybah, on the authority of Abd al-Wahid ibn Ziyad. Al-Tirmidhi said: It is good and strange. Some of them narrated it on the authority of Khasif, on the authority of Muqsim, meaning in a mural form. Ibn Mardawayh narrated on the authority of Abu Amr ibn al-Ala', on the authority of Mujahid, on the authority of Ibn Abbas, who said: The hypocrites accused the Messenger of God (blessings and peace of God be upon him) of something he had lost, so God revealed: **And it is not for a prophet to take spoils of war.** It was narrated from Ibn Abbas through other chains of transmission similar to what was mentioned above. This is to exonerate him (blessings and peace of God be upon him) from all forms of treachery in fulfilling the trust, dividing the spoils of war, and other things. Al-Awfi said on the authority of Ibn Abbas: **And it is not for a prophet to take spoils of war** meaning that he would divide some of the spoils for the sake of the army and leave others. Ad-Dahhak said the same. Muhammad ibn Ishaq said: **And it is not for a prophet to take spoils of war** meaning that he would leave some of what was revealed to him and not convey it to

his nation. Al-Hasan al-Basri, Tawus, Mujahid, and Ad-Dahhak recited: **And it is not for a prophet to take spoils of war** with a damma on the ya', meaning that he would betray. Qatada and Ar-Rabi' ibn Anas said: This verse was revealed on the day of Badr, and some of his companions had taken spoils of war. Ibn Jarir narrated it from them, then he narrated from some of them that he interpreted this reading to mean that he is accused of treason, then God Almighty said: "And whoever embezzles will come with what he embezzled on the Day of Resurrection. Then every soul will be fully compensated for what it earned, and they will not be wronged." This is a severe threat and a definite warning. The Sunnah also forbade this in multiple hadiths. Imam Ahmad said: Abdul Malik told us, Zuhair told us, meaning Ibn Muhammad, from Abdullah Ibn Muhammad Ibn Aqil, from Ata Ibn Yasar, from Abu Malik Al-Ashja'i, from the Prophet, may God bless him and grant him peace, who said: "The greatest embezzlement before God is an arm's length of land. You will find two men running after each other on the land - or in the house - and one of them will cut off an arm's length from the share of his companion, and if he cuts it off, he will be hung around his neck from seven earths until the Day of Resurrection."

Another hadith - Imam Ahmad said: Musa bin Dawud told us, Ibn Lahi'ah told us, on the authority of Ibn Hubayrah and Al-Harith bin Yazid, on the authority of Abd Al-Rahman bin Jubayr, who said: I heard Al-Mustawrid bin Shaddad say: I heard the Messenger of God, may God bless him and grant him peace, say: "Whoever is given a job and does not have a house, let him get a house. Or he does not have a wife, let him get married. Or he does not have a servant, let him get a servant. Or he does not have a mount, let him get a mount. And whoever acquires something other than that, then he is a thief." This is how Imam Ahmad narrated it. Abu Dawud narrated it with another chain of narration and context, saying: Musa bin Marwan al-Raqi narrated to us, al-Mu'afi narrated to us, al-Awza'i narrated to us, on the authority of al-Harith bin Yazid, on the authority of Jubayr bin Nufayr, on the authority of al-Mustawrid bin Shaddad, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "Whoever works for us, let him acquire a wife. If he does not have a servant, let him acquire a servant. If he does not have a home, let him acquire a home." He said: Abu Bakr said: I was told that the Prophet, may God bless him and grant him peace, said: "Whoever does anything other than that is a transgressor or a thief." Our Sheikh al-Hafiz al-Mizzi, may God have mercy on him, said: It was narrated by Ja'far bin Muhammad al-Faryabi on the authority of Musa bin Marwan, and he said: On the authority of Abd al-Rahman bin Jubayr instead of Jubayr bin Nufayr, and this is more likely to be correct.

Another hadith - Ibn Jarir said: Abu Kurayb told us, Hafs ibn Bishr told us, Yaqub al-Qummi told us, Hafs ibn Humayd told us on the authority of Ikrimah, on the authority of Ibn Abbas, who said: "The Messenger of

God, may God bless him and grant him peace, said: 'I do not know any one of you who will come on the Day of Resurrection carrying a bleating sheep and calling out: O Muhammad, O Muhammad.' I will say: 'I have no power over anything from God for you, I have conveyed it to you.' I do not know any one of you who will come on the Day of Resurrection carrying a braying camel and calling out: O Muhammad, O Muhammad.' I will say: 'I have no power over anything from God for you, I have conveyed it to you.' I do not know any one of you who will come on the Day of Resurrection carrying a neighing horse and calling out: O Muhammad, O Muhammad.' I will say: 'I have no power over anything from God for you, I have conveyed it to you.' I do not know any one of you who will come on the Day of Resurrection carrying a leather husk and calling out: O Muhammad, O Muhammad.' I will say: 'I have no power over anything from God for you, I have conveyed it to you.'" None of the people of the six books narrated it.

Another hadith. Imam Ahmad said: Sufyan narrated to us on the authority of Al-Zuhri, he heard Urwah say: Abu Hamid Al-Sa'idi narrated to us: He said: "The Messenger of God, may God bless him and grant him peace, appointed a man from Azd called Ibn Al-Lutbiyyah to collect the zakat. He came and said: This is for you and this was given to me. The Messenger of God, may God bless him and grant him peace, stood on the pulpit and said: What is the matter with the worker whom we send and he comes and says: This is for you and this was given to me. Why did he not sit in the house of his father and mother and see whether he was given a gift or not? By the One in Whose hand is the soul of Muhammad, none of you will bring anything of it except that he will bring it on the Day of Resurrection on his neck, whether it is a camel that roars, or a cow that moos, or a sheep that bleats. Then he raised his hands until we saw the whiteness of his armpits. Then he said: O God, have I conveyed the message?" Hisham bin Urwah added: Abu Hamid said: I saw it with my eyes and heard it with my ears. Ask Zaid bin Thabit. They both narrated it on the authority of Sufyan bin Uyaynah. Al-Bukhari has: Ask Zaid bin Thabit. And others. A face on the authority of Al-Zuhri, and through a path on the authority of Hisham bin Urwah, both on the authority of Urwah, on his authority.

Another hadith - Imam Ahmad said: Ishaq bin Isa told us, Ismail bin Ayyash told us, on the authority of Yahya bin Saeed, on the authority of Urwah bin Al-Zubayr, on the authority of Abu Hamid, "that the Messenger of God, may God bless him and grant him peace, said: The gifts of workers are misappropriation." This hadith is one of the individual hadiths of Ahmad, and its chain of transmission is weak, and it seems to be an abbreviation of the one before it, and God knows best.

Another hadith - Abu Isa Al-Tirmidhi said in the Book of Rulings: Abu Kurayb told us, Abu Usamah told us, on the authority of Dawud bin Yazid Al-Awdi, on the authority of Al-Mughirah bin Shibl, on the authority of Qais bin Abi Hazim, on the authority of Muadh bin Jabal, who said: "The Messenger of God, may God bless him and grant him peace, sent me to Yemen, and when I set out, he sent after me, but I returned. He said, 'Do you know why I sent to you? Do not take

anything without my permission, for it is embezzlement.' And whoever embezzles will come with what he embezzled on the Day of Resurrection." This is why I have called you, so go on with your work." This is a good, strange hadith that we do not know except from this source. There are hadiths on this topic from Adi bin Umairah, Buraydah, Al-Mustawrid bin Shaddad, Abu Hamid, and Ibn Umar.

Another hadith - Imam Ahmad said: Ismail bin Aliyah told us, Abu Hayyan Yahya bin Saeed Al-Taymi told us, on the authority of Abu Zur'ah bin Umar bin Jarir, on the authority of Abu Hurairah, who said: "The Messenger of God, may God bless him and grant him peace, stood up among us one day and mentioned theft, and he magnified it and magnified its matter, then he said: 'I will not find one of you coming on the Day of Resurrection with a camel roaring on his neck, and he will say: O Messenger of God, help me,' and I will say: 'I have no power over God for you, I have conveyed the message to you.' I will not find one of you coming on the Day of Resurrection with a horse neighing on his neck, and he will say: O Messenger of God, help me,' and I will say: 'I have no power over God for you, I have conveyed the message to you.' I will not find one of you coming on the Day of Resurrection with a bandage on his neck that is strangling him, and he will say: O Messenger of God, help me,' and I will say: 'I have no power over God for you, I have conveyed the message to you.' I will not find one of you coming on the Day of Resurrection with a silent person on his neck, and he will say: O Messenger of God, help me,' and I will say: 'I have no power over God for you, I have conveyed the message to you.' You have something from God that I have conveyed to you." They narrated it from the hadith of Abu Hayyan.

Another hadith - Imam Ahmad said: Yahya bin Saeed told us on the authority of Ismail bin Abi Khalid, Qais told me on the authority of Adi bin Umairah Al-Kindi who said: "The Messenger of God, may God bless him and grant him peace, said: O people, whoever among you does work for us and conceals from us a needle or more of it, it is a stipulation that he will bring on the Day of Resurrection. He said: A black man from the Ansar stood up - Mujalid said: He is Saeed bin Ubadah, it is as if I am looking at him - and said: O Messenger of God, accept your work from me. He said: What is that? He said: I heard you say: such and such. He said: And I am saying that now. Whoever we appoint to a job, let him come with it, little or much, and whatever he is given from it, he takes, and whatever he is forbidden from, he ends." And Muslim and Abu Dawud narrated it in the same way through various chains of transmission on the authority of Ismail bin Abi Khalid.

Another hadith - Imam Ahmad said: Abu Muawiyah told us on the authority of Abu Ishaq Al-Fazari, on the authority of Ibn Jurayj, Manbuth, a man from the family of Abu Rafi', told me on the authority of Al-Fadl bin Ubaidullah bin Abu Rafi', on the authority of Abu Rafi', who said: "When the Messenger of God (peace and blessings of God be upon him) prayed the afternoon prayer, he would sometimes go to Banu Abd Al-Ashhal and talk to them until sunset. Abu Rafi' said: "While the Messenger of God (peace and blessings of God be upon him) was hurrying to the sunset prayer, he

Surat Al Imran 3:159

So by mercy from God, you are gentle with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from around you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon God. Indeed, God loves those who rely [upon Him].

passed by Al-Baqi' and said: 'Uff to you, uff to you' twice. He shouted at me and I held back and thought that he wanted me. He said: 'What is the matter with you? Walk.' I said: 'I have done something new, O Messenger of God.' He said: 'What is that?' I said: 'Uff to me.' He said: 'No, but this is the grave of so-and-so. I sent him to seek out the family of so-and-so, and he stole a tiger and now his armor is like it, made of fire.'"

Another hadith - Abdullah bin Imam Ahmad said: Abdullah bin Salem Al-Kufi, the paralytic, told us - and he was in Mecca - Ubaidah bin Al-Aswad told us, on the authority of Al-Qasim bin Al-Waleed, on the authority of Abu Sadiq, on the authority of Rabia bin Najed, on the authority of Ubadah bin Al-Samit, who said: "The Messenger of God, may God bless him and grant him peace, would take a hair from the side of the camel from the spoils of war and then say: I have nothing in it except what one of you has. Beware of embezzlement, for embezzlement is a disgrace for its perpetrator on the Day of Resurrection. Give back the thread and needle and what is above that, and strive in the cause of God near and far, at home and on the journey, for striving is one of the gates of Paradise, for God saves from worry and grief through it, and establish the limits of God in those near and far, and do not let the blame of a blamer deter you in God's cause." Ibn Majah narrated some of it on the authority of the paralytic.

Another hadith - On the authority of Amr bin Shuaib, on the authority of his father, on the authority of his grandfather, he said: "The Messenger of God, may God bless him and grant him peace, said: Return the tailor and the needle, for embezzlement is a disgrace, a fire, and a shame upon its people on the Day of Resurrection."

Another hadith - Abu Dawud said: Uthman bin Abi Shaybah told us, Jarir told us, on the authority of Mutraf, on the authority of Abu al-Jahm, on the authority of Abu Mas'ud al-Ansari, who said: "The Messenger of God, may God bless him and grant him peace, sent me as a messenger, then he said: Go, Abu Mas'ud, lest I find you on the Day of Resurrection with a camel from the charity camels coming on your back, roaring, and you have tied it up." He said: Then I will not go. He said: Then I will not hate you. Abu Dawud is the only one to report it.

Another hadith - Abu Bakr bin Mardawayh said: Muhammad bin Ahmad bin Ibrahim informed us, Muhammad bin Uthman bin Abi Shaybah informed us, Abdul Hamid bin Saleh informed us, Ahmad bin Aban informed us on the authority of Alqamah bin Murthad, on the authority of Ibn Buraidah, on the authority of his father, on the authority of the Prophet, may God bless him and grant him peace, who said: "A stone is thrown into Hell and it falls for seventy years without reaching its bottom, and the stolen goods are brought and thrown with them, then it is said to the one who stole them, 'Bring them.' This is what His statement means:

'And whoever steals will bring what he stole on the Day of Resurrection.'"

Another hadith - Imam Ahmad said: Hashim bin Al-Qasim told us, Ikrimah bin Ammar told us, Samak Al-Hanafi Abu Zamil told me, Abdullah bin Abbas told me, Umar bin Al-Khattab told me: When the day of Khaybar came, a group of the companions of the Messenger of God, may God bless him and grant him peace, came and said: So-and-so is a martyr and so-and-so is a martyr, until they came to a man and said: So-and-so is a martyr. The Messenger of God, may God bless him and grant him peace, said: **No, I saw him in the Fire in a cloak that he had stolen.** Then the Messenger of God, may God bless him and grant him peace, said: "O son of Al-Khattab, go and announce to the al-Nas 114: 'None shall enter Paradise except the believers.' So I went out and announced: 'None shall enter Paradise except the believers.'" Muslim and Al-Tirmidhi narrated it in the same way from the hadith of Ikrimah bin Ammar. Al-Tirmidhi said: Hasan Sahih.

Another hadith - Ibn Jarir said: Saeed bin Yahya Al-Umawi told us, my father told us, Yahya bin Saeed told us on the authority of Nafi' on the authority of Ibn Umar that the Messenger of God, may God bless him and grant him peace, "sent Saad bin Ubadah as a tax collector, and he said: Beware, Saad, of coming on the Day of Resurrection with a camel that you are carrying and it is bellowing. He said: I will not take it nor will I come with it, so he excused him." Then he narrated it on the authority of Ubaidullah on the authority of Nafi' in a similar manner.

Another hadith - Ahmad said: Abu Saeed told us, Abdul Aziz bin Muhammad told us, Saleh bin Muhammad bin Zaida told us, on the authority of Salim bin Abdullah, that he was with Muslimah bin Abdul Malik in the land of the Romans, and he found stolen goods in a man's belongings. He said: So he asked Salim bin Abdullah, and he said: My father Abdullah told me, on the authority of Umar bin Al-Khattab, may God be pleased with him, "that the Messenger of God, may God bless him and grant him peace, said: If you find stolen goods in someone's belongings, burn them - he said: And I think he said: And beat him. He said: So he took out his belongings in the market and found a Qur'an in them, so he asked Salim, and he said: Sell it and give its price in charity." And this is how Ali bin Al-Madini, Abu Dawud, and Al-Tirmidhi narrated it from the hadith of Abdul Aziz bin Muhammad Al-Atdarwardi. Abu Dawud and Abu Ishaq Al-Fazari added, both of them on the authority of Abu Waqid Al-Laithi Al-Sagheer, Saleh bin Muhammad bin Zaida with it. Ali ibn al-Madini, al-Bukhari and others said: This is a rejected hadith narrated by Abu Waqid. Al-Daraqutni said: The correct view is that it is only from the fatwa of Salim. Imam Ahmad ibn Hanbal, may God have mercy on him, and those of his companions who followed him held the view based on this hadith. Al-Umawi narrated it on the authority of Muawiyah, on the authority of Abu

Ishaq, on the authority of Yunus ibn Ubayd, on the authority of al-Hasan, who said: The punishment for the transgressor is that his saddlebags are taken out and burned with what is in them. Then he narrated on the authority of Muawiyah, on the authority of Abu Ishaq, on the authority of Uthman ibn Ata', on the authority of his father, on the authority of Ali, who said: The transgressor's saddlebags are gathered together and burned and he is flogged without a prescribed punishment. Abu Hanifa, Malik, al-Shafi'i and the majority disagreed with him and said: The transgressor's belongings are not to be burned, but he is to be punished with a punishment similar to his. Al-Bukhari said: "The Messenger of God, may God bless him and grant him peace, refrained from praying over the transgressor, but his belongings were not burned." And God knows best.

Another hadith on the authority of Umar, may God be pleased with him - Ibn Jarir said: Ahmad ibn Abd al-Rahman ibn Wahb told me, Abdullah ibn Wahb told me, Amr ibn al-Harith told me that Musa ibn Jubayr told him: Abdullah ibn Abd al-Rahman ibn al-Habbab al-Ansari told him: Abdullah ibn Unais told him: He and Umar ibn al-Khattab were discussing charity one day, and he said: Didn't you hear the words of the Messenger of God, may God bless him and grant him peace, when he mentioned the embezzlement of charity: **Whoever embezzles a camel or a sheep from it, he will carry it on the Day of Resurrection?** Abdullah ibn Unais said: Yes. Ibn Majah narrated it on the authority of Amr ibn Sawad on the authority of Abdullah ibn Wahb on his authority. Al-Umawi narrated it on the authority of Muawiyah, on the authority of Abu Ishaq, on the authority of Yunus ibn Ubayd, on the authority of al-Hasan, who said: The punishment of the embezzler is that his saddle be taken out and burned with what is in it. Then he narrated on the authority of Muawiyah, on the authority of Abu Ishaq, on the authority of Uthman ibn Ata', on the authority of his father, on the authority of Ali, who said: The embezzler's saddle is gathered up and burned and he is flogged without a prescribed punishment.

Imam Ahmad said: Aswad bin Aamer told us, Israel told us, on the authority of Abu Ishaq, on the authority of Jubayr bin Malik, who said: The copies of the Qur'an were ordered to be changed. He said: Ibn Masoud said: Whoever among you can steal a copy of the Qur'an, let him steal it, for whoever steals something will bring it on the Day of Resurrection. Then he said: I recited from the mouth of the Messenger of God, may God bless him and grant him peace, seventy surahs. Should I abandon what I took from the mouth of the Messenger of God, may God bless him and grant him peace? And Wakee' narrated in his interpretation on the authority of Sharik, on the authority of Ibrahim bin Muhajir, on the authority of Ibrahim, who said: When the copies of the Qur'an were ordered to be burned, Abdullah bin Masoud, may God be pleased with him, said: O people, steal the copies of the Qur'an, for whoever steals it will bring what he stole on the Day of Resurrection. And what a good stealing copy of the Qur'an one of you will bring on the Day of Resurrection. Abu Dawud said, on the authority of Samurah bin Jundub, who said: When the Messenger of God, may God bless him and grant him peace, captured a booty, he would command Bilal to call out to the people, and

they would bring their spoils, and he would take a fifth of it and divide it. Then a man came one day after The call was made with a bridle of hair. He said: O Messenger of God, this was from what we obtained from the spoils. He said: Did you hear Bilal calling three times? He said: Yes. He said: What prevented you from coming? So he apologized to him. He said: No, you will come with it on the Day of Resurrection and I will not accept it from you.

And the Almighty said: **Is he who pursues the pleasure of God like he who incurs the wrath of God and whose refuge is Hell, and an evil destination?** That is, he who pursues the pleasure of God in what He has prescribed and thus deserves the pleasure of God and His abundant reward, and is protected from His severe punishment, is not equal to he who deserves the wrath of God and is bound by it, and there is no escape for him from it, and his refuge on the Day of Resurrection is Hell, and an evil destination. This verse has many parallels in the Qur'an, such as the Almighty's saying: **Is he who knows that what has been revealed to you from your Lord is the truth like he who is blind?** and His saying: **Is he to whom We have promised a good promise and he will attain it like he to whom We have given enjoyment of the enjoyment of worldly life?** Then God the Almighty said: **They are of degrees with God.** Al-Hasan Al-Basri and Muhammad bin Ishaq said: meaning the people of good and the people of evil have degrees. Abu Ubaidah and Al-Kisa'i said: *Stations*, meaning they differ in their stations and degrees in Paradise and their levels in Hell, like the Almighty's saying: **And for all are degrees according to what they have done** *verse*. That is why the Almighty said: **And God is Seeing of what they do** *verse*, meaning He will give them what they deserve. He will not wrong them with good nor increase their evil, rather He will reward each worker according to his work. The Almighty said: **God has certainly conferred a great favor upon the believers when He sent among them a Messenger from among themselves** *verse*, meaning from their own kind so that they could address him, ask him, sit with him, and benefit from him, as the Almighty said: **And among His signs is that He created for you from among yourselves mates that you may find tranquility in them** *verse*, meaning from your own kind. The Almighty said: "Say, 'I am only a man like you. It has been revealed to me that your God is one God'" *verse*. God the Almighty said: **And We did not send before you any messengers except that they ate food and walked in the markets.** God the Almighty said: **And We did not send before you any except men to whom We revealed from the people of the towns.** God the Almighty said: **O company of jinn and mankind, did there not come to you messengers from among you?** This is more eloquent in gratitude that the messenger to them should be from among them, such that they can address him and consult him in understanding the speech on his behalf. For this reason God the Almighty said: **He recites to them His verses** meaning the Qur'an **and purifies them** meaning he commands them to do good and forbids them from evil so that their souls may be purified and cleansed from the filth and evil that they were immersed in during their state of polytheism and ignorance, **and teaches them the Book and wisdom** meaning the Qur'an and the Sunnah, **although they were before**

Surat Al Imran 3:159

So by mercy from God, you are gentle with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from around you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon God. Indeed, God loves those who rely [upon Him].

meaning before this Messenger **in manifest error** meaning in clear error and ignorance that is evident to everyone.

Fath al-Qadir

And in his saying 159- "So because of the mercy of God" is an additional emphasis, as Sibawayh and others said, and Ibn Kaysan said: It is an indefinite noun in the position of a genitive with a ya', and mercy is a substitute for it, and the first is more appropriate according to the rules of Arabic and similar to it is the saying of the Most High: "So because they broke their covenant **and the preposition and the noun are related to his saying** You were gentle with them" and it was presented before it to indicate restriction, and the tanween of mercy is for glorification, and the meaning is: His gentleness with them was only because of the great mercy from him, and it was said: Ma is an interrogative, and the meaning is: So by what mercy from God were you gentle with them, and it has a meaning of astonishment which is far-fetched, and if it were like that, the alif would have been deleted from Ma, and it was said: So by what mercy from God. And the rude: the rough and harsh. Al-Raghib said: The rude is the one with a bad character, and its origin is rudeness like caution. And the roughness of the heart is its hardness and lack of compassion and lack of reaction to good. And annihilation means dispersal. It is said: I scattered them and they dispersed, meaning they dispersed and the meaning is: If you were rough and hard-hearted and not gentle with them, they would have dispersed from around you out of awe of you and shyness from you because of what they had done in their charge. And if the matter is as mentioned, **pardon them** in what concerns you of rights, **and ask forgiveness for them** from God, the Most High, in what is up to God, the Most High, **and consult them in the matter** meaning: that which comes to you: any matter that is something that one consults about, or in the matter of war in particular as the context indicates, because that will please their feelings and gain their affection, and to inform the nation of the permissibility of that so that no one after you will be disgusted by it. What is meant here is consultation in matters other than those that the Shari'ah refers to. Linguists said: Consultation is taken from the Arabs' saying: I bought the animal and consulted it if you knew its report, and it was said that it comes from their saying: I bought honey if you took it from its place. Ibn Khuz Mandad said: It is obligatory for the governors to consult the scholars regarding matters they do not know and regarding matters of this world that are unclear to them, and to consult the leaders of the army regarding matters related to war, and the leaders of the people regarding matters related to interests, and the leaders of the scribes, workers and ministers regarding matters related to the interests of the country and its development. Al-Qurtubi narrated from Ibn Atiyyah that there is no disagreement regarding the obligation to dismiss those who do not consult the people of

knowledge and religion. His statement, **Then when you have decided, then put your trust in God** means: If you decide after consultation on something and your soul is reassured by it, then put your trust in God in doing that: that is, rely on Him and entrust Him. It was said that the meaning is: If you decide to carry out a matter, then put your trust in God, not in consultation. Determination originally means the intention to carry it out: that is, if you intend to carry out a matter, then put your trust in God. Ja'far al-Sadiq and Jabir ibn Zayd read **If you have decided** with a damma on the ta', attributing the determination to God the Most High: that is, if I decide for you on something and guide you to it, then put your trust in God.

Tafsir al-Baghawi

159- The Almighty said: "Then by the mercy of God" meaning: by the mercy of God, and "what" is a conjunction, like His saying: "Then by the fact that He broke their covenant, You were gentle with them" meaning: you made your manners easy for them, and your patience was great, and you did not rush to them in what they did on the day of Uhud, "And if you had been rude" meaning: harsh, ill-mannered, and of little patience, "hard-hearted", Al-Kalbi said: rough in speech and hard-hearted in action, "they would have dispersed from around you" meaning: they would have fled and scattered from you, it is said: you dispersed them and they dispersed, meaning they separated them and they dispersed. "So pardon them, **overlook what they did on the day of Uhud**, and ask forgiveness for them **until I intercede for them**, and consult them in the matter" meaning: extract their opinions and know what they have, from the saying of the Arabs: I bought the animal and consulted it, if you extracted its gait, and I bought honey and consulted it if you took it from its location, and extracted it.

They differed about the meaning for which God commanded His Prophet, may God bless him and grant him peace, to consult, despite his perfect mind, sound opinion, and the revelation that came down to him, and the obligation of people to obey him in what they liked and disliked.

Some of them said: It is specific in meaning, that is: And consult them in what you do not have a covenant with God Almighty about. Al-Kalbi said: It means, debate them in meeting the enemy and the war plots during the invasion.

Muqatil and Qatada said: God Almighty commanded that they be consulted to please their hearts, for that would make them more affectionate towards Him and remove their grudges. For if the leaders of the Arabs did not consult them in a matter, that would be difficult for them.

Al-Hassan said: God Almighty knew that he did not

need to consult them, but he wanted those who came after him to follow his example.

Abu Tahir bin Ali bin Abdullah Al-Farsi told us: Abu Dharr Muhammad bin Ibrahim bin Ali Al-Salihani told us: Abdullah bin Muhammad bin Jaafar bin Hayyan told us: Ali bin Al-Abbas Al-Muqana'i told us: Ahmad bin Mahan told us: My father told us: Talha bin Zaid told us, on the authority of Aqeel, on the authority of Al-Zuhri, on the authority of Urwah, on the authority of Aisha, may God be pleased with her, who said: I have never seen a man who consulted men more than the Messenger of God, may God bless him and grant him peace.

God Almighty says: **So when you have decided, then rely upon God**, not upon consulting them. That is, carry out God's command, trust in Him, and seek His help. **Indeed, God loves those who rely [upon Him].**

Tafsir al-Baidawi

159 "So by mercy from God, you were gentle with them **meaning, by mercy, and** ma" is an additional emphasis, warning and indication that his gentleness with them was only by mercy from God, which is to control his temper and enable him to be gentle with them until he was saddened by them after they disobeyed him. "And if you had been rude" ill-tempered and harsh. "Harsh in heart" harsh. "They would have dispersed from around you" they would have dispersed from you and would not have been at ease with you. "So pardon them" in what pertains to you. "And ask forgiveness for them" in what belongs to God. "And consult them in the matter" meaning in the matter of war, since the discussion is about it, or in what it is appropriate to consult in, seeking their opinion and comforting their souls and preparing for the tradition of consultation in the nation. "So when you have decided" if you have settled your soul on something after consultation. "Then rely upon God" in carrying out your matter according to what is best for you, because no one knows it except Him. It was read as **if you resolve** to speak, meaning if I resolve something for you and specify it for you, then put your trust in God and do not consult anyone about it. **Indeed, God loves those who trust** so He will support them and guide them to righteousness.

Surat Al Imran 3:160

If God helps you, none can overcome you. But if He forsakes you, who is there that can help you after Him? And upon God let the believers put their trust.

Surat Al Imran 3:160

If God helps you, none can overcome you. But if He forsakes you, who is there that can help you after Him? And upon God let the believers put their trust.

Tafsir al-Jalalayn

If God helps you He aids you against your enemy, as on the day of Badr, (none can overcome you. But if He forsakes you) He abandons your support, as on the day of Uhud, **who is there that can help you after Him?** That is, after His forsake, that is, you have no supporter. **And upon God** and none other **let the believers put their trust** let them have confidence.)

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty means by that: **If God helps you**, O believers in God and His Messenger, against those who oppose and are hostile to you from among His enemies and disbelievers in Him, **no one can overcome you**, from among the people, meaning: No one can overcome you with His help for you, even if all His creation gathered against you from all corners of the earth. So do not fear the enemies of God due to your small number and their large number, as long as you are upon His command and steadfast in obeying Him and His Messenger, for victory and triumph are yours, without them. **And if He forsakes you, who is there to help you after Him?** Meaning: If your Lord forsakes you by disobeying His command and abandoning His obedience and the obedience of His Messenger, He leaves you to yourselves, **who is there to help you after Him?** He says: So despair of the help of the people, for you will not find [a helper] after God forsakes you. If He forsakes you, He says: Do not abandon My command, my obedience, and the obedience of my Messenger, so you will perish because of my abandonment of you. **And in God let the believers put their trust.** That is: But in your Lord, O believers, put your trust without the rest of His creation, and be satisfied with Him over all those besides Him, and submit to His judgment, and strive in it against His enemies, and He will suffice you with His help, and extend to you His victory, as:

Ibn Humayd told us, he said, Salamah told us, on the authority of Ibn Ishaq: **If God helps you, none can overcome you; but if He forsakes you, who is there that can help you after Him? And in God let the believers put their trust.** That is, if God helps you, none can overcome you among the people - the abandonment of those who forsake you will not harm you, and if He forsakes you, the people will not help you. **Then who is there that can help you after Him?** That is, do not leave my affair to the people, and abandon [the affair of] the people to my affair, and in

God, [not in the people], let the believers put their trust.

Tafsir al-Qurtubi

The Almighty said: **If God helps you, none can overcome you.** That is, put your trust in Him, for if He helps you and protects you from your enemy, you will not be defeated. **But if He forsakes you**, He abandons you from His aid. **Who is there that can help you after Him?** That is, no one can help you after Him, that is, after He forsakes you, because He said, **And if He forsakes you**, and forsake means abandoning aid, and the forsworn is the one who is abandoned and no one cares about him. The wild animal was forsworn, so it stayed with its young in the pasture and abandoned its companions, so it was forsworn. Tarafa said:

Take care of the rhubarb with a tent, take the edges of the barren land and wear

He also said:

I looked at you with the eyes of a slave girl who has let her friends down for the sake of a child.

It was said: This is from the reverse, because it is the one that is abandoned if it is left, and his legs are abandoned if they are swayed. He said:

And let down the man without sweeping

A man who has let him down is someone who will continue to let him down. And God knows best.

Tafsir Ibn Kathir

The Almighty says, addressing His Messenger, thanking him and the believers for what He softened his heart with towards his nation who followed his command, abandoned his warning, and made his words pleasant to them: **Then by the mercy of God, you were gentle with them.** That is, what made you gentle with them, were it not for God's mercy upon you and them? Qatada said: **Then by the mercy of God, you were gentle with them.** He says: **Then by the mercy of God, you were gentle with them.** What is the connection? The Arabs connect it with the definite article, as in His statement: **Then by their breaking of their covenant.** And with the indefinite article, as in His statement: **In a little while.** And thus here he said: **Then by the mercy of God, you were gentle with them.** That is, by the mercy of God. Al-Hasan Al-Basri said: This is the character of Muhammad, may God bless him and grant him peace, with which God sent him. And this noble verse is similar to the statement of the Almighty: "There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; he is concerned over you and to the believers is kind and merciful." And Imam Ahmad said: Haywah told us, Baqiyah told us, Muhammad bin Ziyad told us. Abu Rashid Al-Habrani told me: Abu Umamah Al-Bahili took my hand and said: The Messenger of God, may

God bless him and grant him peace, took my hand and said: **O Abu Umamah, among the believers is he whose heart is soft towards me.** Ahmad alone transmitted this. Then God, the Most High, said: **And if you had been rude [in speech] and harsh [in heart], they would have disbanded from around you.** The rude is the harsh, and what is meant by it here is harsh in speech, because He said after that **harsh in heart**, meaning if you had been bad in speech and hard-hearted towards them, they would have disbanded from you and left you, but God gathered them around you and made you gentle towards them to win their hearts over, as Abdullah bin Amr said: "I see the description of the Messenger of God, may God bless him and grant him peace, in the earlier books that he is not rude, nor harsh, nor loud in the markets, and he does not repay evil with evil, but he pardons and forgives." Abu Ismail Muhammad bin Ismail Al-Tirmidhi said: Bishr bin Ubaid Al-Darimi informed us, Ammar bin Abd Al-Rahman informed us, on the authority of Al-Mas'udi, on the authority of 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, said: The Messenger of God (peace and blessings of God be upon him) said: **God has commanded me to be lenient with people, just as He has commanded me to establish the obligatory duties.** This is a strange hadith. That is why God the Almighty said: **So pardon them and ask forgiveness for them, and consult them in the matter.** That is why the Messenger of God (peace and blessings of God be upon him) used to consult his companions about a matter whenever it happened, to please their hearts so that they would be more active in what they did, as he consulted them on the day of Badr about going to the caravan, and they said: "O Messenger of God, if you were to parade us across the sea, we would cross it with you, and if you were to take us to Barak al-Ghamad, we would go with you, and we will not say to you as the people of Moses said to Moses: Go, you and your Lord, and fight, for we are sitting here. Rather, we say: Go, for we are with you, in front of you, and on your right and on your left, fighting." He also consulted them about where the camp would be, until Al-Mundhir bin Amr Al-Mu'naq indicated to die by advancing to the front of the people. He consulted them about whether he should stay in the city or go out to the enemy. Most of them suggested going out to them. So he went out to them and consulted them on the day of the Trench about reconciling with the confederates for a third of the fruits of the city that year. The two Saads, Saad bin Muadh and Saad bin Ubadah, refused him that, so he left that. He consulted them on the day of Hudaibiyyah about attacking the children of the polytheists. Abu Bakr said to him: We did not come to fight anyone, but we came to perform Umrah. So he agreed to what he said. The Prophet (peace and blessings of God be upon him) said in the story of the slander: "Advise me, O Muslims, about a people who destroyed my family and threw stones at them. By God, I do not know of any evil against my family, and who did they destroy them for? By God, I only know of good about him." He consulted Ali and Usama about separating from Aisha **may God be pleased with her.** The Prophet (peace and blessings of God be upon him) used to consult them in wars and the like. The jurists differed as to whether that was

obligatory upon him or recommended to please their hearts. There are two opinions. Al-Hakim said in his Mustadrak: Abu Ja'far Muhammad ibn Muhammad al-Baghdadi informed us, Yahya ibn Ayyub al-'Alaf told us in Egypt, Sa'id ibn Abi Maryam told us, Sufyan ibn 'Uyaynah told us, on the authority of 'Amr ibn Dinar, on the authority of Ibn 'Abbas, regarding the words of God the Almighty: **And consult them in the matter.** He said: Abu Bakr and 'Umar, may God be pleased with them. Then he said: It is authentic according to the conditions of the two sheikhs, and they did not include it. Al-Kalbi narrated it likewise on the authority of Abu Salih on the authority of Ibn 'Abbas, who said: It was revealed about Abu Bakr and 'Umar, and they were the disciples of the Messenger of God, may God bless him and grant him peace, and his ministers, and the fathers of the Muslims. Imam Ahmad narrated: Waki' told us, 'Abd al-Hamid told us on the authority of Shahr ibn Hawshab, on the authority of 'Abd al-Rahman ibn Ghanim, "That the Messenger of God, may God bless him and grant him peace, said to Abu Bakr and 'Umar, 'If we met in consultation, I would not oppose you.'" Ibn Mardawayh narrated on the authority of 'Ali ibn Abi Talib, who said: "The Messenger of God, may God bless him and grant him peace, was asked about determination. He said: Consulting people of opinion, then following them." Ibn Majah said: Abu Bakr ibn Abi Shaybah narrated to us, Yahya ibn Bakir narrated to us, on the authority of Shaiban, on the authority of Abdul Malik ibn Umair, on the authority of Abu Salamah, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: **The one who is consulted is trustworthy.** Abu Dawud and al-Tirmidhi narrated it, and al-Nasa'i authenticated it from the hadith of Abdul Malik ibn Umair with a more detailed chain of transmission than this. Then Ibn Majah said: Abu Bakr ibn Abi Shaybah narrated to us, Aswad ibn Amir narrated to us, on the authority of Sharik, on the authority of al-A'mash, on the authority of Abu Amr al-Shaibani, on the authority of Ibn Mas'ud, who said: "The Messenger of God, may God bless him and grant him peace, said: The one who is consulted is trustworthy." He was the only one to narrate it. He also said: Abu Bakr narrated to us, Yahya ibn Zakariya ibn Abi Zaydah and Ali ibn Hashim narrated to us, on the authority of Ibn Abi Laila, on the authority of Abu al-Zubayr, on the authority of Jabir, who said: The Messenger of God, may God bless him and grant him peace, said: **If one of you consults his brother, let him advise him.** He was also the only one to narrate it. And the Almighty's saying: **So when you have decided, then rely upon God** meaning if you consult them about the matter and are determined to do it, then rely upon God in it **Indeed, God loves those who rely [upon Him].** And the Almighty's saying: **If God helps you, none can overcome you; but if He forsakes you, who is there that can help you after Him? And in God let the believers rely.** And this verse is as it was mentioned before from His saying: **And victory comes only from God, the Exalted in Might, the Wise.** Then He commanded them to rely upon Him, saying: **And in God let the believers rely.** And the Almighty's saying: **And it is not for a prophet to take spoils,** Ibn Abbas, Mujahid, Al-Hasan and more than one said: It is not befitting for a prophet to betray. And Ibn Abi Hatim said: My father told us, Al-Musayyab bin Wadheeh told us,

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If God helps you, none can overcome you. But if He forsakes you, who is there that can help you after Him? And upon God let the believers put their trust.

Abu Ishaq Al-Fazari told us on the authority of Sufyan bin Khasif on the authority of Ikrimah, on the authority of Ibn Abbas, who said: They lost a quilt on the day of Badr, so they said: Perhaps the Messenger of God, may God bless him and grant him peace, took it, so God revealed: **And it is not for a prophet to take spoils**, meaning betray. Ibn Jarir said: Muhammad ibn Abd al-Malik ibn Abi al-Shawarib told us, Abd al-Wahid ibn Ziyad told us, Khasif told us, Muqsim told us, Ibn Abbas told me that this verse, **And it is not for a prophet to take spoils of war**, was revealed concerning a red cloak that was lost on the day of Badr. Some people said: Perhaps the Messenger of God had taken it, and they talked a lot about that, so God revealed, "And it is not for a prophet to take spoils of war. And whoever takes spoils of war will come with what he has taken on the Day of Resurrection." Abu Dawud and al-Tirmidhi both narrated it in the same way on the authority of Qutaybah, on the authority of Abd al-Wahid ibn Ziyad. Al-Tirmidhi said: It is good and strange. Some of them narrated it on the authority of Khasif, on the authority of Muqsim, meaning in a mural form. Ibn Mardawayh narrated on the authority of Abu Amr ibn al-Ala', on the authority of Mujahid, on the authority of Ibn Abbas, who said: The hypocrites accused the Messenger of God (blessings and peace of God be upon him) of something he had lost, so God revealed: **And it is not for a prophet to take spoils of war**. It was narrated from Ibn Abbas through other chains of transmission similar to what was mentioned above. This is to exonerate him (blessings and peace of God be upon him) from all forms of treachery in fulfilling the trust, dividing the spoils of war, and other things. Al-Awfi said on the authority of Ibn Abbas: **And it is not for a prophet to take spoils of war** meaning that he would divide some of the spoils for the sake of the army and leave others. Ad-Dahhak said the same. Muhammad ibn Ishaq said: **And it is not for a prophet to take spoils of war** meaning that he would leave some of what was revealed to him and not convey it to his nation. Al-Hasan al-Basri, Tawus, Mujahid, and Ad-Dahhak recited: **And it is not for a prophet to take spoils of war** with a damma on the ya', meaning that he would betray. Qatada and Ar-Rabi' ibn Anas said: This verse was revealed on the day of Badr, and some of his companions had taken spoils of war. Ibn Jarir narrated it from them, then he narrated from some of them that he interpreted this reading to mean that he is accused of treason, then God Almighty said: "And whoever embezzles will come with what he embezzled on the Day of Resurrection. Then every soul will be fully compensated for what it earned, and they will not be wronged." This is a severe threat and a definite warning. The Sunnah also forbade this in multiple hadiths. Imam Ahmad said: Abdul Malik told us, Zuhair told us, meaning Ibn Muhammad, from Abdullah Ibn Muhammad Ibn Aqil, from Ata Ibn Yasar, from Abu Malik Al-Ashja'i, from the Prophet, may God bless him and grant him peace, who said: "The greatest embezzlement before God is an arm's length of land. You will find two men running after each other on the land - or in the house - and one of them will cut off an arm's length from the share of his companion, and if he cuts it off, he will be hung around his neck from

seven earths until the Day of Resurrection."

Another hadith - Imam Ahmad said: Musa bin Dawud told us, Ibn Lahi'ah told us, on the authority of Ibn Hubayrah and Al-Harith bin Yazid, on the authority of Abd Al-Rahman bin Jubayr, who said: I heard Al-Mustawrid bin Shaddad say: I heard the Messenger of God, may God bless him and grant him peace, say: "Whoever is given a job and does not have a house, let him get a house. Or he does not have a wife, let him get married. Or he does not have a servant, let him get a servant. Or he does not have a mount, let him get a mount. And whoever acquires something other than that, then he is a thief." This is how Imam Ahmad narrated it. Abu Dawud narrated it with another chain of narration and context, saying: Musa bin Marwan al-Raqi narrated to us, al-Mu'afi narrated to us, al-Awza'i narrated to us, on the authority of al-Harith bin Yazid, on the authority of Jubayr bin Nufayr, on the authority of al-Mustawrid bin Shaddad, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "Whoever works for us, let him acquire a wife. If he does not have a servant, let him acquire a servant. If he does not have a home, let him acquire a home." He said: Abu Bakr said: I was told that the Prophet, may God bless him and grant him peace, said: **Whoever does anything other than that is a transgressor or a thief**. Our Sheikh, al-Hafiz al-Mizzi, may God have mercy on him, said: It was narrated by Ja'far bin Muhammad al-Faryabi on the authority of Musa bin Marwan, and he said: On the authority of Abd al-Rahman bin Jubayr instead of Jubayr bin Nufayr, and this is more likely to be correct.

Another hadith - Ibn Jarir said: Abu Kurayb told us, Hafs ibn Bishr told us, Yaqub al-Qummi told us, Hafs ibn Humayd told us on the authority of Ikrimah, on the authority of Ibn Abbas, who said: "The Messenger of God, may God bless him and grant him peace, said: 'I do not know any one of you who will come on the Day of Resurrection carrying a bleating sheep and calling out: O Muhammad, O Muhammad.' I will say: 'I have no power over anything from God for you, I have conveyed it to you.' I do not know any one of you who will come on the Day of Resurrection carrying a braying camel and calling out: O Muhammad, O Muhammad.' I will say: 'I have no power over anything from God for you, I have conveyed it to you.' I do not know any one of you who will come on the Day of Resurrection carrying a neighing horse and calling out: O Muhammad, O Muhammad.' I will say: 'I have no power over anything from God for you, I have conveyed it to you.' I do not know any one of you who will come on the Day of Resurrection carrying a leather husk and calling out: O Muhammad, O Muhammad.' I will say: 'I have no power over anything from God for you, I have conveyed it to you.'" None of the people of the six books narrated it.

Another hadith. Imam Ahmad said: Sufyan narrated to us on the authority of Al-Zuhri, he heard Urwah say: Abu Hamid Al-Sa'idi narrated to us: He said: "The Messenger of God, may God bless him and grant him peace, appointed a man from Azd called Ibn Al-Lutbiyyah to collect the zakat. He came and said:

This is for you and this was given to me. The Messenger of God, may God bless him and grant him peace, stood on the pulpit and said: What is the matter with the worker whom we send and he comes and says: This is for you and this was given to me. Why did he not sit in the house of his father and mother and see whether he was given a gift or not? By the One in Whose hand is the soul of Muhammad, none of you will bring anything of it except that he will bring it on the Day of Resurrection on his neck, whether it is a camel that roars, or a cow that moos, or a sheep that bleats. Then he raised his hands until we saw the whiteness of his armpits. Then he said: O God, have I conveyed the message?" Hisham bin Urwah added: Abu Hamid said: I saw it with my eyes and heard it with my ears. Ask Zaid bin Thabit. They both narrated it on the authority of Sufyan bin Uyaynah. Al-Bukhari has: Ask Zaid bin Thabit. And others. A face on the authority of Al-Zuhri, and through a path on the authority of Hisham bin Urwah, both on the authority of Urwah, on his authority.

Another hadith - Imam Ahmad said: Ishaq bin Isa told us, Ismail bin Ayyash told us, on the authority of Yahya bin Saeed, on the authority of Urwah bin Al-Zubayr, on the authority of Abu Hamid, "that the Messenger of God, may God bless him and grant him peace, said: The gifts of workers are misappropriation." This hadith is one of the individual hadiths of Ahmad, and its chain of transmission is weak, and it seems to be an abbreviation of the one before it, and God knows best.

Another hadith - Abu Isa Al-Tirmidhi said in the Book of Rulings: Abu Kurayb told us, Abu Usamah told us, on the authority of Dawud bin Yazid Al-Awdi, on the authority of Al-Mughirah bin Shibl, on the authority of Qais bin Abi Hazim, on the authority of Muadh bin Jabal, who said: "The Messenger of God, may God bless him and grant him peace, sent me to Yemen, and when I set out, he sent after me, but I returned. He said, 'Do you know why I sent to you? Do not take anything without my permission, for it is embezzlement.' And whoever embezzles will come with what he embezzled on the Day of Resurrection." This is why I have called you, so go on with your work." This is a good, strange hadith that we do not know except from this source. There are hadiths on this topic from Adi bin Umairah, Buraydah, Al-Mustawrid bin Shaddad, Abu Hamid, and Ibn Umar.

Another hadith - Imam Ahmad said: Ismail bin Aliyah told us, Abu Hayyan Yahya bin Saeed Al-Taymi told us, on the authority of Abu Zur'ah bin Umar bin Jarir, on the authority of Abu Hurairah, who said: "The Messenger of God, may God bless him and grant him peace, stood up among us one day and mentioned theft, and he magnified it and magnified its matter, then he said: 'I will not find one of you coming on the Day of Resurrection with a camel roaring on his neck, and he will say: O Messenger of God, help me,' and I will say: 'I have no power over God for you, I have conveyed the message to you.' I will not find one of you coming on the Day of Resurrection with a horse neighing on his neck, and he will say: O Messenger of God, help me,' and I will say: 'I have no power over God for you, I have conveyed the message to you.' I will not find one of you coming on the Day of Resurrection with a bandage on his neck that is

strangling him, and he will say: O Messenger of God, help me,' and I will say: 'I have no power over God for you, I have conveyed the message to you.' I will not find one of you coming on the Day of Resurrection with a silent person on his neck, and he will say: O Messenger of God, help me,' and I will say: 'I have no power over God for you, I have conveyed the message to you.' You have something from God that I have conveyed to you." They narrated it from the hadith of Abu Hayyan.

Another hadith - Imam Ahmad said: Yahya bin Saeed told us on the authority of Ismail bin Abi Khalid, Qais told me on the authority of Adi bin Umairah Al-Kindi who said: "The Messenger of God, may God bless him and grant him peace, said: O people, whoever among you does work for us and conceals from us a needle or more of it, it is a stipulation that he will bring on the Day of Resurrection. He said: A black man from the Ansar stood up - Mujalid said: He is Saeed bin Ubadah, it is as if I am looking at him - and said: O Messenger of God, accept your work from me. He said: What is that? He said: I heard you say: such and such. He said: And I am saying that now. Whoever we appoint to a job, let him come with it, little or much, and whatever he is given from it, he takes, and whatever he is forbidden from, he ends." And Muslim and Abu Dawud narrated it in the same way through various chains of transmission on the authority of Ismail bin Abi Khalid.

Another hadith - Imam Ahmad said: Abu Muawiyah told us on the authority of Abu Ishaq Al-Fazari, on the authority of Ibn Jurayj, Manbuth, a man from the family of Abu Rafi', told me on the authority of Al-Fadl bin Ubaidullah bin Abu Rafi', on the authority of Abu Rafi', who said: "When the Messenger of God (peace and blessings of God be upon him) prayed the afternoon prayer, he would sometimes go to Banu Abd Al-Ashhal and talk to them until sunset. Abu Rafi' said: "While the Messenger of God (peace and blessings of God be upon him) was hurrying to the sunset prayer, he passed by Al-Baqi' and said: 'Uff to you, uff to you' twice. He shouted at me and I held back and thought that he wanted me. He said: 'What is the matter with you? Walk.' I said: 'I have done something new, O Messenger of God.' He said: 'What is that?' I said: 'Uff to me.' He said: 'No, but this is the grave of so-and-so. I sent him to seek out the family of so-and-so, and he stole a tiger and now his armor is like it, made of fire.'"

Another hadith - Abdullah bin Imam Ahmad said: Abdullah bin Salem Al-Kufi, the paralytic, told us - and he was in Mecca - Ubaidah bin Al-Aswad told us, on the authority of Al-Qasim bin Al-Waleed, on the authority of Abu Sadiq, on the authority of Rabia bin Najed, on the authority of Ubadah bin Al-Samit, who said: "The Messenger of God, may God bless him and grant him peace, would take a hair from the side of the camel from the spoils of war and then say: I have nothing in it except what one of you has. Beware of embezzlement, for embezzlement is a disgrace for its perpetrator on the Day of Resurrection. Give back the thread and needle and what is above that, and strive in the cause of God near and far, at home and on the journey, for striving is one of the gates of Paradise, for God saves from worry and grief through it, and establish the limits of God in those near and far, and do not let the blame of a blamer deter you in God's

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cause.” Ibn Majah narrated some of it on the authority of the paralytic.

Another hadith - On the authority of Amr bin Shuaib, on the authority of his father, on the authority of his grandfather, he said: “The Messenger of God, may God bless him and grant him peace, said: Return the tailor and the needle, for embezzlement is a disgrace, a fire, and a shame upon its people on the Day of Resurrection.”

Another hadith - Abu Dawud said: Uthman bin Abi Shaybah told us, Jarir told us, on the authority of Mutraf, on the authority of Abu al-Jahm, on the authority of Abu Mas’ud al-Ansari, who said: “The Messenger of God, may God bless him and grant him peace, sent me as a messenger, then he said: Go, Abu Mas’ud, lest I find you on the Day of Resurrection with a camel from the charity camels coming on your back, roaring, and you have tied it up.” He said: Then I will not go. He said: Then I will not hate you. Abu Dawud is the only one to report it.

Another hadith - Abu Bakr bin Mardawayh said: Muhammad bin Ahmad bin Ibrahim informed us, Muhammad bin Uthman bin Abi Shaybah informed us, Abdul Hamid bin Saleh informed us, Ahmad bin Aban informed us on the authority of Alqamah bin Murthad, on the authority of Ibn Buraidah, on the authority of his father, on the authority of the Prophet, may God bless him and grant him peace, who said: “A stone is thrown into Hell and it falls for seventy years without reaching its bottom, and the stolen goods are brought and thrown with them, then it is said to the one who stole them, ‘Bring them.’ This is what His statement means: ‘And whoever steals will bring what he stole on the Day of Resurrection.’”

Another hadith - Imam Ahmad said: Hashim bin Al-Qasim told us, Ikrimah bin Ammar told us, Samak Al-Hanafi Abu Zamil told me, Abdullah bin Abbas told me, Umar bin Al-Khattab told me: When the day of Khaybar came, a group of the companions of the Messenger of God, may God bless him and grant him peace, came and said: So-and-so is a martyr and so-and-so is a martyr, until they came to a man and said: So-and-so is a martyr. The Messenger of God, may God bless him and grant him peace, said: **No, I saw him in the Fire in a cloak that he had stolen.** Then the Messenger of God, may God bless him and grant him peace, said: “O son of Al-Khattab, go and announce to the al-Nas 114: ‘None shall enter Paradise except the believers.’ So I went out and announced: ‘None shall enter Paradise except the believers.’” Muslim and Al-Tirmidhi narrated it in the same way from the hadith of Ikrimah bin Ammar. Al-Tirmidhi said: Hasan Sahih.

Another hadith - Ibn Jarir said: Saeed bin Yahya Al-Umawi told us, my father told us, Yahya bin Saeed told us on the authority of Nafi’ on the authority of Ibn Umar that the Messenger of God, may God bless him and grant him peace, “sent Saad bin Ubadah as a tax collector, and he said: Beware, Saad, of coming on the Day of Resurrection with a camel that you are carrying

and it is bellowing. He said: I will not take it nor will I come with it, so he excused him.” Then he narrated it on the authority of Ubaidullah on the authority of Nafi’ in a similar manner.

Another hadith - Ahmad said: Abu Saeed told us, Abdul Aziz bin Muhammad told us, Saleh bin Muhammad bin Zaida told us, on the authority of Salim bin Abdullah, that he was with Muslimah bin Abdul Malik in the land of the Romans, and he found stolen goods in a man’s belongings. He said: So he asked Salim bin Abdullah, and he said: My father Abdullah told me, on the authority of Umar bin Al-Khattab, may God be pleased with him, “that the Messenger of God, may God bless him and grant him peace, said: If you find stolen goods in someone’s belongings, burn them - he said: And I think he said: And beat him. He said: So he took out his belongings in the market and found a Qur’an in them, so he asked Salim, and he said: Sell it and give its price in charity.” And this is how Ali bin Al-Madini, Abu Dawud, and Al-Tirmidhi narrated it from the hadith of Abdul Aziz bin Muhammad Al-Atdarwardi. Abu Dawud and Abu Ishaq Al-Fazari added, both of them on the authority of Abu Waqid Al-Laithi Al-Sagheer, Saleh bin Muhammad bin Zaida with it. Ali ibn al-Madini, al-Bukhari and others said: This is a rejected hadith narrated by Abu Waqid. Al-Daraqutni said: The correct view is that it is only from the fatwa of Salim. Imam Ahmad ibn Hanbal, may God have mercy on him, and those of his companions who followed him held the view based on this hadith. Al-Umawi narrated it on the authority of Muawiyah, on the authority of Abu Ishaq, on the authority of Yunus ibn Ubayd, on the authority of al-Hasan, who said: The punishment for the transgressor is that his saddlebags are taken out and burned with what is in them. Then he narrated on the authority of Muawiyah, on the authority of Abu Ishaq, on the authority of Uthman ibn Ata’, on the authority of his father, on the authority of Ali, who said: The transgressor’s saddlebags are gathered together and burned and he is flogged without a prescribed punishment. Abu Hanifa, Malik, al-Shafi’i and the majority disagreed with him and said: The transgressor’s belongings are not to be burned, but he is to be punished with a punishment similar to his. Al-Bukhari said: “The Messenger of God, may God bless him and grant him peace, refrained from praying over the transgressor, but his belongings were not burned.” And God knows best.

Another hadith on the authority of Umar, may God be pleased with him - Ibn Jarir said: Ahmad ibn Abd al-Rahman ibn Wahb told me, Abdullah ibn Wahb told me, Amr ibn al-Harith told me that Musa ibn Jubayr told him: Abdullah ibn Abd al-Rahman ibn al-Habbab al-Ansari told him: Abdullah ibn Unais told him: He and Umar ibn al-Khattab were discussing charity one day, and he said: Didn’t you hear the words of the Messenger of God, may God bless him and grant him peace, when he mentioned the embezzlement of charity: **Whoever embezzles a camel or a sheep from it, he will carry it on the Day of Resurrection?** Abdullah ibn Unais said: Yes. Ibn Majah narrated it on the authority of Amr ibn Sawad on the authority of

Abdullah ibn Wahb on his authority. Al-Umawi narrated it on the authority of Muawiyah, on the authority of Abu Ishaq, on the authority of Yunus ibn Ubayd, on the authority of al-Hasan, who said: The punishment of the embezzler is that his saddle be taken out and burned with what is in it. Then he narrated on the authority of Muawiyah, on the authority of Abu Ishaq, on the authority of Uthman ibn Ata', on the authority of his father, on the authority of Ali, who said: The embezzler's saddle is gathered up and burned and he is flogged without a prescribed punishment.

Imam Ahmad said: Aswad bin Aamer told us, Israel told us, on the authority of Abu Ishaq, on the authority of Jubayr bin Malik, who said: The copies of the Qur'an were ordered to be changed. He said: Ibn Masoud said: Whoever among you can steal a copy of the Qur'an, let him steal it, for whoever steals something will bring it on the Day of Resurrection. Then he said: I recited from the mouth of the Messenger of God, may God bless him and grant him peace, seventy surahs. Should I abandon what I took from the mouth of the Messenger of God, may God bless him and grant him peace? And Wakee' narrated in his interpretation on the authority of Sharik, on the authority of Ibrahim bin Muhajir, on the authority of Ibrahim, who said: When the copies of the Qur'an were ordered to be burned, Abdullah bin Masoud, may God be pleased with him, said: O people, steal the copies of the Qur'an, for whoever steals it will bring what he stole on the Day of Resurrection. And what a good stealing copy of the Qur'an one of you will bring on the Day of Resurrection. Abu Dawud said, on the authority of Samurah bin Jundub, who said: When the Messenger of God, may God bless him and grant him peace, captured a booty, he would command Bilal to call out to the people, and they would bring their spoils, and he would take a fifth of it and divide it. Then a man came one day after The call was made with a bridle of hair. He said: O Messenger of God, this was from what we obtained from the spoils. He said: Did you hear Bilal calling three times? He said: Yes. He said: What prevented you from coming? So he apologized to him. He said: No, you will come with it on the Day of Resurrection and I will not accept it from you.

And the Almighty said: **Is he who pursues the pleasure of God like he who incurs the wrath of God and whose refuge is Hell, and an evil destination?** That is, he who pursues the pleasure of God in what He has prescribed and thus deserves the pleasure of God and His abundant reward, and is protected from His severe punishment, is not equal to he who deserves the wrath of God and is bound by it, and there is no escape for him from it, and his refuge on the Day of Resurrection is Hell, and an evil destination. This verse has many parallels in the Qur'an, such as the Almighty's saying: **Is he who knows that what has been revealed to you from your Lord is the truth like he who is blind?** and His saying: **Is he to whom We have promised a good promise and he will attain it like he to whom We have given enjoyment of the enjoyment of worldly life?** Then God the Almighty said: **They are of degrees with God.** Al-Hasan Al-Basri and Muhammad bin Ishaq said: meaning the people of good and the people of evil have degrees. Abu Ubaidah and Al-Kisa'i said: *Stations*, meaning they differ in their stations and degrees in Paradise and their levels in Hell, like the

Almighty's saying: **And for all are degrees according to what they have done** *verse*. That is why the Almighty said: **And God is Seeing of what they do** *verse*, meaning He will give them what they deserve. He will not wrong them with good nor increase their evil, rather He will reward each worker according to his work. The Almighty said: **God has certainly conferred a great favor upon the believers when He sent among them a Messenger from among themselves** *verse*, meaning from their own kind so that they could address him, ask him, sit with him, and benefit from him, as the Almighty said: **And among His signs is that He created for you from among yourselves mates that you may find tranquility in them** *verse*, meaning from your own kind. The Almighty said: "Say, 'I am only a man like you. It has been revealed to me that your God is one God'" *verse*. God the Almighty said: **And We did not send before you any messengers except that they ate food and walked in the markets.** God the Almighty said: **And We did not send before you any except men to whom We revealed from the people of the towns.** God the Almighty said: **O company of jinn and mankind, did there not come to you messengers from among you?** This is more eloquent in gratitude that the messenger to them should be from among them, such that they can address him and consult him in understanding the speech on his behalf. For this reason God the Almighty said: **He recites to them His verses** meaning the Qur'an **and purifies them** meaning he commands them to do good and forbids them from evil so that their souls may be purified and cleansed from the filth and evil that they were immersed in during their state of polytheism and ignorance, **and teaches them the Book and wisdom** meaning the Qur'an and the Sunnah, **although they were before** meaning before this Messenger **in manifest error** meaning in clear error and ignorance that is evident to everyone.

Fath al-Qadir

And His saying 160- **If God helps you, none can overcome you** is a renewed sentence to emphasize trust and urge it, and abandonment is abandoning support: that is, if God abandons your support, **who is there who can help you after Him?** This question is rhetorical. The pronoun in His saying: **after Him** refers to abandonment indicated by His saying **and if He forsakes you** or to God, and whoever knows that he has no supporter except God, the Exalted, and that whoever God helps, none can overcome him, and whoever He forsakes, none can support him, entrusts his affairs to Him and relies on Him and does not concern himself with anyone else. The prepositional phrase precedes the verb in His saying **and upon God let the believers rely** to indicate that it is restricted to Him.

Tafsir al-Baghawi

160- **If God helps you**, God helps you and protects you from your enemy, **then none can overcome you**, like the day of Badr, **and if He forsakes you**, He leaves you without helping you as He did with Uhud, and forsake is to refrain from support and submission to

Surat Al Imran 3:160

If God helps you, none can overcome you. But if He forsakes you, who is there that can help you after Him? And upon God let the believers put their trust.

destruction, **then who is there who can help you after Him**, that is, after His forsake, **and in God let the believers put their trust**, it was said: trust means that you do not disobey God for the sake of your provision, and it was said: that you do not seek for yourself a supporter other than God, nor for your provision a treasurer other than Him, nor for your work a witness other than Him.

Abu Al-Qasim Abdul Karim bin Hawazin Al-Qushayri told us, Abu Abdullah Al-Hussein bin Shuja Al-Bazzaz told us in Baghdad, Abu Bakr Muhammad bin Jaafar Al-Haym Al-Anbari told us, Muhammad bin Abi Al-Awam told us, Wahb bin Jarir told us, Hisham bin Hassan told us, on the authority of Al-Hasan, on the authority of Imran bin Husain, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **Seventy thousand of my nation will enter Paradise without being brought to account.** It was said: **O Messenger of God, who are they?** He said: **They are those who do not cauterize, nor seek omens, nor believe in omens, and who put their trust in their Lord.** Then Ukasha bin Muhsin said: **O Messenger of God, ask God to make me one of them.** He said: **You are one of them.** Then another stood up and said: **O Messenger of God, ask God to make me one of them.** He said: **Ukasha has preceded you in that.**

Abu Bakr Muhammad ibn Abdullah ibn Abi Tuba told us, Muhammad ibn Ahmad ibn al-Harith told us, Muhammad ibn Yaqub al-Kisa'i told us, Abdullah ibn Mahmoud told us, Ibrahim ibn Abdullah al-Khalal told us, Abdullah ibn al-Mubarak told us, Hayat ibn Shuraih told us, Bakr ibn Amr told us, Abdullah ibn Hubayrah told us that he heard Abu Tamim al-Jaishani say: I heard Umar ibn al-Khattab, may God be pleased with him, say: I heard the Messenger of God, may God bless him and grant him peace, say: "If you were to put your trust in God as He should be put into practice, He would provide for you as He provides for the birds, which go out in the morning hungry and return in the evening with full crops."

Tafsir al-Baidawi

160 **If God helps you** as He helped you on the day of Badr. **No one can overcome you** so no one can overcome you. **But if He forsakes you** as He forsook you on the day of Uhud. **Who is there that can help you after Him?** after His forsake, or after God, meaning if you go beyond Him, then you will have no helper. This is a warning of what is required for trust and an incitement to do what deserves help from God and a warning against what brings about His forsake. **And upon God let the believers put their trust** so let them put their trust in Him specifically because they know that they have no helper but Him and believe in Him.

Surat Al Imran 3:161

And it is not for a prophet to take spoils. And whoever takes spoils will bring what he took on the Day of Resurrection. Then every soul will be fully compensated for what it earned, and they will not be wronged.

Tafsir al-Jalalayn

And it was revealed when a red velvet was lost on the day of Uhud, and some people said: Perhaps the Prophet took it. **And it is not** it is not appropriate for a **Prophet to commit treason** betray the spoils, so do not think that of him. And in a reading with the passive voice, it is attributed to the treason **And whoever commits treason will bring what he has committed on the Day of Resurrection** carrying it on his neck **Then every soul will be compensated** the traitor and others **for what it has earned** its work **and they will not be wronged** in the least.

Tafsir al-Suyuti

The Almighty said: **It is not for a prophet to take spoils of war** *verse*. Abu Dawud and Al-Tirmidhi narrated it and authenticated it on the authority of Ibn Abbas, who said: This verse was revealed regarding a red velvet that was lost on the day of Badr. Some people said: Perhaps the Messenger of God, may God bless him and grant him peace, took it. Then God revealed: **It is not for a prophet to take spoils of war** *verse*.

Al-Tabarani included in Al-Kabeer with a chain of transmission of trustworthy men on the authority of Ibn Abbas, who said: The Prophet, may God bless him and grant him peace, sent an army and its banner was returned. Then he sent it and it was returned. Then he sent it and it was returned with the spoils of a gazelle's head made of gold. Then the following was revealed: It is not for a prophet to take spoils.

Tafsir al-Tabari

There are different readings of this.

A group of reciters from Hijaz and Iraq read it as: **And it is not for a prophet to take spoils of war**, meaning: to betray his companions in the wealth of their enemies that God has bestowed upon them. Some reciters of this reading argued that this verse was revealed to the Messenger of God (peace and blessings of God be upon him) regarding a quilt that was lost from the spoils of war on the day of Badr. Some of those who were with the Prophet (peace and blessings of God be upon him) said: Perhaps the Messenger of God (peace and blessings of God be upon him) took it! They narrated narrations about this, including the following:

Muhammad ibn Abd al-Malik ibn Abi al-Shawarib narrated to us, saying: Abd al-Wahid ibn Ziyad narrated to us, saying: Khasif narrated to us, saying: Muqsim narrated to us, saying: Ibn Abbas narrated to me: This verse: **It is not for a prophet to take spoils of war**, was revealed concerning a red cloak that was lost on the day of Badr. He said: Some people said: He

took it! They talked a lot about that, then God the Almighty revealed: "It is not for a prophet to take spoils of war. And whoever takes spoils of war will come with what he took on the Day of Resurrection."

Ibn Abi Al-Shawareb told us, he said, Abdul Wahid told us, he said, Khasif told us, he said, I asked Saeed bin Jubair: How do you read this verse: **And it is not for a prophet to take spoils of war** or: **take spoils of war**? He said: No, rather **take spoils of war**, for the Prophet, by God, used to take spoils of war and kill.

Ishaq bin Ibrahim bin Habib bin Al-Shaheed told me, he said, Atab bin Bashir told us, on the authority of Khasif, on the authority of Muqsim, on the authority of Ibn Abbas: **And it is not for a prophet to take spoils of war**, he said: That was about a red quilt that was lost in the Battle of Badr, and some of the companions of the Prophet, may God bless him and grant him peace, said: Perhaps the Prophet took it! So God Almighty revealed: **And it is not for a prophet to take spoils of war**, Saeed said: Yes, by God, the Prophet takes spoils of war and is killed.

Abu Kuraib told us, he said, Khallad told us, on the authority of Zuhair, on the authority of Khasif, on the authority of Ikrimah, on the authority of Ibn Abbas, he said: A velvet garment was lost on the day of Badr, and they said: The Messenger of God, may God bless him and grant him peace, took it. Then God Almighty revealed: **It is not for a prophet to take spoils of war**.

Abu Kuraib told us, he said, Malik bin Ismail told us, he said, Zuhair told us, he said, Khasif told us, on the authority of Saeed bin Jubair and Ikrimah, regarding his statement: **And it is not for a prophet to take spoils of war**, they said: Take spoils of war. Ikrimah or someone else said, on the authority of Ibn Abbas, he said: There was a velvet garment that was lost on the day of Badr, and they said: The Messenger of God, may God bless him and grant him peace, took it! He said: So God revealed this verse: **And it is not for a prophet to take spoils of war**.

Mujahid bin Musa told us, Yazid told us, Qaza'ah bin Suwaid al-Bahili told us, on the authority of Hamid al-A'raj, on the authority of Saeed bin Jubayr, who said: This verse was revealed: **It is not for a prophet to take spoils of war**, regarding a red cloak that was lost on the day of Badr from the spoils.

Nasr bin Ali Al-Jahdhami told us, he said, Mu'tamir told us, on the authority of his father, on the authority of Sulayman Al-A'mash, he said: Ibn Mas'ud used to recite: **And it is not for a prophet to take spoils of war**, so Ibn Abbas said: **Yes, and to be killed**. Ibn Abbas said: "So it was in a piece of cloth. They said: The Messenger of God, may God bless him and grant him peace, took it on the day of Badr." So God revealed: **And it is not for a prophet to take spoils of war**.

Others who read it in this way, with the opening of the ya' and the closing of the ghayn, said: This verse was revealed about the vanguards whom the Messenger of God, may God bless him and grant him peace, was facing. Then the Prophet, may God bless him and grant him peace, took the spoils and did not divide them among the vanguards. So God Almighty revealed this verse to His Prophet, may God bless him

Surat Al Imran 3:161

And it is not for a prophet to take spoils. And whoever takes spoils will bring what he took on the Day of Resurrection. Then every soul will be fully compensated for what it earned, and they will not be wronged.

and grant him peace, informing him that what he did was wrong, and that what was obligatory upon him in the ruling was to divide among the vanguards as he divided among others, and informing him of what was obligatory upon him in the ruling regarding the spoils that God bestowed upon him, and that he does not have the right to single out anyone who witnessed the battle - or who was a support to them in their conquest - over anyone else.

Who said that?

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: "And it is not for a prophet to take spoils of war. And whoever takes spoils of war will come with what he took on the Day of Resurrection," meaning: It is not for a prophet to divide among a group of Muslims and leave out a group and be unjust in the division, but he should divide with justice, and take it according to the command of God, and rule in it according to what God has revealed. He says: God would not make a prophet who would take spoils of war from his companions, so if the Prophet, may God bless him and grant him peace, did that, then they would follow his example.

Yaqub bin Ibrahim told us, he said, Hisham told us, on the authority of Juwaybir, on the authority of Ad-Dahhak: that he used to recite: **It is not for a prophet to take spoils of war**, he said: to give some and leave some, if he acquired spoils.

Ibn Wakee' told us, he said, my father told us, on the authority of Salamah ibn Nabit, on the authority of Ad-Dahhak, he said: The Messenger of God, may God bless him and grant him peace, sent out a scout group, and the Prophet, may God bless him and grant him peace, took spoils, but he did not divide them among the scouts, so God Almighty revealed: **It is not for a prophet to take spoils**.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd ibn Sulayman told us, on the authority of Ad-Dahhak: **It was not for a prophet to take spoils of war**, meaning: It was not for a prophet to divide among a group of his companions and leave out a group, but rather he should be just and take into account the command of God Almighty, and rule in it according to what God has revealed.

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 it is not for a prophet to take spoils of war**, he said: It is not for him, if he acquires spoils, to divide them among some of his companions and leave some, but to divide them equally among them.

Others who read it with the opening of the ya' and the closing of the ghayn said: This was revealed to inform the people that the Prophet, may God bless him and grant him peace, does not conceal anything from God's revelation.

Who said that?

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: "And it is not for a prophet to conceal from the people what God sent him with, out of fear of the people or desire, and whoever does that will bring it on the Day of Resurrection. Then every soul will be compensated for what it earned, and they will not be wronged." That is, it is not for a prophet to conceal from the people what God sent him with, out of fear of the people or desire, and whoever does that will bring it on the Day of Resurrection.

Abu Jaafar said: The interpretation of whoever reads it in this way is: It is not appropriate for a prophet to be a traitor - meaning that it is not among the actions of the prophets to betray their nations.

It is said: The man cheated, so he cheats, if he betrayed, cheating. It is also said: The man cheated, so he cheated, cheating, as Shuraih said: The borrower who is not a cheater is not liable, meaning: the one who is not a traitor. It is also said: The butcher cheated, if he stole some of the meat along with the skin.

And what we said about that came the interpretation of the people of interpretation.

Who said that?

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **It was not appropriate for a prophet to betray**, meaning: It was not appropriate for him to betray, so just as it was not appropriate for him to betray, do not betray.

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: **It is not for a prophet to take spoils of war**, he said: to betray.

Others read it as: **And it was not for a prophet to take spoils of war**, with a damma on the ya' and a fatha on the ghayn. This is the reading most widely recited by the people of Medina and Kufa.

Readers of this also differed in their interpretation of it.

Some of them said: Its meaning is: It is not for a prophet to be betrayed by his companions. Then he omitted the companions, so the verb remained without its subject being named. Its interpretation is: It is not for a prophet to be betrayed.

Who said that?

Yaqub bin Ibrahim told me, he said, Hisham told us, he said, Aouf told us, on the authority of Al-Hasan, that he used to recite: And it is not for a prophet to take spoils, Aouf said, Al-Hasan said: To be betrayed.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And it is not for a prophet to take spoils of**

war, meaning: And it is not for a prophet to be taken spoils of war by his believing companions who are with him - he mentioned to us this verse that was revealed to the Prophet, may God bless him and grant him peace, on the day of Badr, and groups of his companions had taken spoils of war.

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: **It is not for a prophet to take spoils of war**, he said: that his companions should take spoils of war from 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: **It is not for a prophet to take spoils of war**, al-Rabi' ibn Anas said: **It is not for a prophet to take spoils of war from his companions who are with him**. He said: It was mentioned to us, and God knows best, that this verse was revealed to the Prophet of God, may God bless him and grant him peace, on the day of Badr, and groups of his companions had taken spoils of war.

Others among them said: The meaning of this is: It is not for a prophet to be accused of embezzlement, so that he would betray and steal. And the interpreters of this were like that, they directed his statement: It is not for a prophet to embezzle, to the meaning of it: embezzles, then the 'ayn was lightened from *yaf'al*, so it became *yaf'al* as was read by those who read his statement: **For they do not deny you** (al-An'am 6:33), with the interpretation: they deny you.

Abu Ja'far said: The most correct of the two readings in this regard, in my opinion, is the reading of the one who read: **And it is not for a prophet to take spoils of war**, meaning: spoils of war are not among the attributes of prophets, and a prophet cannot be one who takes spoils of war.

We chose this because God the Almighty threatened those who commit treachery after His statement: **And it is not for a prophet to take spoils**, saying: **And whoever takes spoils will bring what he took on the Day of Resurrection**, and the verse that follows it. So in His threat after that to those who commit treachery, there is clear evidence that He only forbade treachery, and informed His servants that treachery is not one of the characteristics of His prophets by His statement: **And it is not for a prophet to take spoils**. Because if He only forbade the companions of the Messenger of God (peace and blessings of God be upon him) from accusing the Messenger of God (peace and blessings of God be upon him) of treachery, He would have followed that with a threat for the accusation and bad opinion of the Messenger of God (peace and blessings of God be upon him), not a threat for treachery. And in His following that with a threat for treachery, there is a clear statement that He only made known to the believers and other than His servants that treachery is absent from the characteristics and morals of the prophets, because that is a great crime, and the prophets do not commit such a thing.

If someone who reads it in this way says: It is more appropriate than: And it is not for a prophet that his companions should betray him, if that is as you

mentioned, and God did not follow up His statement: **And it is not for a prophet to take spoils** except with a threat against taking spoils, but it is only necessary to rule that it is correct because of the reading of the one who reads: *yaghl* with a *damma* on the *ya* and a *fatha* on the *ghain*, because the meaning of that is: And it is not for a prophet that his companions should take spoils of war and betray him in the spoils?

It was said to him: Was it possible for them to betray anyone other than the Prophet, may God bless him and grant him peace, so that they were specifically prohibited from betraying the Prophet, may God bless him and grant him peace?

If they say: Yes, then they have left the statement of the people of Islam, because God has never permitted betrayal of anyone in the statement of any of the people of Islam.

If someone says: They did not have that in any prophet or anyone else.

It was said: What is the reason for their being singled out, then, for the prohibition of betraying the Prophet, may God bless him and grant him peace, and his embezzlement and the embezzlement of some Jews, in the same way that God has forbidden the embezzler from their money, and what is required of the trustee in fulfilling the trust to them?

And since that is the case, it is known that the meaning of that is what we said, that God Almighty denied that treachery and betrayal were among the characteristics of His prophets, forbidding His servants from treachery, and commanding them to follow the example of their prophet, as Ibn Abbas said in the narration that we mentioned from the narration of Atiyah, then God Almighty followed up His prohibition of treachery with a threat against him, saying: **And whoever commits treachery will come with what he has stolen on the Day of Resurrection**, both verses together.

Abu Ja'far said: By that, the Most High means: And whoever betrays any of the spoils of the Muslims, their booty, or anything else, he will be brought on the Day of Resurrection in the place of assembly, as:

Abu Kuraib narrated: Ibn Fadil narrated to us, on the authority of Yahya bin Saeed Abi Hayyan, on the authority of Abu Zur'ah, on the authority of Abu Hurairah, on the authority of the Messenger of God, may God bless him and grant him peace: "He stood up as a preacher and preached and reminded, then he said: 'Is it possible that a man among you will come on the Day of Resurrection with a bleating sheep on his neck, saying: O Messenger of God, help me!' But I will say: 'I have no power over you, I have conveyed the message to you! Is it possible that a man among you will come on the Day of Resurrection with a neighing horse on his neck, saying: O Messenger of God, help me!' But I will say: 'I have no power over you, I have conveyed the message to you! Is it possible that a man among you will come on the Day of Resurrection with a silent horse on his neck, saying: O Messenger of God, help me!' But I will say: 'I have no power over you, I have conveyed the message to you! Is it possible that a man among you will come on the Day of Resurrection with a cow mooing on his neck, saying: O

And it is not for a prophet to take spoils. And whoever takes spoils will bring what he took on the Day of Resurrection. Then every soul will be fully compensated for what it earned, and they will not be wronged.

Messenger of God, help me!' But I will say: 'I have no power over you, I have conveyed the message to you!' On the Day of Resurrection, there will be fluttering papers around his neck, and he will say: O Messenger of God, help me! I will say: I have no power to do anything for you, I have conveyed the message to you!

Abu Kuraib told us, he said, Abd al-Rahman told us, on the authority of Abu Hayyan, on the authority of Abu Zur'ah, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, like this, and he added to it: I do not want to find any of you with a soul on his neck screaming.

Yaqub told me, he said, Ibn Ulayyah told us, he said, Abu Hayyan told us, on the authority of Abu Zur'ah ibn Amr ibn Jarir, on the authority of Abu Hurayrah, he said: "The Messenger of God, may God bless him and grant him peace, stood up among us one day and mentioned theft, and he made it very serious and its matter very serious, and he said: 'I do not want to find one of you coming on the Day of Resurrection with a roaring camel on his neck, saying: O Messenger of God, help me.'" Then he mentioned something similar to the hadith of Abu Kurayb on the authority of Abd al-Rahman.

Abu Kuraib narrated to us, he said, Hafs bin Bishr narrated to us, on the authority of Yaqub al-Qummi, he said, Hafs bin Hamid narrated to us, on the authority of Ikrimah, on the authority of Ibn Abbas, he said: "The Messenger of God, may God bless him and grant him peace, said: 'I do not know any one of you who will come on the Day of Resurrection carrying a bleating sheep calling out: O Muhammad! O Muhammad! I will say: I have no power over God for you, I have conveyed the message to you.' I do not know any one of you who will come on the Day of Resurrection carrying a braying camel calling out: O Muhammad! O Muhammad! I will say: I have no power over God for you, I have conveyed the message to you. I do not know any one of you who will come on the Day of Resurrection carrying a neighing horse calling out: O Muhammad! O Muhammad! I will say: I have no power over God for you, I have conveyed the message to you.' I do not know any one of you who will come on the Day of Resurrection carrying a leather husk calling out: O Muhammad! O Muhammad! I will say: I have no power over God for you, I have conveyed the message to you."

Abu Kuraib narrated to us, he said, Asbat bin Muhammad narrated to us, he said, Abu Ishaq Al-Shaibani narrated to us, on the authority of Abdullah bin Dhakwan, on the authority of Urwah bin Az-Zubayr, on the authority of Abu Hamid, he said: "The Messenger of God, may God bless him and grant him peace, sent a collector of alms, and he came back with a large quantity of black money. He said: The Messenger of God, may God bless him and grant him peace, sent someone to collect it from him. When they came to him, he began to say: This is for me, and this is for you. They said: Where did you get this from? He said: It was given to me! So they came to the

Messenger of God, may God bless him and grant him peace, and informed him of that. So he went out and delivered a sermon, saying: O people, why do I send people to collect alms, and one of them comes back with a large quantity of black money, and when I send someone to collect it, he says: This is for me, and this is for you! If he is truthful, should I not give him a gift while he is in his father's house or in his mother's house? Then he said: O people, whoever we send to do a job and he steals something, he will come on the Day of Resurrection with it on his neck, carrying it. So fear God, lest one of you come on the Day of Resurrection with a camel on his neck, roaring, or..." A cow bellowing, or a sheep bleating.

Abu Kuraib narrated to us, he said, Abu Muawiyah, Ibn Numayr and Abdah ibn Sulayman narrated to us, on the authority of Hisham ibn Urwah, on the authority of his father, on the authority of Abu Hamid al-Sa'di, who said: "The Messenger of God, may God bless him and grant him peace, appointed a man from Azd called Ibn al-Atbiyyah to collect the alms of Banu Salim. When he came, he said: 'This is for you, and this is a gift that was given to me.' The Messenger of God, may God bless him and grant him peace, said: 'Why does not one of you sit in his house and receive his gift?' Then he praised God and extolled Him, then said: 'As for what follows, I appoint men from among you to handle matters that God has entrusted me with, and one of them says: 'This is for you, and this is a gift that was given to me! Why does he not sit in his father's house or his mother's house and receive his gift?' By the One in Whose Hand is my soul, none of you takes anything from that except that he will come on the Day of Resurrection carrying it on his neck. So I do not know when a man comes carrying a camel that is bellowing, or a cow that is mooing, or a sheep that is bleating!' Then he raised his hand and said: 'Have I not conveyed the message?'"

Abu Kuraib told us, he said, Abd al-Rahim told us, on the authority of Hisham ibn Urwah, on the authority of his father, on the authority of Abu Hamid, he told him a similar hadith, he said: Why didn't you sit in the house of your father and mother until your gift came to you? Then he raised his hand until I could see the whiteness of his armpits, then he said: O God, have I conveyed the message? Abu Hamid said: My eyes see and my ears hear.

Ahmad ibn Abd al-Rahman ibn Wahb narrated to us, saying, my uncle Abd God ibn Wahb narrated to me, saying, Amr ibn al-Harith informed me, that Musa ibn Jubayr narrated to him, that Abd God ibn Abd al-Rahman ibn al-Habbab al-Ansari narrated to him, that Abd God ibn Unais narrated to him, that he and Umar were discussing charity one day, and he said, Did you not hear the Messenger of God (peace and blessings of God be upon him) when he mentioned the embezzlement of charity: Whoever embezzles a camel or a sheep from it, he will carry it on the Day of Resurrection? Abd God ibn Unais said: Yes. Saeed ibn Yahya al-Umawi narrated to us, saying, my father

narrated to us, saying, Yahya ibn Saeed al-Ansari narrated to us, on the authority of Nafi', on the authority of Ibn Umar, that the Messenger of God (peace and blessings of God be upon him) sent Sa'd ibn Ubadah as a collector of charity, and he said: Beware, Sa'd, of coming on the Day of Resurrection with a camel carrying it bellowing for him! He said: I will neither take it nor bring it! So he pardoned him.

Ahmad bin Al-Mughira Al-Himsi Abu Hamid narrated, Al-Rabi bin Ruh narrated, Ibn Ayyash narrated, Ubaidullah bin Umar bin Hafs narrated, on the authority of Nafi', the freed slave of Ibn Umar, on the authority of Abdullah bin Umar, on the authority of the Prophet, may God bless him and grant him peace: That he appointed Sa'd bin Ubadah, so he came to the Prophet, may God bless him and grant him peace, and greeted him. The Prophet, may God bless him and grant him peace, said to him: Beware, Sa'd, of coming on the Day of Resurrection carrying a roaring camel on your neck! Sa'd said: If I do that, O Messenger of God, will that happen? He said: Yes! Sa'd said: I know, O Messenger of God, that I ask and am given! So pardon me. So he pardoned him.

Abu Kuraib narrated, Zaid bin Habban narrated, Abdurrahman bin Al-Harith narrated, my grandfather Ubaid bin Abi Ubaid - who was the first person born in Madinah - narrated: I was appointed to collect the Zakat of the tribe of Daws, and Abu Hurairah came to me on the day I went out and greeted me. So I went out to him and greeted him, and he said: How are you with the camel? How are you with the cow? How are you with the sheep? Then he said: I heard my beloved the Messenger of God, may God bless him and grant him peace, say: Whoever takes a camel unjustly will bring it on the Day of Resurrection roaring. Whoever takes a cow unjustly will bring it on the Day of Resurrection mooing. Whoever takes a sheep unjustly will bring it on the Day of Resurrection on his neck bleating. So beware of cows, for they have sharp horns and sharp hooves.

Abu Kuraib told us, he said, Khalid bin Mukhallad told us, he said, Muhammad told me, on the authority of Abd al-Rahman bin al-Harith, on the authority of his grandfather Ubayd bin Abi Ubayd, he said: I was appointed over the charity of Daws, and when I had finished the work I came back, and Abu Hurayrah came to me and greeted me and said: Tell me, how are you and the camels? Then he mentioned something similar to what Hudhayfah narrated on the authority of Zayd, except that he said: He will be brought on the Day of Resurrection with it roaring on its neck.

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 it is not for a prophet to take spoils of war. And whoever takes spoils of war will come with what he took on the Day of Resurrection," Qatada said: "Whenever the Prophet, may God bless him and grant him peace, took spoils of war, he would send out a crier: 'Let no man take a needle or anything less than that of war, let no man take a camel and bring it on his back on the Day of Resurrection, roaring with it, let no man take a horse and bring it on its back on the Day of Resurrection,

neighing with it.'"

Abu Ja'far said: What He, may His praise be exalted, means by His saying: **Then every soul will be paid in full**, then every soul will be given the recompense for what it earned by its earnings, in full and without any reduction in what it deserved and deserved from that, **and they will not be wronged**, meaning: nothing will be done to them except what should be done to them, without transgression against them so that they are reduced from what they deserved, as:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **Then every soul will be fully compensated for what it has earned, and they will not be wronged**. Then he will be rewarded for what he has earned, neither wronged nor transgressed against.

Tafsir al-Qurtubi

It contains eleven issues:

First: When the archers abandoned their positions on the day of Uhud, as mentioned above, for fear that the Muslims would seize the spoils and nothing would be given to them, God Almighty made it clear that the Prophet, may God bless him and grant him peace, was not permitted to divide them, so it was not right for you to accuse him. Ad-Dahhak said: Rather, the reason is that the Messenger of God, may God bless him and grant him peace, sent out scouts in some of his battles and then took spoils before they came, so he divided them for the people and did not divide them for the scouts, so God sent down a rebuke to him: **And it is not for a prophet to take spoils of war, and whoever takes spoils of war** means dividing for some and leaving others. A similar statement was narrated from Ibn Abbas. Ibn Abbas also said, and Ikrimah, Ibn Jubayr, and others said: It was revealed because of a red velvet that was lost in the spoils on the day of Badr, so some of those who were with the Prophet, may God bless him and grant him peace, said: Perhaps the Prophet, may God bless him and grant him peace, took it, so the verse was revealed. Abu Dawud and At-Tirmidhi narrated it, and he said: This is a good and strange hadith. Ibn Atiyyah said: It was said that this statement was from believers who did not think that there was any harm in that, and it was said: It was from the hypocrites, and it has been narrated that the missing was a sword, and these sayings come out on the reading *yaghl* with the opening of the ya and the damma of the ghain, and Abu Sakhr narrated on the authority of Muhammad bin Kaab **and it was not for a prophet to yaghl** he said: you say and it was not for a prophet to conceal anything from the Book of God, and it was said: the lam in it is transferred, meaning and it was not for a prophet to yaghl, like his saying: **It was not for God to take a son, glory be to Him** meaning it was not for God to take a son, and it was read *yaghl* with the damma of the ya and the opening of the ghain, and Ibn al-Sikkit said: we did not hear about the spoils except ghal ghululan, and it was read and it was not for a prophet to yaghl and yaghl, he said: so the meaning of *yaghl* is to betray, and the meaning of *yaghl* is to betray, and it is possible for two meanings: one of them is to betray, meaning it is taken from his spoils,

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And it is not for a prophet to take spoils. And whoever takes spoils will bring what he took on the Day of Resurrection. Then every soul will be fully compensated for what it earned, and they will not be wronged.

and the other is to betray that he is attributed to yaghlul: then it was said: whoever yaghl something secretly has yaghl yaghl ghlulul, Ibn Arafah said: it is called yaghlul because the hands it is restricted from it, meaning it is forbidden. Abu Ubaid said: Gholul is specifically from spoils of war, and we do not see it as being from treachery or hatred. What makes this clear is that it is said from treachery: aghal yaghl, and from hatred: ghal yaghl with the kasra, and from gholul: ghal yaghl with the damma, and the camel's ghal is also yaghl if it does not finish its watering, and the man is aghal treachery, Al-Nimr said:

May God reward Hamza bint Nawfal on our behalf with the reward of a liar who betrays trust.

In the hadith: **No iqlal nor islal** meaning no betrayal or theft. It is also said: no bribery. Shuraih said: There is no guarantee for the borrower other than the one who has been betrayed. The Prophet, may God bless him and grant him peace, said: **There are three things that a believer's heart will not be betrayed by.** Whoever narrates it with the fat-ha, it is from the word *dhughn*. "Ghal" is transitive and intransitive. It is said:

So-and-so entered the desert, meaning he entered it and entered it. *Ghal* means he betrayed. *Ghal* means he betrayed. *Ghal* means the water flows between the trees if it runs in them. *Yaghal* with the damma is used in all of that. It was said: *Ghalul* in the language means taking something from the spoils to hide it from its owners. From this comes the word *ghalal* meaning it penetrates the trees. *Ghalal* means the water flowing in the roots of the trees because it is hidden by the trees, as he said:

The floods played with it, and its water became a sludge that cut into the roots of the castor bean.

And from it is the ghalala for the garment that is worn under the clothes, and ghal: a peaceful land with trees, and the growing places of salam and acacia, it is called ghal, and ghal is also a plant, and the plural is ghalān with dammah, and some people said: the meaning of *yaghl* is to find ghalān, as you say: I praised the man and found him praiseworthy, so this reading according to this interpretation goes back to the meaning of *yaghl* with the fathah of the ya and the dammah of the ghain, and the meaning of *yaghl* according to the majority of scholars is that no one has the right to cheat him, that is, to betray him in the spoils, so the verse is in the meaning of forbidding people from cheating in the spoils, and threatening him with it, and just as it is not permissible to betray the Prophet, may God bless him and grant him peace, it is not permissible to betray anyone else, but he was mentioned specifically because betrayal with him is more severe and has a greater burden, because sins are magnified in his presence to make him respected, and the rulers are only on the command of the Prophet, may God bless him and grant him peace, so they have their share of respect. And it was said: the meaning of *yaghl* is that no prophet has ever cheated, The purpose is not to prohibit.

The second: The Almighty's saying: **And whoever steals will bring what he stole on the Day of Resurrection.** That is, he will bring it carrying it on his back and neck, tormented by its weight and its burden, terrified by its voice, and rebuked by the display of his treachery in front of all witnesses, as will come. And this disgrace that God Almighty inflicts on the one who steals is similar to the disgrace that befalls the traitor, in that a banner is raised for him at his backside according to the extent of his treachery. And God Almighty made these punishments according to what people know and understand. Do you not see the words of the poet:

My name is Waheek, have you heard of the treachery with which the banner was raised for us in the assembly?

The Arabs used to raise a banner for the traitor, and the criminal would also be paraded with his crime. In Sahih Muslim, it is narrated on the authority of Abu Hurairah who said: The Messenger of God, may God bless him and grant him peace, stood up among us one day and mentioned theft, and he magnified it and magnified its matter, then he said: I will not find one of you coming on the Day of Resurrection with a camel on his neck that roars, saying: O Messenger of God, help me, and I will say: I have no power over you, I have conveyed the message to you. I will not find one of you coming on the Day of Resurrection with a neighing horse on his neck, saying: O Messenger of God, help me, and I will say: I have no power over you, I have conveyed the message to you. I will not find one of you coming on the Day of Resurrection with a bleating sheep on his neck, saying: O Messenger of God, help me, and I will say: I have no power over you, I have conveyed the message to you. I will not find one of you coming on the Day of Resurrection with a soul on his neck that cries, and he says: O Messenger of God, help me, and I will say: I have no power over you, I have conveyed the message to you. I will not find one of you coming on the Day of Resurrection with fluttering papers on his neck, and he says: O Messenger of God, help me, and I will say: I have no power over you, I have conveyed the message to you. "I do not want to find any of you coming on the Day of Resurrection with a mute person on his neck and saying, 'O Messenger of God, help me,' and I will say, 'I do not have anything for you, I have conveyed the message to you.'" Abu Dawud narrated on the authority of Samurah ibn Jundub who said: "Whenever the Messenger of God, may God bless him and grant him peace, acquired spoils of war, he would order Bilal to call out to the people and they would bring their spoils and he would take a fifth of it and divide it up. One day after the call, a man came with a rein of hair and said, 'O Messenger of God, this was part of what we acquired of the spoils of war.' He said, 'Did you hear Bilal calling out three times?' He said, 'Yes.' He said, 'What prevented you from bringing it?' So he apologized to him, and he said: No, you will bring it on the Day of Resurrection, and I will not accept it from you. Some scholars said: He meant that he will be

burdened with that on the Day of Resurrection, as He said in another verse: "And they will bear their burdens on their backs. Unquestionably, evil is that which they bear." (Al-An'am: 31) It was said: The report is based on the fame of the matter, meaning that he will come on the Day of Resurrection with his matter famous, as it would be famous if he carried a camel that was roaring or a horse that was neighing.

I said: This is a departure from the truth to metaphor and simile. If the discussion revolves around the truth and metaphor, then the truth is the origin, as in the books of principles. The Prophet, may God bless him and grant him peace, informed us of the truth, and there is no perfume after the bride. It is said: Whoever steals something in this world will be presented to him on the Day of Resurrection in the Fire, then it will be said to him: Go down to it and take it. So he will go down to it, and when he reaches it, he will carry it, until when he reaches the door, it will fall from him to the bottom of Hell. So he will return to it and take it, and it will remain like this until God wills. It is said: He will come with what he stole, meaning that that betrayal and theft will bear witness against him on the Day of Resurrection.

Third: The scholars said: Stealing is a major sin, as evidenced by this verse and what we mentioned from the hadith of Abu Hurayrah: **He carries it on his neck**. The Prophet, may God bless him and grant him peace, said about Mud'am: **By the One in Whose Hand is my soul, the cloak that was taken from the spoils on the day of Khaybar was not divided up and it would have caught fire on him**. He said: When the people heard that, a man came with one or two straps to the Messenger of God, may God bless him and grant him peace: **One or two straps of fire**. Narrated by Al-Muwatta'. So his saying, may God bless him and grant him peace: **By the One in Whose Hand is my soul**, and his abstention from praying for the one who stole is evidence of the greatness of stealing and the greatness of the sin in it and that it is one of the major sins. It is one of the rights of humans and there must be retribution for it with good and bad deeds, then its owner in the will. His saying: **One or two straps of fire**, is like his saying: **Give back the tailor and the needle**. This indicates that it is not permissible to take a small or large amount in a conquest before the division, except for what they agreed upon of eating food in the conquest area and from... Firewood gathering and hunting. It was narrated on the authority of Al-Zuhri that he said: Food should not be taken in the land of the enemy except with the permission of the Imam. This has no basis, because the reports contradict it, as follows. Al-Hasan said: When the companions of the Messenger of God, may God bless him and grant him peace, conquered a city or a fortress, they would eat from the gruel, flour, ghee, and honey. Ibrahim said: They would eat food from the land of the enemy in the land of war and feed it before it was given a fifth. Ata' said: In the raids, they would be in the secret and obtain various types of ghee, honey, and food and eat, and whatever remained they would return to their Imam. This is the view of the group of scholars.

Fourth: This hadith is evidence that the thief should not burn his belongings, because the Messenger of God, may God bless him and grant him peace, did not burn

the belongings of the man who took the cloak.

And I do not burn the belongings of the owner of the beads who did not pray over them. If burning his belongings was obligatory, the Prophet (peace and blessings of God be upon him) would have done so. If he had done so, it would have been mentioned in the hadith. As for what was narrated on the authority of Umar ibn al-Khattab **may God be pleased with him**, "On the authority of the Prophet (peace and blessings of God be upon him), who said: If you find a man who has stolen, burn his belongings and beat him," Abu Dawud and al-Tirmidhi narrated it on the authority of Salih ibn Muhammad ibn Za'idah, who is weak and cannot be relied upon. Al-Tirmidhi said: I asked Muhammad, meaning al-Bukhari, about this hadith and he said: This was only narrated by Salih ibn Muhammad, who is Abu Waqid al-Laythi, and he is a fabricator of hadith. Abu Dawud also narrated on his authority that he said: We went on a raid with al-Walid ibn Hisham, and with us were Salim ibn Abdullah ibn Umar and Umar ibn Abdul Aziz. A man stole some belongings, so al-Walid ordered his belongings to be burned and paraded around, but he did not give him his share. Abu Dawud said: This is the more authentic of the two hadiths. It was narrated from the hadith of Amr ibn Shu'ayb 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, Abu Bakr and Umar burned the belongings of the usurper and beat him. Abu Dawud said: Ali ibn Bahr added to it on the authority of al-Walid, and I did not hear it from him: and they denied him his share. Abu Umar said: Some of the narrators of this hadith said: and strike his neck and burn his belongings. This hadith is based on Salih ibn Muhammad, and he is not one of those who can be relied upon. It has been proven that the Prophet, may God bless him and grant him peace, said: **The blood of a Muslim is not permissible except in one of three cases**, and he denies killing in the case of usurpation. Ibn Jurayj narrated on the authority of Abu al-Zubayr on the authority of Jabir on the authority of the Prophet, may God bless him and grant him peace, who said: **There is no amputation for the traitor, the plunderer, or the embezzler**. This contradicts the hadith of Salih ibn Muhammad, which is stronger in terms of chain of transmission. The usurper is a traitor in language and Sharia, and if amputation is denied him, then killing is more appropriate. At-Tahawi said: If the hadith of Salih mentioned is authentic, it is possible that it was when the punishments were in the case of wealth, as he said about the one who withheld zakat: **We will take it and half of his wealth, a determination from The determination of God Almighty**, and as Abu Hurairah said about the lost camel that was concealed: **There is a fine for it and a similar amount with it**, and as Abdullah bin Amr bin Al-Aas narrated about the hanging fruit: a fine of twice its amount and lashes as punishment. All of this has been abrogated, and God knows best.

Fifth: If a man steals from the spoils of war and finds it, it is taken from him, and he is disciplined and punished with discretionary punishment. According to Malik, Al-Shafi'i, Abu Hanifah, their companions, and Al-Layth: His belongings are not to be burned. Al-Shafi'i, Al-Layth, and Dawud said: If he was aware of the prohibition, he is to be punished. Al-Awza'i said:

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And it is not for a prophet to take spoils. And whoever takes spoils will bring what he took on the Day of Resurrection. Then every soul will be fully compensated for what it earned, and they will not be wronged.

All of the stealer's belongings are to be burned except for his weapons, the clothes he is wearing, and his saddle. His mount is not to be taken away from him, and the thing he stole is not to be burned. This is the opinion of Ahmad and Ishaq, and Al-Hasan said the same, unless it is an animal or a copy of the Qur'an. Ibn Khuwayz Mandad said: It was narrated that Abu Bakr, may God be pleased with them both, beat the stealer and burned his belongings. Ibn Abd Al-Barr said: Among those who said that the stealer's saddle and belongings are to be burned are Makhul and Sa'id ibn Abd Al-Aziz. The proof of those who held this view is the aforementioned hadith of Salih, which we consider a hadith that does not require violating the sanctity or enforcing a ruling, because of the reports that contradict it that are stronger than it. What Malik and those who followed him held in this matter is more correct from the point of view and the correct report, and God knows best.

Sixth: Malik's school of thought did not differ regarding the punishment for the body. As for the money, he said regarding a dhimmi who sells wine to a Muslim: The wine is spilled on the Muslim, and the price is taken from the dhimmi as a punishment for him, so that he does not sell wine to Muslims. Based on this, it is permissible to say: The punishment for the money is permissible, and Umar, may God be pleased with him, spilled milk that had been mixed with water.

Seventh: The scholars agreed that the one who has stolen the property may return all that he has stolen to the owner of the shares before the people disperse if he finds a way to do so, and that if he does so, it is repentance for him and an exoneration from his sin. They differed about what should be done with it if the people of the army disperse and he does not reach it. A group of scholars said: He should pay the Imam a fifth of it and give the rest in charity. This is the view of Al-Zuhri, Malik, Al-Awza'i, Al-Layth, and Al-Thawri. It was narrated from Ubadah ibn Al-Samit, Mu'awiyah, and Al-Hasan Al-Basri. It is similar to the view of Ibn Mas'ud and Ibn Abbas, because they were of the view that the money whose owner is not known should be given in charity. This is the view of Ahmad ibn Hanbal. Al-Shafi'i said: He does not have the right to give charity with someone else's money. Abu Omar said: This is in my opinion with regard to what its owner can be found and reached or to his heirs. However, if none of that is the case, Al-Shafi'i does not dislike giving charity in that case, God willing. They agreed on the permissibility of giving charity with regard to lost property after identifying it and its owner being absent, and they made him, if he comes, have the choice between reward and guarantee. The same applies to usurped property. And God is the Grantor of success. In The prohibition of embezzlement is evidence of the participation of the conquerors in the spoils, so it is not permissible for one person to monopolize part of it without the other. Whoever usurps part of it will be disciplined by consensus, as mentioned above.

Eighth: If he had intercourse with a female slave or

stole a minimum amount, the scholars differed about the punishment to be carried out on him. A group of scholars held that there should be no amputation of his hand.

Ninth: Among the embezzlements are the gifts of workers, and the ruling on them in terms of disgrace in the Hereafter is the ruling on the embezzler. Abu Dawud narrated in his Sunan and Muslim in his Sahih on the authority of Abu Humayd al-Sa'idi: "The Prophet, may God bless him and grant him peace, employed a man from Azd called Ibn al-Latibiyyah, Ibn al-Sarh Ibn al-Atbiyyah, to collect the zakat. He came and said: This is for you and this was given to me. The Prophet, may God bless him and grant him peace, stood on the pulpit and praised God and thanked Him and said: What is wrong with the worker whom we send and he comes and says: This is for you and this was given to me? Why does he not sit in the house of his mother or father and see whether he is given a gift or not? No one among you will come with anything of that except that he will come with it on the Day of Resurrection. If it is a camel, it will roar, and if it is a cow, it will moo, or a sheep will bleat. Then he raised his hands until we saw the whiteness of his armpits, then he said: O God, have I conveyed the message? O God, have I conveyed the message." Abu Dawud narrated on the authority of Buraidah, "On the authority of the Prophet, may God bless him and grant him peace, he said: Whoever we employ in a job and provide for him, and whatever he takes after that is embezzlement." It was also narrated on the authority of Abu Mas'ud al-Ansari said: The Messenger of God, may God bless him and grant him peace, sent me as a messenger and then said: Go, Abu Mas'ud, lest I find you on the Day of Resurrection carrying a camel from the charity camels, roaring and you have stolen it. He said: Then I will not go. He said: Then I will not hate you. These hadiths were also restricted by what Abu Dawud narrated on the authority of al-Mustawrid ibn Shaddad, who said: I heard the Prophet, may God bless him and grant him peace, say: Whoever works for us should acquire a wife. If he does not have a servant, then let him acquire a servant. If he does not have a home, then let him acquire a home. Abu Bakr said: I was informed that the Prophet, may God bless him and grant him peace, said: Whoever takes anything other than that is a thief and a thief. And God knows best.

Tenth: Among the forms of embezzlement is withholding books from their owners, and other things are included in its meaning. Al-Zuhri said: Beware of embezzling books. It was said to him: What is embezzling books? He said: Withholding them from their owners. It has been said in the interpretation of the words of God Almighty: **And it is not for a prophet to commit embezzlement** that he conceals something from the revelation out of desire, fear, or flattery. This is because they hated what was in the Qur'an of faults in their religion and insults to their gods, so they asked him to conceal that, so God revealed this verse. Muhammad ibn Bashar said this, and what we began with is the opinion of the majority.

Eleventh: The Almighty's saying: **Then every soul will be fully compensated for what it earned, and they will not be wronged.** This has been discussed previously.

Tafsir Ibn Kathir

The Almighty says, addressing His Messenger, thanking him and the believers for what He softened his heart with towards his nation who followed his command, abandoned his warning, and made his words pleasant to them: **Then by the mercy of God, you were gentle with them.** That is, what made you gentle with them, were it not for God's mercy upon you and them? Qatada said: **Then by the mercy of God, you were gentle with them.** He says: **Then by the mercy of God, you were gentle with them.** What is the connection? The Arabs connect it with the definite article, as in His statement: **Then by their breaking of their covenant.** And with the indefinite article, as in His statement: **In a little while.** And thus here he said: **Then by the mercy of God, you were gentle with them.** That is, by the mercy of God. Al-Hasan Al-Basri said: This is the character of Muhammad, may God bless him and grant him peace, with which God sent him. And this noble verse is similar to the statement of the Almighty: "There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; he is concerned over you and to the believers is kind and merciful." And Imam Ahmad said: Haywah told us, Baqiyah told us, Muhammad bin Ziyad told us. Abu Rashid Al-Habrani told me: Abu Umamah Al-Bahili took my hand and said: The Messenger of God, may God bless him and grant him peace, took my hand and said: **O Abu Umamah, among the believers is he whose heart is soft towards me.** Ahmad alone transmitted this. Then God, the Most High, said: **And if you had been rude [in speech] and harsh [in heart], they would have disbanded from around you.** The rude is the harsh, and what is meant by it here is harsh in speech, because He said after that **harsh in heart**, meaning if you had been bad in speech and hard-hearted towards them, they would have disbanded from you and left you, but God gathered them around you and made you gentle towards them to win their hearts over, as Abdullah bin Amr said: "I see the description of the Messenger of God, may God bless him and grant him peace, in the earlier books that he is not rude, nor harsh, nor loud in the markets, and he does not repay evil with evil, but he pardons and forgives." Abu Ismail Muhammad bin Ismail Al-Tirmidhi said: Bishr bin Ubaid Al-Darimi informed us, Ammar bin Abd Al-Rahman informed us, on the authority of Al-Mas'udi, on the authority of 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, said: The Messenger of God (peace and blessings of God be upon him) said: **God has commanded me to be lenient with people, just as He has commanded me to establish the obligatory duties.** This is a strange hadith. That is why God the Almighty said: **So pardon them and ask forgiveness for them, and consult them in the matter.** That is why the Messenger of God (peace and blessings of God be upon him) used to consult his companions about a matter whenever it happened, to

please their hearts so that they would be more active in what they did, as he consulted them on the day of Badr about going to the caravan, and they said: "O Messenger of God, if you were to parade us across the sea, we would cross it with you, and if you were to take us to Barak al-Ghamad, we would go with you, and we will not say to you as the people of Moses said to Moses: Go, you and your Lord, and fight, for we are sitting here. Rather, we say: Go, for we are with you, in front of you, and on your right and on your left, fighting." He also consulted them about where the camp would be, until Al-Mundhir bin Amr Al-Mu'naq indicated to die by advancing to the front of the people. He consulted them about whether he should stay in the city or go out to the enemy. Most of them suggested going out to them. So he went out to them and consulted them on the day of the Trench about reconciling with the confederates for a third of the fruits of the city that year. The two Saads, Saad bin Mu'adh and Saad bin Ubadah, refused him that, so he left that. He consulted them on the day of Hudaibiyyah about attacking the children of the polytheists. Abu Bakr said to him: We did not come to fight anyone, but we came to perform Umrah. So he agreed to what he said. The Prophet (peace and blessings of God be upon him) said in the story of the slander: "Advise me, O Muslims, about a people who destroyed my family and threw stones at them. By God, I do not know of any evil against my family, and who did they destroy them for? By God, I only know of good about him." He consulted Ali and Usama about separating from Aisha **may God be pleased with her.** The Prophet (peace and blessings of God be upon him) used to consult them in wars and the like. The jurists differed as to whether that was obligatory upon him or recommended to please their hearts. There are two opinions. Al-Hakim said in his Mustadrak: Abu Ja'far Muhammad ibn Muhammad al-Baghdadi informed us, Yahya ibn Ayyub al-'Alaf told us in Egypt, Sa'id ibn Abi Maryam told us, Sufyan ibn 'Uyaynah told us, on the authority of 'Amr ibn Dinar, on the authority of Ibn 'Abbas, regarding the words of God the Almighty: **And consult them in the matter.** He said: Abu Bakr and 'Umar, may God be pleased with them. Then he said: It is authentic according to the conditions of the two sheikhs, and they did not include it. Al-Kalbi narrated it likewise on the authority of Abu Salih on the authority of Ibn 'Abbas, who said: It was revealed about Abu Bakr and 'Umar, and they were the disciples of the Messenger of God, may God bless him and grant him peace, and his ministers, and the fathers of the Muslims. Imam Ahmad narrated: Waki' told us, 'Abd al-Hamid told us on the authority of Shahr ibn Hawshab, on the authority of 'Abd al-Rahman ibn Ghanim, "That the Messenger of God, may God bless him and grant him peace, said to Abu Bakr and 'Umar, 'If we met in consultation, I would not oppose you.'" Ibn Mardawayh narrated on the authority of 'Ali ibn Abi Talib, who said: "The Messenger of God, may God bless him and grant him peace, was asked about determination. He said: Consulting people of opinion, then following them." Ibn Majah said: Abu Bakr ibn Abi Shaybah narrated to us, Yahya ibn Bakir narrated to us, on the authority of Shaiban, on the authority of Abdul Malik ibn Umair, on the authority of Abu Salamah, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: **The one who is consulted is**

And it is not for a prophet to take spoils. And whoever takes spoils will bring what he took on the Day of Resurrection. Then every soul will be fully compensated for what it earned, and they will not be wronged.

trustworthy. Abu Dawud and al-Tirmidhi narrated it, and al-Nasa'i authenticated it from the hadith of Abdul Malik ibn Umair with a more detailed chain of transmission than this. Then Ibn Majah said: Abu Bakr ibn Abi Shaybah narrated to us, Aswad ibn Amir narrated to us, on the authority of Sharik, on the authority of al-A'mash, on the authority of Abu Amr al-Shaibani, on the authority of Ibn Mas'ud, who said: "The Messenger of God, may God bless him and grant him peace, said: The one who is consulted is trustworthy." He was the only one to narrate it. He also said: Abu Bakr narrated to us, Yahya ibn Zakariya ibn Abi Zaydah and Ali ibn Hashim narrated to us, on the authority of Ibn Abi Laila, on the authority of Abu al-Zubayr, on the authority of Jabir, who said: The Messenger of God, may God bless him and grant him peace, said: **If one of you consults his brother, let him advise him.** He was also the only one to narrate it. And the Almighty's saying: **So when you have decided, then rely upon God** meaning if you consult them about the matter and are determined to do it, then rely upon God in it **Indeed, God loves those who rely [upon Him].** And the Almighty's saying: **If God helps you, none can overcome you; but if He forsakes you, who is there that can help you after Him? And in God let the believers rely.** And this verse is as it was mentioned before from His saying: **And victory comes only from God, the Exalted in Might, the Wise.** Then He commanded them to rely upon Him, saying: **And in God let the believers rely.** And the Almighty's saying: **And it is not for a prophet to take spoils,** Ibn Abbas, Mujahid, Al-Hasan and more than one said: It is not befitting for a prophet to betray. And Ibn Abi Hatim said: My father told us, Al-Musayyab bin Wadheeh told us, Abu Ishaq Al-Fazari told us on the authority of Sufyan bin Khasif on the authority of Ikrimah, on the authority of Ibn Abbas, who said: They lost a quilt on the day of Badr, so they said: Perhaps the Messenger of God, may God bless him and grant him peace, took it, so God revealed: **And it is not for a prophet to take spoils,** meaning betray. Ibn Jarir said: Muhammad ibn Abd al-Malik ibn Abi al-Shawarib told us, Abd al-Wahid ibn Ziyad told us, Khasif told us, Muqsim told us, Ibn Abbas told me that this verse, **And it is not for a prophet to take spoils of war,** was revealed concerning a red cloak that was lost on the day of Badr. Some people said: Perhaps the Messenger of God had taken it, and they talked a lot about that, so God revealed, "And it is not for a prophet to take spoils of war. And whoever takes spoils of war will come with what he has taken on the Day of Resurrection." Abu Dawud and al-Tirmidhi both narrated it in the same way on the authority of Qutaybah, on the authority of Abd al-Wahid ibn Ziyad. Al-Tirmidhi said: It is good and strange. Some of them narrated it on the authority of Khasif, on the authority of Muqsim, meaning in a mural form. Ibn Mardawayh narrated on the authority of Abu Amr ibn al-Ala', on the authority of Mujahid, on the authority of Ibn Abbas, who said: The hypocrites accused the Messenger of God (blessings and peace of God be upon him) of something he had lost, so God revealed: **And it is not for a prophet to take spoils of**

war. It was narrated from Ibn Abbas through other chains of transmission similar to what was mentioned above. This is to exonerate him (blessings and peace of God be upon him) from all forms of treachery in fulfilling the trust, dividing the spoils of war, and other things. Al-Awfi said on the authority of Ibn Abbas: **And it is not for a prophet to take spoils of war** meaning that he would divide some of the spoils for the sake of the army and leave others. Ad-Dahhak said the same. Muhammad ibn Ishaq said: **And it is not for a prophet to take spoils of war** meaning that he would leave some of what was revealed to him and not convey it to his nation. Al-Hasan al-Basri, Tawus, Mujahid, and Ad-Dahhak recited: **And it is not for a prophet to take spoils of war** with a damma on the ya', meaning that he would betray. Qatada and Ar-Rabi' ibn Anas said: This verse was revealed on the day of Badr, and some of his companions had taken spoils of war. Ibn Jarir narrated it from them, then he narrated from some of them that he interpreted this reading to mean that he is accused of treason, then God Almighty said: "And whoever embezzles will come with what he embezzled on the Day of Resurrection. Then every soul will be fully compensated for what it earned, and they will not be wronged." This is a severe threat and a definite warning. The Sunnah also forbade this in multiple hadiths. Imam Ahmad said: Abdul Malik told us, Zuhair told us, meaning Ibn Muhammad, from Abdullah Ibn Muhammad Ibn Aqil, from Ata Ibn Yasar, from Abu Malik Al-Ashja'i, from the Prophet, may God bless him and grant him peace, who said: "The greatest embezzlement before God is an arm's length of land. You will find two men running after each other on the land - or in the house - and one of them will cut off an arm's length from the share of his companion, and if he cuts it off, he will be hung around his neck from seven earths until the Day of Resurrection."

Another hadith - Imam Ahmad said: Musa bin Dawud told us, Ibn Lahi'ah told us, on the authority of Ibn Hubayrah and Al-Harith bin Yazid, on the authority of Abd Al-Rahman bin Jubayr, who said: I heard Al-Mustawrid bin Shaddad say: I heard the Messenger of God, may God bless him and grant him peace, say: "Whoever is given a job and does not have a house, let him get a house. Or he does not have a wife, let him get married. Or he does not have a servant, let him get a servant. Or he does not have a mount, let him get a mount. And whoever acquires something other than that, then he is a thief." This is how Imam Ahmad narrated it. Abu Dawud narrated it with another chain of narration and context, saying: Musa bin Marwan al-Raqi narrated to us, al-Mu'afi narrated to us, al-Awza'i narrated to us, on the authority of al-Harith bin Yazid, on the authority of Jubayr bin Nufayr, on the authority of al-Mustawrid bin Shaddad, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "Whoever works for us, let him acquire a wife. If he does not have a servant, let him acquire a servant. If he does not have a home, let him acquire a home." He said: Abu Bakr said: I was told that the Prophet, may God bless him and grant him peace, said: **Whoever does anything other than that is**

a transgressor or a thief. Our Sheikh, al-Hafiz al-Mizzi, may God have mercy on him, said: It was narrated by Ja'far bin Muhammad al-Faryabi on the authority of Musa bin Marwan, and he said: On the authority of Abd al-Rahman bin Jubayr instead of Jubayr bin Nufayr, and this is more likely to be correct.

Another hadith - Ibn Jarir said: Abu Kurayb told us, Hafs ibn Bishr told us, Yaqub al-Qummi told us, Hafs ibn Humayd told us on the authority of Ikrimah, on the authority of Ibn Abbas, who said: "The Messenger of God, may God bless him and grant him peace, said: 'I do not know any one of you who will come on the Day of Resurrection carrying a bleating sheep and calling out: O Muhammad, O Muhammad.' I will say: 'I have no power over anything from God for you, I have conveyed it to you.' I do not know any one of you who will come on the Day of Resurrection carrying a braying camel and calling out: O Muhammad, O Muhammad.' I will say: 'I have no power over anything from God for you, I have conveyed it to you.' I do not know any one of you who will come on the Day of Resurrection carrying a neighing horse and calling out: O Muhammad, O Muhammad.' I will say: 'I have no power over anything from God for you, I have conveyed it to you.' I do not know any one of you who will come on the Day of Resurrection carrying a leather husk and calling out: O Muhammad, O Muhammad.' I will say: 'I have no power over anything from God for you, I have conveyed it to you.'" None of the people of the six books narrated it.

Another hadith. Imam Ahmad said: Sufyan narrated to us on the authority of Al-Zuhri, he heard Urwah say: Abu Hamid Al-Sa'idi narrated to us: He said: "The Messenger of God, may God bless him and grant him peace, appointed a man from Azd called Ibn Al-Lutbiyyah to collect the zakat. He came and said: This is for you and this was given to me. The Messenger of God, may God bless him and grant him peace, stood on the pulpit and said: What is the matter with the worker whom we send and he comes and says: This is for you and this was given to me. Why did he not sit in the house of his father and mother and see whether he was given a gift or not? By the One in Whose hand is the soul of Muhammad, none of you will bring anything of it except that he will bring it on the Day of Resurrection on his neck, whether it is a camel that roars, or a cow that moos, or a sheep that bleats. Then he raised his hands until we saw the whiteness of his armpits. Then he said: O God, have I conveyed the message?" Hisham bin Urwah added: Abu Hamid said: I saw it with my eyes and heard it with my ears. Ask Zaid bin Thabit. They both narrated it on the authority of Sufyan bin Uyaynah. Al-Bukhari has: Ask Zaid bin Thabit. And others. A face on the authority of Al-Zuhri, and through a path on the authority of Hisham bin Urwah, both on the authority of Urwah, on his authority.

Another hadith - Imam Ahmad said: Ishaq bin Isa told us, Ismail bin Ayyash told us, on the authority of Yahya bin Saeed, on the authority of Urwah bin Al-Zubayr, on the authority of Abu Hamid, "that the Messenger of God, may God bless him and grant him peace, said: The gifts of workers are misappropriation." This hadith is one of the individual hadiths of Ahmad, and its chain of transmission is weak, and it seems to be an

abbreviation of the one before it, and God knows best.

Another hadith - Abu Isa Al-Tirmidhi said in the Book of Rulings: Abu Kurayb told us, Abu Usamah told us, on the authority of Dawud bin Yazid Al-Awdi, on the authority of Al-Mughirah bin Shibl, on the authority of Qais bin Abi Hazim, on the authority of Muadh bin Jabal, who said: "The Messenger of God, may God bless him and grant him peace, sent me to Yemen, and when I set out, he sent after me, but I returned. He said, 'Do you know why I sent to you? Do not take anything without my permission, for it is embezzlement.' And whoever embezzles will come with what he embezzled on the Day of Resurrection." This is why I have called you, so go on with your work." This is a good, strange hadith that we do not know except from this source. There are hadiths on this topic from Adi bin Umairah, Buraydah, Al-Mustawrid bin Shaddad, Abu Hamid, and Ibn Umar.

Another hadith - Imam Ahmad said: Ismail bin Aliyah told us, Abu Hayyan Yahya bin Saeed Al-Taymi told us, on the authority of Abu Zur'ah bin Umar bin Jarir, on the authority of Abu Hurairah, who said: "The Messenger of God, may God bless him and grant him peace, stood up among us one day and mentioned theft, and he magnified it and magnified its matter, then he said: 'I will not find one of you coming on the Day of Resurrection with a camel roaring on his neck, and he will say: O Messenger of God, help me,' and I will say: 'I have no power over God for you, I have conveyed the message to you.' I will not find one of you coming on the Day of Resurrection with a horse neighing on his neck, and he will say: O Messenger of God, help me,' and I will say: 'I have no power over God for you, I have conveyed the message to you.' I will not find one of you coming on the Day of Resurrection with a bandage on his neck that is strangling him, and he will say: O Messenger of God, help me,' and I will say: 'I have no power over God for you, I have conveyed the message to you.' I will not find one of you coming on the Day of Resurrection with a silent person on his neck, and he will say: O Messenger of God, help me,' and I will say: 'I have no power over God for you, I have conveyed the message to you.' You have something from God that I have conveyed to you." They narrated it from the hadith of Abu Hayyan.

Another hadith - Imam Ahmad said: Yahya bin Saeed told us on the authority of Ismail bin Abi Khalid, Qais told me on the authority of Adi bin Umairah Al-Kindi who said: "The Messenger of God, may God bless him and grant him peace, said: O people, whoever among you does work for us and conceals from us a needle or more of it, it is a stipulation that he will bring on the Day of Resurrection. He said: A black man from the Ansar stood up - Mujalid said: He is Saeed bin Ubadah, it is as if I am looking at him - and said: O Messenger of God, accept your work from me. He said: What is that? He said: I heard you say: such and such. He said: And I am saying that now. Whoever we appoint to a job, let him come with it, little or much, and whatever he is given from it, he takes, and whatever he is forbidden from, he ends." And Muslim and Abu Dawud narrated it in the same way through various chains of transmission on the authority of Ismail bin Abi Khalid.

Surat Al Imran 3:161

And it is not for a prophet to take spoils. And whoever takes spoils will bring what he took on the Day of Resurrection. Then every soul will be fully compensated for what it earned, and they will not be wronged.

Another hadith - Imam Ahmad said: Abu Muawiyah told us on the authority of Abu Ishaq Al-Fazari, on the authority of Ibn Jurayj, Manbuth, a man from the family of Abu Rafi', told me on the authority of Al-Fadl bin Ubaidullah bin Abu Rafi', on the authority of Abu Rafi', who said: "When the Messenger of God (peace and blessings of God be upon him) prayed the afternoon prayer, he would sometimes go to Banu Abd Al-Ashhal and talk to them until sunset. Abu Rafi' said: "While the Messenger of God (peace and blessings of God be upon him) was hurrying to the sunset prayer, he passed by Al-Baqi' and said: 'Uff to you, uff to you' twice. He shouted at me and I held back and thought that he wanted me. He said: 'What is the matter with you? Walk.' I said: 'I have done something new, O Messenger of God.' He said: 'What is that?' I said: 'Uff to me.' He said: 'No, but this is the grave of so-and-so. I sent him to seek out the family of so-and-so, and he stole a tiger and now his armor is like it, made of fire.'"

Another hadith - Abdullah bin Imam Ahmad said: Abdullah bin Salem Al-Kufi, the paralytic, told us - and he was in Mecca - Ubaidah bin Al-Aswad told us, on the authority of Al-Qasim bin Al-Waleed, on the authority of Abu Sadiq, on the authority of Rabia bin Najed, on the authority of Ubadah bin Al-Samit, who said: "The Messenger of God, may God bless him and grant him peace, would take a hair from the side of the camel from the spoils of war and then say: I have nothing in it except what one of you has. Beware of embezzlement, for embezzlement is a disgrace for its perpetrator on the Day of Resurrection. Give back the thread and needle and what is above that, and strive in the cause of God near and far, at home and on the journey, for striving is one of the gates of Paradise, for God saves from worry and grief through it, and establish the limits of God in those near and far, and do not let the blame of a blamer deter you in God's cause." Ibn Majah narrated some of it on the authority of the paralytic.

Another hadith - On the authority of Amr bin Shuaib, on the authority of his father, on the authority of his grandfather, he said: "The Messenger of God, may God bless him and grant him peace, said: Return the tailor and the needle, for embezzlement is a disgrace, a fire, and a shame upon its people on the Day of Resurrection."

Another hadith - Abu Dawud said: Uthman bin Abi Shaybah told us, Jarir told us, on the authority of Mutraf, on the authority of Abu al-Jahm, on the authority of Abu Mas'ud al-Ansari, who said: "The Messenger of God, may God bless him and grant him peace, sent me as a messenger, then he said: Go, Abu Mas'ud, lest I find you on the Day of Resurrection with a camel from the charity camels coming on your back, roaring, and you have tied it up." He said: Then I will not go. He said: Then I will not hate you. Abu Dawud is the only one to report it.

Another hadith - Abu Bakr bin Mardawayh said: Muhammad bin Ahmad bin Ibrahim informed us, Muhammad bin Uthman bin Abi Shaybah informed us,

Abdul Hamid bin Saleh informed us, Ahmad bin Aban informed us on the authority of Alqamah bin Murthad, on the authority of Ibn Buraidah, on the authority of his father, on the authority of the Prophet, may God bless him and grant him peace, who said: "A stone is thrown into Hell and it falls for seventy years without reaching its bottom, and the stolen goods are brought and thrown with them, then it is said to the one who stole them, 'Bring them.' This is what His statement means: 'And whoever steals will bring what he stole on the Day of Resurrection.'"

Another hadith - Imam Ahmad said: Hashim bin Al-Qasim told us, Ikrimah bin Ammar told us, Samak Al-Hanafi Abu Zamil told me, Abdullah bin Abbas told me, Umar bin Al-Khattab told me: When the day of Khaybar came, a group of the companions of the Messenger of God, may God bless him and grant him peace, came and said: So-and-so is a martyr and so-and-so is a martyr, until they came to a man and said: So-and-so is a martyr. The Messenger of God, may God bless him and grant him peace, said: **No, I saw him in the Fire in a cloak that he had stolen.** Then the Messenger of God, may God bless him and grant him peace, said: "O son of Al-Khattab, go and announce to the al-Nas 114: 'None shall enter Paradise except the believers.' So I went out and announced: 'None shall enter Paradise except the believers.'" Muslim and Al-Tirmidhi narrated it in the same way from the hadith of Ikrimah bin Ammar. Al-Tirmidhi said: Hasan Sahih.

Another hadith - Ibn Jarir said: Saeed bin Yahya Al-Umawi told us, my father told us, Yahya bin Saeed told us on the authority of Nafi' on the authority of Ibn Umar that the Messenger of God, may God bless him and grant him peace, "sent Saad bin Ubadah as a tax collector, and he said: Beware, Saad, of coming on the Day of Resurrection with a camel that you are carrying and it is bellowing. He said: I will not take it nor will I come with it, so he excused him." Then he narrated it on the authority of Ubaidullah on the authority of Nafi' in a similar manner.

Another hadith - Ahmad said: Abu Saeed told us, Abdul Aziz bin Muhammad told us, Saleh bin Muhammad bin Zaida told us, on the authority of Salim bin Abdullah, that he was with Muslimah bin Abdul Malik in the land of the Romans, and he found stolen goods in a man's belongings. He said: So he asked Salim bin Abdullah, and he said: My father Abdullah told me, on the authority of Umar bin Al-Khattab, may God be pleased with him, "that the Messenger of God, may God bless him and grant him peace, said: If you find stolen goods in someone's belongings, burn them - he said: And I think he said: And beat him. He said: So he took out his belongings in the market and found a Qur'an in them, so he asked Salim, and he said: Sell it and give its price in charity." And this is how Ali bin Al-Madini, Abu Dawud, and Al-Tirmidhi narrated it from the hadith of Abdul Aziz bin Muhammad Al-Atdarwardi. Abu Dawud and Abu Ishaq Al-Fazari added, both of them on the authority of Abu Waqid Al-Laithi

Al-Sagheer, Saleh bin Muhammad bin Zaida with it. Ali ibn al-Madini, al-Bukhari and others said: This is a rejected hadith narrated by Abu Waqid. Al-Daraqutni said: The correct view is that it is only from the fatwa of Salim. Imam Ahmad ibn Hanbal, may God have mercy on him, and those of his companions who followed him held the view based on this hadith. Al-Umawi narrated it on the authority of Muawiyah, on the authority of Abu Ishaq, on the authority of Yunus ibn Ubayd, on the authority of al-Hasan, who said: The punishment for the transgressor is that his saddlebags are taken out and burned with what is in them. Then he narrated on the authority of Muawiyah, on the authority of Abu Ishaq, on the authority of Uthman ibn Ata', on the authority of his father, on the authority of Ali, who said: The transgressor's saddlebags are gathered together and burned and he is flogged without a prescribed punishment. Abu Hanifa, Malik, al-Shafi'i and the majority disagreed with him and said: The transgressor's belongings are not to be burned, but he is to be punished with a punishment similar to his. Al-Bukhari said: "The Messenger of God, may God bless him and grant him peace, refrained from praying over the transgressor, but his belongings were not burned." And God knows best.

Another hadith on the authority of Umar, may God be pleased with him - Ibn Jarir said: Ahmad ibn Abd al-Rahman ibn Wahb told me, Abdullah ibn Wahb told me, Amr ibn al-Harith told me that Musa ibn Jubayr told him: Abdullah ibn Abd al-Rahman ibn al-Habbab al-Ansari told him: Abdullah ibn Unais told him: He and Umar ibn al-Khattab were discussing charity one day, and he said: Didn't you hear the words of the Messenger of God, may God bless him and grant him peace, when he mentioned the embezzlement of charity: **Whoever embezzles a camel or a sheep from it, he will carry it on the Day of Resurrection?** Abdullah ibn Unais said: Yes. Ibn Majah narrated it on the authority of Amr ibn Sawad on the authority of Abdullah ibn Wahb on his authority. Al-Umawi narrated it on the authority of Muawiyah, on the authority of Abu Ishaq, on the authority of Yunus ibn Ubayd, on the authority of al-Hasan, who said: The punishment of the embezzler is that his saddle be taken out and burned with what is in it. Then he narrated on the authority of Muawiyah, on the authority of Abu Ishaq, on the authority of Uthman ibn Ata', on the authority of his father, on the authority of Ali, who said: The embezzler's saddle is gathered up and burned and he is flogged without a prescribed punishment.

Imam Ahmad said: Aswad bin Aamer told us, Israel told us, on the authority of Abu Ishaq, on the authority of Jubayr bin Malik, who said: The copies of the Qur'an were ordered to be changed. He said: Ibn Masoud said: Whoever among you can steal a copy of the Qur'an, let him steal it, for whoever steals something will bring it on the Day of Resurrection. Then he said: I recited from the mouth of the Messenger of God, may God bless him and grant him peace, seventy surahs. Should I abandon what I took from the mouth of the Messenger of God, may God bless him and grant him peace? And Wakee' narrated in his interpretation on the authority of Sharik, on the authority of Ibrahim bin Muhajir, on the authority of Ibrahim, who said: When the copies of the Qur'an were ordered to be burned, Abdullah bin Masoud, may God be pleased with him,

said: O people, steal the copies of the Qur'an, for whoever steals it will bring what he stole on the Day of Resurrection. And what a good stealing copy of the Qur'an one of you will bring on the Day of Resurrection. Abu Dawud said, on the authority of Samurah bin Jundub, who said: When the Messenger of God, may God bless him and grant him peace, captured a booty, he would command Bilal to call out to the people, and they would bring their spoils, and he would take a fifth of it and divide it. Then a man came one day after The call was made with a bridle of hair. He said: O Messenger of God, this was from what we obtained from the spoils. He said: Did you hear Bilal calling three times? He said: Yes. He said: What prevented you from coming? So he apologized to him. He said: No, you will come with it on the Day of Resurrection and I will not accept it from you.

And the Almighty said: **Is he who pursues the pleasure of God like he who incurs the wrath of God and whose refuge is Hell, and an evil destination?** That is, he who pursues the pleasure of God in what He has prescribed and thus deserves the pleasure of God and His abundant reward, and is protected from His severe punishment, is not equal to he who deserves the wrath of God and is bound by it, and there is no escape for him from it, and his refuge on the Day of Resurrection is Hell, and an evil destination. This verse has many parallels in the Qur'an, such as the Almighty's saying: **Is he who knows that what has been revealed to you from your Lord is the truth like he who is blind?** and His saying: **Is he to whom We have promised a good promise and he will attain it like he to whom We have given enjoyment of the enjoyment of worldly life?** Then God the Almighty said: **They are of degrees with God.** Al-Hasan Al-Basri and Muhammad bin Ishaq said: meaning the people of good and the people of evil have degrees. Abu Ubaidah and Al-Kisa'i said: *Stations*, meaning they differ in their stations and degrees in Paradise and their levels in Hell, like the Almighty's saying: **And for all are degrees according to what they have done** *verse*. That is why the Almighty said: **And God is Seeing of what they do** *verse*, meaning He will give them what they deserve. He will not wrong them with good nor increase their evil, rather He will reward each worker according to his work. The Almighty said: **God has certainly conferred a great favor upon the believers when He sent among them a Messenger from among themselves** *verse*, meaning from their own kind so that they could address him, ask him, sit with him, and benefit from him, as the Almighty said: **And among His signs is that He created for you from among yourselves mates that you may find tranquility in them** *verse*, meaning from your own kind. The Almighty said: "Say, 'I am only a man like you. It has been revealed to me that your God is one God'" *verse*. God the Almighty said: **And We did not send before you any messengers except that they ate food and walked in the markets.** God the Almighty said: **And We did not send before you any except men to whom We revealed from the people of the towns.** God the Almighty said: **O company of jinn and mankind, did there not come to you messengers from among you?** This is more eloquent in gratitude that the messenger to them should be from among them, such that they can address him and consult him in understanding the speech on his behalf. For this

Surat Al Imran 3:161

And it is not for a prophet to take spoils. And whoever takes spoils will bring what he took on the Day of Resurrection. Then every soul will be fully compensated for what it earned, and they will not be wronged.

reason God the Almighty said: **He recites to them His verses** meaning the Qur'an **and purifies them** meaning he commands them to do good and forbids them from evil so that their souls may be purified and cleansed from the filth and evil that they were immersed in during their state of polytheism and ignorance, **and teaches them the Book and wisdom** meaning the Qur'an and the Sunnah, **although they were before** meaning before this Messenger **in manifest error** meaning in clear error and ignorance that is evident to everyone.

Fath al-Qadir

His saying 161- **And it is not for a prophet to take spoils of war** means: it is not right for him to do so, because theft and prophethood are incompatible. Abu Ubaid said: Theft is specifically from spoils of war, and we do not see it as treachery or hatred. What makes this clear is that it is said from treachery, aghal yaghul, and from hatred, ghal yaghul with the kasra, and from ghulul, ghal yaghul with the damma. It is said: he took spoils of war, ghululan: meaning he betrayed by taking something for himself and taking it back from his companions. So the meaning of the verse, according to the reading in the active form, is: it is not right for a prophet to betray anything from the spoils of war and take it for himself without his companions knowing. And in it is the exoneration of the prophets from theft. And its meaning, according to the passive reading: It is not right for a prophet to be betrayed by any of his companions: that is, to betray him in the spoils. According to this other reading, it is a prohibition for people from embezzling in the spoils. It only specifically refers to the betrayal of the prophets, while the betrayal of others, such as imams, sultans, and princes, is forbidden, because the betrayal of the prophets is a greater sin and a greater burden. **And whoever embezzles will come with what he embezzled on the Day of Resurrection**, that is, he will come carrying it on his back, as was authenticated from the Prophet, may God bless him and grant him peace, and he will disgrace him among the creation. This sentence includes confirmation of the prohibition of embezzlement and warning against it, as it is a sin for which its perpetrator will be punished in public, and the people of the gathering will see it, which is his coming on the Day of Resurrection carrying what he embezzled before he is fully held accountable for good and evil. This verse includes everyone who has earned good or evil, and embezzlement is included under it primarily because the context is about it.

Tafsir al-Baghawi

161- The Almighty said: **And it is not for a prophet to take spoils of war** the verse, and Ikrimah and Muqsim narrated on the authority of Ibn Abbas, may God be pleased with them both: that this verse was revealed regarding a red velvet that was lost on the day of Badr,

and some people said that the Messenger of God, may God bless him and grant him peace, took it.

Al-Kalbi and Muqatil said: It was revealed about the spoils of Uhud when the archers left the post to take the spoils and said: We fear that the Prophet (peace and blessings of God be upon him) will say, **Whoever takes something, it belongs to him**, and that the spoils will not be divided as they were not divided on the day of Badr. So they left the post and fell into the spoils. The Prophet (peace and blessings of God be upon him) said to them: **Did I not command you not to leave the post until my order came to you?** They said: **We left the rest of our brothers standing.** The Prophet (peace and blessings of God be upon him) said: **Rather, you thought that we would take spoils and would not divide them among you.** So God the Most High revealed this verse.

Qatada said: It was mentioned to us that it was revealed about a group of his companions who had gone astray.

It was said: The powerful insisted on him asking him about the spoils, so God Almighty revealed: **It is not for a prophet to take spoils of war** so that he would give to some people and withhold from others, but rather he must divide it equally among them.

Muhammad bin Ishaq bin Yasar said: This is about revelation. He says: It is not for a prophet to conceal anything from the revelation out of desire, fear, or flattery.

God the Almighty said: **And it is not for a prophet to cheat.** Ibn Kathir, the people of Basra, and Asim read *yaghulul* with a fatha on the ya' and a damma on the ghayn. Its meaning is: to betray, and what is meant by it is the nation. It was said that the lam in it is transferred, meaning: the prophet would not cheat. It was also said that its meaning is: that was not thought of him and it is not appropriate for him. The others read it with a damma on the ya' and a fatha on the ghayn. This has two aspects: that it is also from ghuluul, meaning: it is not for a prophet to betray, meaning: that his nation betrays him. The other aspect is that it is from iqlal, meaning: it is not for a prophet to betray, meaning that he is accused of treachery.

And whoever steals will bring what he stole on the Day of Resurrection. Al-Kalbi said: That thing will be presented to him in the Fire, then it will be said to him: **Put it down and take it.** So he will put it down and carry it on his back. When it reaches its place, it will fall into the Fire. Then he will be ordered to go down to it and take it out, and that was done to him.

Abu al-Hasan Muhammad ibn Muhammad al-Sarakhsi told us, Zahir ibn Ahmad al-Faqih told us, Abu Ishaq Ibrahim ibn Abd al-Samad al-Hashemi told us, Abu Mus'ab told us, on the authority of Malik, on the authority of Thawr ibn Zayd al-Dailami, on the authority of Abu al-Ghaith, the freed slave of Ibn Mut'î, on the authority of Abu Hurayrah, may God be pleased with him, who said: "We went out with the Messenger of

God, may God bless him and grant him peace, in the year of Khaybar, and we did not take any gold or silver as spoils of war, except for money, clothing, and goods. He said: So the Messenger of God, may God bless him and grant him peace, headed towards Wadi al-Qura, and Rafa'ah ibn Zayd had given the Messenger of God, may God bless him and grant him peace, a black slave called Mud'am. He said: So we went out until we were in Wadi al-Qura, and while Mud'am was unloading the Messenger of God's saddlebags, a stray arrow came and struck him and killed him. The people said: 'May he be granted Paradise.' The Messenger of God, may God bless him and grant him peace, said: 'No, by the One in Whose Hand is my soul, the cloak that he took on the day of Khaybar from the spoils was not divided, and it is burning on him.' When the people heard that, a man came with one or two straps to the Prophet, may God bless him and grant him peace. The Messenger of God, may God bless him and grant him peace, said: "A strap of fire or two straps of fire."

Abu al-Hasan al-Sarakhsi told us, Zahir ibn Ahmad told us, Abu Ishaq al-Hashemi told us, Abu Musab told us, Malik told us, Yahya ibn Saeed told us, Muhammad ibn Yahya ibn Hayyan told us, Abu Umrah al-Ansari told us, Zayd ibn Khalid al-Juhani told us, "A man died on the day of Khaybar, and they mentioned him to the Messenger of God, may God bless him and grant him peace. He said, 'Pray for your companion.' The faces of the people changed because of that, and Zayd claimed that the Messenger of God, may God bless him and grant him peace, said, 'Your companion has committed treason in the cause of God.' So we opened his belongings and found beads of the beads of the Jews, worth two dirhams."

Abdul Wahhab bin Muhammad al-Khatib al-Marwazi told us, Abdul Aziz bin Ahmad al-Khalal told us, Abu al-Abbas al-Asamm told us, al-Rabi bin Sulayman told us, al-Shafi'i told us, Sufyan told us, on the authority of al-Zuhri, on the authority of Urwah bin al-Zubayr, on the authority of Abu Hamid al-Sa'idi, who said: "The Prophet, may God bless him and grant him peace, appointed a man from Azd called Ibn al-Lutbiyyah to collect the zakat. When he arrived, he said: 'This is for you and this was given to me.' So the Prophet, may God bless him and grant him peace, stood on the pulpit and said: 'What is the matter with the worker whom we send to do some of our work and he says: 'This is for you and this was given to me.' Why doesn't he sit in his mother's house or his father's house and see whether he will be given a gift or not? By the One in Whose hand is my soul, no one will take anything from it except that he will come on the Day of Resurrection carrying it on his neck, whether it is a camel that roars or a cow that moos or a sheep that bleats.' Then he raised his hands until we saw the whiteness of his armpits, then he said: 'O God, have I conveyed the message?'"

Qais bin Abi Hazim narrated on the authority of Muadh bin Jabal, may God be pleased with him, who said: "The Messenger of God, may God bless him and grant him peace, sent me to Yemen and said: Do not take anything without my permission, for it is embezzlement, and whoever embezzles will bring what he has embezzled on the Day of Resurrection."

It was narrated on the authority of Omar bin Al-Khattab, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: **If you find a man who has stolen, burn his belongings and beat him.**

It was narrated on the authority of Amr bin Shuaib, on the authority of his father, on the authority of his grandfather, may God be pleased with him: "The Messenger of God, may God bless him and grant him peace, Abu Bakr, and Umar burned the property of the usurper and beat him." God Almighty said: "And whoever embezzles will come with what he embezzled on the Day of Resurrection. Then every soul will be fully compensated for what it earned, and they will not be wronged."

Tafsir al-Baidawi

161 And it is not for a prophet to take spoils of war It is not authentic for a prophet to betray in the spoils of war, for prophethood contradicts betrayal. It is said that he took something from the spoils of war, he took it secretly, and what is meant by it is either the innocence of the Messenger, may God bless him and grant him peace, from what he was accused of, as it was narrated that a red velvet was lost on the day of Badr, so some of the hypocrites said that perhaps the Messenger of God, may God bless him and grant him peace, had taken it, or the archers thought so on the day of Uhud when they left the position for the spoils and said, "We fear that the Messenger of God, may God bless him and grant him peace, will say, 'Whoever takes something, it belongs to him,' and he will not divide the spoils of war." Or the exaggeration in the prohibition to the Messenger, may God bless him and grant him peace, based on what was narrated that he sent out scouts, and the Messenger of God, may God bless him and grant him peace, took the spoils and divided them among those with him, but he did not divide them among the scouts, so this was revealed. So calling the deprivation of some of those who deserved it theft is a second exaggeration and severity. Nafi', Ibn 'Amir, Hamzah and Ya'qub read **an yaghl** in the passive voice, and the meaning is: It is not right for him to be found as a thief or to be attributed to ghulul. **And whoever commits ghulul will bring what he has thwarted on the Day of Resurrection** he will bring what he has thwarted, carrying it on his neck as mentioned in the hadith, or what he has borne of its burden and sin. **Then every soul will be fully compensated for what it has earned** meaning it will be given the full recompense for what it has earned. It would have been more appropriate for what came before it to say **Then every soul will be fully compensated for what it has earned**, but the ruling was generalized to be like proof of the intended meaning and to exaggerate it, because if every earner is rewarded for his work, then the thief, despite the enormity of his crime, is more deserving of that. **And they will not be wronged** so the reward of their obedient ones will not be diminished nor will the punishment of their disobedient ones be increased.

Surat Al Imran 3:161

And it is not for a prophet to take spoils. And whoever takes spoils will bring what he took on the Day of Resurrection. Then every soul will be fully compensated for what it earned, and they will not be wronged.

Surat Al Imran 3:162

Is he who pursues the pleasure of God like he who incurs the wrath of God and whose refuge is Hell, and wretched is the destination?

Tafsir al-Jalalayn

Is he who pursues the pleasure of God and obeys and does not cheat **like he who returns** returns **with wrath from God** for his disobedience and cheating **and whose refuge is Hell, and wretched is the destination** meaning the return? The answer is: No.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: The people of interpretation differed in the interpretation of that:

Some of them said: The meaning of this is: **Is he who pursues the pleasure of God** by abandoning theft **like he who incurs the wrath of God** by his theft?

Who said that?

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Ibn Uyaynah told us, on the authority of Mutraf, on the authority of al-Dahhak, regarding his statement: **So whoever pursues the pleasure of God**, he said: whoever does not commit adultery, **is like one who incurs the wrath of God**, like one who commits adultery.

Al-Qasim told us, he said, Al-Hussein told us, he said, Sufyan bin Uyaynah told me, on the authority of Mutraf bin Tarif, on the authority of Al-Dahhak, regarding his statement: **So whoever pursues the pleasure of God** he said: whoever pays the fifth, **is like one who incurs the wrath of God**, so he deserves the wrath of God.

Others said about it, including:

Ibn Humayd told me, he said, Salamah told us, on the authority of Ibn Ishaq: **So whoever pursues the pleasure of God**, in what people like and dislike, **is like one who incurs the wrath of God**, in the pleasure and displeasure of people? He says: So whoever is obedient to Me, his reward is Paradise and the pleasure of his Lord, like one who incurs the wrath of God, thus deserving His wrath, and whose abode is Hell, and what an evil destination? Are these two examples worse? That is: So know.

Abu Ja'far said: The most correct of the two interpretations of the verse in my opinion is the statement of Ad-Dahhak bin Muzahim. Because that follows God's threat against embezzlement and His prohibition of it to His servants. Then He said to them after His prohibition and threat: Is the one who obeys God in what He has commanded and prohibited worse than the one who disobeys Him in that? That is, they are not equal, and their states are not equal before Him. Because the one who obeys God in what He has commanded and prohibited will go to Paradise, and

the one who disobeys Him in what He has commanded and prohibited will go to Hell. So the meaning of His statement: **So whoever pursues the pleasure of God is like one who incurs the wrath of God**, is: So whoever abandons embezzlement and the sins that God has prohibited him from, and acts in obedience to God in abandoning that, and in other obligatory duties that He has commanded and prohibited him to do, pursuing the pleasure of God in all of that and avoiding His wrath, **is like one who incurs the wrath of God**, meaning: like the one who turns away bearing the wrath and anger of God, and thus deserves to reside in Hell? He says: They are not the same. As for his saying: **And an evil destination**, he means: And an evil destination - to which he who incurs the wrath of God will go and return - is Hell.

Tafsir al-Qurtubi

God Almighty says: **Is he who pursues the pleasure of God** meaning by abandoning theft and being patient in jihad **like he who incurs the wrath of God** meaning by disbelief or theft or turning away from the Prophet, may God bless him and grant him peace, in war, **and their refuge is Hell** meaning his abode is the Fire, meaning if he does not repent or God forgives him, **and wretched is the destination** meaning the return, and Ridwan is read with a kasra on the ra' and a damma on it like 'adwān and 'adwān.

Tafsir Ibn Kathir

The Almighty says, addressing His Messenger, thanking him and the believers for what He softened his heart with towards his nation who followed his command, abandoned his warning, and made his words pleasant to them: **Then by the mercy of God, you were gentle with them**. That is, what made you gentle with them, were it not for God's mercy upon you and them? Qatada said: **Then by the mercy of God, you were gentle with them**. He says: **Then by the mercy of God, you were gentle with them**. What is the connection? The Arabs connect it with the definite article, as in His statement: **Then by their breaking of their covenant**. And with the indefinite article, as in His statement: **In a little while**. And thus here he said: **Then by the mercy of God, you were gentle with them**. That is, by the mercy of God. Al-Hasan Al-Basri said: This is the character of Muhammad, may God bless him and grant him peace, with which God sent him. And this noble verse is similar to the statement of the Almighty: "There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; he is concerned over you and to the believers is kind and merciful." And Imam Ahmad said: Haywah told us, Baqiyah told us, Muhammad bin Ziyad told us. Abu Rashid Al-Habrani told me: Abu Umamah Al-Bahili took my hand and said: The Messenger of God, may God bless him and grant him peace, took my hand and said: **O Abu Umamah, among the believers is he whose heart is soft towards me**. Ahmad alone transmitted this. Then God, the Most High, said: **And if you had been rude [in speech] and harsh [in heart],**

Is he who pursues the pleasure of God like he who incurs the wrath of God and whose refuge is Hell, and wretched is the destination?

they would have disbanded from around you. The rude is the harsh, and what is meant by it here is harsh in speech, because He said after that **harsh in heart**, meaning if you had been bad in speech and hard-hearted towards them, they would have disbanded from you and left you, but God gathered them around you and made you gentle towards them to win their hearts over, as Abdullah bin Amr said: "I see the description of the Messenger of God, may God bless him and grant him peace, in the earlier books that he is not rude, nor harsh, nor loud in the markets, and he does not repay evil with evil, but he pardons and forgives." Abu Ismail Muhammad bin Ismail Al-Tirmidhi said: Bishr bin Ubaid Al-Darimi informed us, Ammar bin Abd Al-Rahman informed us, on the authority of Al-Mas'udi, on the authority of 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, said: The Messenger of God (peace and blessings of God be upon him) said: **God has commanded me to be lenient with people, just as He has commanded me to establish the obligatory duties.** This is a strange hadith. That is why God the Almighty said: **So pardon them and ask forgiveness for them, and consult them in the matter.** That is why the Messenger of God (peace and blessings of God be upon him) used to consult his companions about a matter whenever it happened, to please their hearts so that they would be more active in what they did, as he consulted them on the day of Badr about going to the caravan, and they said: "O Messenger of God, if you were to parade us across the sea, we would cross it with you, and if you were to take us to Barak al-Ghamad, we would go with you, and we will not say to you as the people of Moses said to Moses: Go, you and your Lord, and fight, for we are sitting here. Rather, we say: Go, for we are with you, in front of you, and on your right and on your left, fighting." He also consulted them about where the camp would be, until Al-Mundhir bin Amr Al-Mu'naq indicated to die by advancing to the front of the people. He consulted them about whether he should stay in the city or go out to the enemy. Most of them suggested going out to them. So he went out to them and consulted them on the day of the Trench about reconciling with the confederates for a third of the fruits of the city that year. The two Saads, Saad bin Muadh and Saad bin Ubadah, refused him that, so he left that. He consulted them on the day of Hudaibiyyah about attacking the children of the polytheists. Abu Bakr said to him: We did not come to fight anyone, but we came to perform Umrah. So he agreed to what he said. The Prophet (peace and blessings of God be upon him) said in the story of the slander: "Advise me, O Muslims, about a people who destroyed my family and threw stones at them. By God, I do not know of any evil against my family, and who did they destroy them for? By God, I only know of good about him." He consulted Ali and Usama about separating from Aisha **may God be pleased with her.** The Prophet (peace and blessings of God be upon him) used to consult them in wars and the like. The jurists differed as to whether that was obligatory upon him or recommended to please their hearts. There are two opinions. Al-Hakim said in his

Mustadrak: Abu Ja'far Muhammad ibn Muhammad al-Baghdadi informed us, Yahya ibn Ayyub al-'Alaf told us in Egypt, Sa'id ibn Abi Maryam told us, Sufyan ibn 'Uyaynah told us, on the authority of 'Amr ibn Dinar, on the authority of Ibn 'Abbas, regarding the words of God the Almighty: **And consult them in the matter.** He said: Abu Bakr and 'Umar, may God be pleased with them. Then he said: It is authentic according to the conditions of the two sheikhs, and they did not include it. Al-Kalbi narrated it likewise on the authority of Abu Salih on the authority of Ibn 'Abbas, who said: It was revealed about Abu Bakr and 'Umar, and they were the disciples of the Messenger of God, may God bless him and grant him peace, and his ministers, and the fathers of the Muslims. Imam Ahmad narrated: Waki' told us, 'Abd al-Hamid told us on the authority of Shahr ibn Hawshab, on the authority of 'Abd al-Rahman ibn Ghanim, "That the Messenger of God, may God bless him and grant him peace, said to Abu Bakr and 'Umar, 'If we met in consultation, I would not oppose you.'" Ibn Mardawayh narrated on the authority of 'Ali ibn Abi Talib, who said: "The Messenger of God, may God bless him and grant him peace, was asked about determination. He said: Consulting people of opinion, then following them." Ibn Majah said: Abu Bakr ibn Abi Shaybah narrated to us, Yahya ibn Bakir narrated to us, on the authority of Shaiban, on the authority of Abdul Malik ibn Umair, on the authority of Abu Salamah, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: **The one who is consulted is trustworthy.** Abu Dawud and al-Tirmidhi narrated it, and al-Nasa'i authenticated it from the hadith of Abdul Malik ibn Umair with a more detailed chain of transmission than this. Then Ibn Majah said: Abu Bakr ibn Abi Shaybah narrated to us, Aswad ibn Amir narrated to us, on the authority of Sharik, on the authority of al-A'mash, on the authority of Abu Amr al-Shaibani, on the authority of Ibn Mas'ud, who said: "The Messenger of God, may God bless him and grant him peace, said: The one who is consulted is trustworthy." He was the only one to narrate it. He also said: Abu Bakr narrated to us, Yahya ibn Zakariya ibn Abi Zaydah and Ali ibn Hashim narrated to us, on the authority of Ibn Abi Laila, on the authority of Abu al-Zubayr, on the authority of Jabir, who said: The Messenger of God, may God bless him and grant him peace, said: **If one of you consults his brother, let him advise him.** He was also the only one to narrate it. And the Almighty's saying: **So when you have decided, then rely upon God** meaning if you consult them about the matter and are determined to do it, then rely upon God in it **Indeed, God loves those who rely [upon Him].** And the Almighty's saying: **If God helps you, none can overcome you; but if He forsakes you, who is there that can help you after Him? And in God let the believers rely.** And this verse is as it was mentioned before from His saying: **And victory comes only from God, the Exalted in Might, the Wise.** Then He commanded them to rely upon Him, saying: **And in God let the believers rely.** And the Almighty's saying: **And it is not for a prophet to take spoils,** Ibn Abbas, Mujahid, Al-Hasan and more than one said: It is not befitting for a prophet to betray. And Ibn Abi Hatim said:

My father told us, Al-Musayyab bin Wadheeh told us, Abu Ishaq Al-Fazari told us on the authority of Sufyan bin Khasif on the authority of Ikrimah, on the authority of Ibn Abbas, who said: They lost a quilt on the day of Badr, so they said: Perhaps the Messenger of God, may God bless him and grant him peace, took it, so God revealed: **And it is not for a prophet to take spoils**, meaning betray. Ibn Jarir said: Muhammad ibn Abd al-Malik ibn Abi al-Shawarib told us, Abd al-Wahid ibn Ziyad told us, Khasif told us, Muqsim told us, Ibn Abbas told me that this verse, **And it is not for a prophet to take spoils of war**, was revealed concerning a red cloak that was lost on the day of Badr. Some people said: Perhaps the Messenger of God had taken it, and they talked a lot about that, so God revealed, "And it is not for a prophet to take spoils of war. And whoever takes spoils of war will come with what he has taken on the Day of Resurrection." Abu Dawud and al-Tirmidhi both narrated it in the same way on the authority of Qutaybah, on the authority of Abd al-Wahid ibn Ziyad. Al-Tirmidhi said: It is good and strange. Some of them narrated it on the authority of Khasif, on the authority of Muqsim, meaning in a mursal form. Ibn Mardawayh narrated on the authority of Abu Amr ibn al-Ala', on the authority of Mujahid, on the authority of Ibn Abbas, who said: The hypocrites accused the Messenger of God (blessings and peace of God be upon him) of something he had lost, so God revealed: **And it is not for a prophet to take spoils of war**. It was narrated from Ibn Abbas through other chains of transmission similar to what was mentioned above. This is to exonerate him (blessings and peace of God be upon him) from all forms of treachery in fulfilling the trust, dividing the spoils of war, and other things. Al-Awfi said on the authority of Ibn Abbas: **And it is not for a prophet to take spoils of war** meaning that he would divide some of the spoils for the sake of the army and leave others. Ad-Dahhak said the same. Muhammad ibn Ishaq said: **And it is not for a prophet to take spoils of war** meaning that he would leave some of what was revealed to him and not convey it to his nation. Al-Hasan al-Basri, Tawus, Mujahid, and Ad-Dahhak recited: **And it is not for a prophet to take spoils of war** with a damma on the ya', meaning that he would betray. Qatada and Ar-Rabi' ibn Anas said: This verse was revealed on the day of Badr, and some of his companions had taken spoils of war. Ibn Jarir narrated it from them, then he narrated from some of them that he interpreted this reading to mean that he is accused of treason, then God Almighty said: "And whoever embezzles will come with what he embezzled on the Day of Resurrection. Then every soul will be fully compensated for what it earned, and they will not be wronged." This is a severe threat and a definite warning. The Sunnah also forbade this in multiple hadiths. Imam Ahmad said: Abdul Malik told us, Zuhair told us, meaning Ibn Muhammad, from Abdullah Ibn Muhammad Ibn Aqil, from Ata Ibn Yasar, from Abu Malik Al-Ashja'i, from the Prophet, may God bless him and grant him peace, who said: "The greatest embezzlement before God is an arm's length of land. You will find two men running after each other on the land - or in the house - and one of them will cut off an arm's length from the share of his companion, and if he cuts it off, he will be hung around his neck from seven earths until the Day of Resurrection."

Another hadith - Imam Ahmad said: Musa bin Dawud told us, Ibn Lahi'ah told us, on the authority of Ibn Hubayrah and Al-Harith bin Yazid, on the authority of Abd Al-Rahman bin Jubayr, who said: I heard Al-Mustawrid bin Shaddad say: I heard the Messenger of God, may God bless him and grant him peace, say: "Whoever is given a job and does not have a house, let him get a house. Or he does not have a wife, let him get married. Or he does not have a servant, let him get a servant. Or he does not have a mount, let him get a mount. And whoever acquires something other than that, then he is a thief." This is how Imam Ahmad narrated it. Abu Dawud narrated it with another chain of narration and context, saying: Musa bin Marwan al-Raqi narrated to us, al-Mu'afi narrated to us, al-Awza'i narrated to us, on the authority of al-Harith bin Yazid, on the authority of Jubayr bin Nufayr, on the authority of Al-Mustawrid bin Shaddad, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "Whoever works for us, let him acquire a wife. If he does not have a servant, let him acquire a servant. If he does not have a home, let him acquire a home." He said: Abu Bakr said: I was told that the Prophet, may God bless him and grant him peace, said: **Whoever does anything other than that is a transgressor or a thief**. Our Sheikh, al-Hafiz al-Mizzi, may God have mercy on him, said: It was narrated by Ja'far bin Muhammad al-Faryabi on the authority of Musa bin Marwan, and he said: On the authority of Abd al-Rahman bin Jubayr instead of Jubayr bin Nufayr, and this is more likely to be correct.

Another hadith - Ibn Jarir said: Abu Kurayb told us, Hafs ibn Bishr told us, Yaqub al-Qummi told us, Hafs ibn Humayd told us on the authority of Ikrimah, on the authority of Ibn Abbas, who said: "The Messenger of God, may God bless him and grant him peace, said: 'I do not know any one of you who will come on the Day of Resurrection carrying a bleating sheep and calling out: O Muhammad, O Muhammad.' I will say: 'I have no power over anything from God for you, I have conveyed it to you.' I do not know any one of you who will come on the Day of Resurrection carrying a braying camel and calling out: O Muhammad, O Muhammad.' I will say: 'I have no power over anything from God for you, I have conveyed it to you.' I do not know any one of you who will come on the Day of Resurrection carrying a neighing horse and calling out: O Muhammad, O Muhammad.' I will say: 'I have no power over anything from God for you, I have conveyed it to you.' I do not know any one of you who will come on the Day of Resurrection carrying a leather husk and calling out: O Muhammad, O Muhammad.' I will say: 'I have no power over anything from God for you, I have conveyed it to you.'" None of the people of the six books narrated it.

Another hadith. Imam Ahmad said: Sufyan narrated to us on the authority of Al-Zuhri, he heard Urwah say: Abu Hamid Al-Sa'idi narrated to us: He said: "The Messenger of God, may God bless him and grant him peace, appointed a man from Azd called Ibn Al-Lutbiyyah to collect the zakat. He came and said: This is for you and this was given to me. The Messenger of God, may God bless him and grant him peace, stood on the pulpit and said: What is the matter with the worker whom we send and he comes and says: This is for you and this was given to me. Why did

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Is he who pursues the pleasure of God like he who incurs the wrath of God and whose refuge is Hell, and wretched is the destination?

he not sit in the house of his father and mother and see whether he was given a gift or not? By the One in Whose hand is the soul of Muhammad, none of you will bring anything of it except that he will bring it on the Day of Resurrection on his neck, whether it is a camel that roars, or a cow that moos, or a sheep that bleats. Then he raised his hands until we saw the whiteness of his armpits. Then he said: O God, have I conveyed the message?" Hisham bin Urwah added: Abu Hamid said: I saw it with my eyes and heard it with my ears. Ask Zaid bin Thabit. They both narrated it on the authority of Sufyan bin Uyaynah. Al-Bukhari has: Ask Zaid bin Thabit. And others. A face on the authority of Al-Zuhri, and through a path on the authority of Hisham bin Urwah, both on the authority of Urwah, on his authority.

Another hadith - Imam Ahmad said: Ishaq bin Isa told us, Ismail bin Ayyash told us, on the authority of Yahya bin Saeed, on the authority of Urwah bin Al-Zubayr, on the authority of Abu Hamid, "that the Messenger of God, may God bless him and grant him peace, said: The gifts of workers are misappropriation." This hadith is one of the individual hadiths of Ahmad, and its chain of transmission is weak, and it seems to be an abbreviation of the one before it, and God knows best.

Another hadith - Abu Isa Al-Tirmidhi said in the Book of Rulings: Abu Kurayb told us, Abu Usamah told us, on the authority of Dawud bin Yazid Al-Awdi, on the authority of Al-Mughirah bin Shibl, on the authority of Qais bin Abi Hazim, on the authority of Muadh bin Jabal, who said: "The Messenger of God, may God bless him and grant him peace, sent me to Yemen, and when I set out, he sent after me, but I returned. He said, 'Do you know why I sent to you? Do not take anything without my permission, for it is embezzlement.' And whoever embezzles will come with what he embezzled on the Day of Resurrection." This is why I have called you, so go on with your work." This is a good, strange hadith that we do not know except from this source. There are hadiths on this topic from Adi bin Umairah, Buraydah, Al-Mustawrid bin Shaddad, Abu Hamid, and Ibn Umar.

Another hadith - Imam Ahmad said: Ismail bin Aliyah told us, Abu Hayyan Yahya bin Saeed Al-Taymi told us, on the authority of Abu Zur'ah bin Umar bin Jarir, on the authority of Abu Hurairah, who said: "The Messenger of God, may God bless him and grant him peace, stood up among us one day and mentioned theft, and he magnified it and magnified its matter, then he said: 'I will not find one of you coming on the Day of Resurrection with a camel roaring on his neck, and he will say: O Messenger of God, help me,' and I will say: 'I have no power over God for you, I have conveyed the message to you.' I will not find one of you coming on the Day of Resurrection with a horse neighing on his neck, and he will say: O Messenger of God, help me,' and I will say: 'I have no power over God for you, I have conveyed the message to you.' I will not find one of you coming on the Day of Resurrection with a bandage on his neck that is strangling him, and he will say: O Messenger of God, help me,' and I will say: 'I have no power over God for

you, I have conveyed the message to you.' I will not find one of you coming on the Day of Resurrection with a silent person on his neck, and he will say: O Messenger of God, help me,' and I will say: 'I have no power over God for you, I have conveyed the message to you.' You have something from God that I have conveyed to you." They narrated it from the hadith of Abu Hayyan.

Another hadith - Imam Ahmad said: Yahya bin Saeed told us on the authority of Ismail bin Abi Khalid, Qais told me on the authority of Adi bin Umairah Al-Kindi who said: "The Messenger of God, may God bless him and grant him peace, said: O people, whoever among you does work for us and conceals from us a needle or more of it, it is a stipulation that he will bring on the Day of Resurrection. He said: A black man from the Ansar stood up - Mujalid said: He is Saeed bin Ubadah, it is as if I am looking at him - and said: O Messenger of God, accept your work from me. He said: What is that? He said: I heard you say: such and such. He said: And I am saying that now. Whoever we appoint to a job, let him come with it, little or much, and whatever he is given from it, he takes, and whatever he is forbidden from, he ends." And Muslim and Abu Dawud narrated it in the same way through various chains of transmission on the authority of Ismail bin Abi Khalid.

Another hadith - Imam Ahmad said: Abu Muawiyah told us on the authority of Abu Ishaq Al-Fazari, on the authority of Ibn Jurayj, Manbuth, a man from the family of Abu Rafi', told me on the authority of Al-Fadl bin Ubaidullah bin Abu Rafi', on the authority of Abu Rafi', who said: "When the Messenger of God (peace and blessings of God be upon him) prayed the afternoon prayer, he would sometimes go to Banu Abd Al-Ashhal and talk to them until sunset. Abu Rafi' said: "While the Messenger of God (peace and blessings of God be upon him) was hurrying to the sunset prayer, he passed by Al-Baqi' and said: 'Uff to you, uff to you' twice. He shouted at me and I held back and thought that he wanted me. He said: 'What is the matter with you? Walk.' I said: 'I have done something new, O Messenger of God.' He said: 'What is that?' I said: 'Uff to me.' He said: 'No, but this is the grave of so-and-so. I sent him to seek out the family of so-and-so, and he stole a tiger and now his armor is like it, made of fire.'"

Another hadith - Abdullah bin Imam Ahmad said: Abdullah bin Salem Al-Kufi, the paralytic, told us - and he was in Mecca - Ubaidah bin Al-Aswad told us, on the authority of Al-Qasim bin Al-Waleed, on the authority of Abu Sadiq, on the authority of Rabia bin Najed, on the authority of Ubadah bin Al-Samit, who said: "The Messenger of God, may God bless him and grant him peace, would take a hair from the side of the camel from the spoils of war and then say: I have nothing in it except what one of you has. Beware of embezzlement, for embezzlement is a disgrace for its perpetrator on the Day of Resurrection. Give back the thread and needle and what is above that, and strive in the cause of God near and far, at home and on the journey, for striving is one of the gates of Paradise, for God saves from worry and grief through it, and establish the limits of God in those near and far, and

do not let the blame of a blamer deter you in God's cause." Ibn Majah narrated some of it on the authority of the paralytic.

Another hadith - On the authority of Amr bin Shuaib, on the authority of his father, on the authority of his grandfather, he said: "The Messenger of God, may God bless him and grant him peace, said: Return the tailor and the needle, for embezzlement is a disgrace, a fire, and a shame upon its people on the Day of Resurrection."

Another hadith - Abu Dawud said: Uthman bin Abi Shaybah told us, Jarir told us, on the authority of Mutraf, on the authority of Abu al-Jahm, on the authority of Abu Mas'ud al-Ansari, who said: "The Messenger of God, may God bless him and grant him peace, sent me as a messenger, then he said: Go, Abu Mas'ud, lest I find you on the Day of Resurrection with a camel from the charity camels coming on your back, roaring, and you have tied it up." He said: Then I will not go. He said: Then I will not hate you. Abu Dawud is the only one to report it.

Another hadith - Abu Bakr bin Mardawayh said: Muhammad bin Ahmad bin Ibrahim informed us, Muhammad bin Uthman bin Abi Shaybah informed us, Abdul Hamid bin Saleh informed us, Ahmad bin Aban informed us on the authority of Alqamah bin Murthad, on the authority of Ibn Buraidah, on the authority of his father, on the authority of the Prophet, may God bless him and grant him peace, who said: "A stone is thrown into Hell and it falls for seventy years without reaching its bottom, and the stolen goods are brought and thrown with them, then it is said to the one who stole them, 'Bring them.' This is what His statement means: 'And whoever steals will bring what he stole on the Day of Resurrection.'"

Another hadith - Imam Ahmad said: Hashim bin Al-Qasim told us, Ikrimah bin Ammar told us, Samak Al-Hanafi Abu Zamil told me, Abdullah bin Abbas told me, Umar bin Al-Khattab told me: When the day of Khaybar came, a group of the companions of the Messenger of God, may God bless him and grant him peace, came and said: So-and-so is a martyr and so-and-so is a martyr, until they came to a man and said: So-and-so is a martyr. The Messenger of God, may God bless him and grant him peace, said: **No, I saw him in the Fire in a cloak that he had stolen.** Then the Messenger of God, may God bless him and grant him peace, said: "O son of Al-Khattab, go and announce to the al-Nas 114: 'None shall enter Paradise except the believers.' So I went out and announced: 'None shall enter Paradise except the believers.'" Muslim and Al-Tirmidhi narrated it in the same way from the hadith of Ikrimah bin Ammar. Al-Tirmidhi said: Hasan Sahih.

Another hadith - Ibn Jarir said: Saeed bin Yahya Al-Umawi told us, my father told us, Yahya bin Saeed told us on the authority of Nafi' on the authority of Ibn Umar that the Messenger of God, may God bless him and grant him peace, "sent Saad bin Ubadah as a tax collector, and he said: Beware, Saad, of coming on the Day of Resurrection with a camel that you are carrying and it is bellowing. He said: I will not take it nor will I come with it, so he excused him." Then he narrated it on the authority of Ubaidullah on the authority of Nafi'

in a similar manner.

Another hadith - Ahmad said: Abu Saeed told us, Abdul Aziz bin Muhammad told us, Saleh bin Muhammad bin Zaida told us, on the authority of Salim bin Abdullah, that he was with Muslimah bin Abdul Malik in the land of the Romans, and he found stolen goods in a man's belongings. He said: So he asked Salim bin Abdullah, and he said: My father Abdullah told me, on the authority of Umar bin Al-Khattab, may God be pleased with him, "that the Messenger of God, may God bless him and grant him peace, said: If you find stolen goods in someone's belongings, burn them - he said: And I think he said: And beat him. He said: So he took out his belongings in the market and found a Qur'an in them, so he asked Salim, and he said: Sell it and give its price in charity." And this is how Ali bin Al-Madini, Abu Dawud, and Al-Tirmidhi narrated it from the hadith of Abdul Aziz bin Muhammad Al-Atdarwardi. Abu Dawud and Abu Ishaq Al-Fazari added, both of them on the authority of Abu Waqid Al-Laithi Al-Sagheer, Saleh bin Muhammad bin Zaida with it. Ali bin al-Madini, al-Bukhari and others said: This is a rejected hadith narrated by Abu Waqid. Al-Daraqutni said: The correct view is that it is only from the fatwa of Salim. Imam Ahmad ibn Hanbal, may God have mercy on him, and those of his companions who followed him held the view based on this hadith. Al-Umawi narrated it on the authority of Muawiyah, on the authority of Abu Ishaq, on the authority of Yunus ibn Ubayd, on the authority of al-Hasan, who said: The punishment for the transgressor is that his saddlebags are taken out and burned with what is in them. Then he narrated on the authority of Muawiyah, on the authority of Abu Ishaq, on the authority of Uthman ibn Ata', on the authority of his father, on the authority of Ali, who said: The transgressor's saddlebags are gathered together and burned and he is flogged without a prescribed punishment. Abu Hanifa, Malik, al-Shafi'i and the majority disagreed with him and said: The transgressor's belongings are not to be burned, but he is to be punished with a punishment similar to his. Al-Bukhari said: "The Messenger of God, may God bless him and grant him peace, refrained from praying over the transgressor, but his belongings were not burned." And God knows best.

Another hadith on the authority of Umar, may God be pleased with him - Ibn Jarir said: Ahmad ibn Abd al-Rahman ibn Wahb told me, Abdullah ibn Wahb told me, Amr ibn al-Harith told me that Musa ibn Jubayr told him: Abdullah ibn Abd al-Rahman ibn al-Habbab al-Ansari told him: Abdullah ibn Unais told him: He and Umar ibn al-Khattab were discussing charity one day, and he said: Didn't you hear the words of the Messenger of God, may God bless him and grant him peace, when he mentioned the embezzlement of charity: **Whoever embezzles a camel or a sheep from it, he will carry it on the Day of Resurrection?** Abdullah ibn Unais said: Yes. Ibn Majah narrated it on the authority of Amr ibn Sawad on the authority of Abdullah ibn Wahb on his authority. Al-Umawi narrated it on the authority of Muawiyah, on the authority of Abu Ishaq, on the authority of Yunus ibn Ubayd, on the authority of al-Hasan, who said: The punishment of the embezzler is that his saddle be taken out and burned with what is in it. Then he narrated on the authority of Muawiyah, on the authority of Abu Ishaq, on the

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authority of Uthman ibn Ata', on the authority of his father, on the authority of Ali, who said: The embezzler's saddle is gathered up and burned and he is flogged without a prescribed punishment.

Imam Ahmad said: Aswad bin Aamer told us, Israel told us, on the authority of Abu Ishaq, on the authority of Jubayr bin Malik, who said: The copies of the Qur'an were ordered to be changed. He said: Ibn Masoud said: Whoever among you can steal a copy of the Qur'an, let him steal it, for whoever steals something will bring it on the Day of Resurrection. Then he said: I recited from the mouth of the Messenger of God, may God bless him and grant him peace, seventy surahs. Should I abandon what I took from the mouth of the Messenger of God, may God bless him and grant him peace? And Wakee' narrated in his interpretation on the authority of Sharik, on the authority of Ibrahim bin Muhajir, on the authority of Ibrahim, who said: When the copies of the Qur'an were ordered to be burned, Abdullah bin Masoud, may God be pleased with him, said: O people, steal the copies of the Qur'an, for whoever steals it will bring what he stole on the Day of Resurrection. And what a good stealing copy of the Qur'an one of you will bring on the Day of Resurrection. Abu Dawud said, on the authority of Samurah bin Jundub, who said: When the Messenger of God, may God bless him and grant him peace, captured a booty, he would command Bilal to call out to the people, and they would bring their spoils, and he would take a fifth of it and divide it. Then a man came one day after The call was made with a bridle of hair. He said: O Messenger of God, this was from what we obtained from the spoils. He said: Did you hear Bilal calling three times? He said: Yes. He said: What prevented you from coming? So he apologized to him. He said: No, you will come with it on the Day of Resurrection and I will not accept it from you.

And the Almighty said: **Is he who pursues the pleasure of God like he who incurs the wrath of God and whose refuge is Hell, and an evil destination?** That is, he who pursues the pleasure of God in what He has prescribed and thus deserves the pleasure of God and His abundant reward, and is protected from His severe punishment, is not equal to he who deserves the wrath of God and is bound by it, and there is no escape for him from it, and his refuge on the Day of Resurrection is Hell, and an evil destination. This verse has many parallels in the Qur'an, such as the Almighty's saying: **Is he who knows that what has been revealed to you from your Lord is the truth like he who is blind?** and His saying: **Is he to whom We have promised a good promise and he will attain it like he to whom We have given enjoyment of the enjoyment of worldly life?** Then God the Almighty said: **They are of degrees with God.** Al-Hasan Al-Basri and Muhammad bin Ishaq said: meaning the people of good and the people of evil have degrees. Abu Ubaidah and Al-Kisa'i said: *Stations*, meaning they differ in their stations and degrees in Paradise and their levels in Hell, like the Almighty's saying: **And for all are degrees according to what they have done** *verse*. That is why the Almighty said: **And God is Seeing of what they do** *verse*,

meaning He will give them what they deserve. He will not wrong them with good nor increase their evil, rather He will reward each worker according to his work. The Almighty said: **God has certainly conferred a great favor upon the believers when He sent among them a Messenger from among themselves** *verse*, meaning from their own kind so that they could address him, ask him, sit with him, and benefit from him, as the Almighty said: **And among His signs is that He created for you from among yourselves mates that you may find tranquility in them** *verse*, meaning from your own kind. The Almighty said: "Say, 'I am only a man like you. It has been revealed to me that your God is one God'" *verse*. God the Almighty said: **And We did not send before you any messengers except that they ate food and walked in the markets.** God the Almighty said: **And We did not send before you any except men to whom We revealed from the people of the towns.** God the Almighty said: **O company of jinn and mankind, did there not come to you messengers from among you?** This is more eloquent in gratitude that the messenger to them should be from among them, such that they can address him and consult him in understanding the speech on his behalf. For this reason God the Almighty said: **He recites to them His verses** meaning the Qur'an **and purifies them** meaning he commands them to do good and forbids them from evil so that their souls may be purified and cleansed from the filth and evil that they were immersed in during their state of polytheism and ignorance, **and teaches them the Book and wisdom** meaning the Qur'an and the Sunnah, **although they were before** meaning before this Messenger **in manifest error** meaning in clear error and ignorance that is evident to everyone.

Fath al-Qadir

His statement 162- **Is he who pursues the pleasure of God like he who incurs the wrath of God?** The question is for denial: meaning, he who pursues the pleasure of God in His commands and prohibitions, and acts according to His commands and avoids His prohibitions, is not like he who incurs: meaning, returns with great wrath from God because of his disobedience to what He commanded and prohibited. Included under this is he who pursues the pleasure of God by abandoning and avoiding embezzlement, and he who incurs the wrath of God because of his committing embezzlement.

Tafsir al-Baghawi

162- **Is he who pursues the pleasure of God and abandons theft like he who incurs the wrath of God, he did, and his refuge is Hell, and wretched is the destination.**

Tafsir al-Baidawi

162 **Is he who pursues the pleasure of God** through obedience **like he who returns** "with wrath from God **because of sins** and his refuge is Hell, and wretched is the destination" The difference between it and the reference is that the destination must be different from the first case, but the reference is not like that.

Surat Al Imran 3:163

They have degrees with God, and God is Seeing of what they do.

Surat Al Imran 3:163

They have degrees with God, and God is Seeing of what they do.

Tafsir al-Jalalayn

They have degrees meaning they have degrees **with God** meaning they have different positions. So whoever pursues His pleasure will be rewarded, and whoever incurs His wrath will be punished. **And God is Seeing of what they do** so He will reward them for it.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty means by that: Whoever pursues the pleasure of God and whoever incurs the wrath of God, will have different positions with God. For whoever pursues the pleasure of God, there is honor and great reward, and for whoever incurs the wrath of God, there is humiliation and painful punishment, as:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **They have degrees with God, and God is All-Seeing of what they do**, meaning: for each there are degrees of what they did in Heaven and Hell, for God does not hide from the people who obey Him from the people who disobey 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: **They have degrees with God**, he says: according to their deeds.

Others said: The meaning of this is: They have degrees with God, meaning: For those who seek God's pleasure, there are noble positions with 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: **They are degrees with God**, he said: It is like his statement: **They are degrees with God**.

Muhammad told us, Ahmad told us, Asbat told us, on the authority of Al-Suddi: **They have degrees with God**, meaning: They have degrees with God.

It was said: His saying, **They are degrees**, is like the saying of someone: They are classes, as Ibn Harmah said:

Will my people be stoned to death by the vicissitudes of time, or by the torrents?

As for his saying: **And God is Seeing of what they do**, it means: God is All-Knowing of what those who obey and disobey Him do. Nothing of their deeds is hidden

from Him. He counts the deeds of both groups, until each soul is given the reward for what it has earned of good and evil, as:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **And God is All-Seeing of what they do**, meaning: God does not hide from the people who obey Him from the people who disobey Him.

Tafsir al-Qurtubi

The Almighty said: **They are degrees with God** meaning that whoever follows the pleasure of God is not like whoever incurs His wrath. It was said: **They are degrees** are different, meaning that they are of different status with God. For whoever follows His pleasure is honor and great reward, and for whoever incurs His wrath is humiliation and painful torment. The meaning of **They are degrees** is that they have degrees, or are on degrees, or are in degrees, or have degrees. The people of Hell also have degrees, as He said: **I found him in the depths of the Fire, so I brought him out to shallow water**. So the believer and the disbeliever are not equal in degree. Then the believers also differ, as some of them are higher in degree than others, and so are the disbelievers. The degree is the rank, and from this comes the ladder: because it is folded up rank after rank. The most famous in the homes of Hell are levels, as He said: **Indeed, the hypocrites will be in the lowest depth of the Fire** (An-Nisa': 145). So for whoever does not exceed the levels, each of them is called a level, and the level is to the bottom. And the stairs up.

Tafsir Ibn Kathir

The Almighty says, addressing His Messenger, thanking him and the believers for what He softened his heart with towards his nation who followed his command, abandoned his warning, and made his words pleasant to them: **Then by the mercy of God, you were gentle with them**. That is, what made you gentle with them, were it not for God's mercy upon you and them? Qatada said: **Then by the mercy of God, you were gentle with them**. He says: **Then by the mercy of God, you were gentle with them**. What is the connection? The Arabs connect it with the definite article, as in His statement: **Then by their breaking of their covenant**. And with the indefinite article, as in His statement: **In a little while**. And thus here he said: **Then by the mercy of God, you were gentle with them**. That is, by the mercy of God. Al-Hasan Al-Basri said: This is the character of Muhammad, may God bless him and grant him peace, with which God sent him. And this noble verse is similar to the statement of the Almighty: "There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; he is concerned over you and to the believers is kind and merciful." And Imam Ahmad said: Haywah told us, Baqiyah told us, Muhammad bin Ziyad told us. Abu Rashid Al-Habrani told me: Abu Umamah Al-Bahili took my hand and said: The Messenger of God, may

God bless him and grant him peace, took my hand and said: **O Abu Umamah, among the believers is he whose heart is soft towards me.** Ahmad alone transmitted this. Then God, the Most High, said: **And if you had been rude [in speech] and harsh [in heart], they would have disbanded from around you.** The rude is the harsh, and what is meant by it here is harsh in speech, because He said after that **harsh in heart**, meaning if you had been bad in speech and hard-hearted towards them, they would have disbanded from you and left you, but God gathered them around you and made you gentle towards them to win their hearts over, as Abdullah bin Amr said: "I see the description of the Messenger of God, may God bless him and grant him peace, in the earlier books that he is not rude, nor harsh, nor loud in the markets, and he does not repay evil with evil, but he pardons and forgives." Abu Ismail Muhammad bin Ismail Al-Tirmidhi said: Bishr bin Ubaid Al-Darimi informed us, Ammar bin Abd Al-Rahman informed us, on the authority of Al-Mas'udi, on the authority of 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, said: The Messenger of God (peace and blessings of God be upon him) said: **God has commanded me to be lenient with people, just as He has commanded me to establish the obligatory duties.** This is a strange hadith. That is why God the Almighty said: **So pardon them and ask forgiveness for them, and consult them in the matter.** That is why the Messenger of God (peace and blessings of God be upon him) used to consult his companions about a matter whenever it happened, to please their hearts so that they would be more active in what they did, as he consulted them on the day of Badr about going to the caravan, and they said: "O Messenger of God, if you were to parade us across the sea, we would cross it with you, and if you were to take us to Barak al-Ghamad, we would go with you, and we will not say to you as the people of Moses said to Moses: Go, you and your Lord, and fight, for we are sitting here. Rather, we say: Go, for we are with you, in front of you, and on your right and on your left, fighting." He also consulted them about where the camp would be, until Al-Mundhir bin Amr Al-Mu'naq indicated to die by advancing to the front of the people. He consulted them about whether he should stay in the city or go out to the enemy. Most of them suggested going out to them. So he went out to them and consulted them on the day of the Trench about reconciling with the confederates for a third of the fruits of the city that year. The two Saads, Saad bin Muadh and Saad bin Ubadah, refused him that, so he left that. He consulted them on the day of Hudaibiyyah about attacking the children of the polytheists. Abu Bakr said to him: We did not come to fight anyone, but we came to perform Umrah. So he agreed to what he said. The Prophet (peace and blessings of God be upon him) said in the story of the slander: "Advise me, O Muslims, about a people who destroyed my family and threw stones at them. By God, I do not know of any evil against my family, and who did they destroy them for? By God, I only know of good about him." He consulted Ali and Usama about separating from Aisha **may God be pleased with her.** The Prophet (peace and blessings of God be upon him) used to consult them in wars and the like. The jurists differed as to whether that was

obligatory upon him or recommended to please their hearts. There are two opinions. Al-Hakim said in his Mustadrak: Abu Ja'far Muhammad ibn Muhammad al-Baghdadi informed us, Yahya ibn Ayyub al-'Alaf told us in Egypt, Sa'id ibn Abi Maryam told us, Sufyan ibn 'Uyaynah told us, on the authority of 'Amr ibn Dinar, on the authority of Ibn 'Abbas, regarding the words of God the Almighty: **And consult them in the matter.** He said: Abu Bakr and 'Umar, may God be pleased with them. Then he said: It is authentic according to the conditions of the two sheikhs, and they did not include it. Al-Kalbi narrated it likewise on the authority of Abu Salih on the authority of Ibn 'Abbas, who said: It was revealed about Abu Bakr and 'Umar, and they were the disciples of the Messenger of God, may God bless him and grant him peace, and his ministers, and the fathers of the Muslims. Imam Ahmad narrated: Waki' told us, 'Abd al-Hamid told us on the authority of Shahr ibn Hawshab, on the authority of 'Abd al-Rahman ibn Ghanim, "That the Messenger of God, may God bless him and grant him peace, said to Abu Bakr and 'Umar, 'If we met in consultation, I would not oppose you.'" Ibn Mardawayh narrated on the authority of 'Ali ibn Abi Talib, who said: "The Messenger of God, may God bless him and grant him peace, was asked about determination. He said: Consulting people of opinion, then following them." Ibn Majah said: Abu Bakr ibn Abi Shaybah narrated to us, Yahya ibn Bakir narrated to us, on the authority of Shaiban, on the authority of Abdul Malik ibn Umair, on the authority of Abu Salamah, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: **The one who is consulted is trustworthy.** Abu Dawud and al-Tirmidhi narrated it, and al-Nasa'i authenticated it from the hadith of Abdul Malik ibn Umair with a more detailed chain of transmission than this. Then Ibn Majah said: Abu Bakr ibn Abi Shaybah narrated to us, Aswad ibn Amir narrated to us, on the authority of Sharik, on the authority of al-A'mash, on the authority of Abu Amr al-Shaibani, on the authority of Ibn Mas'ud, who said: "The Messenger of God, may God bless him and grant him peace, said: The one who is consulted is trustworthy." He was the only one to narrate it. He also said: Abu Bakr narrated to us, Yahya ibn Zakariya ibn Abi Zaydah and Ali ibn Hashim narrated to us, on the authority of Ibn Abi Laila, on the authority of Abu al-Zubayr, on the authority of Jabir, who said: The Messenger of God, may God bless him and grant him peace, said: **If one of you consults his brother, let him advise him.** He was also the only one to narrate it. And the Almighty's saying: **So when you have decided, then rely upon God** meaning if you consult them about the matter and are determined to do it, then rely upon God in it **Indeed, God loves those who rely [upon Him].** And the Almighty's saying: **If God helps you, none can overcome you; but if He forsakes you, who is there that can help you after Him? And in God let the believers rely.** And this verse is as it was mentioned before from His saying: **And victory comes only from God, the Exalted in Might, the Wise.** Then He commanded them to rely upon Him, saying: **And in God let the believers rely.** And the Almighty's saying: **And it is not for a prophet to take spoils,** Ibn Abbas, Mujahid, Al-Hasan and more than one said: It is not befitting for a prophet to betray. And Ibn Abi Hatim said: My father told us, Al-Musayyab bin Wadheeh told us,

They have degrees with God, and God is Seeing of what they do.

Abu Ishaq Al-Fazari told us on the authority of Sufyan bin Khasif on the authority of Ikrimah, on the authority of Ibn Abbas, who said: They lost a quilt on the day of Badr, so they said: Perhaps the Messenger of God, may God bless him and grant him peace, took it, so God revealed: **And it is not for a prophet to take spoils**, meaning betray. Ibn Jarir said: Muhammad ibn Abd al-Malik ibn Abi al-Shawarib told us, Abd al-Wahid ibn Ziyad told us, Khasif told us, Muqsim told us, Ibn Abbas told me that this verse, **And it is not for a prophet to take spoils of war**, was revealed concerning a red cloak that was lost on the day of Badr. Some people said: Perhaps the Messenger of God had taken it, and they talked a lot about that, so God revealed, "And it is not for a prophet to take spoils of war. And whoever takes spoils of war will come with what he has taken on the Day of Resurrection." Abu Dawud and al-Tirmidhi both narrated it in the same way on the authority of Qutaybah, on the authority of Abd al-Wahid ibn Ziyad. Al-Tirmidhi said: It is good and strange. Some of them narrated it on the authority of Khasif, on the authority of Muqsim, meaning in a mural form. Ibn Mardawayh narrated on the authority of Abu Amr ibn al-Ala', on the authority of Mujahid, on the authority of Ibn Abbas, who said: The hypocrites accused the Messenger of God (blessings and peace of God be upon him) of something he had lost, so God revealed: **And it is not for a prophet to take spoils of war**. It was narrated from Ibn Abbas through other chains of transmission similar to what was mentioned above. This is to exonerate him (blessings and peace of God be upon him) from all forms of treachery in fulfilling the trust, dividing the spoils of war, and other things. Al-Awfi said on the authority of Ibn Abbas: **And it is not for a prophet to take spoils of war** meaning that he would divide some of the spoils for the sake of the army and leave others. Ad-Dahhak said the same. Muhammad ibn Ishaq said: **And it is not for a prophet to take spoils of war** meaning that he would leave some of what was revealed to him and not convey it to his nation. Al-Hasan al-Basri, Tawus, Mujahid, and Ad-Dahhak recited: **And it is not for a prophet to take spoils of war** with a damma on the ya', meaning that he would betray. Qatada and Ar-Rabi' ibn Anas said: This verse was revealed on the day of Badr, and some of his companions had taken spoils of war. Ibn Jarir narrated it from them, then he narrated from some of them that he interpreted this reading to mean that he is accused of treason, then God Almighty said: "And whoever embezzles will come with what he embezzled on the Day of Resurrection. Then every soul will be fully compensated for what it earned, and they will not be wronged." This is a severe threat and a definite warning. The Sunnah also forbade this in multiple hadiths. Imam Ahmad said: Abdul Malik told us, Zuhair told us, meaning Ibn Muhammad, from Abdullah ibn Muhammad ibn Aqil, from Ata ibn Yasar, from Abu Malik Al-Ashja'i, from the Prophet, may God bless him and grant him peace, who said: "The greatest embezzlement before God is an arm's length of land. You will find two men running after each other on the land - or in the house - and one of them will cut off an arm's length from the share of his companion, and if he cuts it off, he will be hung around his neck from seven earths until the Day of Resurrection."

Another hadith - Imam Ahmad said: Musa bin Dawud told us, Ibn Lahi'ah told us, on the authority of Ibn Hubayrah and Al-Harith bin Yazid, on the authority of Abd Al-Rahman bin Jubayr, who said: I heard Al-Mustawrid bin Shaddad say: I heard the Messenger of God, may God bless him and grant him peace, say: "Whoever is given a job and does not have a house, let him get a house. Or he does not have a wife, let him get married. Or he does not have a servant, let him get a servant. Or he does not have a mount, let him get a mount. And whoever acquires something other than that, then he is a thief." This is how Imam Ahmad narrated it. Abu Dawud narrated it with another chain of narration and context, saying: Musa bin Marwan al-Raqi narrated to us, al-Mu'afi narrated to us, al-Awza'i narrated to us, on the authority of al-Harith bin Yazid, on the authority of Jubayr bin Nufayr, on the authority of al-Mustawrid bin Shaddad, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "Whoever works for us, let him acquire a wife. If he does not have a servant, let him acquire a servant. If he does not have a home, let him acquire a home." He said: Abu Bakr said: I was told that the Prophet, may God bless him and grant him peace, said: **Whoever does anything other than that is a transgressor or a thief**. Our Sheikh, al-Hafiz al-Mizzī, may God have mercy on him, said: It was narrated by Ja'far bin Muhammad al-Faryabi on the authority of Musa bin Marwan, and he said: On the authority of Abd al-Rahman bin Jubayr instead of Jubayr bin Nufayr, and this is more likely to be correct.

Another hadith - Ibn Jarir said: Abu Kurayb told us, Hafs ibn Bishr told us, Yaqub al-Qummi told us, Hafs ibn Humayd told us on the authority of Ikrimah, on the authority of Ibn Abbas, who said: "The Messenger of God, may God bless him and grant him peace, said: 'I do not know any one of you who will come on the Day of Resurrection carrying a bleating sheep and calling out: O Muhammad, O Muhammad.' I will say: 'I have no power over anything from God for you, I have conveyed it to you.' I do not know any one of you who will come on the Day of Resurrection carrying a braying camel and calling out: O Muhammad, O Muhammad.' I will say: 'I have no power over anything from God for you, I have conveyed it to you.' I do not know any one of you who will come on the Day of Resurrection carrying a neighing horse and calling out: O Muhammad, O Muhammad.' I will say: 'I have no power over anything from God for you, I have conveyed it to you.' I do not know any one of you who will come on the Day of Resurrection carrying a leather husk and calling out: O Muhammad, O Muhammad.' I will say: 'I have no power over anything from God for you, I have conveyed it to you.'" None of the people of the six books narrated it.

Another hadith. Imam Ahmad said: Sufyan narrated to us on the authority of Al-Zuhri, he heard Urwah say: Abu Hamid Al-Sa'idi narrated to us: He said: "The Messenger of God, may God bless him and grant him peace, appointed a man from Azd called Ibn Al-Lutbiyyah to collect the zakat. He came and said: This is for you and this was given to me. The Messenger of God, may God bless him and grant him peace, stood on the pulpit and said: What is the matter

with the worker whom we send and he comes and says: This is for you and this was given to me. Why did he not sit in the house of his father and mother and see whether he was given a gift or not? By the One in Whose hand is the soul of Muhammad, none of you will bring anything of it except that he will bring it on the Day of Resurrection on his neck, whether it is a camel that roars, or a cow that moos, or a sheep that bleats. Then he raised his hands until we saw the whiteness of his armpits. Then he said: O God, have I conveyed the message?" Hisham bin Urwah added: Abu Hamid said: I saw it with my eyes and heard it with my ears. Ask Zaid bin Thabit. They both narrated it on the authority of Sufyan bin Uyaynah. Al-Bukhari has: Ask Zaid bin Thabit. And others. A face on the authority of Al-Zuhri, and through a path on the authority of Hisham bin Urwah, both on the authority of Urwah, on his authority.

Another hadith - Imam Ahmad said: Ishaq bin Isa told us, Ismail bin Ayyash told us, on the authority of Yahya bin Saeed, on the authority of Urwah bin Al-Zubayr, on the authority of Abu Hamid, "that the Messenger of God, may God bless him and grant him peace, said: The gifts of workers are misappropriation." This hadith is one of the individual hadiths of Ahmad, and its chain of transmission is weak, and it seems to be an abbreviation of the one before it, and God knows best.

Another hadith - Abu Isa Al-Tirmidhi said in the Book of Rulings: Abu Kurayb told us, Abu Usamah told us, on the authority of Dawud bin Yazid Al-Awdi, on the authority of Al-Mughirah bin Shibl, on the authority of Qais bin Abi Hazim, on the authority of Muadh bin Jabal, who said: "The Messenger of God, may God bless him and grant him peace, sent me to Yemen, and when I set out, he sent after me, but I returned. He said, 'Do you know why I sent to you? Do not take anything without my permission, for it is embezzlement.' And whoever embezzles will come with what he embezzled on the Day of Resurrection." This is why I have called you, so go on with your work." This is a good, strange hadith that we do not know except from this source. There are hadiths on this topic from Adi bin Umairah, Buraydah, Al-Mustawrid bin Shaddad, Abu Hamid, and Ibn Umar.

Another hadith - Imam Ahmad said: Ismail bin Aliyah told us, Abu Hayyan Yahya bin Saeed Al-Taymi told us, on the authority of Abu Zur'ah bin Umar bin Jarir, on the authority of Abu Hurairah, who said: "The Messenger of God, may God bless him and grant him peace, stood up among us one day and mentioned theft, and he magnified it and magnified its matter, then he said: 'I will not find one of you coming on the Day of Resurrection with a camel roaring on his neck, and he will say: O Messenger of God, help me,' and I will say: 'I have no power over God for you, I have conveyed the message to you.' I will not find one of you coming on the Day of Resurrection with a horse neighing on his neck, and he will say: O Messenger of God, help me,' and I will say: 'I have no power over God for you, I have conveyed the message to you.' I will not find one of you coming on the Day of Resurrection with a bandage on his neck that is strangling him, and he will say: O Messenger of God, help me,' and I will say: 'I have no power over God for you, I have conveyed the message to you.' I will not

find one of you coming on the Day of Resurrection with a silent person on his neck, and he will say: O Messenger of God, help me,' and I will say: 'I have no power over God for you, I have conveyed the message to you.' You have something from God that I have conveyed to you." They narrated it from the hadith of Abu Hayyan.

Another hadith - Imam Ahmad said: Yahya bin Saeed told us on the authority of Ismail bin Abi Khalid, Qais told me on the authority of Adi bin Umairah Al-Kindi who said: "The Messenger of God, may God bless him and grant him peace, said: O people, whoever among you does work for us and conceals from us a needle or more of it, it is a stipulation that he will bring on the Day of Resurrection. He said: A black man from the Ansar stood up - Mujalid said: He is Saeed bin Ubadah, it is as if I am looking at him - and said: O Messenger of God, accept your work from me. He said: What is that? He said: I heard you say: such and such. He said: And I am saying that now. Whoever we appoint to a job, let him come with it, little or much, and whatever he is given from it, he takes, and whatever he is forbidden from, he ends." And Muslim and Abu Dawud narrated it in the same way through various chains of transmission on the authority of Ismail bin Abi Khalid.

Another hadith - Imam Ahmad said: Abu Muawiyah told us on the authority of Abu Ishaq Al-Fazari, on the authority of Ibn Jurayj, Manbuth, a man from the family of Abu Rafi', told me on the authority of Al-Fadl bin Ubaidullah bin Abu Rafi', on the authority of Abu Rafi', who said: "When the Messenger of God (peace and blessings of God be upon him) prayed the afternoon prayer, he would sometimes go to Banu Abd Al-Ashhal and talk to them until sunset. Abu Rafi' said: "While the Messenger of God (peace and blessings of God be upon him) was hurrying to the sunset prayer, he passed by Al-Baqi' and said: 'Uff to you, uff to you' twice. He shouted at me and I held back and thought that he wanted me. He said: 'What is the matter with you? Walk.' I said: 'I have done something new, O Messenger of God.' He said: 'What is that?' I said: 'Uff to me.' He said: 'No, but this is the grave of so-and-so. I sent him to seek out the family of so-and-so, and he stole a tiger and now his armor is like it, made of fire.'"

Another hadith - Abdullah bin Imam Ahmad said: Abdullah bin Salem Al-Kufi, the paralytic, told us - and he was in Mecca - Ubaidah bin Al-Aswad told us, on the authority of Al-Qasim bin Al-Waleed, on the authority of Abu Sadiq, on the authority of Rabia bin Najed, on the authority of Ubadah bin Al-Samit, who said: "The Messenger of God, may God bless him and grant him peace, would take a hair from the side of the camel from the spoils of war and then say: I have nothing in it except what one of you has. Beware of embezzlement, for embezzlement is a disgrace for its perpetrator on the Day of Resurrection. Give back the thread and needle and what is above that, and strive in the cause of God near and far, at home and on the journey, for striving is one of the gates of Paradise, for God saves from worry and grief through it, and establish the limits of God in those near and far, and do not let the blame of a blamer deter you in God's cause." Ibn Majah narrated some of it on the authority of the paralytic.

They have degrees with God, and God is Seeing of what they do.

Another hadith - On the authority of Amr bin Shuaib, on the authority of his father, on the authority of his grandfather, he said: "The Messenger of God, may God bless him and grant him peace, said: Return the tailor and the needle, for embezzlement is a disgrace, a fire, and a shame upon its people on the Day of Resurrection."

Another hadith - Abu Dawud said: Uthman bin Abi Shaybah told us, Jarir told us, on the authority of Mutraf, on the authority of Abu al-Jahm, on the authority of Abu Mas'ud al-Ansari, who said: "The Messenger of God, may God bless him and grant him peace, sent me as a messenger, then he said: Go, Abu Mas'ud, lest I find you on the Day of Resurrection with a camel from the charity camels coming on your back, roaring, and you have tied it up." He said: Then I will not go. He said: Then I will not hate you. Abu Dawud is the only one to report it.

Another hadith - Abu Bakr bin Mardawayh said: Muhammad bin Ahmad bin Ibrahim informed us, Muhammad bin Uthman bin Abi Shaybah informed us, Abdul Hamid bin Saleh informed us, Ahmad bin Aban informed us on the authority of Alqamah bin Murthad, on the authority of Ibn Buraidah, on the authority of his father, on the authority of the Prophet, may God bless him and grant him peace, who said: "A stone is thrown into Hell and it falls for seventy years without reaching its bottom, and the stolen goods are brought and thrown with them, then it is said to the one who stole them, 'Bring them.' This is what His statement means: 'And whoever steals will bring what he stole on the Day of Resurrection.'"

Another hadith - Imam Ahmad said: Hashim bin Al-Qasim told us, Ikrimah bin Ammar told us, Samak Al-Hanafi Abu Zamil told me, Abdullah bin Abbas told me, Umar bin Al-Khattab told me: When the day of Khaybar came, a group of the companions of the Messenger of God, may God bless him and grant him peace, came and said: So-and-so is a martyr and so-and-so is a martyr, until they came to a man and said: So-and-so is a martyr. The Messenger of God, may God bless him and grant him peace, said: **No, I saw him in the Fire in a cloak that he had stolen.** Then the Messenger of God, may God bless him and grant him peace, said: "O son of Al-Khattab, go and announce to the al-Nas 114: 'None shall enter Paradise except the believers.' So I went out and announced: 'None shall enter Paradise except the believers.'" Muslim and Al-Tirmidhi narrated it in the same way from the hadith of Ikrimah bin Ammar. Al-Tirmidhi said: Hasan Sahih.

Another hadith - Ibn Jarir said: Saeed bin Yahya Al-Umawi told us, my father told us, Yahya bin Saeed told us on the authority of Nafi' on the authority of Ibn Umar that the Messenger of God, may God bless him and grant him peace, "sent Saad bin Ubadah as a tax collector, and he said: Beware, Saad, of coming on the Day of Resurrection with a camel that you are carrying and it is bellowing. He said: I will not take it nor will I come with it, so he excused him." Then he narrated it on the authority of Ubaidullah on the authority of Nafi' in a similar manner.

Another hadith - Ahmad said: Abu Saeed told us, Abdul Aziz bin Muhammad told us, Saleh bin Muhammad bin Zaida told us, on the authority of Salim bin Abdullah, that he was with Muslimah bin Abdul Malik in the land of the Romans, and he found stolen goods in a man's belongings. He said: So he asked Salim bin Abdullah, and he said: My father Abdullah told me, on the authority of Umar bin Al-Khattab, may God be pleased with him, "that the Messenger of God, may God bless him and grant him peace, said: If you find stolen goods in someone's belongings, burn them - he said: And I think he said: And beat him. He said: So he took out his belongings in the market and found a Qur'an in them, so he asked Salim, and he said: Sell it and give its price in charity." And this is how Ali bin Al-Madini, Abu Dawud, and Al-Tirmidhi narrated it from the hadith of Abdul Aziz bin Muhammad Al-Atdarwardi. Abu Dawud and Abu Ishaq Al-Fazari added, both of them on the authority of Abu Waqid Al-Laithi Al-Sagheer, Saleh bin Muhammad bin Zaida with it. Ali ibn al-Madini, al-Bukhari and others said: This is a rejected hadith narrated by Abu Waqid. Al-Daraqutni said: The correct view is that it is only from the fatwa of Salim. Imam Ahmad ibn Hanbal, may God have mercy on him, and those of his companions who followed him held the view based on this hadith. Al-Umawi narrated it on the authority of Muawiyah, on the authority of Abu Ishaq, on the authority of Yunus ibn Ubayd, on the authority of al-Hasan, who said: The punishment for the transgressor is that his saddlebags are taken out and burned with what is in them. Then he narrated on the authority of Muawiyah, on the authority of Abu Ishaq, on the authority of Uthman ibn Ata', on the authority of his father, on the authority of Ali, who said: The transgressor's saddlebags are gathered together and burned and he is flogged without a prescribed punishment. Abu Hanifa, Malik, al-Shafi'i and the majority disagreed with him and said: The transgressor's belongings are not to be burned, but he is to be punished with a punishment similar to his. Al-Bukhari said: "The Messenger of God, may God bless him and grant him peace, refrained from praying over the transgressor, but his belongings were not burned." And God knows best.

Another hadith on the authority of Umar, may God be pleased with him - Ibn Jarir said: Ahmad ibn Abd al-Rahman ibn Wahb told me, Abdullah ibn Wahb told me, Amr ibn al-Harith told me that Musa ibn Jubayr told him: Abdullah ibn Abd al-Rahman ibn al-Habbab al-Ansari told him: Abdullah ibn Unais told him: He and Umar ibn al-Khattab were discussing charity one day, and he said: Didn't you hear the words of the Messenger of God, may God bless him and grant him peace, when he mentioned the embezzlement of charity: **Whoever embezzles a camel or a sheep from it, he will carry it on the Day of Resurrection?** Abdullah ibn Unais said: Yes. Ibn Majah narrated it on the authority of Amr ibn Sawad on the authority of Abdullah ibn Wahb on his authority. Al-Umawi narrated it on the authority of Muawiyah, on the authority of Abu Ishaq, on the authority of Yunus ibn Ubayd, on the authority of al-Hasan, who said: The punishment of the embezzler is that his saddle be taken out and burned with what is in it. Then he narrated on the authority of

Muawiyah, on the authority of Abu Ishaq, on the authority of Uthman ibn Ata', on the authority of his father, on the authority of Ali, who said: The embezzler's saddle is gathered up and burned and he is flogged without a prescribed punishment.

Imam Ahmad said: Aswad bin Aamer told us, Israel told us, on the authority of Abu Ishaq, on the authority of Jubayr bin Malik, who said: The copies of the Qur'an were ordered to be changed. He said: Ibn Masoud said: Whoever among you can steal a copy of the Qur'an, let him steal it, for whoever steals something will bring it on the Day of Resurrection. Then he said: I recited from the mouth of the Messenger of God, may God bless him and grant him peace, seventy surahs. Should I abandon what I took from the mouth of the Messenger of God, may God bless him and grant him peace? And Wakee' narrated in his interpretation on the authority of Sharik, on the authority of Ibrahim bin Muhajir, on the authority of Ibrahim, who said: When the copies of the Qur'an were ordered to be burned, Abdullah bin Masoud, may God be pleased with him, said: O people, steal the copies of the Qur'an, for whoever steals it will bring what he stole on the Day of Resurrection. And what a good stealing copy of the Qur'an one of you will bring on the Day of Resurrection. Abu Dawud said, on the authority of Samurah bin Jundub, who said: When the Messenger of God, may God bless him and grant him peace, captured a booty, he would command Bilal to call out to the people, and they would bring their spoils, and he would take a fifth of it and divide it. Then a man came one day after The call was made with a bridle of hair. He said: O Messenger of God, this was from what we obtained from the spoils. He said: Did you hear Bilal calling three times? He said: Yes. He said: What prevented you from coming? So he apologized to him. He said: No, you will come with it on the Day of Resurrection and I will not accept it from you.

And the Almighty said: **Is he who pursues the pleasure of God like he who incurs the wrath of God and whose refuge is Hell, and an evil destination?** That is, he who pursues the pleasure of God in what He has prescribed and thus deserves the pleasure of God and His abundant reward, and is protected from His severe punishment, is not equal to he who deserves the wrath of God and is bound by it, and there is no escape for him from it, and his refuge on the Day of Resurrection is Hell, and an evil destination. This verse has many parallels in the Qur'an, such as the Almighty's saying: **Is he who knows that what has been revealed to you from your Lord is the truth like he who is blind?** and His saying: **Is he to whom We have promised a good promise and he will attain it like he to whom We have given enjoyment of the enjoyment of worldly life?** Then God the Almighty said: **They are of degrees with God.** Al-Hasan Al-Basri and Muhammad bin Ishaq said: meaning the people of good and the people of evil have degrees. Abu Ubaidah and Al-Kisa'i said: *Stations*, meaning they differ in their stations and degrees in Paradise and their levels in Hell, like the Almighty's saying: **And for all are degrees according to what they have done** *verse*. That is why the Almighty said: **And God is Seeing of what they do** *verse*, meaning He will give them what they deserve. He will not wrong them with good nor increase their evil, rather He will reward each worker according to his

work. The Almighty said: **God has certainly conferred a great favor upon the believers when He sent among them a Messenger from among themselves** *verse*, meaning from their own kind so that they could address him, ask him, sit with him, and benefit from him, as the Almighty said: **And among His signs is that He created for you from among yourselves mates that you may find tranquility in them** *verse*, meaning from your own kind. The Almighty said: "Say, 'I am only a man like you. It has been revealed to me that your God is one God'" *verse*. God the Almighty said: **And We did not send before you any messengers except that they ate food and walked in the markets.** God the Almighty said: **And We did not send before you any except men to whom We revealed from the people of the towns.** God the Almighty said: **O company of jinn and mankind, did there not come to you messengers from among you?** This is more eloquent in gratitude that the messenger to them should be from among them, such that they can address him and consult him in understanding the speech on his behalf. For this reason God the Almighty said: **He recites to them His verses** meaning the Qur'an **and purifies them** meaning he commands them to do good and forbids them from evil so that their souls may be purified and cleansed from the filth and evil that they were immersed in during their state of polytheism and ignorance, **and teaches them the Book and wisdom** meaning the Qur'an and the Sunnah, **although they were before** meaning before this Messenger **in manifest error** meaning in clear error and ignorance that is evident to everyone.

Fath al-Qadir

Then he explained the difference between the two groups, saying: 163- **They are of degrees with God**, meaning: They differ in degrees, and the meaning is: They are of degrees, or they have degrees, so the degrees of those who follow the pleasure of God are not like the degrees of those who follow the wrath of God, for the first are in the highest degrees, and the last are in the lowest.

Tafsir al-Baghawi

163- **They have degrees with God**, meaning: they have degrees with God. Ibn Abbas, may God be pleased with him, said: It means whoever pursues the pleasure of God and whoever incurs the wrath of God will have different degrees with God. For whoever pursues the pleasure of God is the great reward, and for whoever incurs the wrath of God is the painful punishment. **And God is Seeing of what they do.**

Tafsir al-Baidawi

163 **They are of degrees with God.** They were likened to degrees because of the difference between them in reward and punishment, or they have degrees. **And God is Seeing of what they do.** He knows their deeds and their degrees are issued by them, so He rewards them according to them.

Surat Al Imran 3:163

They have degrees with God, and God is Seeing of what they do.

Surat Al Imran 3:164

God has certainly conferred a great favor upon the believers when He sent among them a Messenger from among themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom - although they were before in manifest error.

Tafsir al-Jalalayn

God has conferred a great favor upon the believers when He sent among them a Messenger from among themselves meaning an Arab like them so that they would understand him and be honored by him, not a king or a foreigner **reciting to them His verses** the Qur'an **and purifying them** cleansing them from sins **and teaching them the Book** the Qur'an **and wisdom** the Sunnah **even though** lightened, meaning that they **were before** meaning before his sending **in manifest error** clear

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that he means: God has been long-winded with the believers, **when He sent among them a Messenger**, when He sent among them a Messenger, **from among themselves**, a Prophet from among the people of their language, and He did not make him from among those who were not from among their language so that they would not understand what he was saying, **reciting to them His verses**, meaning: He recites to them the verses of His Book and His revelation, **and purifies them**, meaning: He cleanses them from their sins by following Him and obeying Him in what He commanded and forbade them, **and teaching them the Book and wisdom**, meaning: He teaches them the Book of God that He revealed to him, and explains to them its interpretation and meanings, **and wisdom**, meaning by wisdom, the Sunnah that God, the Most High, has established for the believers through the tongue of His Messenger, may God bless him and grant him peace, and His explanation to them, **and they were before in manifest error**, meaning: and they were before God bestowed His favor upon them by sending His Messenger who has this description, **in manifest error**, meaning: in ignorance. Ignorant, blindly confused about guidance, they do not know the truth, nor do they reject falsehood.

We have previously explained the origin of misguidance, which is taking without guidance, so there is no need to repeat it in this place.

And the clear one, who shows to whoever contemplates it with his mind and ponders it with his understanding, that he is not on the right path or guidance.

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 saying: **God has conferred a great favor upon the believers when He sent among them a Messenger from among themselves**, God conferred a great favor upon them without this nation's invitation or desire. God made him a mercy to them to bring them out of darkness into the light and guide them to a straight path. His saying: **And to teach them the Book and wisdom**, wisdom, the Sunnah, **in if they were before in manifest error**, it is not, by God, as the people of Harura say: an overwhelming trial, whoever misses it will have his blood shed, but God sent His Prophet, may God bless him and grant him peace, to a people who do not know, so he taught them, and to a people who have no manners, so he punished them.

Ibn Humayd narrated to us, he said: Salamah narrated to us, on the authority of Ibn Ishaq, he said: **God has conferred a great favor upon the believers**, until His saying: **in manifest error**, meaning: God has conferred a great favor upon you, O people of faith, when He sent among you a Messenger from among yourselves who recites to you His verses and purifies you in what you have innovated and in what you have done, and teaches you good and evil, so that you may know good and do it, and evil and avoid it, and informs you of His pleasure with you if you obey Him, so that you may increase your obedience to Him and avoid what He is angry with you in disobeying Him, so that you may be freed from His wrath and attain His reward from His Paradise, **while they were before in manifest error**, meaning: in blindness from ignorance, not knowing good nor seeking forgiveness for bad, deaf to the truth, blind to guidance.

Tafsir al-Qurtubi

God Almighty explained the greatness of His favor upon them by sending Muhammad, may God bless him and grant him peace. There are several sayings about the meaning of the favor: One of them is that the meaning of **from themselves** is a human being like them. When he showed the proofs, and he was a human being like them, it was known that this was from God. It was also said: **from themselves** from them, so they were honored by him, may God bless him and grant him peace, and that was the favor. It was also said: **from themselves** so that they would know his situation and his method would not be hidden from them. If his position among them was like this, they would be more deserving of fighting for him and not being defeated without him. It was read in the exceptions **from themselves** (with an open fa') meaning from the most honorable of them, because he is from Banu Hashim, and Banu Hashim are better than Quraysh, and Quraysh are better than the Arabs, and the Arabs are better than others. Then it was said: The word *believers* is general and its meaning is specific to the Arabs, because there is no tribe from the tribes of the Arabs except that he was born, may God bless him and grant him peace, and they have a lineage in him, except for Banu Taghlib, for they were Christians, so God purified them from the filth of Christianity. And this is an explanation of the interpretation of the words of God the Almighty: **It is He**

God has certainly conferred a great favor upon the believers when He sent among them a Messenger from among themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom - although they were before in manifest error.

who sent among the unlettered a Messenger from among themselves (al-Jum'ah 62:2). Abu Muhammad Abd al-Ghani mentioned: Abu Ahmad al-Basri told us: Ahmad ibn Ali ibn Sa'id al-Qadi Abu Bakr al-Marwazi told us: Yahya ibn Ma'in told us: Hisham ibn Yusuf told us, on the authority of Abdullah ibn Sulayman al-Nawfali, on the authority of al-Zuhri, on the authority of Urwah, on the authority of Aisha, may God be pleased with her: **God has conferred a great favor upon the believers when He sent among them a Messenger from among themselves.** She said: This is specifically for the Arabs. Others said: He meant all the believers, and the meaning of **from among themselves** is that he is one of them and a human being like them, and he was only distinguished from them by revelation, and this is the meaning of His words: **There has certainly come to you a Messenger from among yourselves.** He singled out the believers for mention because they are the ones who benefit from him, so the favor upon them is greater. And the words of God the Almighty: **He recites to them** *recites* is in the accusative case as an attribute of Messenger, and its meaning is he reads, and recitation is reading, **and teaches them the Book and wisdom** were mentioned previously in al-Baqarah. The meaning of **and they were before** is that they were before in nothing but clear error. And similar to it is **And you were before that among those astray**, meaning, and you were not before that except among those astray. This is the doctrine of the Kufians, and the meaning of this verse was previously mentioned in Al-Baqarah.

Tafsir Ibn Kathir

The Almighty says, addressing His Messenger, thanking him and the believers for what He softened his heart with towards his nation who followed his command, abandoned his warning, and made his words pleasant to them: **Then by the mercy of God, you were gentle with them.** That is, what made you gentle with them, were it not for God's mercy upon you and them? Qatada said: **Then by the mercy of God, you were gentle with them.** He says: **Then by the mercy of God, you were gentle with them.** What is the connection? The Arabs connect it with the definite article, as in His statement: **Then by their breaking of their covenant.** And with the indefinite article, as in His statement: **In a little while.** And thus here he said: **Then by the mercy of God, you were gentle with them.** That is, by the mercy of God. Al-Hasan Al-Basri said: This is the character of Muhammad, may God bless him and grant him peace, with which God sent him. And this noble verse is similar to the statement of the Almighty: "There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; he is concerned over you and to the believers is kind and merciful." And Imam Ahmad said: Haywah told us, Baqiyah told us, Muhammad bin Ziyad told us. Abu Rashid Al-Habrani told me: Abu Umamah Al-Bahili took my hand and said: The Messenger of God, may

God bless him and grant him peace, took my hand and said: **O Abu Umamah, among the believers is he whose heart is soft towards me.** Ahmad alone transmitted this. Then God, the Most High, said: **And if you had been rude [in speech] and harsh [in heart], they would have disbanded from around you.** The rude is the harsh, and what is meant by it here is harsh in speech, because He said after that **harsh in heart**, meaning if you had been bad in speech and hard-hearted towards them, they would have disbanded from you and left you, but God gathered them around you and made you gentle towards them to win their hearts over, as Abdullah bin Amr said: "I see the description of the Messenger of God, may God bless him and grant him peace, in the earlier books that he is not rude, nor harsh, nor loud in the markets, and he does not repay evil with evil, but he pardons and forgives." Abu Ismail Muhammad bin Ismail Al-Tirmidhi said: Bishr bin Ubaid Al-Darimi informed us, Ammar bin Abd Al-Rahman informed us, on the authority of Al-Mas'udi, on the authority of 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, said: The Messenger of God (peace and blessings of God be upon him) said: **God has commanded me to be lenient with people, just as He has commanded me to establish the obligatory duties.** This is a strange hadith. That is why God the Almighty said: **So pardon them and ask forgiveness for them, and consult them in the matter.** That is why the Messenger of God (peace and blessings of God be upon him) used to consult his companions about a matter whenever it happened, to please their hearts so that they would be more active in what they did, as he consulted them on the day of Badr about going to the caravan, and they said: "O Messenger of God, if you were to parade us across the sea, we would cross it with you, and if you were to take us to Barak al-Ghamad, we would go with you, and we will not say to you as the people of Moses said to Moses: Go, you and your Lord, and fight, for we are sitting here. Rather, we say: Go, for we are with you, in front of you, and on your right and on your left, fighting." He also consulted them about where the camp would be, until Al-Mundhir bin Amr Al-Mu'naq indicated to die by advancing to the front of the people. He consulted them about whether he should stay in the city or go out to the enemy. Most of them suggested going out to them. So he went out to them and consulted them on the day of the Trench about reconciling with the confederates for a third of the fruits of the city that year. The two Saads, Saad bin Mu'adh and Saad bin Ubadah, refused him that, so he left that. He consulted them on the day of Hudaibiyyah about attacking the children of the polytheists. Abu Bakr said to him: We did not come to fight anyone, but we came to perform Umrah. So he agreed to what he said. The Prophet (peace and blessings of God be upon him) said in the story of the slander: "Advise me, O Muslims, about a people who destroyed my family and threw stones at them. By God, I do not know of any evil against my family, and who did they destroy them for? By God, I

only know of good about him.” He consulted Ali and Usama about separating from Aisha **may God be pleased with her**. The Prophet (peace and blessings of God be upon him) used to consult them in wars and the like. The jurists differed as to whether that was obligatory upon him or recommended to please their hearts. There are two opinions. Al-Hakim said in his Mustadrak: Abu Ja'far Muhammad ibn Muhammad al-Baghdadi informed us, Yahya ibn Ayyub al-'Alaf told us in Egypt, Sa'id ibn Abi Maryam told us, Sufyan ibn 'Uyaynah told us, on the authority of 'Amr ibn Dinar, on the authority of Ibn 'Abbas, regarding the words of God the Almighty: **And consult them in the matter**. He said: Abu Bakr and 'Umar, may God be pleased with them. Then he said: It is authentic according to the conditions of the two sheikhs, and they did not include it. Al-Kalbi narrated it likewise on the authority of Abu Salih on the authority of Ibn 'Abbas, who said: It was revealed about Abu Bakr and 'Umar, and they were the disciples of the Messenger of God, may God bless him and grant him peace, and his ministers, and the fathers of the Muslims. Imam Ahmad narrated: Waki' told us, 'Abd al-Hamid told us on the authority of Shahr ibn Hawshab, on the authority of 'Abd al-Rahman ibn Ghanim, “That the Messenger of God, may God bless him and grant him peace, said to Abu Bakr and 'Umar, ‘If we met in consultation, I would not oppose you.’” Ibn Mardawayh narrated on the authority of 'Ali ibn Abi Talib, who said: “The Messenger of God, may God bless him and grant him peace, was asked about determination. He said: Consulting people of opinion, then following them.” Ibn Majah said: Abu Bakr ibn Abi Shaybah narrated to us, Yahya ibn Bakir narrated to us, on the authority of Shaiban, on the authority of Abdul Malik ibn Umair, on the authority of Abu Salamah, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: **The one who is consulted is trustworthy**. Abu Dawud and al-Tirmidhi narrated it, and al-Nasa'i authenticated it from the hadith of Abdul Malik ibn Umair with a more detailed chain of transmission than this. Then Ibn Majah said: Abu Bakr ibn Abi Shaybah narrated to us, Aswad ibn Amir narrated to us, on the authority of Sharik, on the authority of al-A'mash, on the authority of Abu Amr al-Shaibani, on the authority of Ibn Mas'ud, who said: “The Messenger of God, may God bless him and grant him peace, said: The one who is consulted is trustworthy.” He was the only one to narrate it. He also said: Abu Bakr narrated to us, Yahya ibn Zakariya ibn Abi Zaydah and Ali ibn Hashim narrated to us, on the authority of Ibn Abi Laila, on the authority of Abu al-Zubayr, on the authority of Jabir, who said: The Messenger of God, may God bless him and grant him peace, said: **If one of you consults his brother, let him advise him**. He was also the only one to narrate it. And the Almighty's saying: **So when you have decided, then rely upon God** meaning if you consult them about the matter and are determined to do it, then rely upon God in it **Indeed, God loves those who rely [upon Him]**. And the Almighty's saying: **If God helps you, none can overcome you; but if He forsakes you, who is there that can help you after Him? And in God let the believers rely**. And this verse is as it was mentioned before from His saying: **And victory comes only from God, the Exalted in Might, the Wise**. Then He commanded them to rely upon Him, saying: **And in**

God let the believers rely. And the Almighty's saying: **And it is not for a prophet to take spoils**, Ibn Abbas, Mujahid, Al-Hasan and more than one said: It is not befitting for a prophet to betray. And Ibn Abi Hatim said: My father told us, Al-Musayyab bin Wadheeh told us, Abu Ishaq Al-Fazari told us on the authority of Sufyan bin Khasif on the authority of Ikrimah, on the authority of Ibn Abbas, who said: They lost a quilt on the day of Badr, so they said: Perhaps the Messenger of God, may God bless him and grant him peace, took it, so God revealed: **And it is not for a prophet to take spoils**, meaning betray. Ibn Jarir said: Muhammad ibn Abd al-Malik ibn Abi al-Shawarib told us, Abd al-Wahid ibn Ziyad told us, Khasif told us, Muqsim told us, Ibn Abbas told me that this verse, **And it is not for a prophet to take spoils of war**, was revealed concerning a red cloak that was lost on the day of Badr. Some people said: Perhaps the Messenger of God had taken it, and they talked a lot about that, so God revealed, “And it is not for a prophet to take spoils of war. And whoever takes spoils of war will come with what he has taken on the Day of Resurrection.” Abu Dawud and al-Tirmidhi both narrated it in the same way on the authority of Qutaybah, on the authority of Abd al-Wahid ibn Ziyad. Al-Tirmidhi said: It is good and strange. Some of them narrated it on the authority of Khasif, on the authority of Muqsim, meaning in a mursal form. Ibn Mardawayh narrated on the authority of Abu Amr ibn al-Ala', on the authority of Mujahid, on the authority of Ibn Abbas, who said: The hypocrites accused the Messenger of God (blessings and peace of God be upon him) of something he had lost, so God revealed: **And it is not for a prophet to take spoils of war**. It was narrated from Ibn Abbas through other chains of transmission similar to what was mentioned above. This is to exonerate him (blessings and peace of God be upon him) from all forms of treachery in fulfilling the trust, dividing the spoils of war, and other things. Al-Awfi said on the authority of Ibn Abbas: **And it is not for a prophet to take spoils of war** meaning that he would divide some of the spoils for the sake of the army and leave others. Ad-Dahhak said the same. Muhammad ibn Ishaq said: **And it is not for a prophet to take spoils of war** meaning that he would leave some of what was revealed to him and not convey it to his nation. Al-Hasan al-Basri, Tawus, Mujahid, and Ad-Dahhak recited: **And it is not for a prophet to take spoils of war** with a damma on the ya', meaning that he would betray. Qatada and Ar-Rabi' ibn Anas said: This verse was revealed on the day of Badr, and some of his companions had taken spoils of war. Ibn Jarir narrated it from them, then he narrated from some of them that he interpreted this reading to mean that he is accused of treason, then God Almighty said: “And whoever embezzles will come with what he embezzled on the Day of Resurrection. Then every soul will be fully compensated for what it earned, and they will not be wronged.” This is a severe threat and a definite warning. The Sunnah also forbade this in multiple hadiths. Imam Ahmad said: Abdul Malik told us, Zuhair told us, meaning Ibn Muhammad, from Abdullah ibn Muhammad Ibn Aqil, from Ata ibn Yasar, from Abu Malik Al-Ashja'i, from the Prophet, may God bless him and grant him peace, who said: “The greatest embezzlement before God is an arm's length of land. You will find two men running after each other on the land - or in the house - and one of them will cut off an

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God has certainly conferred a great favor upon the believers when He sent among them a Messenger from among themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom - although they were before in manifest error.

arm's length from the share of his companion, and if he cuts it off, he will be hung around his neck from seven earths until the Day of Resurrection."

Another hadith - Imam Ahmad said: Musa bin Dawud told us, Ibn Lahi'ah told us, on the authority of Ibn Hubayrah and Al-Harith bin Yazid, on the authority of Abd Al-Rahman bin Jubayr, who said: I heard Al-Mustawrid bin Shaddad say: I heard the Messenger of God, may God bless him and grant him peace, say: "Whoever is given a job and does not have a house, let him get a house. Or he does not have a wife, let him get married. Or he does not have a servant, let him get a servant. Or he does not have a mount, let him get a mount. And whoever acquires something other than that, then he is a thief." This is how Imam Ahmad narrated it. Abu Dawud narrated it with another chain of narration and context, saying: Musa bin Marwan al-Raqi narrated to us, al-Mu'afi narrated to us, al-Awza'i narrated to us, on the authority of al-Harith bin Yazid, on the authority of Jubayr bin Nufayr, on the authority of al-Mustawrid bin Shaddad, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "Whoever works for us, let him acquire a wife. If he does not have a servant, let him acquire a servant. If he does not have a home, let him acquire a home." He said: Abu Bakr said: I was told that the Prophet, may God bless him and grant him peace, said: **Whoever does anything other than that is a transgressor or a thief.** Our Sheikh, al-Hafiz al-Mizzi, may God have mercy on him, said: It was narrated by Ja'far bin Muhammad al-Faryabi on the authority of Musa bin Marwan, and he said: On the authority of Abd al-Rahman bin Jubayr instead of Jubayr bin Nufayr, and this is more likely to be correct.

Another hadith - Ibn Jarir said: Abu Kurayb told us, Hafs ibn Bishr told us, Yaqub al-Qummi told us, Hafs ibn Humayd told us on the authority of Ikrimah, on the authority of Ibn Abbas, who said: "The Messenger of God, may God bless him and grant him peace, said: 'I do not know any one of you who will come on the Day of Resurrection carrying a bleating sheep and calling out: O Muhammad, O Muhammad.' I will say: 'I have no power over anything from God for you; I have conveyed it to you.' I do not know any one of you who will come on the Day of Resurrection carrying a braying camel and calling out: O Muhammad, O Muhammad.' I will say: 'I have no power over anything from God for you; I have conveyed it to you.' I do not know any one of you who will come on the Day of Resurrection carrying a neighing horse and calling out: O Muhammad, O Muhammad.' I will say: 'I have no power over anything from God for you; I have conveyed it to you.' I do not know any one of you who will come on the Day of Resurrection carrying a leather husk and calling out: O Muhammad, O Muhammad.' I will say: 'I have no power over anything from God for you; I have conveyed it to you.'" None of the people of the six books narrated it.

Another hadith. Imam Ahmad said: Sufyan narrated to us on the authority of Al-Zuhri, he heard Urwah say:

Abu Hamid Al-Sa'idi narrated to us: He said: "The Messenger of God, may God bless him and grant him peace, appointed a man from Azd called Ibn Al-Lutbiyyah to collect the zakat. He came and said: This is for you and this was given to me. The Messenger of God, may God bless him and grant him peace, stood on the pulpit and said: What is the matter with the worker whom we send and he comes and says: This is for you and this was given to me. Why did he not sit in the house of his father and mother and see whether he was given a gift or not? By the One in Whose hand is the soul of Muhammad, none of you will bring anything of it except that he will bring it on the Day of Resurrection on his neck, whether it is a camel that roars, or a cow that moos, or a sheep that bleats. Then he raised his hands until we saw the whiteness of his armpits. Then he said: O God, have I conveyed the message?" Hisham bin Urwah added: Abu Hamid said: I saw it with my eyes and heard it with my ears. Ask Zaid bin Thabit. They both narrated it on the authority of Sufyan bin Uyaynah. Al-Bukhari has: Ask Zaid bin Thabit. And others. A face on the authority of Al-Zuhri, and through a path on the authority of Hisham bin Urwah, both on the authority of Urwah, on his authority.

Another hadith - Imam Ahmad said: Ishaq bin Isa told us, Ismail bin Ayyash told us, on the authority of Yahya bin Saeed, on the authority of Urwah bin Al-Zubayr, on the authority of Abu Hamid, "that the Messenger of God, may God bless him and grant him peace, said: The gifts of workers are misappropriation." This hadith is one of the individual hadiths of Ahmad, and its chain of transmission is weak, and it seems to be an abbreviation of the one before it, and God knows best.

Another hadith - Abu Isa Al-Tirmidhi said in the Book of Rulings: Abu Kurayb told us, Abu Usamah told us, on the authority of Dawud bin Yazid Al-Awdi, on the authority of Al-Mughirah bin Shibl, on the authority of Qais bin Abi Hazim, on the authority of Muadh bin Jabal, who said: "The Messenger of God, may God bless him and grant him peace, sent me to Yemen, and when I set out, he sent after me, but I returned. He said, 'Do you know why I sent to you? Do not take anything without my permission, for it is embezzlement.' And whoever embezzles will come with what he embezzled on the Day of Resurrection." This is why I have called you, so go on with your work." This is a good, strange hadith that we do not know except from this source. There are hadiths on this topic from Adi bin Umaira, Buraydah, Al-Mustawrid bin Shaddad, Abu Hamid, and Ibn Umar.

Another hadith - Imam Ahmad said: Ismail bin Aliyah told us, Abu Hayyan Yahya bin Saeed Al-Taymi told us, on the authority of Abu Zur'ah bin Umar bin Jarir, on the authority of Abu Hurairah, who said: "The Messenger of God, may God bless him and grant him peace, stood up among us one day and mentioned theft, and he magnified it and magnified its matter, then he said: 'I will not find one of you coming on the Day of Resurrection with a camel roaring on his neck,

and he will say: O Messenger of God, help me,' and I will say: 'I have no power over God for you, I have conveyed the message to you.' I will not find one of you coming on the Day of Resurrection with a horse neighing on his neck, and he will say: O Messenger of God, help me,' and I will say: 'I have no power over God for you, I have conveyed the message to you.' I will not find one of you coming on the Day of Resurrection with a bandage on his neck that is strangling him, and he will say: O Messenger of God, help me,' and I will say: 'I have no power over God for you, I have conveyed the message to you.' I will not find one of you coming on the Day of Resurrection with a silent person on his neck, and he will say: O Messenger of God, help me,' and I will say: 'I have no power over God for you, I have conveyed the message to you.' You have something from God that I have conveyed to you." They narrated it from the hadith of Abu Hayyan.

Another hadith - Imam Ahmad said: Yahya bin Saeed told us on the authority of Ismail bin Abi Khalid, Qais told me on the authority of Adi bin Umairah Al-Kindi who said: "The Messenger of God, may God bless him and grant him peace, said: O people, whoever among you does work for us and conceals from us a needle or more of it, it is a stipulation that he will bring on the Day of Resurrection. He said: A black man from the Ansar stood up - Mujalid said: He is Saeed bin Ubadah, it is as if I am looking at him - and said: O Messenger of God, accept your work from me. He said: What is that? He said: I heard you say: such and such. He said: And I am saying that now. Whoever we appoint to a job, let him come with it, little or much, and whatever he is given from it, he takes, and whatever he is forbidden from, he ends." And Muslim and Abu Dawud narrated it in the same way through various chains of transmission on the authority of Ismail bin Abi Khalid.

Another hadith - Imam Ahmad said: Abu Muawiyah told us on the authority of Abu Ishaq Al-Fazari, on the authority of Ibn Jurayj, Manbuth, a man from the family of Abu Rafi', told me on the authority of Al-Fadl bin Ubaidullah bin Abu Rafi', on the authority of Abu Rafi', who said: "When the Messenger of God (peace and blessings of God be upon him) prayed the afternoon prayer, he would sometimes go to Banu Abd Al-Ashhal and talk to them until sunset. Abu Rafi' said: "While the Messenger of God (peace and blessings of God be upon him) was hurrying to the sunset prayer, he passed by Al-Baqi' and said: 'Uff to you, uff to you' twice. He shouted at me and I held back and thought that he wanted me. He said: 'What is the matter with you? Walk.' I said: 'I have done something new, O Messenger of God.' He said: 'What is that?' I said: 'Uff to me.' He said: 'No, but this is the grave of so-and-so. I sent him to seek out the family of so-and-so, and he stole a tiger and now his armor is like it, made of fire.'"

Another hadith - Abdullah bin Imam Ahmad said: Abdullah bin Salem Al-Kufi, the paralytic, told us - and he was in Mecca - Ubaidah bin Al-Aswad told us, on the authority of Al-Qasim bin Al-Waleed, on the authority of Abu Sadiq, on the authority of Rabia bin Najed, on the authority of Ubadah bin Al-Samit, who said: "The Messenger of God, may God bless him and grant him peace, would take a hair from the side of the camel from the spoils of war and then say: I have

nothing in it except what one of you has. Beware of embezzlement, for embezzlement is a disgrace for its perpetrator on the Day of Resurrection. Give back the thread and needle and what is above that, and strive in the cause of God near and far, at home and on the journey, for striving is one of the gates of Paradise, for God saves from worry and grief through it, and establish the limits of God in those near and far, and do not let the blame of a blamer deter you in God's cause." Ibn Majah narrated some of it on the authority of the paralytic.

Another hadith - On the authority of Amr bin Shuaib, on the authority of his father, on the authority of his grandfather, he said: "The Messenger of God, may God bless him and grant him peace, said: Return the tailor and the needle, for embezzlement is a disgrace, a fire, and a shame upon its people on the Day of Resurrection."

Another hadith - Abu Dawud said: Uthman bin Abi Shaybah told us, Jarir told us, on the authority of Mutraf, on the authority of Abu al-Jahm, on the authority of Abu Mas'ud al-Ansari, who said: "The Messenger of God, may God bless him and grant him peace, sent me as a messenger, then he said: Go, Abu Mas'ud, lest I find you on the Day of Resurrection with a camel from the charity camels coming on your back, roaring, and you have tied it up." He said: Then I will not go. He said: Then I will not hate you. Abu Dawud is the only one to report it.

Another hadith - Abu Bakr bin Mardawayh said: Muhammad bin Ahmad bin Ibrahim informed us, Muhammad bin Uthman bin Abi Shaybah informed us, Abdul Hamid bin Saleh informed us, Ahmad bin Aban informed us on the authority of Alqamah bin Murthad, on the authority of Ibn Buraidah, on the authority of his father, on the authority of the Prophet, may God bless him and grant him peace, who said: "A stone is thrown into Hell and it falls for seventy years without reaching its bottom, and the stolen goods are brought and thrown with them, then it is said to the one who stole them, 'Bring them.' This is what His statement means: 'And whoever steals will bring what he stole on the Day of Resurrection.'"

Another hadith - Imam Ahmad said: Hashim bin Al-Qasim told us, Ikrimah bin Ammar told us, Samak Al-Hanafi Abu Zamil told me, Abdullah bin Abbas told me, Umar bin Al-Khattab told me: When the day of Khaybar came, a group of the companions of the Messenger of God, may God bless him and grant him peace, came and said: So-and-so is a martyr and so-and-so is a martyr, until they came to a man and said: So-and-so is a martyr. The Messenger of God, may God bless him and grant him peace, said: **No, I saw him in the Fire in a cloak that he had stolen.** Then the Messenger of God, may God bless him and grant him peace, said: "O son of Al-Khattab, go and announce to the al-Nas 114: 'None shall enter Paradise except the believers.' So I went out and announced: 'None shall enter Paradise except the believers.'" Muslim and Al-Tirmidhi narrated it in the same way from the hadith of Ikrimah bin Ammar. Al-Tirmidhi said: Hasan Sahih.

Another hadith - Ibn Jarir said: Saeed bin Yahya Al-Umawi told us, my father told us, Yahya bin Saeed

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God has certainly conferred a great favor upon the believers when He sent among them a Messenger from among themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom - although they were before in manifest error.

told us on the authority of Nafi' on the authority of Ibn Umar that the Messenger of God, may God bless him and grant him peace, "sent Saad bin Ubadah as a tax collector, and he said: Beware, Saad, of coming on the Day of Resurrection with a camel that you are carrying and it is bellowing. He said: I will not take it nor will I come with it, so he excused him." Then he narrated it on the authority of Ubaidullah on the authority of Nafi' in a similar manner.

Another hadith - Ahmad said: Abu Saeed told us, Abdul Aziz bin Muhammad told us, Saleh bin Muhammad bin Zaida told us, on the authority of Salim bin Abdullah, that he was with Muslimah bin Abdul Malik in the land of the Romans, and he found stolen goods in a man's belongings. He said: So he asked Salim bin Abdullah, and he said: My father Abdullah told me, on the authority of Umar bin Al-Khattab, may God be pleased with him, "that the Messenger of God, may God bless him and grant him peace, said: If you find stolen goods in someone's belongings, burn them - he said: And I think he said: And beat him. He said: So he took out his belongings in the market and found a Qur'an in them, so he asked Salim, and he said: Sell it and give its price in charity." And this is how Ali bin Al-Madini, Abu Dawud, and Al-Tirmidhi narrated it from the hadith of Abdul Aziz bin Muhammad Al-Atdarwardi. Abu Dawud and Abu Ishaq Al-Fazari added, both of them on the authority of Abu Waqid Al-Laiithi Al-Sagheer, Saleh bin Muhammad bin Zaida with it. Ali bin al-Madini, al-Bukhari and others said: This is a rejected hadith narrated by Abu Waqid. Al-Daraqutni said: The correct view is that it is only from the fatwa of Salim. Imam Ahmad ibn Hanbal, may God have mercy on him, and those of his companions who followed him held the view based on this hadith. Al-Umawi narrated it on the authority of Muawiyah, on the authority of Abu Ishaq, on the authority of Yunus ibn Ubayd, on the authority of al-Hasan, who said: The punishment for the transgressor is that his saddlebags are taken out and burned with what is in them. Then he narrated on the authority of Muawiyah, on the authority of Abu Ishaq, on the authority of Uthman ibn Ata', on the authority of his father, on the authority of Ali, who said: The transgressor's saddlebags are gathered together and burned and he is flogged without a prescribed punishment. Abu Hanifa, Malik, al-Shafi'i and the majority disagreed with him and said: The transgressor's belongings are not to be burned, but he is to be punished with a punishment similar to his. Al-Bukhari said: "The Messenger of God, may God bless him and grant him peace, refrained from praying over the transgressor, but his belongings were not burned." And God knows best.

Another hadith on the authority of Umar, may God be pleased with him - Ibn Jarir said: Ahmad ibn Abd al-Rahman ibn Wahb told me, Abdullah ibn Wahb told me, Amr ibn al-Harith told me that Musa ibn Jubayr told him: Abdullah ibn Abd al-Rahman ibn al-Habbab al-Ansari told him: Abdullah ibn Unais told him: He and Umar ibn al-Khattab were discussing charity one day, and he said: Didn't you hear the words of the

Messenger of God, may God bless him and grant him peace, when he mentioned the embezzlement of charity: **Whoever embezzles a camel or a sheep from it, he will carry it on the Day of Resurrection?** Abdullah ibn Unais said: Yes. Ibn Majah narrated it on the authority of Amr ibn Sawad on the authority of Abdullah ibn Wahb on his authority. Al-Umawi narrated it on the authority of Muawiyah, on the authority of Abu Ishaq, on the authority of Yunus ibn Ubayd, on the authority of al-Hasan, who said: The punishment of the embezzler is that his saddle be taken out and burned with what is in it. Then he narrated on the authority of Muawiyah, on the authority of Abu Ishaq, on the authority of Uthman ibn Ata', on the authority of his father, on the authority of Ali, who said: The embezzler's saddle is gathered up and burned and he is flogged without a prescribed punishment.

Imam Ahmad said: Aswad bin Aamer told us, Israel told us, on the authority of Abu Ishaq, on the authority of Jubayr bin Malik, who said: The copies of the Qur'an were ordered to be changed. He said: Ibn Masoud said: Whoever among you can steal a copy of the Qur'an, let him steal it, for whoever steals something will bring it on the Day of Resurrection. Then he said: I recited from the mouth of the Messenger of God, may God bless him and grant him peace, seventy surahs. Should I abandon what I took from the mouth of the Messenger of God, may God bless him and grant him peace? And Wakee' narrated in his interpretation on the authority of Sharik, on the authority of Ibrahim bin Muhajir, on the authority of Ibrahim, who said: When the copies of the Qur'an were ordered to be burned, Abdullah bin Masoud, may God be pleased with him, said: O people, steal the copies of the Qur'an, for whoever steals it will bring what he stole on the Day of Resurrection. And what a good stealing copy of the Qur'an one of you will bring on the Day of Resurrection. Abu Dawud said, on the authority of Samurah bin Jundub, who said: When the Messenger of God, may God bless him and grant him peace, captured a booty, he would command Bilal to call out to the people, and they would bring their spoils, and he would take a fifth of it and divide it. Then a man came one day after The call was made with a bridle of hair. He said: O Messenger of God, this was from what we obtained from the spoils. He said: Did you hear Bilal calling three times? He said: Yes. He said: What prevented you from coming? So he apologized to him. He said: No, you will come with it on the Day of Resurrection and I will not accept it from you.

And the Almighty said: **Is he who pursues the pleasure of God like he who incurs the wrath of God and whose refuge is Hell, and an evil destination?** That is, he who pursues the pleasure of God in what He has prescribed and thus deserves the pleasure of God and His abundant reward, and is protected from His severe punishment, is not equal to he who deserves the wrath of God and is bound by it, and there is no escape for him from it, and his refuge on the Day of Resurrection is Hell, and an evil destination. This verse has many parallels in the Qur'an, such as the Almighty's saying:

Is he who knows that what has been revealed to you from your Lord is the truth like he who is blind? and His saying: **Is he to whom We have promised a good promise and he will attain it like he to whom We have given enjoyment of the enjoyment of worldly life?** Then God the Almighty said: **They are of degrees with God.** Al-Hasan Al-Basri and Muhammad bin Ishaq said: meaning the people of good and the people of evil have degrees. Abu Ubaidah and Al-Kisa'i said: *Stations*, meaning they differ in their stations and degrees in Paradise and their levels in Hell, like the Almighty's saying: **And for all are degrees according to what they have done** *verse*. That is why the Almighty said: **And God is Seeing of what they do** *verse*, meaning He will give them what they deserve. He will not wrong them with good nor increase their evil, rather He will reward each worker according to his work. The Almighty said: **God has certainly conferred a great favor upon the believers when He sent among them a Messenger from among themselves** *verse*, meaning from their own kind so that they could address him, ask him, sit with him, and benefit from him, as the Almighty said: **And among His signs is that He created for you from among yourselves mates that you may find tranquility in them** *verse*, meaning from your own kind. The Almighty said: "Say, 'I am only a man like you. It has been revealed to me that your God is one God'" *verse*. God the Almighty said: **And We did not send before you any messengers except that they ate food and walked in the markets.** God the Almighty said: **And We did not send before you any except men to whom We revealed from the people of the towns.** God the Almighty said: **O company of jinn and mankind, did there not come to you messengers from among you?** This is more eloquent in gratitude that the messenger to them should be from among them, such that they can address him and consult him in understanding the speech on his behalf. For this reason God the Almighty said: **He recites to them His verses** meaning the Qur'an **and purifies them** meaning he commands them to do good and forbids them from evil so that their souls may be purified and cleansed from the filth and evil that they were immersed in during their state of polytheism and ignorance, **and teaches them the Book and wisdom** meaning the Qur'an and the Sunnah, **although they were before** meaning before this Messenger **in manifest error** meaning in clear error and ignorance that is evident to everyone.

Fath al-Qadir

His saying 164- **God has bestowed His favor upon the believers** is the answer to an omitted oath, and He singled out the believers because they are the ones who benefit from His mission. The meaning of **from themselves** is that he is an Arab like them, and it was said: a human being like them, and the aspect of the favor on the first is that they understand him and comprehend his speech and do not need an interpreter, and its meaning on the second is that they are familiar with him due to the common humanity, and if he was a king, they would not have achieved complete familiarity with him due to the difference in nationality, and **from themselves** was read with the opening of the fa: meaning from the most noble of them because he is from Banu Hashim, and Banu

Hashim are the best of Quraysh, and Quraysh are the best of the Arabs, and the Arabs are better than others, and perhaps the aspect of the favor on this reading is that since he was from the most noble of them, they were more obedient to him and closer to believing him, and it is necessary to specify the believers in this verse to the Arabs on the first aspect, but as for the second aspect, there is no need for this specification, and likewise on the reading of the one who reads with the opening of the fa, there is no need for the specification, because Banu Hashim are the most noble of the Arabs and the non-Arabs in the nobility of origin, the generosity of the carpenter, and the high status of the offspring. The first aspect is indicated by the Almighty's saying: **It is He who has sent among the unlettered a Messenger from among themselves** and His saying: **And indeed, it is a reminder for you and your people.** His saying, **He recites to them His verses**, this is a second favor, meaning: He recites to them the Qur'an after they were people of ignorance who did not know anything about the laws. **And purifies them**, meaning: He cleanses them from the impurity of disbelief. This sentence is conjoined with the first sentence, and they are in the accusative case as a state, or as an attribute of the Messenger. Likewise, His saying, **And teaches them the Book**, and what is meant by the Book here is the Qur'an. And wisdom: the Sunnah. The explanation of that has already been presented in Al-Baqarah. **And if they were before**, meaning: before Muhammad, or before his mission, **in manifest error**, meaning: clear, without doubt. The lam is to differentiate between the lightened *in* from the heavy *in*, and the negative, so it enters into the predicate of the lightened *in*, not the negative, and its name is the pronoun of the matter, meaning: and the matter and the hadith. It was said: it is the negative, and the lam means except, meaning: and they were not before except in manifest error, and the Kufians said this, and the sentence, in both cases, is in the accusative case as a state.

Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid regarding the verse: **And they said to their brothers when they traveled throughout the land Al-Baqarah 2:13**, he said: This is the statement of Abdullah bin Abi Salul and the hypocrites. Ibn Jarir and Ibn Abi Hatim narrated something similar on the authority of Al-Suddi. Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid regarding the verse: **That God may make that a regret within their hearts** he said: Their statement saddens them but does not benefit them at all. They narrated on the authority of Qatada regarding the verse: **Then by mercy from God** he said: By mercy from God **you were lenient with them.** Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ibn Abbas regarding the verse: **They would have dispersed from around you** he said: They would have turned away from you. Ibn Adi and Al-Bayhaqi narrated in Al-Sha'b, Al-Suyuti said with a good chain of transmission on the authority of Ibn Abbas: He said, when the verse, **And consult them in the matter**, was revealed, the Messenger of God, may God bless him and grant him peace, said, "Indeed, God and His Messenger have no need of it, but God has made it a mercy for my nation. So whoever consults them will not be considered rightly guided, and whoever abandons it will not be without error."

Surat Al Imran 3:164

God has certainly conferred a great favor upon the believers when He sent among them a Messenger from among themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom - although they were before in manifest error.

Al-Hakim narrated, and authenticated it, Al-Bayhaqi in his Sunan, on the authority of Ibn Abbas, **And consult them in the matter**. He said: Abu Bakr and Umar. Ibn Mardawayh narrated on the authority of Ali, who said: "The Messenger of God, may God bless him and grant him peace, was asked about determination, and he said: Consulting people of opinion and then following them." Abd bin Hamid, Abu Dawud, Al-Tirmidhi, who authenticated it, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, who said: This verse, **And it is not for a prophet to take spoils**, was revealed regarding a red quilt that was lost on the day of Badr, so some people said: Perhaps the Messenger of God, may God bless him and grant him peace, took it, so it was revealed. Al-Bazzar, Ibn Abi Hatim, and Al-Tabarani narrated on the authority of Ibn Abbas, **And it is not for a prophet to take spoils of war**, meaning: it is not for a prophet to be accused by his companions. Many hadiths have been narrated on the prohibition of spoils of war. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Al-Awfi on the authority of Ibn Abbas, **They have degrees with God**, meaning: according to their deeds. Ibn Al-Mundhir, Ibn Abi Hatim, and Al-Bayhaqi narrated in Shu'ab Al-Iman on the authority of Aisha regarding his statement, **God has conferred a great favor upon the believers**, the verse, she said: This is specific to the Arabs.

themselves" from their lineage, or from their race, an Arab like them, so that they would understand his words easily and be aware of his state of truthfulness and honesty, proud of him. It was read from "theirselves", meaning from the most noble of them, because he, may God bless him and grant him peace, was from the most noble of the tribes and clans of the Arabs. "Recites to them His verses" meaning the Qur'an after they were ignorant and had not heard the revelation. "And purifies them" purifies them from the filth of character and bad beliefs and deeds. "And teaches them the Book and wisdom" meaning the Qur'an and the Sunnah. **And they were before in clear error**. "In" is the lightened form of the heavy one, and *lam* is the distinguishing factor. The meaning is that they were before the mission of the Messenger, may God bless him and grant him peace, in clear error.

Tafsir al-Baghawi

164- **God has conferred a great favor upon the believers when He sent among them a Messenger from among themselves**. It was said that he meant the Arabs because there is no tribe among the Arabs who does not have a lineage among them except Banu Tha'laba. The evidence for this is the Almighty's statement: **It is He who has sent among the unlettered a Messenger from among themselves**. Others said: He meant all the believers. The meaning of the Almighty's statement: **from among themselves** is: by faith and compassion, not by lineage. The evidence for this is the Almighty's statement: **There has certainly come to you a Messenger from among yourselves**, "reciting to them His verses and purifying them and teaching them the Book and wisdom, although they were, **and they were**, before, **meaning before his sending**, in manifest error.

Tafsir al-Baidawi

164 God has conferred a great favor upon the believers" He bestowed a great favor upon those who believed with the Messenger, may God bless him and grant him peace, from his people, and He singled them out, although the blessing of the mission was general, in order to increase their benefit from it. "God has conferred a great favor" was read as the predicate of a deleted subject, such as from him or he sent him. "When He sent among them a Messenger from among

Surat Al Imran 3:165

Or when a disaster befell you, although you had inflicted twice as much, you said, **From where is this?** Say, **It is from yourselves.** Indeed, God is over all things competent.

Tafsir al-Jalalayn

Or when a disaster befell you at Uhud, killing seventy of you **and you had inflicted twice as much** at Badr, killing seventy and taking seventy of them captive **you said** in astonishment *how* from where did we get *this* abandonment while we are Muslims and the Messenger of God is among us, the last sentence is the subject of the rhetorical question *say* to them **it is from yourselves** because you abandoned the center and were abandoned **indeed God is over all things competent** and from Him is victory and its prevention and He has rewarded you for your dissent

Tafsir al-Suyuti

The Almighty said: Or when a disaster befell you, the verse. Ibn Abi Hatim narrated on the authority of Omar Ibn Al-Khattab, who said: They were punished on the day of Uhud for what they did on the day of Badr, when they took ransoms, so seventy of them were killed, and the companions of the Prophet, may God bless him and grant him peace, fled, and his front tooth was broken, and the shell was smashed on his head, and blood ran down his face, so God revealed: Or when a disaster befell you, the verse.

Tafsir al-Tabari

Abu Ja'far said: God Almighty means by that: When a calamity befell you, O believers, - namely, the dead who were killed among them on the day of Uhud, and the wounded who were wounded among them at Uhud - and the polytheists killed seventy of them that day - **you have suffered twice as much**, meaning: You, O believers, have suffered from the polytheists twice as much as this calamity that they have suffered from you, and it is the calamity that the Muslims suffered from the polytheists at Badr, and that is that they killed seventy of them and took seventy captive, **you said, 'How is this?'** meaning: you said when your calamity befell you at Uhud, **How is this?**, from what aspect is this? And from where did this that befell us befall us, and we are Muslims and they are polytheists, and among us is the Prophet of God, may God bless him and grant him peace, to whom revelation comes from the heaven, and our enemies are people of disbelief in God and polytheism? *Say*, O Muhammad, to your believing companions, **It is from yourselves**, meaning: Say to them: What has befallen you has come upon you from yourselves, because you disobeyed My command and abandoned My obedience, not from anyone else, nor from anyone other than you. **Indeed, God is over all things competent**, meaning: God is over all that He wills for His creation of forgiveness and punishment, favor and vengeance. *Powerful*, meaning: He has power.

Then the people of interpretation differed in the

interpretation of His statement: "Say: It is from yourselves," after all of them agreed that the interpretation of the rest of the verse is based on what we said about that interpretation. Some of them said: The interpretation of that is: "Say: It is from yourselves," unlike you with the Prophet of God, may God bless him and grant him peace, when he advised you to stop going out to your enemy and to go out to them in the morning until they enter your city and are among your roofs, but you refused that and said: Let us go out to them so that we can go out to them in the morning and fight them outside the city.

Who said that?

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **Or when a disaster befell you, although you had inflicted twice as much, you said, 'From where is this?'** They were afflicted on the Day of Uhud, seventy of them were killed that day, and they inflicted twice as much on the Day of Badr, they killed seventy of the polytheists and captured seventy. **You said, 'From where is this? Say, 'It is from yourselves.'** 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 Uhud, when Abu Sufyan and the polytheists came, "Then the Prophet of God, may God bless him and grant him peace, said to his companions: 'I am in a fortified garden,' meaning Medina, so invite the people to enter upon us so that we may fight them. Some of his companions from the Ansar said to him: 'O Prophet of God, we hate to be killed in the vicinity of Medina, and we used to refrain from fighting during the Jahiliyyah, so with Islam it is more appropriate for us to refrain from it!' So bring us out to the people. The Messenger of God, may God bless him and grant him peace, set out and dressed for his nation, and the people blamed each other and said: 'The Prophet of God, may God bless him and grant him peace, has presented a matter and you have presented it.'" Hamza came and said to him: O Prophet of God, the people have blamed each other and said: A command, not your command. The Messenger of God, may God bless him and grant him peace, said: It is not for a prophet who wears it for his nation to put it down until he fights, and there will be a calamity among you. They said: O Prophet of God, specific or general? He said: You will see it. It was mentioned to us that the Prophet of God, may God bless him and grant him peace, saw in a dream that cows were being slaughtered, and he interpreted it as killing among his companions. He saw that his sword, Dhu al-Ghifar, was broken, and it was the killing of his uncle Hamza, who was killed that day, and he was called: The Lion of God. He saw that a ram was cut, and he interpreted it as the ram of the battalion, Uthman ibn Abi Talha, who was killed that day, and he was with the banner of the polytheists.

It was narrated on the authority of Ammar, on the authority of Ibn Abi Ja'far, on the authority of his father, on the authority of Ar-Rabi', similarly, except that he said: **You have inflicted twice as much**, meaning: **As much as you have inflicted.** "You said, 'From where is this? Say, 'It is from yourselves,'" meaning: **Because of your disobedience.** Al-Hasan ibn Yahya narrated to us, saying: 'Abd al-Razzaq informed us, saying: Mu'mar informed us, on the authority of Qatada, who

Or when a disaster befell you, although you had inflicted twice as much, you said, "From where is this?" Say, "It is from yourselves." Indeed, God is over all things competent.

said: The Muslims were afflicted with a calamity on the Day of Uhud, and they had inflicted twice as much on the Day of Badr, among those killed and taken prisoner. Then God, the Almighty, said: **Or when a disaster befell you, you inflicted twice as much.**

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Umar ibn Ata', on the authority of Ikrimah, who said: The Muslims killed seventy polytheists on the day of Badr and took seventy captive, and the polytheists killed seventy Muslims on the day of Uhud. This is what His statement, "You have inflicted double that. You said, 'From where is this?'" is because we are Muslims, fighting all together for the sake of God, and these are polytheists. **Say, 'It is from yourselves.'** This is a punishment for you for disobeying the Prophet, may God bless him and grant him peace, when he said, *What?*

Al-Qasim told us, Al-Husayn told us, Hajjaj told us, on the authority of Mubarak, on the authority of Al-Hasan: **Or when a disaster befell you, although you had inflicted twice as much, you said, 'From where is this?' Say, 'It is from yourselves.'** They said: This only befell us when we accepted ransom on the day of Badr from the prisoners, and we disobeyed the Prophet, may God bless him and grant him peace, on the day of Uhud. So whoever among us was killed was a martyr, and whoever among us remained was purified. We are pleased with our Lord!

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Mubarak, on the authority of Al-Hasan and Ibn Jurayj, they said: Their disobedience was that he said to them: Do not follow them, on the day of Uhud, so they followed them.

Muhammad told us, Ahmad told us, Asbat told us, on the authority of al-Suddi: Then he mentioned what was afflicted among the believers - meaning at Uhud - and seventy people were killed - **Or when a disaster struck you, although you had inflicted twice as much,** they were on the day of Badr, they had taken seventy men prisoner and killed seventy, **You said, 'From where is this?'** meaning: From where is this? **Say, 'It is from yourselves,'** that you disobeyed.

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: **Or when a disaster struck you, you had inflicted double thereof,** meaning: You inflicted on the polytheists on the day of Badr twice as much as they inflicted on you on the day of Uhud.

Ibn Humayd narrated to us, he said, Salamah narrated to us, on the authority of Ibn Ishaq: Then he mentioned the calamity that befell them and said: **Or when a disaster befell you, although you had inflicted twice as much, you said, 'From where is this?' Say, 'It is from yourselves.'** That is, if a disaster befell you among your brothers, then because of your sins, you had inflicted twice as much before from your enemy, on the day before it at Badr, in dead and captured, and you forgot

your disobedience and your opposition to what your Prophet, may God bless him and grant him peace, had commanded you to do. You made that permissible for yourselves, **Indeed, God is over all things competent.** That is, God is capable of everything He intends for His servants, whether punishment or forgiveness.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd told us, who said: I heard Al-Dahhak say regarding His statement: **Or when a disaster struck you, you had inflicted double thereof,** the verse, meaning by that: That you inflicted on the polytheists on the day of Badr twice as much as they inflicted on you on the day of Uhud.

Some of them said: Rather, the interpretation of that is: **Say, it is from yourselves,** by your taking the polytheists captive on the day of Badr, taking ransom from them, and leaving them to be killed.

Who said that?

Abu Kurayb narrated that Ibn Fadil narrated on the authority of Ash'ath ibn Suwar on the authority of Ibn Sirin on the authority of Ubaydah who said: The Muslims took seventy polytheists prisoner and killed seventy. The Messenger of God, may God bless him and grant him peace, said: Choose between taking ransom from them and strengthening yourself against your enemy, or if you accept it, seventy of you will be killed, or you will kill them. They said: Rather, we will take ransom from them and kill seventy of us. He said: So they took ransom from them and killed seventy of them. Ubaydah said: They sought both options.

Yaqub ibn Ibrahim told me, he said, Ibn Ulayyah told us, he said, Ibn Awn told us, on the authority of Ibn Sirin, on the authority of Ubaydah: that he said regarding the prisoners of Badr: The Messenger of God, may God bless him and grant him peace, said: If you wish, you may kill them, and if you wish, you may ransom them and some of you may be martyred according to their number. They said: Rather, we will take the ransom and enjoy it, and some of us may be martyred according to their number.

Al-Qasim narrated, Al-Husayn narrated, Ismail narrated, on the authority of Ibn Awn, on the authority of Muhammad, on the authority of Ubaydah Al-Salmani, and Hajjaj narrated, on the authority of Jarir, on the authority of Muhammad, on the authority of Ubaydah Al-Salmani, on the authority of Ali, who said: Gabriel came to the Prophet, may God bless him and grant him peace, and said to him: O Muhammad, God has disliked what your people have done in taking prisoners, and He has commanded you to give them a choice between two things: that they come forward and have their necks struck, or that they take ransom on the condition that a number of them be killed. He said: So the Messenger of God, may God bless him and grant him peace, called the people and mentioned that to them, and they said: O Messenger of God, our tribes are our traitors!! Rather, we will take their ransom and thus gain strength to fight our enemy, and a number of us will be martyred, and there is nothing in that that we dislike! He said: So seventy men were

killed from them on the Day of Uhud, the number of the prisoners of Badr.

Tafsir al-Qurtubi

The alif is for interrogation, and the waw is for conjunction. **A calamity** means defeat. **You have suffered double its [loss]** on the day of Badr, by killing seventy of them and taking seventy captive. A captive is considered to be killed, because a captor can kill his captive if he wishes. So you defeated them on the day of Badr and also on the day of Uhud, in the beginning, and you killed close to twenty of them. You killed them in two days, and they took revenge on you on the day of Uhud. **You said, 'How is this?'** That is, from where did this defeat and killing come to us, while we are fighting in the way of God, and we are Muslims, and among us is the Prophet and the revelation, and they are polytheists! "Say: It is from yourselves" meaning opposing the archers. No people obeyed their Prophet in war except that they were victorious, because if they obeyed, they are the party of God, and the party of God is the victorious. Qatada and Ar-Rabi' bin Anas said: It means that they asked the Prophet, may God bless him and grant him peace, to leave after he wanted to stay in Medina, and he interpreted it, in the vision he saw as a strong shield, Ali bin Abi Talib, may God be pleased with him, as their choice of ransom on the day of Badr over killing. It was said to them: If you ransom the prisoners, some of you will be killed according to their number. Al-Bayhaqi narrated: On the authority of Ali bin Abi Talib, may God be pleased with him, he said: "The Prophet, may God bless him and grant him peace, said about the prisoners on the day of Badr: If you wish, you can kill them, and if you wish, you can ransom them and enjoy the ransom, and some of you will be martyred according to their number." So the last of the seventy was Thabit bin Qais, who was killed on the day of Yamamah. So the meaning of **from yourselves** according to the first two opinions is your sins, and according to the last opinion, it is your choice.

Tafsir Ibn Kathir

God the Almighty says: **Or when a disaster befell you** which is what befell them on the day of Uhud, killing seventy of them, **you inflicted twice as much** meaning on the day of Badr, for they killed seventy of the polytheists and took seventy prisoners, **you said, 'From where did this come to us?' Say, 'It is from yourselves.'** Ibn Abi Hatim said: My father told us, Abu Bakr ibn Abi Shaybah told us, Qurad Abu Nuh told us, Ikrimah ibn Ammar told us, Samak al-Hanafi Abu Zamil told us, Ibn Abbas told me, Umar ibn al-Khattab told me, he said: When the day of Uhud came the following year, they were punished for what they did on the day of Badr, taking ransom, so seventy of them were killed, and the companions of the Messenger of God, may God bless him and grant him peace, fled from him, and his front tooth was broken, and the shell was smashed on his head, and blood flowed down his face, so God revealed: **Or when a disaster befell you,**

having inflicted twice as much, you said, 'From where did this come to us?' Say, 'It is from yourselves.' From yourselves, by taking the ransom. And thus Imam Ahmad narrated it on the authority of Abd al-Rahman ibn Ghazwan, who is Qurad Abu Nuh, with his chain of transmission but with a longer one. And thus al-Hasan al-Basri said, and Ibn Jarir said: Al-Qasim told us, Al-Husayn told us, Ismail ibn Ulayyah told us on the authority of Ibn Awn on the authority of Muhammad on the authority of Ubayd, H, Sanid said, who is Husayn: And Hajjaj told me on the authority of Jarir, on the authority of Muhammad on the authority of Ubaydah, on the authority of Ali, may God be pleased with him, who said: Gabriel came to the Prophet, may God bless him and grant him peace, and said: "O Muhammad, God has disliked what your people have done in taking prisoners, and He has commanded you to give them a choice between two things: either they come forward and their necks are struck, or they take ransom on the condition that a number of them are killed." He said: So the Messenger of God, may God bless him and grant him peace, called the people and mentioned that to them, and they said: O Messenger of God, our tribes and our brothers, should we not take their ransom so that we may be strengthened to fight our enemy, and a number of them are martyred from among us? There is nothing in that that we dislike? He said: So seventy men were killed from them on the day of Uhud, a number of The prisoners of Badr," and thus it was narrated by al-Nasa'i and al-Tirmidhi from the hadith of Abu Dawud al-Hafri, on the authority of Yahya ibn Zakariya ibn Abi Zaydah, on the authority of Sufyan ibn Sa'id, on the authority of Hisham ibn Hassan, on the authority of Muhammad ibn Sirin, with it. Then al-Tirmidhi said: Hasan Gharib, we do not know it except from the hadith of Ibn Abi Zaydah, and Abu Usamah narrated something similar from Hisham, and it was narrated from Ibn Sirin, on the authority of Ubaydah, on the authority of the Prophet, may God bless him and grant him peace, as a mursal. Muhammad ibn Ishaq, Ibn Jurayj, Ar-Rabi' ibn Anas and As-Suddi said: "Say: It is from yourselves" meaning because of your disobedience to the Messenger of God, may God bless him and grant him peace, when he ordered you not to move from your place, but you disobeyed, meaning the archers. **Indeed, God has power over all things** meaning He does what He wills and rules as He wills, there is no one to question His rule. Then God the Almighty said: **And whatever befell you on the day the two armies met was by God's permission** meaning your flight before your enemy and their killing of a group of you and their wounding of others, it was by God's decree and destiny, and He has wisdom in that. **And that He may make evident the believers** meaning those who were patient and steadfast and did not falter. "And that He may make evident those who were hypocrites and were told, 'Come, fight in the cause of God or defend yourselves.'" They said, 'If we had known there would be fighting, we would have followed you.'" Meaning the companions of Abdullah ibn Ubayy ibn Salul who returned with him in the middle of the road, and some men from the believers followed them, urging them to return, fight and help. That is why He said, **Or defend yourselves.** Ibn Abbas, Ikrimah, Sa'id ibn Jubayr and Ad-Dahhak said: Abu Salih, Al-Hasan and Al-Suddi said: They meant to increase the number of Muslims.

Or when a disaster befell you, although you had inflicted twice as much, you said, "From where is this?" Say, "It is from yourselves." Indeed, God is over all things competent.

Al-Hasan bin Salih said: They defended with supplication. Another said: They stayed, and they made excuses saying: **If we knew that there would be fighting, we would have followed you.** Mujahid said: They meant if we knew that you would encounter war, we would have come to you, but you will not encounter fighting. Muhammad bin Ishaq said: Muhammad bin Muslim bin Shihab Al-Zuhri, Muhammad bin Yahya bin Habban, Asim bin Omar bin Qatada, Al-Hussain bin Abdul Rahman bin Amr bin Saad bin Muadh, and others from our scholars told me, all of them have narrated, he said: The Messenger of God, peace and blessings be upon him, came out to us, meaning when he went out to Uhud with a thousand men from his companions, until he was in the middle of the road between Uhud and Medina, Abdullah bin Ubayy bin Salul with a third of the people withdrew from him and said: He obeyed them, so he went out and disobeyed me. By God, we do not know why we are killing ourselves here, O people? So he returned with those who followed him from his people, the hypocrites and the doubters. Abdullah bin Amr bin Haram, the brother of Banu Salamah, followed them, saying: O people, I remind you by God not to abandon your Prophet and your people when your enemy comes. They said: If we knew that you would fight, we would not have surrendered to you, but we do not see that there should be fighting. So when they resisted him and refused to do anything but leave them, he said: May God distance you, enemies of God, for God will suffice you. And the Messenger of God, may God bless him and grant him peace, went on. God the Almighty said: **They will be nearer to disbelief, that Day, than to faith.** They used this as evidence that a person's circumstances may change, so that he may be in a state closer to disbelief, and in a state closer to faith, because of His saying: **They will be nearer to disbelief, that Day, than to faith.** Then God the Almighty said: **They say with their mouths what is not in their hearts** meaning that they say the statement without believing it to be true, and from this is their saying: **If we had known there would be fighting, we would have followed you** because they realized that an army of polytheists had come from a distant country burning with desire for the Muslims because of what happened to their leaders on the day of Badr. And they are many times the number of Muslims, so fighting will inevitably occur between them. For this reason God the Almighty said: **And God knows best what they conceal** Then God the Almighty said: **Those who said to their brothers and sat [at home], 'If they had obeyed us, they would not have been killed'** meaning if they had listened to our advice to sit [at home] and not go out, they would not have been killed with those who were killed. God the Almighty said: **Say, 'Then avert death from yourselves, if you should be truthful'** meaning if sitting saves a person from being killed and dying, then you should not die, and death will inevitably come to you even if you were in fortified towers, so avert death from yourselves if you are truthful. Mujahid said on the authority of Jabir ibn Abdullah: This verse was revealed about Abdullah ibn Ubayy ibn Salul.

Fath al-Qadir

His saying 165- **Or when a disaster befell you** The alif is for interrogation with the intention of rebuking, and the waw is for conjunction. The disaster is the defeat and killing that befell them on the day of Uhud. **You have suffered twice as much** on the day of Badr, and that is because those killed from the Muslims on the day of Uhud were seventy. And they had killed seventy from the polytheists on the day of Badr and taken seventy prisoners, so the total of those killed and taken prisoner on the day of Badr was twice as many as those killed from the Muslims on the day of Uhud. The meaning is: I like what befell you from the polytheists to be half of what befell them from you before that, so you became alarmed and said, **From where did this befall us?** And we were promised victory. And his saying **From where did this befall us?** means from where did this defeat and killing befall us while we were fighting in the way of God, and with us was the Messenger of God, may God bless him and grant him peace, and God had promised us victory over them. His saying, **Say, 'It is from yourselves,'** is an order to the Messenger of God, may God bless him and grant him peace, to answer their question with this answer: That is, what you asked about is from yourselves because the archers disobeyed what the Prophet, may God bless him and grant him peace, ordered them to do, which was to remain in the place he had designated for them, and not to leave it under any circumstances. It was said that what was meant by his saying, **It is from yourselves,** was their leaving Medina. This is refuted by the fact that the promise of victory only came after that, and it was said that it was their choice of ransom on the day of Badr over killing.

Tafsir al-Baghawi

165- **Or when** i.e. when a calamity befell you, at Uhud, **you had suffered twice as much,** at Badr, and that was because the polytheists killed seventy Muslims on the day of Uhud and the Muslims killed seventy of them at Badr and took seventy captive, **you said, 'How is this?'** Where did we get this killing and defeat when we are Muslims and the Messenger of God, may God bless him and grant him peace, is among us? **Say, it is from yourselves.** Ubaydah al-Salmāni narrated on the authority of Ali, may God be pleased with him, who said: Gabriel came to the Prophet, may God bless him and grant him peace, and said: God has disliked what your people did in taking ransom from the captives, and He has commanded you to give them the choice between coming forward and having their necks struck, or taking ransom on condition that a number of them be killed. So the Messenger of God, may God bless him and grant him peace, mentioned that to the people, and they said: O Messenger of God, our tribes and brothers, rather we will take their ransom so that we will be able to fight our enemy and a number of us will be martyred [so seventy of them were killed on the day of Uhud]. The prisoners of Badr, this is the meaning of the Almighty's saying: "Say: It is from yourselves,"

meaning: by your taking the ransom and choosing to be killed, **Indeed, God is over all things competent.**

Tafsir al-Baidawi

165 **Or when a disaster struck you, although you had suffered twice as much, you said, 'How is this?'** The hamza is for rebuke and confirmation, and the waw is a conjunction for the sentence on what came before in the story of Uhud or on something omitted, such as you did such and such and you said, and *when* is its adverb added to what struck you, meaning you said when a disaster struck you, which was the killing of seventy of you on the day of Uhud, and the situation is that you received double on the day of Badr from the killing of seventy and the capture of seventy. How did this strike us when God promised us victory? "Say, 'It is from yourselves.' " That is, from what yourselves committed of disobeying the order by abandoning the position, for the promise was conditional upon steadfastness and obedience, or choosing to leave the city. And from Ali, may God be pleased with him, regarding your choosing the ransom on the day of Badr. **Indeed, God is over all things competent.** He is able to give victory and prevent it, and to strike you and strike from you.

Surat Al Imran 3:166

And whatever befell you on the day the two armies met was by permission of God and that He might make evident the believers.

Surat Al Imran 3:166

And whatever befell you on the day the two armies met was by permission of God and that He might make evident the believers.

Tafsir al-Jalalayn

And what befell you on the day the two armies met at Uhud was by permission of God by His will **and that He might make evident** God with knowledge of the emergence **of the believers** truly.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty means by that: What befell you **on the day the two armies met**, which is the day of Uhud, when the Muslims and the polytheists met. He means by what befell them, what was killed from those who were killed, and what was wounded from those who were wounded, **was by the permission of God**, he says: So it was by the permission of God, meaning: by His judgment and decree for you. And he answered what with the letter fa, because what is a particle of recompense, and I have explained something similar to that previously. **And that He may know the believers. And that He may know those who were hypocrites**, meaning: And that God may know the believers, and that He may know those who were hypocrites, what befell you on the day the two armies met at Uhud befalls you, so that the people of faith in God and His Messenger may distinguish the believers among you from the hypocrites and recognize them, and the matter of the two groups will not be hidden from them.

We have explained the interpretation of his saying: **And that He may know the believers** previously, and the reason for that, which makes it unnecessary to repeat it in this place.

Ibn Ishaq said something similar to what we said about that.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **And whatever befell you on the day the two armies met was by permission of God, and that He might make evident the believers**, meaning: Whatever befell you when you and your enemy met was by My permission, and that was when you did what you did, after My victory had come to you, and I had fulfilled My promise to you, to distinguish between the hypocrites and the believers, and to make evident those among you who were hypocrites, so that they might reveal what was in them.

Tafsir al-Qurtubi

It means the day of Uhud, of killing, wounding and defeat. **Then by the permission of God** means by His knowledge. It was also said: by His decree and destiny. Al-Qaffal said: That is, by His leaving you alone with them, not that he intended that. This is the interpretation of the Mu'tazila. The letter *fa* was included in **Then by the permission of God** because *ma* means who, meaning that which befell you on the day the two armies met was by the permission of God. So the statement resembles the meaning of a condition, as Sibawayh said: **The one who stood up will have a dirham.** "And that He may teach the believers."

Tafsir Ibn Kathir

God the Almighty says: **Or when a disaster befell you** which is what befell them on the day of Uhud, killing seventy of them, **you inflicted twice as much** meaning on the day of Badr, for they killed seventy of the polytheists and took seventy prisoners, **you said, 'From where did this come to us?' Say, 'It is from yourselves.'** Ibn Abi Hatim said: My father told us, Abu Bakr ibn Abi Shaybah told us, Qurad Abu Nuh told us, Ikrimah ibn Ammar told us, Samak al-Hanafi Abu Zamil told us, Ibn Abbas told me, Umar ibn al-Khattab told me, he said: When the day of Uhud came the following year, they were punished for what they did on the day of Badr, taking ransom, so seventy of them were killed, and the companions of the Messenger of God, may God bless him and grant him peace, fled from him, and his front tooth was broken, and the shell was smashed on his head, and blood flowed down his face, so God revealed: **Or when a disaster befell you, having inflicted twice as much, you said, 'From where did this come to us?' Say, 'It is from yourselves.'** From yourselves, by taking the ransom. And thus Imam Ahmad narrated it on the authority of Abd al-Rahman ibn Ghazwan, who is Qurad Abu Nuh, with his chain of transmission but with a longer one. And thus al-Hasan al-Basri said, and Ibn Jarir said: Al-Qasim told us, Al-Husayn told us, Ismail ibn Ulayyah told us on the authority of Ibn Awn on the authority of Muhammad on the authority of Ubayd, H, Sanid said, who is Husayn: And Hajjaj told me on the authority of Jarir, on the authority of Muhammad on the authority of Ubaydah, on the authority of Ali, may God be pleased with him, who said: Gabriel came to the Prophet, may God bless him and grant him peace, and said: "O Muhammad, God has disliked what your people have done in taking prisoners, and He has commanded you to give them a choice between two things: either they come forward and their necks are struck, or they take ransom on the condition that a number of them are killed." He said: So the Messenger of God, may God bless him and grant him peace, called the people and mentioned that to them, and they said: O Messenger of God, our tribes and our brothers, should we not take their ransom so that we may be strengthened to fight our enemy, and a number of them are martyred from among us? There is

nothing in that that we dislike? He said: So seventy men were killed from them on the day of Uhud, a number of The prisoners of Badr," and thus it was narrated by al-Nasa'i and al-Tirmidhi from the hadith of Abu Dawud al-Hafri, on the authority of Yahya ibn Zakariya ibn Abi Zaydah, on the authority of Sufyan ibn Sa'id, on the authority of Hisham ibn Hassan, on the authority of Muhammad ibn Sirin, with it. Then al-Tirmidhi said: Hasan Gharib, we do not know it except from the hadith of Ibn Abi Zaydah, and Abu Usamah narrated something similar from Hisham, and it was narrated from Ibn Sirin, on the authority of Ubaydah, on the authority of the Prophet, may God bless him and grant him peace, as a mursal. Muhammad ibn Ishaq, Ibn Jurayj, Ar-Rabi' ibn Anas and As-Suddi said: "Say: It is from yourselves" meaning because of your disobedience to the Messenger of God, may God bless him and grant him peace, when he ordered you not to move from your place, but you disobeyed, meaning the archers. **Indeed, God has power over all things** meaning He does what He wills and rules as He wills, there is no one to question His rule. Then God the Almighty said: **And whatever befell you on the day the two armies met was by God's permission** meaning your flight before your enemy and their killing of a group of you and their wounding of others, it was by God's decree and destiny, and He has wisdom in that. **And that He may make evident the believers** meaning those who were patient and steadfast and did not falter. "And that He may make evident those who were hypocrites and were told, 'Come, fight in the cause of God or defend yourselves.' They said, 'If we had known there would be fighting, we would have followed you.'" Meaning the companions of Abdullah ibn Ubayy ibn Salul who returned with him in the middle of the road, and some men from the believers followed them, urging them to return, fight and help. That is why He said, **Or defend yourselves**. Ibn Abbas, Ikrimah, Sa'id ibn Jubayr and Ad-Dahhak said: Abu Salih, Al-Hasan and Al-Suddi said: They meant to increase the number of Muslims. Al-Hasan bin Salih said: They defended with supplication. Another said: They stayed, and they made excuses saying: **If we knew that there would be fighting, we would have followed you**. Mujahid said: They meant if we knew that you would encounter war, we would have come to you, but you will not encounter fighting. Muhammad bin Ishaq said: Muhammad bin Muslim bin Shihab Al-Zuhri, Muhammad bin Yahya bin Habban, Asim bin Omar bin Qatada, Al-Hussain bin Abdul Rahman bin Amr bin Saad bin Muadh, and others from our scholars told me, all of them have narrated, he said: The Messenger of God, peace and blessings be upon him, came out to us, meaning when he went out to Uhud with a thousand men from his companions, until he was in the middle of the road between Uhud and Medina, Abdullah bin Ubayy bin Salul with a third of the people withdrew from him and said: He obeyed them, so he went out and disobeyed me. By God, we do not know why we are killing ourselves here, O people? So he returned with those who followed him from his people, the hypocrites and the doubters. Abdullah bin Amr bin Haram, the brother of Banu Salamah, followed them, saying: O people, I remind you by God not to abandon your Prophet and your people when your enemy comes. They said: If we knew that you would fight, we would not have

surrendered to you, but we do not see that there should be fighting. So when they resisted him and refused to do anything but leave them, he said: May God distance you, enemies of God, for God will suffice you. And the Messenger of God, may God bless him and grant him peace, went on. God the Almighty said: **They will be nearer to disbelief, that Day, than to faith**. They used this as evidence that a person's circumstances may change, so that he may be in a state closer to disbelief, and in a state closer to faith, because of His saying: **They will be nearer to disbelief, that Day, than to faith**. Then God the Almighty said: **They say with their mouths what is not in their hearts** meaning that they say the statement without believing it to be true, and from this is their saying: **If we had known there would be fighting, we would have followed you** because they realized that an army of polytheists had come from a distant country burning with desire for the Muslims because of what happened to their leaders on the day of Badr. And they are many times the number of Muslims, so fighting will inevitably occur between them. For this reason God the Almighty said: **And God knows best what they conceal** Then God the Almighty said: **Those who said to their brothers and sat [at home], 'If they had obeyed us, they would not have been killed'** meaning if they had listened to our advice to sit [at home] and not go out, they would not have been killed with those who were killed. God the Almighty said: **Say, 'Then avert death from yourselves, if you should be truthful'** meaning if sitting saves a person from being killed and dying, then you should not die, and death will inevitably come to you even if you were in fortified towers, so avert death from yourselves if you are truthful. Mujahid said on the authority of Jabir ibn Abdullah: This verse was revealed about Abdullah ibn Ubayy ibn Salul.

Fath al-Qadir

166- **The day the two armies met** the day of Uhud 11: meaning what happened to you on the day of Uhud of killing, wounding and defeat **was by the permission of God** then by His knowledge, and it was said: by His decree and destiny, and it was said: by His imagination between you and them, and the *fa* entered into the answer to the relative pronoun because it resembles a condition as Sibawayh said. And his saying **and that He may know the believers** is in apposition to his saying **then by the permission of God**, in apposition of a cause to a cause.

Tafsir al-Baghawi

166- **And whatever befell you on the day the two armies met**, in the form of killing, wounding, and defeat, **was by permission of God**, that is, by His decree and destiny, **and that He might make evident the believers**, that is, to distinguish, and it was said, to see.

Tafsir al-Baidawi

166 **And what befell you on the day the two armies met** the armies of Muslims and the armies of polytheists,

Surat Al Imran 3:166

And whatever befell you on the day the two armies met was by permission of God and that He might make evident the believers.

meaning the Day of Uhud. **was by permission of God** so it will happen by His decree or His release of the infidels. He called it permission because it is one of its requirements. **And that He might make evident the believers.**

Surat Al Imran 3:167

And that those who are hypocrites, and it is said to them, **Come, fight in the cause of God or defend yourselves**, may know, they say, **If we knew there would be fighting, we would have followed you**. They are nearer to disbelief that Day than to faith. They say with their mouths what is not in their hearts, and God is most knowing of what they conceal.

Tafsir al-Jalalayn

And let those who are hypocrites know those who **were told** when they turned away from fighting, and they were Abdullah bin Ubayy and his companions **Come, fight in the way of God** His enemies **or repel** the people from us by increasing your numbers if you do not fight **they said, If we knew** we know how to fight, we would have followed you) God Almighty said, denying them: **They are nearer to disbelief that day than to faith** because of what they showed of their abandonment of the believers and before they were closer to faith in terms of appearance **They say with their mouths what is not in their hearts** and if they knew how to fight, they would not have followed you **and God knows best what they conceal** of hypocrisy

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty means by that Abdullah bin Ubayy bin Salul the hypocrite and his companions, who turned back from the Messenger of God, may God bless him and grant him peace, and from his companions, when the Prophet of God, may God bless him and grant him peace, marched to the polytheists at Uhud to fight them, and the Muslims said to them: Come and fight the polytheists with us, or repel our numbers with your numbers! They said: If we knew that you would fight, we would have marched with you to them, and we will be with you against them, but we do not see that there should be between you and the people, so he said! So they revealed from their hypocrisy what they had been concealing, and they revealed with their tongues by saying: **If we knew that there would be fighting, we would have followed you**, other than what they had been concealing and hiding of enmity towards the Messenger of God, may God bless him and grant him peace, and the people of faith in him, such as:

Ibn Humayd narrated, Salamah narrated, on the authority of Ibn Ishaq, who said: Muhammad ibn Muslim ibn Shihab al-Zuhri, Muhammad ibn Yahya ibn Habbab, Asim ibn Umar ibn Qatada, al-Husayn ibn Abd al-Rahman ibn Amr ibn Sa'd ibn Mu'adh, and others from our scholars narrated, all of them said: The Messenger of God (peace and blessings of God be upon him) went out - meaning when he went out to Uhud - with a thousand men from his companions, until they were in the path between Uhud and Medina, Abdullah ibn Ubayy ibn Salul with a third of the people withdrew from them and said: He obeyed them and

went out and disobeyed me! By God, we do not know why we are killing ourselves here, O people! So he returned with those who followed him from his people from the hypocrites and the doubtful, and Abdullah ibn Amr ibn Haram, the brother of Banu Salamah, followed them saying: O people, I remind you by God not to abandon your Prophet and your people when the enemy is present! They said: If we had known that you would fight, we would not have surrendered you, but we do not think that would happen. So he said: When they were stubborn and refused to leave him, he said: May God distance you, enemies of God! God will do without you! And the Messenger of God, may God bless him and grant him peace, departed.

Ibn Humayd narrated to us, he said, Salamah narrated to us, on the authority of Ibn Ishaq: **And it was said to them, 'Come, fight in the cause of God or defend yourselves,'** meaning: Abdullah ibn Ubayy ibn Salul and his companions who turned back from the Messenger of God, may God bless him and grant him peace, when he marched against his enemy, the polytheists, at Uhud. And his saying: **If we had known that there would be fighting, we would have followed you**, means: If we had known that you would fight, we would have marched with you and defended you, but we do not think that would happen, so he said. So what they had been hiding in themselves became apparent from them. God the Almighty says: "They will be nearer to disbelief that Day than to faith. They say with their mouths what is not in their hearts," they show you faith, but it is not in their hearts, **and God knows best what they conceal**, meaning: what they conceal.

Muhammad told us, Ahmad told us, Asbat told us, on the authority of al-Suddi: "The Messenger of God, may God bless him and grant him peace, went out - meaning on the day of Uhud - with a thousand men, and he promised them victory if they were patient. When they went out, Abdullah bin Ubayy bin Salul returned with three hundred, and Abu Jabir al-Sulami followed them calling them, but when they defeated him and said to him: We do not know, they said: If you obey us, you will return with us! He said: So he mentioned the companions of Abdullah bin Ubayy bin Salul, and the words of Abdullah Abu Jabir bin Abdullah al-Ansari when he called them and they said: We do not know, they said: If you obey us, you will return with us, so he said: 'Those who said to their brothers and sat back, "If they had obeyed us, they would not have been killed." Say: Then ward off death from yourselves.'"

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, Ibn Jurayj said, Ikrimah said: **They said, 'If we knew there would be fighting, we would have followed you.'** He said: It was revealed about Abdullah bin Ubayy bin Salul. Ibn Jurayj said: Abdullah bin Kathir informed me, on the authority of Mujahid: **If we knew there would be fighting**, he said: If we knew that we would find fighting with you, if we knew where there would be fighting, we would have followed you.

They differed in the interpretation of his saying: **Or pay**.

Some of them said: It means: Or increase in number, because if you increase in number, you will repel the people.

Surat Al Imran 3:167

And that those who are hypocrites, and it is said to them, "Come, fight in the cause of God or defend yourselves," may know, they say, "If we knew there would be fighting, we would have followed you." They are nearer to disbelief than Day than to faith. They say with their mouths what is not in their hearts, and God is most knowing of what they conceal.

Who said that?

Muhammad told us, Ahmad told us, Asbat told us, on the authority of Al-Suddi: **Or pay**, he said: Or multiply.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj: **Or repel**, he said: With your great numbers, the enemy, even if there is no fighting. Others said: The meaning of that is: Or remain stationed if you do not fight.

Who said that?

Ismail bin Hafs Al-Ayli and Ali bin Sahl Al-Ramli told us, Al-Walid bin Muslim told us, Utbah bin Damrah told us: I heard Abu Awn Al-Ansari regarding his statement: **Fight in the way of God or defend yourself**, he said: Stay in the army.

As for His statement: **And God knows best what they conceal**, what he means by it is: And God knows best about these hypocrites who say to the believers: **If we knew there would be fighting, we would have followed you**, what they conceal in their souls for the believers and conceal it, covering it up from enmity and hatred, and that if they knew there would be fighting, they would not have followed them or defended them, and He, the Most High, is aware of what they conceal of that, and is aware of it, and is counting it against them, until He tears their veils in this worldly life and disgraces them with it, and sends them with it to the lowest level of Hell in the Hereafter.

Tafsir al-Qurtubi

The Almighty said: **And that He may know those who are hypocrites** meaning to distinguish, and it was said to see, and it was said: to show the faith of the believers by their steadfastness in the battle, and to show the disbelief of the hypocrites by their display of gloating so that they may know that, and the reference in His saying: **They were hypocrites and it was said to them** is to Abdullah bin Ubayy and his companions who turned away with him from supporting the Prophet, may God bless him and grant him peace, and they were three hundred, so Abdullah bin Amr bin Haram Al-Ansari, Abu Jabir bin Abdullah, walked in their footsteps and said to them: Fear God and do not abandon your Prophet, and fight in the way of God or defend yourself, and similar to this of speech, so Ibn Ubayy said to him: I do not see that there will be fighting, and if we knew that there will be fighting we would have been with you, so when Abdullah was so bad from them he said: Go, enemies of God, for God and His Messenger will suffice you, and he went with the Prophet, may God bless him and grant him peace, and was martyred, may God Almighty have mercy on him.

People differed about the meaning of his saying: **Or repel**. Al-Suddi, Ibn Jurayj, and others said: Increase

our blacks even if you do not fight with us, so that this will be a repelling and suppression of the enemy, because when the blacks are numerous, the enemy is repelled. Anas bin Malik said: On the day of Al-Qadisiyyah, I saw Abdullah bin Umm Maktum, the blind man, wearing a suit of armor whose edges were dragging, and in his hand was a black banner. It was said to him: Has not God revealed your excuse? He said: Yes! But I myself am the most black of the Muslims. It was narrated from him that he said: So how about my presence in the path of God! Abu Aoun Al-Ansari said, the meaning of **or defend** is to guard, and this is close to the first, and there is no doubt that the guard is a defender, because if it were not for the position of the guards on the borders, the enemy would have come to them. Some of the commentators said that the saying of Abdullah bin Amr **or defend** is only a call to fight out of zeal, because he called them to fight in the way of God, which is that the word of God is supreme. When he saw that they were not like that, he presented to them the way that would make them feel ashamed and arouse pride, that is, or fight in defense of the estate. Do you not see that Quzman said: By God, I only fought for the sake of my people's lineage? And do you not see that some of the Ansar said on the day of Uhud when he saw the Quraysh sending their backs to the crops of the canal, **Are you grazing the crops of Bani Qaylah, and why should we fight?** The meaning is that if you do not fight in the way of God, then fight to defend yourselves and your women.

The Almighty says: **They will be nearer to disbelief than Day than to faith**. That is, they will make their condition clear, tear down their veils, and reveal their hypocrisy to those who thought they were Muslims. Thus, they will appear to be closer to disbelief, even though they are truly disbelievers. The Almighty says: **They say with their mouths what is not in their hearts**. That is, they will show faith, but conceal disbelief. The mention of the mouths is an emphasis, like His saying: **It flies with its two wings** (al-An'am 6:38).

Tafsir Ibn Kathir

God the Almighty says: **Or when a disaster befell you** which is what befell them on the day of Uhud, killing seventy of them, **you inflicted twice as much** meaning on the day of Badr, for they killed seventy of the polytheists and took seventy prisoners, **you said, 'From where did this come to us?' Say, 'It is from yourselves.'** Ibn Abi Hatim said: My father told us, Abu Bakr ibn Abi Shaybah told us, Qurad Abu Nuh told us, Ikrimah ibn Ammar told us, Samak al-Hanafi Abu Zamil told us, Ibn Abbas told me, Umar ibn al-Khattab told me, he said: When the day of Uhud came the following year, they were punished for what they did on the day of Badr, taking ransom, so seventy of them were killed, and the companions of the Messenger of

God, may God bless him and grant him peace, fled from him, and his front tooth was broken, and the shell was smashed on his head, and blood flowed down his face, so God revealed: **Or when a disaster befell you, having inflicted twice as much, you said, 'From where did this come to us?' Say, 'It is from yourselves.'** From yourselves, by taking the ransom. And thus Imam Ahmad narrated it on the authority of Abd al-Rahman ibn Ghazwan, who is Qurad Abu Nuh, with his chain of transmission but with a longer one. And thus al-Hasan al-Basri said, and Ibn Jarir said: Al-Qasim told us, Al-Husayn told us, Ismail ibn Ulayyah told us on the authority of Ibn Awn on the authority of Muhammad on the authority of Ubayd, H, Sanid said, who is Husayn: And Hajjaj told me on the authority of Jarir, on the authority of Muhammad on the authority of Ubaydah, on the authority of Ali, may God be pleased with him, who said: Gabriel came to the Prophet, may God bless him and grant him peace, and said: "O Muhammad, God has disliked what your people have done in taking prisoners, and He has commanded you to give them a choice between two things: either they come forward and their necks are struck, or they take ransom on the condition that a number of them are killed." He said: So the Messenger of God, may God bless him and grant him peace, called the people and mentioned that to them, and they said: O Messenger of God, our tribes and our brothers, should we not take their ransom so that we may be strengthened to fight our enemy, and a number of them are martyred from among us? There is nothing in that that we dislike? He said: So seventy men were killed from them on the day of Uhud, a number of The prisoners of Badr," and thus it was narrated by al-Nasa'i and al-Tirmidhi from the hadith of Abu Dawud al-Hafri, on the authority of Yahya ibn Zakariya ibn Abi Zaydah, on the authority of Sufyan ibn Sa'id, on the authority of Hisham ibn Hassan, on the authority of Muhammad ibn Sirin, with it. Then al-Tirmidhi said: Hasan Gharib, we do not know it except from the hadith of Ibn Abi Zaydah, and Abu Usamah narrated something similar from Hisham, and it was narrated from Ibn Sirin, on the authority of Ubaydah, on the authority of the Prophet, may God bless him and grant him peace, as a mursal. Muhammad ibn Ishaq, Ibn Jurayj, Ar-Rabi' ibn Anas and As-Suddi said: "Say: It is from yourselves" meaning because of your disobedience to the Messenger of God, may God bless him and grant him peace, when he ordered you not to move from your place, but you disobeyed, meaning the archers. **Indeed, God has power over all things** meaning He does what He wills and rules as He wills, there is no one to question His rule. Then God the Almighty said: **And whatever befell you on the day the two armies met was by God's permission** meaning your flight before your enemy and their killing of a group of you and their wounding of others, it was by God's decree and destiny, and He has wisdom in that. **And that He may make evident the believers** meaning those who were patient and steadfast and did not falter. "And that He may make evident those who were hypocrites and were told, 'Come, fight in the cause of God or defend yourselves.' They said, 'If we had known there would be fighting, we would have followed you.'" Meaning the companions of Abdullah ibn Ubayy ibn Salul who returned with him in the middle of the road, and some men from the believers followed them, urging them to

return, fight and help. That is why He said, **Or defend yourselves.** Ibn Abbas, Ikrimah, Sa'id ibn Jubayr and Ad-Dahhak said: Abu Salih, Al-Hasan and Al-Suddi said: They meant to increase the number of Muslims. Al-Hasan bin Salih said: They defended with supplication. Another said: They stayed, and they made excuses saying: **If we knew that there would be fighting, we would have followed you.** Mujahid said: They meant if we knew that you would encounter war, we would have come to you, but you will not encounter fighting. Muhammad bin Ishaq said: Muhammad bin Muslim bin Shihab Al-Zuhri, Muhammad bin Yahya bin Habban, Asim bin Omar bin Qatada, Al-Hussain bin Abdul Rahman bin Amr bin Saad bin Muadh, and others from our scholars told me, all of them have narrated, he said: The Messenger of God, peace and blessings be upon him, came out to us, meaning when he went out to Uhud with a thousand men from his companions, until he was in the middle of the road between Uhud and Medina, Abdullah bin Ubayy bin Salul with a third of the people withdrew from him and said: He obeyed them, so he went out and disobeyed me. By God, we do not know why we are killing ourselves here, O people? So he returned with those who followed him from his people, the hypocrites and the doubters. Abdullah bin Amr bin Haram, the brother of Banu Salamah, followed them, saying: O people, I remind you by God not to abandon your Prophet and your people when your enemy comes. They said: If we knew that you would fight, we would not have surrendered to you, but we do not see that there should be fighting. So when they resisted him and refused to do anything but leave them, he said: May God distance you, enemies of God, for God will suffice you. And the Messenger of God, may God bless him and grant him peace, went on. God the Almighty said: **They will be nearer to disbelief, that Day, than to faith.** They used this as evidence that a person's circumstances may change, so that he may be in a state closer to disbelief, and in a state closer to faith, because of His saying: **They will be nearer to disbelief, that Day, than to faith.** Then God the Almighty said: **They say with their mouths what is not in their hearts** meaning that they say the statement without believing it to be true, and from this is their saying: **If we had known there would be fighting, we would have followed you** because they realized that an army of polytheists had come from a distant country burning with desire for the Muslims because of what happened to their leaders on the day of Badr. And they are many times the number of Muslims, so fighting will inevitably occur between them. For this reason God the Almighty said: **And God knows best what they conceal** Then God the Almighty said: **Those who said to their brothers and sat [at home], 'If they had obeyed us, they would not have been killed'** meaning if they had listened to our advice to sit [at home] and not go out, they would not have been killed with those who were killed. God the Almighty said: **Say, 'Then avert death from yourselves, if you should be truthful'** meaning if sitting saves a person from being killed and dying, then you should not die, and death will inevitably come to you even if you were in fortified towers, so avert death from yourselves if you are truthful. Mujahid said on the authority of Jabir ibn Abdullah: This verse was revealed about Abdullah ibn Ubayy ibn Salul.

Surat Al Imran 3:167

And that those who are hypocrites, and it is said to them, "Come, fight in the cause of God or defend yourselves," may know, they say, "If we knew there would be fighting, we would have followed you." They are nearer to disbelief than Day than to faith. They say with their mouths what is not in their hearts, and God is most knowing of what they conceal.

Fath al-Qadir

And His saying 167- **And that He may know those who are hypocrites** is in apposition to what preceded it. It was said: He repeated the verb in order to honor the believers so that the verb attributed to them and to the hypocrites is one. What is meant by knowledge here is differentiation and manifestation, because His knowledge was established before that, and what is meant by the hypocrites here is Abdullah bin Ubayy and his companions. His saying **And it was said to them** is in apposition to His saying **They were hypocrites**, meaning: So that God may know those who are hypocrites and those to whom it was said. It was said that it is a subject statement: meaning it was said to Abdullah bin Ubayy and his companions **Come, fight in the way of God** if you are among those who believe in God and the Last Day **or defend** yourselves if you do not believe in God and the Last Day. They refused all of that and said: If we knew that there would be fighting, we would have followed you and fought with you, but there is no fighting there. It was said that the meaning is: If we were able to fight and were good at it, we would have followed you, but we are not able to do that and we are not good at it. He expressed the negation of the ability to fight by negating knowledge of it because it entails it, and in it there is a distance to which there is no refuge. It was said that its meaning is: If we knew what could be called fighting, we would have followed you, but what you are about to do is not fighting, but rather throwing oneself into destruction, due to the inability of us and you to repel what came from the army by going out to them and leaving the city. This also has a distance that is not the distance of what came before it. It was said that the meaning of repelling here is increasing the number of Muslims. It was said that its meaning is stay put, and the one who said this statement to the hypocrites that God the Almighty narrated was Abdullah bin Amr bin Haram Al-Ansari, the father of Jabir bin Abdullah. His statement, **They are nearer to disbelief than Day than to faith** means: On this day in which they were abandoned by the believers to disbelief they are nearer to faith in the eyes of those who thought that they were Muslims, because they had made their condition clear, torn their veils and exposed their hypocrisy at that time. It was said that the meaning is: They are nearer to the people of disbelief than Day than to the people of faith. His saying, **They say with their mouths what is not in their hearts** is a new sentence confirming the content of what preceded it: that is, they showed faith but concealed disbelief. The mouths are mentioned for emphasis, like his saying, **He flies with his wings**.

of God's religion and obedience to Him, **or defend**, from your families and women, and Al-Suddi said: meaning, increase the number of Muslims and remain stationed. If you do not fight, that will be a repelling and suppression of the enemy, **they said, 'If we had known of fighting, we would have followed you'**, and they are Abdullah bin Ubayy and his companions who left Uhud and they were three hundred. God the Most High said: **They are nearer to disbelief than Day** meaning: closer to disbelief than Day **than to faith** (meaning: to faith), **they say with their mouths** meaning: the word of faith **what is not in their hearts, and God knows best what they conceal**.

Tafsir al-Baidawi

167**And that those who are hypocrites may be known** and that the believers and hypocrites may be distinguished, so that the faith of some may be revealed and the disbelief of others may be revealed. **And it will be said to them** is an apodosis to *hypocrites* and is included in the relative clause or a subject statement. **Come, fight in the cause of God or defend** dividing the matter among them and giving them a choice between fighting for the Hereafter or defending lives and property. It was said that its meaning is fight the disbelievers or repel them by increasing the number of the mujahideen, because the large number of people terrifies the enemy and defeats him. **They said, 'If we knew how to fight, we would have followed you'** If we knew what could be called fighting, we would have followed you in it, but what you are doing is not fighting, but throwing lives into destruction, or if we were good at fighting, we would have followed you in it, and they only said it out of deceit and mockery. **They are nearer to disbelief than Day than to faith** because of their failure and their words, for they were the first signs that appeared from them indicating their disbelief. It was said that they are closer to supporting the unbelievers than they are to the believers, since their failure and their words strengthen the polytheists and discourage the believers. **They say with their mouths what is not in their hearts** they show something other than what they conceal, their hearts do not agree with their tongues in faith. Adding the words to the mouths is an emphasis and a depiction. **And God knows best what they conceal** of hypocrisy. And what they secretly say to one another, He knows it in detail with obligatory knowledge, and you know it in general with signs.

Tafsir al-Baghawi

167- **And let those who are hypocrites and were told, 'Come, fight in the cause of God'** meaning: for the sake

Surat Al Imran 3:168

Those who said to their brothers while sitting back, **If they had obeyed us, they would not have been killed.** Say, **Then avert death from yourselves, if you should be truthful.**

Tafsir al-Jalalayn

Those in place of those before it or an adjective **said to their brothers** in religion *and* they had *sincerely* from jihad **if they had obeyed us** meaning the martyrs of Uhud or our brothers in sitting (they would not have been killed. Say) to them **then avert repel from yourselves death if you are truthful** in that sitting saves from it.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty means by that: And God will know those who are hypocrites, **those who said to their brothers and sat back.**

The position of **those who** is in the accusative case as a replacement for **those who are hypocrites**, and it may be permissible for it to be in the nominative case as a translation of what is in his saying: *conceal* of the mention of **those who are hypocrites**.

The meaning of the verse is: And that God may know those who said to their brothers who were wounded with the Muslims in their war against the polytheists at Uhud on the day of Uhud, and who killed there from their tribes and people - **and sat back**, meaning: and these hypocrites who said what they said - from what God the Almighty informed us about what they said - about jihad with their brothers and tribes in the way of God - **If they had obeyed us**, meaning: if those of our brothers and tribes who were killed at Uhud had obeyed us, **they would not have been killed**, meaning: they were not killed there. God the Almighty said to His Prophet Muhammad, may God bless him and grant him peace: *Say*, O Muhammad, to these hypocrites who said this statement, **Then repel**, meaning: then repel.

From the saying of the speaker: I averted killing from so-and-so, meaning I pushed him away, I averted him, and from it the saying of the poet:

She said, and I protected her from my wrath: Is this his religion and my religion forever?

God Almighty says: Say to them: So pay, if you, O hypocrites, are truthful in what you say: If our brothers had obeyed us in abandoning jihad in the way of God with Muhammad, may God bless him and grant him peace, and fighting Abu Sufyan and those of Quraysh with him, they would not have been killed there by the sword, and they would have been alive by sitting with you, and staying behind Muhammad, may God bless him and grant him peace, and witnessing the jihad against the enemies of God with him, **from yourselves**

death, for you have sat back from fighting them and have stayed behind from jihad against them, and you are inevitably dead, as:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **Those who said to their brothers**, those who were afflicted with you from their tribes and people, **If they had obeyed us, they would not have been killed**, the verse, meaning: Death is inevitable, so if you are able to repel it from yourselves, then do so. That is because they were hypocrites and abandoned jihad in the way of God, out of eagerness to remain in this world and fleeing from death.

It was mentioned that those who said this to their brothers are the ones about whom God said: **And that He may know those who are hypocrites.**

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, his saying: **Those who said to their brothers and sat back**, 'If they had obeyed us, they would not have been killed,' the verse, he mentioned to us that it was revealed about the enemy of God, Abdullah bin Ubayy.

Muhammad told us, he said, Muhammad told us, he said, Asbat told us, on the authority of Al-Suddi, he said: They are Abdullah bin Ubayy and his companions.

Al-Qasim told us, he said, Al-Husayn told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, he said: He is Abdullah bin Ubayy who sat and said to his brothers who went out with the Prophet, may God bless him and grant him peace, on the day of Uhud 11: **If they had obeyed us, they would not have been killed**, the verse. Ibn Jurayj said, on the authority of Mujahid, he said, Jabir bin Abdullah said: He is Abdullah bin Ubayy bin Salul.

It was narrated on the authority of Ammar, on the authority of Ibn Abi Jaafar, on the authority of his father, on the authority of Al-Rabi', regarding his statement: **Those who said to their brothers and sat back**, the verse, he said: It was revealed about the enemy of God, Abdullah bin Ubayy.

Tafsir al-Qurtubi

The Almighty's saying: **Those who said to their brothers** means for the sake of their brothers, and they are the martyrs who were killed from the Khazraj, and they are brothers of lineage and neighborhood, not brothers of religion, that is, they said to these martyrs: If they had stayed, that is, in Medina, they would not have been killed. It was said: Abdullah bin Ubayy and his companions said to their brothers, that is, to their likes from al-Munafiqun 63: If they had obeyed us, these who were killed would not have been killed. His saying: **If they had obeyed us** means that they would not have gone out to Quraysh. His saying: **And they sat** means that they said this statement and sat back themselves from jihad, so God responded to them by saying: **Say, then repel** that is, say to them, O Muhammad: If you are truthful, then repel death from yourselves, and repelling means repelling. He explained with this that caution does not benefit from

Surat Al Imran 3:168

Those who said to their brothers while sitting back, "If they had obeyed us, they would not have been killed." Say, "Then avert death from yourselves, if you should be truthful."

fate, and that the one who is killed is killed at his appointed time, and what God knows and informs of will inevitably happen. It was said: On the day this was said, seventy hypocrites died. Abu al-Layth al-Samarqandi said: I heard some The commentators in Samarkand say: When the verse was revealed: "Say: 'Then avert death from yourselves,'" seventy hypocrites died that day.

Tafsir Ibn Kathir

God the Almighty says: **Or when a disaster befell you** which is what befell them on the day of Uhud, killing seventy of them, **you inflicted twice as much** meaning on the day of Badr, for they killed seventy of the polytheists and took seventy prisoners, **you said, 'From where did this come to us?' Say, 'It is from yourselves.'** Ibn Abi Hatim said: My father told us, Abu Bakr ibn Abi Shaybah told us, Qurad Abu Nuh told us, Ikrimah ibn Ammar told us, Samak al-Hanafi Abu Zamil told us, Ibn Abbas told me, Umar ibn al-Khattab told me, he said: When the day of Uhud came the following year, they were punished for what they did on the day of Badr, taking ransom, so seventy of them were killed, and the companions of the Messenger of God, may God bless him and grant him peace, fled from him, and his front tooth was broken, and the shell was smashed on his head, and blood flowed down his face, so God revealed: **Or when a disaster befell you, having inflicted twice as much, you said, 'From where did this come to us?' Say, 'It is from yourselves.'** From yourselves, by taking the ransom. And thus Imam Ahmad narrated it on the authority of Abd al-Rahman ibn Ghazwan, who is Qurad Abu Nuh, with his chain of transmission but with a longer one. And thus al-Hasan al-Basri said, and Ibn Jarir said: Al-Qasim told us, Al-Husayn told us, Ismail ibn Ulayyah told us on the authority of Ibn Awn on the authority of Muhammad on the authority of Ubayd, H, Sanid said, who is Husayn: And Hajjaj told me on the authority of Jarir, on the authority of Muhammad on the authority of Ubaydah, on the authority of Ali, may God be pleased with him, who said: Gabriel came to the Prophet, may God bless him and grant him peace, and said: "O Muhammad, God has disliked what your people have done in taking prisoners, and He has commanded you to give them a choice between two things: either they come forward and their necks are struck, or they take ransom on the condition that a number of them are killed." He said: So the Messenger of God, may God bless him and grant him peace, called the people and mentioned that to them, and they said: O Messenger of God, our tribes and our brothers, should we not take their ransom so that we may be strengthened to fight our enemy, and a number of them are martyred from among us? There is nothing in that that we dislike? He said: So seventy men were killed from them on the day of Uhud, a number of The prisoners of Badr," and thus it was narrated by al-Nasa'i and al-Tirmidhi from the hadith of Abu Dawud al-Hafri, on the authority of Yahya ibn Zakariya ibn Abi Zaydah, on the authority of Sufyan ibn Sa'id, on the authority of Hisham ibn Hassan, on the

authority of Muhammad ibn Sirin, with it. Then al-Tirmidhi said: Hasan Gharib, we do not know it except from the hadith of Ibn Abi Zaydah, and Abu Usamah narrated something similar from Hisham, and it was narrated from Ibn Sirin, on the authority of Ubaydah, on the authority of the Prophet, may God bless him and grant him peace, as a mursal. Muhammad ibn Ishaq, Ibn Jurayj, Ar-Rabi' ibn Anas and As-Suddi said: "Say: It is from yourselves" meaning because of your disobedience to the Messenger of God, may God bless him and grant him peace, when he ordered you not to move from your place, but you disobeyed, meaning the archers.

Indeed, God has power over all things meaning He does what He wills and rules as He wills, there is no one to question His rule. Then God the Almighty said: **And whatever befell you on the day the two armies met was by God's permission** meaning your flight before your enemy and their killing of a group of you and their wounding of others, it was by God's decree and destiny, and He has wisdom in that. **And that He may make evident the believers** meaning those who were patient and steadfast and did not falter. "And that He may make evident those who were hypocrites and were told, 'Come, fight in the cause of God or defend yourselves.' They said, 'If we had known there would be fighting, we would have followed you.'" Meaning the companions of Abdullah ibn Ubayy ibn Salul who returned with him in the middle of the road, and some men from the believers followed them, urging them to return, fight and help. That is why He said, **Or defend yourselves.** Ibn Abbas, Ikrimah, Sa'id ibn Jubayr and Ad-Dahhak said: Abu Salih, Al-Hasan and Al-Suddi said: They meant to increase the number of Muslims. Al-Hasan bin Salih said: They defended with supplication. Another said: They stayed, and they made excuses saying: **If we knew that there would be fighting, we would have followed you.** Mujahid said: They meant if we knew that you would encounter war, we would have come to you, but you will not encounter fighting. Muhammad bin Ishaq said: Muhammad bin Muslim bin Shihab Al-Zuhri, Muhammad bin Yahya bin Habban, Asim bin Omar bin Qatada, Al-Hussain bin Abdul Rahman bin Amr bin Saad bin Muadh, and others from our scholars told me, all of them have narrated, he said: The Messenger of God, peace and blessings be upon him, came out to us, meaning when he went out to Uhud with a thousand men from his companions, until he was in the middle of the road between Uhud and Medina, Abdullah bin Ubayy bin Salul with a third of the people withdrew from him and said: He obeyed them, so he went out and disobeyed me. By God, we do not know why we are killing ourselves here, O people? So he returned with those who followed him from his people, the hypocrites and the doubters. Abdullah bin Amr bin Haram, the brother of Banu Salamah, followed them, saying: O people, I remind you by God not to abandon your Prophet and your people when your enemy comes. They said: If we knew that you would fight, we would not have surrendered to you, but we do not see that there should be fighting. So when they resisted him and refused to do anything but leave them, he said: May God distance you, enemies of God, for God will suffice

you. And the Messenger of God, may God bless him and grant him peace, went on. God the Almighty said: **They will be nearer to disbelief, that Day, than to faith.** They used this as evidence that a person's circumstances may change, so that he may be in a state closer to disbelief, and in a state closer to faith, because of His saying: **They will be nearer to disbelief, that Day, than to faith.** Then God the Almighty said: **They say with their mouths what is not in their hearts** meaning that they say the statement without believing it to be true, and from this is their saying: **If we had known there would be fighting, we would have followed you** because they realized that an army of polytheists had come from a distant country burning with desire for the Muslims because of what happened to their leaders on the day of Badr. And they are many times the number of Muslims, so fighting will inevitably occur between them. For this reason God the Almighty said: **And God knows best what they conceal** Then God the Almighty said: **Those who said to their brothers and sat [at home], 'If they had obeyed us, they would not have been killed'** meaning if they had listened to our advice to sit [at home] and not go out, they would not have been killed with those who were killed. God the Almighty said: **Say, 'Then avert death from yourselves, if you should be truthful'** meaning if sitting saves a person from being killed and dying, then you should not die, and death will inevitably come to you even if you were in fortified towers, so avert death from yourselves if you are truthful. Mujahid said on the authority of Jabir ibn Abdullah: This verse was revealed about Abdullah ibn Ubayy ibn Salul.

Fath al-Qadir

His statement 168- **Those who said to their brothers** etc.: meaning they are those who said to their brothers as a predicate of a deleted subject, and it is possible that it is a substitute for the waw of **they conceal**, or accusative of blame, or a description of those who were hypocrites. The meaning of **they said to their brothers** has already been presented, meaning: they said that to them, and the situation is that these speakers had sat back from fighting **if they had obeyed us** by not leaving the city, they would not have been killed, so God responded to that with His statement "Say: Then avert death from yourselves, if you should be truthful" and averting means repelling, meaning caution from fate is of no use, because the one who is killed is killed at his appointed time.

Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement, **Or when a disaster befell you**, the verse. He said: You have inflicted on the polytheists on the day of Badr twice as much as they inflicted on you on the day of Uhud. This was explained by Ikrimah. Ibn Jarir narrated on his authority that he said: The Muslims killed seventy polytheists on the day of Badr and took seventy captive, and the polytheists killed seventy Muslims on the day of Uhud. Ibn Abi Hatim narrated on the authority of Al-Hasan regarding the verse that he said: When they saw those of them killed on the day of Uhud, they said, **Where did this come from? It was not for the infidels to kill any of us.** When God saw what they were saying about that, God said: They are like the captives you took on the day of Badr. God

responded to them with that and hastened their punishment in this world so that they would be safe from it in the Hereafter. This is supported by what was narrated by Ibn Abi Shaybah, Al-Tirmidhi who authenticated it, Al-Nasa'i, Ibn Jarir and Ibn Mardawayh on the authority of Ali, who said: Gabriel came to the Prophet, may God bless him and grant him peace, and said: O Muhammad, God has disliked what your people have done in taking prisoners, and He has commanded you to give them a choice between two things: either they come forward and their necks are struck, or they take ransom on the condition that you accept their number. So the Messenger of God, may God bless him and grant him peace, called the people and mentioned that to them, and they said: O Messenger of God, our tribes and our brothers, rather we will take their ransom so that we will be strengthened to fight our enemy and their number will be martyred from us, so there is nothing in that that we dislike. So seventy men were killed from them on the Day of Uhud, the number of the prisoners of Badr. This hadith is in Sunan al-Tirmidhi and al-Nasa'i, on the authority of Abu Dawud al-Hafri, on the authority of Yahya ibn Zakariya ibn Abi Zaydah, on the authority of Sufyan ibn Sa'id, on the authority of Hisham ibn Hassan, on the authority of Muhammad ibn Sirin, on the authority of Ubaydah, on the authority of Ali. Al-Tirmidhi said after narrating it: It is hasan gharib, we do not know it except through the hadith of Ibn Abi Zaydah. Abu Usamah narrated something similar on the authority of Hisham. It was narrated on the authority of Ibn Sirin, on the authority of Ubaydah, on the authority of the Prophet, may God bless him and grant him peace, in a mursal form. The chain of transmission of Ibn Jarir for this hadith is as follows: Al-Qasim narrated to us, Al-Husayn narrated to us, Ismail ibn Ulayyah narrated to us, on the authority of Ibn 'Awn, Sanid said, and he is Husayn, and Hajjaj narrated to me on the authority of Jarir, on the authority of Muhammad, on the authority of Zubaydah, on the authority of Ali, and he mentioned it. Ibn Abi Hatim narrated on the authority of Abu Bakr bin Abi Shaybah, who said: Qurad bin Nuh told us, Ikrimah bin Ammar told us, Samak al-Hanafi Abu Zamil told us, Ibn Abbas told me on the authority of Umar bin al-Khattab, who said: When the day of Uhud came the following year, they were punished for what they had done on the day of Badr, by taking ransoms. Seventy of them were killed, and the companions of Muhammad, may God bless him and grant him peace, fled from him. His front tooth was broken, the skull was smashed on his head, and blood flowed down his face. Then God Almighty revealed: **Or when a disaster befell you** *verse*. Imam Ahmad narrated it on the authority of Abd al-Rahman ibn Azwan, who is Qurad ibn Nuh, but in a longer version. However, what is problematic about the previous hadith of choice is what was revealed of the rebuke from Him, the Most High, to those who took the ransom, in His saying: **It is not for a prophet to have captives until he has inflicted a slaughter on the land.** And what was narrated of his crying, may God bless him and grant him peace, and Abu Bakr, regretting taking the ransom. If he had taken that after the choice was given to them by God, the Most High, He would not have rebuked them for it, nor would what happened from the Prophet, may God bless him and grant him peace, and those with him of regret and

Surat Al Imran 3:168

Those who said to their brothers while sitting back, "If they had obeyed us, they would not have been killed." Say, "Then avert death from yourselves, if you should be truthful."

sorrow, nor did the Prophet, may God bless him and grant him peace, approve of the opinion of Umar, may God be pleased with him, when he indicated killing the captives and said something to the effect of: If a punishment were revealed, none would be saved from it except Umar. All of them are in the books of hadith and biography. Ibn al-Mundhir narrated on the authority of Ibn Abbas, **You said, 'How is this?'** while we are Muslims fighting in anger for God, and these are polytheists. So He said, **Say, 'It is from yourselves.'** This is a punishment for you for disobeying the Prophet, may God bless him and grant him peace, when he said, **Do not follow them.** Ibn al-Mundhir narrated on his authority regarding his statement, **or defend**, he said: Increase your numbers even if you do not fight. He also narrated something similar from al-Dahhak. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Abu Awn al-Ansari regarding his statement, **or defend**, he said: Stay stationed. Ibn Jarir and Ibn al-Mundhir narrated on the authority of Ibn Shihab and others who said: The Messenger of God, may God bless him and grant him peace, went out to Uhud with a thousand men from his companions, until when they were in the path between Uhud and Medina, Abdullah bin Ubayy with a third of the people withdrew from them and said: He obeyed them and disobeyed me, by God we do not know why we are killing ourselves here? So he returned with those who followed him from the hypocrites and the doubtful, and Abdullah bin Amr bin Haram from Banu Salamah followed them saying: O people, I remind you by God lest you abandon your Prophet and your people when their enemy confronts them. They said: If we had known that you would fight, we would not have surrendered you and we do not think that there will be fighting. Ibn Ishaq narrated: Muhammad ibn Muslim ibn Shihab al-Zuhri, Muhammad ibn Yahya ibn Habban, Asim ibn Umar ibn Qatada, al-Husayn ibn Abd al-Rahman ibn Umar ibn Sa'd ibn Mu'adh and other scholars of ours narrated to me, and he mentioned it. He added that when they were stubborn with him and refused to leave, he said: May God distance you, enemies of God, for God will do without you. Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid regarding his statement, **If we had known that there would be fighting, we would have followed you**, he said: If we had known that we would find a place of fighting with you, we would have followed you.

Tafsir al-Baidawi

168 **Those who said** is raised instead of the waw of **they conceal**, or it is accusative as a censure or description of those who were hypocrites, or it is genitive instead of the pronoun in **with their mouths or their hearts** as in his saying:

If there was a generous Hatem among the people, Hatem would be stingy with water.

For their brothers meaning for their sake, meaning those who were killed on the Day of Uhud from their relatives or from their kind. **And they sat** is a state implied by *qad* meaning they said they were sitting from fighting. **If they had obeyed us** in sitting in the city. **They would not have been killed** just as we were not killed. Hashim read **they were not killed** with a shaddah on the ta'. "Say: Then avert death from yourselves, if you should be truthful" meaning if you are truthful that you are able to avert killing from those who have been decreed for them, then avert death and its causes from yourselves, for it is more appropriate for you. The meaning is that sitting is not a substitute for death, for the causes of death are many, just as fighting can be a cause of destruction and sitting is a cause of salvation. The opposite may be the case.

Tafsir al-Baghawi

168- **Those who said to their brothers**, in lineage not in religion, and they were the martyrs of Uhud, **and sat back** meaning: these people who said about jihad sat back **if they had obeyed us**, and turned away from Muhammad, may God bless him and grant him peace, and sat in their homes "they would not have been killed. Say", to them, O Muhammad, **then avert**, then repel, **from yourselves death if you should be truthful**, caution is no substitute for destiny.

Surat Al Imran 3:169

And never think of those who are killed in the way of God as dead. Rather, they are alive with their Lord, receiving provision.

Tafsir al-Jalalayn

And it was revealed about the martyrs: **And never think of those who were killed** with emphasis and emphasis **in the cause of God** that is, for the sake of His religion (as dead. Rather) they are **alive with their Lord** their souls are in the crops of green birds that roam in Paradise wherever they wish, as mentioned in the hadith **and are provided for** they eat from the fruits of Paradise.

Tafsir al-Suyuti

The Almighty said: And do not think, the verse Ahmad, Abu Dawud and Al-Hakim narrated on the authority of Ibn Abbas that the Messenger of God, may God bless him and grant him peace, said: When your brothers were afflicted at Uhud, God placed their souls in the bodies of green birds that frequent the rivers of Paradise, eat of its fruits and take refuge in golden lanterns in the shade of the Throne. When they found the goodness of their food and drink and the beauty of their resting place, they said: Oh, if only our brothers knew what God has done for us so that they would not give up jihad or turn away from war. God said: I will convey it to them on your behalf. Then God revealed this verse: And do not think that those who were killed, the verse and what follows it. Al-Tirmidhi narrated something similar on the authority of Jabir.

Tafsir al-Tabari

Abu Ja'far said: God Almighty means: **And do not think**, and do not assume, as Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **And do not think**, and do not assume.

And His statement: **Those who were killed in the way of God**, meaning: those who were killed in one of the companions of the Messenger of God, may God bless him and grant him peace, **are dead**, meaning: And do not think of them, O Muhammad, as dead, not feeling anything, nor enjoying anything, nor enjoying anything, for they are alive with Me, enjoying My provision, happy and pleased with what I have given them of My honor and grace, and what I have bestowed upon them of My abundant reward and bounty, as:

Ibn Humayd narrated to us, he said: Salamah narrated to us, on the authority of Muhammad ibn Ishaq, and Yunus ibn Abd al-A'la narrated to me, he said: Ibn Wahb informed us, he said: Ismail ibn Ayyash narrated to us, on the authority of Ibn Ishaq, on the authority of Ismail ibn Umayyah, on the authority of Abu al-Zubayr al-Makki, on the authority of Ibn Abbas, he said: "The Messenger of God, may God bless him and grant him peace, said: When your brothers were afflicted at Uhud, God placed their souls in the bodies of green birds that frequent the rivers of Paradise, eat of its fruits, and take refuge in golden lamps in the shade of

the Throne. When they found their drink and food pleasant and their resting place pleasant, they said: 'If only our brothers knew what God has done to us! So that they would not give up on jihad and become weak in war!' God Almighty said: 'I will convey to them on your behalf.'" So God Almighty revealed these verses to His Messenger, may God bless him and grant him peace.

Ibn Humayd told us, he said, Jarir ibn Abdul Hamid told us, and Ibn Humayd told us, he said, Salamah told us, they both said, Muhammad ibn Ishaq told us, on the authority of Al-A'mash, on the authority of Abu Ad-Dhaha, on the authority of Masruq ibn Al-Ajda', he said, we asked Abdullah ibn Mas'ud about these verses: **And never think that those who were killed in the way of God**, the verse, he said: As for us, we asked about it and it was said to us: When your brothers were killed at Uhud, God placed their souls in the bodies of green birds that go to the rivers of Paradise and eat from its fruits, and take refuge in golden lamps in the shade of the Throne. Then God looks down upon them and says: O My servants, what do you desire that I may give you more? They say: Our Lord, not more than what You have given us! Paradise, we eat from it wherever we wish! Three times. Then He looks down and says: O My servants, what do you desire that I may give you more? They say: Our Lord, not more than what You have given us! Paradise, we eat from it wherever we wish! However, we love for our souls to return to our bodies! Then you return us to the world, so we fight for you until we are killed for you again.

Al-Hasan bin Yahya Al-Maqdisi told us, he said, Wahb bin Jarir told us, he said, Shu'bah told us, on the authority of Al-A'mash, on the authority of Abu Ad-Dhaha, on the authority of Masruq, he said: We asked Abdullah about this verse. Then he mentioned something similar to it and added to it: Indeed, I have decreed that you will not return.

Ibn Al-Muthanna told us, he said, Ibn Abi Uday told us, on the authority of Shu'bah, on the authority of Sulayman, on the authority of Abdullah bin Murrah, on the authority of Masruq, he said: We asked Abdullah about the souls of the martyrs, and if it were not for Abdullah, no one would have told us! He said: The souls of the martyrs are with God in the bellies of green birds in lanterns beneath the Throne, roaming in Paradise wherever He wishes, then they return to their lanterns, and their Lord looks down upon them and says: What do you want? They say: We want to return to the world and be killed once again.

Abu Kuraib narrated that Abd al-Raheem ibn Sulayman and Abdah ibn Sulayman narrated on the authority of Muhammad ibn Ishaq, on the authority of al-Harith ibn Fadil, on the authority of Mahmud ibn Labid, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: The martyrs are **not dead, but alive with their Lord, and they are provided for**. He said: The souls of the martyrs are with God like green birds with lanterns hanging from the Throne, roaming in Paradise wherever they wish. He said: Then your Lord looked at them and said: Do you desire anything that I may give you more? They said: Our Lord, do we not roam in

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And never think of those who are killed in the way of God as dead. Rather, they are alive with their Lord, receiving provision.

Paradise wherever we wish? Then He looked at them a third time and said: Do you desire anything that I may give you more? They said: You will return our souls to our bodies so that we may fight in Your cause once again! So He remained silent.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Ibn Uyaynah told us, on the authority of Ata bin al-Sa'ib, on the authority of Abu Ubaidah, on the authority of Abdullah: That they said the third time - when he said to them: Do you desire anything that I should give you more of? - they said: Give our Prophet our greetings, and tell him that we are pleased and he is pleased with us.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: God Almighty said to His Prophet Muhammad, may God bless him and grant him peace, encouraging the believers to seek the reward of Paradise and making killing easy for them: "And never think of those who are killed in the way of God as dead. Rather, they are alive with their Lord, receiving provision." That is, I have revived them, so they are with Me, receiving provision in the spirit of Paradise and its bounty, happy with what God has given them of His reward for their jihad on His behalf.

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: The Muslims used to ask their Lord to show them a day like the day of Badr, in which they would be tested with goodness, and in which they would be granted martyrdom, and in which they would be granted Paradise and life in provision. Then they encountered the polytheists on the day of Uhud, and God took martyrs from among them, and they are the ones whom God mentioned when He said: **And never think of those who are killed in the way of God as dead**, the verse.

Muhammad ibn al-Husayn narrated, Ahmad ibn al-Mufaddal narrated, Asbat narrated, on the authority of al-Suddi, who said: He mentioned the martyrs and said: "And never think of those who are killed in the way of God as dead. Rather, they are alive with their Lord," until His saying: **nor will they grieve**. He claimed that the souls of the martyrs are in the bodies of green birds, in golden lanterns suspended from the Throne. They graze morning and evening in Paradise, spending the night in the lanterns. When they set out to roam, a caller calls out: What do you want? What do you desire? They say: Our Lord, we are in what our souls desire! Their Lord asks them again: What do you desire? What do you want? They say: We are in what our souls desire! They are asked a third time, and they say what they said: But we would like our souls to return to our bodies! Because of what they saw of the great reward.

Ibn Hamid told us, he said, Ibad told us, he said, Ibrahim bin Muammar told us, on the authority of Al-Hasan, he said: The son of Adam continues to praise God until he becomes alive and does not die. Then he recited this verse: "And never think of those

who are killed in the way of God as dead. Rather, they are alive with their Lord, receiving provision."

Muhammad bin Marzuq narrated, he said: Umar bin Yunus narrated, on the authority of Ikrimah, he said: Ishaq bin Abi Talhah narrated, he said: Anas bin Malik narrated to me regarding the companions of the Prophet, may God bless him and grant him peace, whom the Prophet, may God bless him and grant him peace, sent to the people of Bir Ma'unah. He said: I do not know, forty or seventy. He said: And by that water was 'Amir bin At-Tufayl Al-Ja'fari. So those men from the companions of the Prophet, may God bless him and grant him peace, went out until they came to a cave overlooking the water. They sat in it, then some of them said to each other: Who among you will deliver the message of the Messenger of God, may God bless him and grant him peace, to the people of this water? He said - I think he was Ibn Milhan Al-Ansari -: I will deliver the message of the Messenger of God, may God bless him and grant him peace. So he went out until he came to a group of them, and he crouched in front of the houses and then he said: O people of Bir Ma'unah, I am the messenger of the Messenger of God, may God bless him and grant him peace, to you. I bear witness that there is no god but God and that Muhammad is His servant and Messenger, so believe in God and His Messenger. Then a man came out to him from the broken house with a spear and struck him in the side until he came out from the other side. He said: God is Great, I have won, by the Lord of the Kaaba! So they followed his tracks until they reached his companions, and Amir ibn Tufail killed them all. Ishaq said: Anas ibn Malik told me: God the Almighty revealed a Qur'an about them, which was lifted after we had recited it for a while. God revealed: "And never think of those who are killed in the way of God as dead. Rather, they are alive with their Lord, receiving provision."

Yahya ibn Abi Talib narrated, Yazid narrated, Juwaybir narrated, on the authority of Ad-Dahhak, who said: When those of the companions of the Prophet, may God bless him and grant him peace, who were killed on the day of Uhud, met their Lord and He honored them, so they attained life, martyrdom, and good provision, they said: **If only there were between us and our brothers someone who would tell them that we have met our Lord and He was pleased with us and pleased us!** God Almighty said: **I am your messenger to your Prophet and your brothers**. Then God Almighty revealed to His Prophet, may God bless him and grant him peace: "And never think of those who are killed in the way of God as dead. Rather, they are alive with their Lord, receiving provision," until His saying: **nor will they grieve**. This is the report that God conveyed to His Messenger and the believers, as the martyrs said.

Tafsir al-Qurtubi

First: When God Almighty explained that what happened on the day of Uhud was a test to distinguish

the hypocrite from the truthful, He explained that whoever was not defeated and killed has honor and life with him, and the verse is about the martyrs of Uhud, and it was said: It was revealed about the martyrs of Bir Ma'unah, and it was said: Rather, it is general for all martyrs, and in the book of Abu Dawud with a sound chain of transmission on the authority of Ibn Abbas, he said: "The Messenger of God, may God bless him and grant him peace, said: When your brothers were afflicted at Uhud, God placed their souls in the bodies of green birds that go to the rivers of Paradise, eat from its fruits, and take refuge in lamps of gold suspended in the shade of the Throne, so that they would not lose interest in jihad or retreat in war. God Almighty said: I will convey to them on your behalf," he said: So God revealed: **And do not think that those who are killed in the way of God are dead** to the end of the verses.

Baqi bin Mukhallad narrated, "On the authority of Jabir, he said: The Messenger of God, may God bless him and grant him peace, met me and said: O Jabir, why do I see you downcast and worried? I said: O Messenger of God, my father was martyred and left behind children and a debt. He said: Shall I not give you good report of what God, the Almighty, met your father with? I said: Yes, O Messenger of God. He said: God brought your father back to life and spoke to him directly, and He never spoke to anyone except from behind a veil. He said to him: O My servant, wish and I will give you. He said: O Lord, return me to the world so that I may be killed in Your cause a second time. The Lord, the Blessed and Exalted, said: It has already been decreed by Me that they will not return to it. He said: O Lord, then convey it to those who come after me. Then God, the Almighty, revealed: "And never think that those who were killed in the way of God are dead. Rather, they are alive." He said: When Hamza bin Abdul Muttalib and Mus'ab bin Umair and they saw what they were given of goodness, they said: If only our brothers knew what goodness has befallen us, they would increase their desire for jihad. God Almighty said: I will convey it to them on your behalf. Then God Almighty revealed: **And never think that those who are killed in the way of God are dead** until His saying: **The reward of the believers will not be lost.** Abu al-Dhaha said: This verse was revealed about the people of Uhud in particular, and the first hadith requires the correctness of this statement. Some of them said: It was revealed about the martyrs of Badr, and they were fourteen men, eight from the Ansar and six from the Muhajireen. It was said: It was revealed about the martyrs of Bir Ma'unah, and their story is famous, and Muhammad ibn Ishaq and others mentioned it. Others said: When the guardians of the martyrs were afflicted with a blessing and joy, they would regret and say: We are in a blessing and joy, and our fathers and brothers are in the graves. So God Almighty revealed this verse to relieve them and inform them about the state of their dead.

I said: In short, even if it is possible that the revelation was due to the group, God Almighty informed us in it about the martyrs that they are alive in Paradise and are provided for, and there is no doubt that they died and their bodies are in the dust, and their souls are alive like the souls of all the believers, and they were given preference in provision in Paradise from the time

of killing until it was as if the life of this world was permanent for them.

Scholars have differed on this meaning. The majority of scholars agree on what we have mentioned, and that the life of the martyrs is certain. Then some of them say: The souls return to them in their graves and they enjoy themselves just as the infidels live in their graves and are tormented. Mujahid said: They are provided with the fruits of Paradise, meaning they find its fragrance but are not in it. Some people have concluded that this is a metaphor, and the meaning is that they are, by the judgment of God, deserving of enjoyment in Paradise. It is like saying: So-and-so did not die, meaning his memory is alive, as it was said:

The death of the pious is an eternal life. Some people have died while they were alive among the people.

The meaning is that they are granted beautiful praise. Others said: Their souls are in the bellies of green birds and that they are granted provision in Paradise and eat and enjoy themselves. This is the correct statement, because whatever is authentically transmitted is the reality. The hadith of Ibn Abbas is a text that removes the dispute, as is the hadith of Ibn Mas'ud, which was included by Muslim. We have already explained this meaning in the book *At-Tadhkirah bi-Ahwal Al-Mawta wa-Amr Al-Akhira*. Praise be to God.

We have mentioned there how many martyrs there are, and that their condition varies. As for those who interpret the martyrs as being alive, meaning that they will come back to life, this is far-fetched and is rejected by the Qur'an and Sunnah, for the Most High's statement, **Rather, they are alive**, is evidence of their life, and that they are provided for, and no one is provided for except the living. It has been said that the reward of a battle is written for them every year, and they share in the reward of every jihad that came after them until the Day of Resurrection, because they established the matter of jihad. Similar to the statement of the Most High, **Because of that, We decreed upon the Children of Israel that whoever kills a soul** (al-Ma'idah 5:32), as will be explained there, God willing. It has also been said that their souls bow and prostrate under the Throne until the Day of Resurrection, like the souls of the living believers who spent the night in a state of ritual purity. It has also been said that the martyr does not decay in the grave, and the earth does not eat him. We have mentioned this meaning in al-Tadhkirah, and that the earth does not eat the prophets, martyrs, scholars, muezzins who seek reward, and bearers of the Qur'an.

Second: If the martyr is alive by law, then he is not prayed over, just like the living by sense. The scholars differed regarding washing the martyrs and praying over them. Malik, Al-Shafi'i, Abu Hanifa, and Al-Thawri went to wash all the martyrs and pray over them, except for those killed in battle while fighting the enemy specifically, based on the hadith of Jabir who said: "The Prophet, may God bless him and grant him peace, said: 'Bury them with their blood,' meaning the day of Uhud, and he did not wash them. It was narrated by Al-Bukhari. Abu Dawud narrated on the authority of Ibn Abbas who said: The Messenger of God, may God bless him and grant him peace,

And never think of those who are killed in the way of God as dead. Rather, they are alive with their Lord, receiving provision.

ordered that the iron and leather be removed from the dead of Uhud and that they be buried with their blood and clothes. This is what Ahmad, Ishaq, Al-Awza'i, Dawud bin Ali, and a group of the jurists of the Ath-Thār and the people of hadith and Ibn Ulayyah said. Sa'id bin Al-Musayyab and Al-Hasan said: They are washed. One of them said: The martyrs of Uhud were not washed because of their large number and the preoccupation with that. Abu Umar said: None of the jurists of the regions said this statement of Sa'id and Al-Hasan except Ubaydullah bin Al-Hasan Al-Anbari, and what they mentioned about being preoccupied with washing the martyrs of Uhud is not what they mentioned about being preoccupied with washing the martyrs of Uhud. A reason, because each one of them had a guardian who would occupy himself with him and take care of his affairs, and the reason for that, and God knows best, is what came in the hadith about their blood: "It will come on the Day of Resurrection like the scent of a path." So it became clear that the reason is not the occupation as those who said about that said, and this issue has no place in analogy and consideration, but rather it is a matter of following the trace that was transmitted by all regarding those killed at Uhud who were not washed. Some of the later scholars who followed the school of al-Hasan used as evidence his saying, peace be upon him, regarding the martyrs of Uhud 11: **I am a witness over these on the Day of Resurrection**. He said: This indicates their exclusivity and that no one else shares in that with them. Abu Omar said: This resembles an anomaly, and the saying that they should not be washed is more appropriate, because that was proven from the Prophet, may God bless him and grant him peace, regarding those killed at Uhud and others. Abu Dawud narrated on the authority of Jabir, who said: A man was shot with an arrow in his chest or throat and died, so he was wrapped in his clothes as he was. He said: And we were with the Messenger of God, may God bless him and grant him peace.

Third: As for praying over them, the scholars differed on that as well. Malik, Al-Layth, Al-Shafi'i, Ahmad and Dawud were of the opinion that they should not be prayed over, based on the hadith of Jabir who said: "The Prophet, may God bless him and grant him peace, would gather the two men killed at Uhud in one garment and then say: Which of them knew more of the Qur'an? If one of them was pointed out to him, he would put him forward in the grave and say: I will be a witness over these people on the Day of Resurrection. He ordered that they be buried with their blood and they were not washed and no prayer was said over them." The jurists of Kufa, Basra and Ash-Sham said: They should be prayed over, and they narrated many reports, most of which were mural.

The Prophet, may God bless him and grant him peace, prayed over Hamza and all the martyrs of Uhud.

Fourth: The scholars agreed that if a martyr is carried alive and does not die in battle and lives and eats, then he should be prayed over, as was done with Omar, may God be pleased with him.

They differed about the one who was killed unjustly, such as the one killed by the Khawarij, the highway robbers, and the like. Abu Hanifa and al-Thawri said: Everyone who was killed unjustly is not washed, but he is prayed over, as is the case with every martyr. This is the opinion of all the people of Iraq. They narrated through many authentic chains of transmission on the authority of Zayd ibn Suhan, who was killed on the Day of the Camel: Do not remove my garment and do not wash my blood. It was proven on the authority of Ammar ibn Yasir that he said like the people of Zayd ibn Suhan, and Ammar ibn Yasir was killed at Siffin and Ali did not wash him. Al-Shafi'i has two opinions, one of which is that he is washed like all the dead except those killed by the people of war. This is the opinion of Malik. Malik said: The one who was killed by the infidels and died in battle is not washed. Every person killed other than the one killed in battle, killed by the infidels, is washed and the prayer is prayed over. This is the opinion of Ahmad ibn Hanbal, may God be pleased with him. The other opinion of al-Shafi'i is that the one killed by the rebels is not washed. The opinion of Malik is more correct, because washing the dead has been proven by consensus and transmitted by all, so washing every dead person is obligatory except... Whoever narrated it based on consensus or an established Sunnah, and success is from God.

Fifth: If an enemy attacks people in their home and they do not know about it and kills some of them, is his ruling the same as the ruling of those killed in battle, or the ruling of all the dead? This issue was revealed to us in Cordoba, may God restore it: The enemy, may God break him, attacked on the morning of the third of the great Ramadan in the year six hundred and twenty-seven, while the people were in their huts, unaware, so he killed and took captives. My father, may God have mercy on him, was among those killed. So I asked our Sheikh, the reciter, the teacher Abu Ja'far Ahmad, known as Abu Hujjah, and he said: Wash him and pray over him, because your father was not killed in battle between the two lines. Then I asked our Sheikh Rabi' ibn Abd al-Rahman ibn Ahmad ibn Rabi' ibn Abi, and he said: His ruling is the ruling of those killed in battle. Then I asked the judge of the group, Abu al-Hasan Ali ibn Qatral, and a group of jurists were around him, and they said: Wash him, shroud him, and pray over him. So I did. Then after that I came across the issue in al-Tabsira by Abu al-Hasan al-Lakhmi and others. If that had been before I washed him, I would have buried him with his blood in his clothes.

Sixth: This verse indicates the great reward of killing in the way of God and martyrdom in it, to the point that it expiates sins, as the Prophet, may God bless him and grant him peace, said: "Killing in the way of God expiates everything except debt. Gabriel, peace be upon him, said this to me just now." Our scholars said that mentioning debt is an indication of what is similar to it in terms of rights related to consciences, such as usurpation, taking money unjustly, premeditated murder, wounding, and other consequences. All of this

is more deserving of not being forgiven by jihad than by debt, as it is more severe. Retribution in all of these is by good deeds and bad deeds, as stated in the established Sunnah.

"Abdullah bin Anas narrated that he heard the Messenger of God, may God bless him and grant him peace, say: God will gather the servants, or he said the people, Hammam doubted, and he pointed with his hand to the Levant, naked, uncircumcised and mute. We said: What is wrong with them? He said: They have nothing with them. Then he will call out to them in a voice that will be heard from near and far: I am the King, I am the Judge. It is not appropriate for anyone from the people of Paradise to enter Paradise while one of the people of Hell seeks him out with a wrong, and it is not appropriate for anyone from the people of Hell to enter Hell while one of the people of Paradise seeks him out with a wrong, even a slap. We said: How is that, when we come to God barefoot, naked and uncircumcised? He said: With good deeds and bad deeds." Narrated by Al-Harith bin Abi Usamah, and in Sahih Muslim, "On the authority of Abu Hurairah: The Messenger of God, may God bless him and grant him peace, said: Do you know who is bankrupt? They said: The bankrupt among us is the one who has no dirham or property. He said: The bankrupt among my nation is the one who comes on the Day of Resurrection with prayer, fasting and zakat, but he has insulted this one, slandered that one, consumed the wealth of this one, shed the blood of this one and struck this one. So this one will be given from his good deeds and this one from his bad deeds." His good deeds, but if his good deeds run out before he has paid off his debt, some of their sins will be taken and placed on him, then he will be thrown into the Fire." And "The Prophet (peace and blessings of God be upon him) said: 'By the One in Whose Hand is my soul, if a man were killed in the cause of God, then brought back to life, then killed, then brought back to life, then killed, and he had a debt, he would not enter Paradise until it was paid off for him.'" Abu Hurayrah narrated that the Messenger of God (peace and blessings of God be upon him) said: 'The soul of the believer is suspended as long as he had a debt.' Ahmad ibn Zuhayr said: Yahya ibn Ma'een was asked about this hadeeth and he said: It is saheeh. If it is said: This indicates that some of the martyrs will not enter Paradise from the time of their killing, and their souls will not be in the bodies of birds as you mentioned, nor will they be in their graves, so where will they be? We say: It has been narrated from the Prophet (peace and blessings of God be upon him) that he said: 'The souls of the martyrs are on a river at the gate of Paradise called Barq, and their provision comes out to them from Paradise morning and evening. Perhaps they are these.' And God knows best." And for this reason Imam Abu Muhammad bin Atiyah said: And these are different classes and conditions, and they are united by the fact that they **are provided for**. And Imam Abu Abdullah Muhammad bin Yazid bin Majah Al-Qazwini narrated in his Sunan, "On the authority of Salim bin Amir, who said: I heard Abu Umamah say: I heard the Messenger of God, may God bless him and grant him peace, say: The martyr of the sea is like the martyrs of the land and the one who is drowning in his blood on land, and between the two waves is like the one who

crosses the world in obedience to God. And God Almighty has assigned the Angel of Death to take the souls, except for the martyrs of the sea, for He, glory be to Him, takes charge of taking their souls, and forgives the martyr of the land all sins except debt, and forgives the martyr of the sea all sins and debt."

Seventh: The debt that prevents its owner from Paradise, and God knows best, is the debt that he left behind and did not bequeath, or was able to pay but did not pay, or he owed it extravagantly or foolishly and died without paying it. As for the one who owed a debt due to poverty and hardship and died without leaving behind payment, then God will not prevent him from Paradise, God willing, because it is obligatory upon the ruler to pay his debt, either from the charity, or from the share of the debtors, or from the spoils of war that are returned to the Muslims. "The Prophet, may God bless him and grant him peace, said: 'Whoever leaves behind a debt or a loss, then it is upon God and His Messenger, and whoever leaves behind wealth, then it is for his heirs.'" We have added more clarification to this topic in the Book of Remembrance, and praise be to God.

Eighth: The Almighty's saying: **With their Lord they will be provided for**. There is an omission in it of an added word, the meaning of which is **with the honor of their Lord**. And *with* implies the utmost closeness, so it is like *with* and therefore it is not made diminutive, so it is said! Stubborn, said Sibawayh, this is with him the dignity, not with him the distance and nearness, and **they are provided with provision** is the provision known in customs, and whoever said: it is the life of remembrance said: they are provided with beautiful praise, and the first is the truth, and it has been said: the souls perceive in that state in which they roam of the scents of Paradise and its goodness and its bliss and its joy what is appropriate for the souls, from what they are provided with and refreshed by, and as for the physical pleasures, then if those souls are returned to their bodies they will receive from the bliss all that God has prepared for them, and this is a good statement, and if there is a kind of metaphor in it, it is in accordance with what we have chosen, and the one who grants success is God, and *Farheen* is accusative in the place of the state of the implied in **they are provided with provision**, and *Farheen* is permissible in speech as an adjective for the living, and it is from joy in the sense of joy, and the virtue in this verse is the mentioned bliss, and Ibn al-Samiq read *Farheen* with an alif and they are two languages like farah and farah, and hazar and hadhar, and greed and greed, and miserliness and miserliness, al-Nahhas said: It is permissible to raise it in places other than the Qur'an, as an adjective for living things.

Tafsir Ibn Kathir

God the Almighty tells us about the martyrs that even if they are killed in this world, their souls are alive and provided for in the eternal home. Muhammad bin Jarir said: Muhammad bin Marzuq told us, Amr bin Yunus told us on the authority of Ikrimah, Ibn Ishaq bin Abi Talhah told us, Anas bin Malik told me about the companions of the Messenger of God, may God bless

Surat Al Imran 3:169

And never think of those who are killed in the way of God as dead. Rather, they are alive with their Lord, receiving provision.

him and grant him peace, whom the Prophet of God, may God bless him and grant him peace, sent to the people of Bir Ma'unah. He said: I do not know, forty or seventy, and at that water was Amir bin At-Tufayl Al-Ja'fari. So those people from the companions of the Messenger of God, may God bless him and grant him peace, went out until they came to a cave overlooking the water and sat in it. Then some of them said to one another: Who among you will deliver the message of the Messenger of God, may God bless him and grant him peace, to the people of this water? He said - I think he was Ibn Milhan Al-Ansari -: I am delivering the message of the Messenger of God, may God bless him and grant him peace. So he went out until he came to a group of them and hid in front of the houses. Then he said: "O people of Bir Ma'una, I am the Messenger of God to you. I bear witness that there is no god but God and that Muhammad is His servant and Messenger. So believe in God and His Messenger." Then a man came out to him from the house with a spear and struck him in the side until he came out from the other side. He said: **God is Great, I have won, by the Lord of the Kaaba.** So they followed his tracks until they reached his companions in the cave. Amir bin At-Tufayl killed them all. Ishaq said: Anas bin Malik told me that God revealed a Qur'an about them: **Convey from us to our people that we have met our Lord, and He is pleased with us and we are pleased with Him.** Then it was abrogated and lifted after we had read it for a while. Then God Almighty revealed: "And never think of those who are killed in the way of God as dead. Rather, they are alive with their Lord, receiving provision." Muslim said in his Sahih: : Muhammad ibn Abdullah ibn Numayr narrated to us, Abu Muawiyah narrated to us, Al-A'mash narrated to us, on the authority of Abdullah ibn Murrah, on the authority of Masruq, who said: We asked Abdullah about this verse: "And never think of those who are killed in the way of God as dead. Rather, they are alive with their Lord, and they are provided for." He said: We asked the Messenger of God, may God bless him and grant him peace, about that, and he said: "Their souls are in the bodies of green birds, which have lanterns hanging from the Throne. They roam in Paradise wherever they wish, then they return to those lanterns. Then their Lord looked at them and said: Do you desire anything? They said: What do we desire when we roam in Paradise wherever we wish? He did that to them three times. When they saw that they would not be left without being asked, they said: O Lord, we want you to return our souls to our bodies so that we may be killed in Your way once again. When He saw that they had no need, they were left." Something similar to this was narrated from the hadith of Anas and Abu Saeed.

Another hadith Imam Ahmad said: Abd al-Samad told us, Hammad told us, Thabit told us on the authority of Anas that the Messenger of God, may God bless him and grant him peace, said: "There is no soul that dies and has goodness with God that would be pleased to return to the world except the martyr, for he would be pleased to return to the world and be killed again because of what he sees of the virtue of martyrdom."

Muslim transmitted it only on the authority of Hammad.

Another hadith Imam Ahmad said: Ali ibn Abdullah al-Madini told us, Sufyan told us, on the authority of Muhammad ibn Ali ibn Rabi'ah al-Salami, on the authority of Abdullah ibn Muhammad ibn Aqil, on the authority of Jabir, who said: The Messenger of God, may God bless him and grant him peace, said to me: **Do you know that God brought your father back to life?** He said to him: **Make a wish of me.** He said to him: **I will be returned to the world so that I may be killed once again.** He said: **I have decided that they will not return to it.** Ahmad is the only one to narrate it from this source. It has been proven in the two Sahih and others that Abu Jabir, who is Abdullah ibn Amr ibn Haram al-Ansari, may God be pleased with him, was killed as a martyr on the day of Uhud. Al-Bukhari said: Abu al-Walid said on the authority of Shu'bah on the authority of Ibn al-Munkadir: I heard Jabir say: When my father was killed, I began to cry and uncover the cloth from his face. The companions of the Messenger of God, may God bless him and grant him peace, began to forbid me, but the Prophet, may God bless him and grant him peace, did not forbid me. The Prophet, may God bless him and grant him peace, said: **Do not cry for him - or do not cry for him - the angels continued to shade him with their wings until he was taken up.** He, Muslim, and al-Nasa'i transmitted it through another chain of transmission on the authority of Shu'bah, on the authority of Muhammad ibn al-Munkadir, on the authority of Jabir, may God bless him: When my father was killed on the day of Uhud, I began to uncover the cloth from his face and cry. He mentioned the rest of it in a similar manner.

Another hadith Imam Ahmad said: Yaqub told us, my father told us, on the authority of Ibn Ishaq, Ismail bin Umayyah bin Amr bin Saeed told us, on the authority of Abu al-Zubayr al-Makki, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "When your brothers were afflicted at Uhud, God placed their souls in the bodies of green birds, which would go to the rivers of Paradise, eat from its fruits, and take refuge in golden lanterns in the shade of the Throne. When they found the goodness of their drink and food, and the beauty of their resting place, they said: 'If only our brothers knew what God has done for us, so that they would not give up jihad and turn away from war.' God, the Almighty, said: 'I will convey it to them on your behalf.' Then God, the Almighty, revealed these verses: 'And never think of those who are killed in the way of God as dead. Rather, they are alive with their Lord, receiving provision.' and what follows." This is how Ahmad narrated it, and likewise Ibn Jarir narrated it on the authority of Yunus, on the authority of Ibn Wahb, on the authority of Ismail bin Ayyash, on the authority of Muhammad bin Ishaq. It was narrated by Abu Dawud and Al-Hakim in his Mustadrak from the hadith of Abdullah bin Idris from Muhammad bin Ishaq from Ismail bin Umayyah from Abu Al-Zubayr from Saeed bin Jubair from Ibn Abbas, may God be pleased with them both, and he mentioned it, and this is more authentic. Sufyan Al-Thawri narrated it likewise from

Salim Al-Aftas from Saeed bin Jubair from Ibn Abbas - and Al-Hakim narrated in his Mustadrak from the hadith of Abu Ishaq Al-Fazari from Sufyan from Ismail bin Abi Khalid from Saeed bin Jubair from Ibn Abbas, who said: This verse was revealed about Hamzah and his companions: "And never think of those who are killed in the way of God as dead. Rather, they are alive with their Lord, receiving provision." Then he said: It is authentic according to the conditions of the two sheikhs, but they did not include it. Qatada, Al-Rabi' and Al-Dahhak also said: It was revealed about those killed at Uhud.

Another Hadith Abu Bakr bin Mardawayh said: Abdullah bin Jaafar told us, Harun bin Sulaiman told us, Ali bin Abdullah Al-Madini told us, Musa bin Ibrahim bin Katheer bin Bashir bin Al-Fakih Al-Ansari told us, I heard Talha bin Kharash bin Abdul Rahman bin Kharash bin Al-Sammah Al-Ansari, he said: I heard Jabir bin Abdullah say: The Messenger of God, may God bless him and grant him peace, looked at me one day and said: O Jabir, why do I see you worried? I said: O Messenger of God, my father was martyred and left behind a debt and children. He said: Shall I not tell you that God has never spoken to anyone except from behind a veil, and He spoke to your father directly? Ali said: Direct confrontation. He said: Ask Me and I will give it to you. He said: I ask You to return to the world so that I may be killed in Your cause a second time. The Lord Almighty said: Indeed, the word has already gone before from Me: They will not return to it. He said: O Lord, then convey it to those who are behind me. Then God revealed: And do not think that those who are killed in the way of God are dead. Then he narrated it from another chain of transmission on the authority of Muhammad ibn Sulayman ibn Salit al-Ansari, on the authority of his father, on the authority of Jabir, with a similar chain of transmission. And thus al-Bayhaqi narrated it in *Dalā'il al-Nubuwwah* on the authority of Ali ibn al-Madini with it. And al-Bayhaqi also narrated it from the hadith of Abu Ubadah al-Ansari, who is 'Isa ibn 'Abd al-Rahman, God willing, on the authority of al-Zuhri, on the authority of 'Urwah, on the authority of 'A'ishah, who said: "The Prophet, may God bless him and grant him peace, said to Jabir: 'O Jabir, shall I not give you good report?' He said: 'Yes, God has given you good report.' He said: 'I felt that God had brought your father back to life, and said: 'Ask of My servant whatever you wish, and I will give it to you.' He said: 'O Lord, I have not worshipped You as You should be worshipped. I hope that You will return me to the world so that I may fight with Your Prophet and be killed for You once again.' He said: 'It has already been said from me that it will not return to it.'"

Another hadith Imam Ahmad said: Yaqub told us, my father told us, on the authority of Ibn Ishaq, Al-Harith bin Fadil Al-Ansari told us, on the authority of Mahmud bin Labid, on the authority of Ibn Abbas, may God be pleased with them both, who said: "The Messenger of God, may God bless him and grant him peace, said: The martyrs are on a river at the gate of Paradise, in a green dome, and their provision comes out to them from Paradise morning and evening." Ahmad is the only one to narrate it. Ibn Jarir narrated it on the authority of Abu Kurayb: Abd Al-Rahman bin Sulayman and Ubaydah told us on the authority of

Muhammad bin Ishaq with it, and it is a good chain of transmission. And as if the martyrs are divided into groups: some of their souls will roam in Paradise, and some of them will be on this river at the gate of Paradise, and it may be possible that their journey will end at this river, and they will gather there, and their provisions will be brought to them there and they will rest, and God knows best. We have narrated in Musnad al-Imam Ahmad a hadith in which there is good report for every believer that his soul will be in Paradise, roaming there as well, and eating from its fruits, and seeing the freshness and joy in it, and witnessing what God has prepared for it of honor, and it is with a sound, noble and great chain of transmission, in which three of the four imams, the owners of the followed schools of thought, have come together, for Imam Ahmad, may God have mercy on him, narrated it on the authority of Muhammad ibn Idris al-Shafi'i, may God have mercy on him, on the authority of Malik ibn Anas al-Asbahi, may God have mercy on him, on the authority of al-Zuhri, on the authority of Abd al-Rahman ibn Ka'b ibn Malik, on the authority of his father, may God be pleased with him, who said: "The Messenger of God, may God bless him and grant him peace, said: The soul of the believer is a bird that hangs in the trees of Paradise until God returns it to its body on the Day of Resurrection." His saying *hangs* means eats, and in this hadith: **The soul of the believer will be in the form of a bird in...** "Paradise" As for the souls of the martyrs, as mentioned previously in the crops of green birds, they are like planets in relation to the souls of all believers, for they fly by themselves, so we ask God, the Generous, the Beneficent, to cause us to die in faith. And His Most High's saying: **Rejoicing in what God has given them** to the end of the verse, meaning the martyrs who were killed in the way of God are alive with their Lord, and they are happy with what they are in of grace and happiness, and they are glad for their brothers who are killed after them in the way of God, that they are advancing upon them, and that they do not fear what is ahead of them nor are they sad for what they left behind them. We ask God for Paradise. Muhammad ibn Ishaq said, **And they are glad** meaning they are happy for those of their brothers who are behind them to catch up with what they have done of their jihad, so that they may share with them in what they are in of the reward of God that He has given them. Al-Suddi said: The martyr will be brought a book in which it says: So-and-so will come to you on such-and-such a day, and so-and-so will come to you on such-and-such a day, and he will be happy with that as the people of this world are happy with their absent ones when they come back. Saeed bin Jubair said: When they entered Paradise and saw the honor it has for the martyrs, they said: Oh, if only our brothers in this world knew what we know of honor, so that when they witness battle they would engage in it themselves so that they may be martyred and attain what we have attained of goodness. So the Messenger of God, may God bless him and grant him peace, informed them of their situation and the honor they are in, and he informed them, that is, their Lord, that I have revealed to your Prophet and informed him of your situation and what you are in, so they were happy with that, and that is what He said: **And they rejoice for those who have not yet joined them from behind them** Al-Bukhari and

And never think of those who are killed in the way of God as dead. Rather, they are alive with their Lord, receiving provision.

Muslim. It has been proven in the two Sahihs on the authority of Anas, may God be pleased with him, in the story of the companions of the well of Ma'unah, the seventy of the Ansar who were killed in one morning, and the Messenger of God, may God bless him and grant him peace, prayed and cursed those who killed them. Anas said: And a Qur'an was revealed about them, which we recited until it was lifted. **Convey to our people that we have met our Lord, and He was pleased with us and satisfied us.**

Then God Almighty said: **They rejoice in favor from God and in bounty and that God does not allow the reward of the believers to be lost.** Muhammad ibn Ishaq said: They rejoiced and were pleased when they saw the fulfillment of the promise and the great reward. Abd al-Rahman ibn Zayd ibn Aslam said: This verse includes all believers, whether martyrs or others. God rarely mentions a bounty with which He mentioned the prophets or a reward that He gave them, except that He mentioned what He gave to the believers after them. And the Almighty said: **Those who responded to God and the Messenger after the wounds had befallen them.** This was on the day of Hamra' al-Asad, and that is because when the polytheists inflicted what they inflicted on the Muslims, they turned back to their country, and when they continued on their way, they regretted why they did not complete the battle with the people of Medina and make it the decisive battle. So when this reached the Messenger of God, may God bless him and grant him peace, he urged the Muslims to go after them to frighten them and show them that they had strength and endurance, and he did not give permission to anyone except those who were present at the battle on the day of Uhud, except Jabir ibn Abdullah, may God be pleased with him, for what we will mention, so the Muslims volunteered despite their wounds and infliction, in obedience to God Almighty and His Messenger, may God bless him and grant him peace. Ibn Abi Hatim said: Muhammad ibn Abdullah ibn Yazid told us, Sufyan ibn Uyaynah told us, on the authority of Amr, on the authority of Ikrimah, who said: When the polytheists returned from Uhud, they said: You did not kill Muhammad, nor did you take the young camels with you. What a bad thing you have done! Return. The Messenger of God, may God bless him and grant him peace, heard of that, so he called upon the Muslims, and they volunteered until they reached Hamra' al-Asad - or Bir Abi Uyaynah - the doubt is from Sufyan - and the polytheists said: We will return the next year. So the Messenger of God, may God bless him and grant him peace, returned, and it was considered a raid, and God Almighty revealed: **Those who responded to God and the Messenger after the wound had afflicted them - for those among them who did good and feared God is a great reward.** Ibn Mardawayh narrated it from the hadith of Muhammad ibn Mansur, on the authority of Sufyan ibn Uyaynah, on the authority of Amr, on the authority of Ikrimah, on the authority of Ibn Abbas, and he mentioned it. Muhammad ibn Ishaq said: The day of Uhud was Saturday, the middle of Shawwal, and when the next day was Sunday, I did not... Ten nights had passed in Shawwal, and the muezzin of the Messenger of God,

may God bless him and grant him peace, called out to the people to seek out the enemy. His muezzin called out that no one should go out with us except those who had been present the day before. Jabir ibn Abdullah ibn Amr ibn Haram spoke to him and said: O Messenger of God, my father left me behind with my seven sisters, and he said: O my son, it is not appropriate for me or for you to leave these women without a man among them. I am not the one who would prefer you to fight with the Messenger of God, may God bless him and grant him peace, over myself, so stay behind with your sisters. So I stayed behind with them. The Messenger of God, may God bless him and grant him peace, gave him permission, so he went out with him. The Messenger of God, may God bless him and grant him peace, only went out to frighten the enemy and to inform them that he had gone out in pursuit of them so that they would think that he was strong, and that what had befallen them had not weakened them against their enemy. Muhammad bin Ishaq said: Abdullah bin Kharijah bin Zaid bin Thabit told me on the authority of Abu al-Sa'ib, the freed slave of Aisha bint Uthman: That a man from the companions of the Messenger of God, may God bless him and grant him peace, from Banu Abd al-Ashhal, who had witnessed the Battle of Uhud, said: I witnessed Uhud with the Messenger of God, may God bless him and grant him peace, my brother and I, and we returned wounded. When the muezzin of the Messenger of God, may God bless him and grant him peace, gave the call to go out in pursuit of the enemy, I said to my brother - or he said to me -: Are we missing a raid with the Messenger of God, may God bless him and grant him peace? By God, we do not have a mount to ride, and none of us is seriously wounded. So we went out with the Messenger of God, and I was less wounded than he was. Whenever he was overcome, I would carry him up a hill and he would walk up a hill, until we reached the point where the Muslims had reached. Al-Bukhari said: Muhammad bin Salam told us, Abu Muawiyah told us, on the authority of Hisham, on the authority of his father, on the authority of Aisha, may God be pleased with her, **Those who responded to God and the Messenger** the verse, I said to Urwah: O son of my sister, your parents were among them, Al-Zubayr and Abu Bakr, may God be pleased with them, when the Prophet of God, may God bless him and grant him peace, suffered what he suffered on the day of Uhud, and the polytheists turned away from him, he feared that they would return, so he said, **Who will return after them?** So seventy men volunteered from among them, among them Abu Bakr and Al-Zubayr, may God be pleased with them, this is how Al-Bukhari narrated it alone with this chain of transmission, and this is how Al-Hakim narrated it in his Mustadrak on the authority of Al-Asamm, on the authority of Abbas Al-Duri, on the authority of Abu Al-Nadr, on the authority of Abu Saeed Al-Mu'addib, on the authority of Hisham bin Urwah, then he said: It is authentic, and they did not include it, this is what he said. Ibn Majah narrated it on the authority of Hisham bin Ammar, and Hadiyyah bin Abdul Wahhab on the authority of Sufyan bin Uyaynah. On the authority of Hisham bin Urwa, on his authority, and thus it was

narrated by Saeed bin Mansour and Abu Bakr Al-Hamidi in his Musnad on the authority of Sufyan, on his authority. Al-Hakim also narrated it from the hadith of Ismail bin Abi Khalid from Al-Bahi, from Urwah, who said: Aisha said to me: O my son, your father is among those who responded to God and the Messenger after the wound befell them, then he said: It is authentic according to the conditions of the two sheikhs, and they did not include it. Abu Bakr bin Mardawayh said: Abdullah bin Jaafar told us from the original book, Samuyah told us, Abdullah bin Al-Zubayr told us, Sufyan told us, Hisham told us from his father, from Aisha, may God be pleased with her, she said: "The Messenger of God, may God bless him and grant him peace, said to me: Your parents are among those who responded to God and the Messenger after the wound befell them, Abu Bakr and Al-Zubayr, may God be pleased with them." And the attribution of this hadith is a complete mistake in terms of its chain of transmission because it contradicts the narration of trustworthy people from stopping at Aisha, may God be pleased with her, as we have presented, and in terms of its meaning, Al-Zubayr is not among the fathers of Aisha, but rather Aisha said that to Urwah bin Al-Zubayr, because he is the son of her sister Asma bint Abi Bakr. Al-Siddiq, may God be pleased with them, and Ibn Jarir said: Muhammad bin Saad told me, my father told me, my uncle told me, my father told me, on the authority of his father, on the authority of Ibn Abbas, who said: God cast terror into the heart of Abu Sufyan on the day of Uhud after what had happened to him, so he returned to Mecca, and the Prophet, may God bless him and grant him peace, said: **Abu Sufyan has suffered a part of you, and he has returned and God has cast terror into his heart.** The Battle of Uhud was in Shawwal, and the merchants used to come to Medina in Dhul-Qi'dah, and they would camp at Badr al-Sughra once every year, and they came after the Battle of Uhud, and the believers were afflicted with wounds, and they complained about that to the Prophet, may God bless him and grant him peace, and what afflicted them was severe, and the Messenger of God, may God bless him and grant him peace, urged the people to set out with him and follow what they had been following, and he said: **They are only setting out now to come for Hajj, and they will not be able to do the same until the next year.** Then Satan came and frightened his followers, and said: The people have gathered against you, but the people refused to follow him, so he said: I am going, even if no one follows me, to urge the people. So Abu Bakr al-Siddiq, Umar, Uthman, Ali, al-Zubayr, Sa'd, Talhah, Abd al-Rahman ibn Awf, Abdullah ibn Mas'ud, Hudhayfah ibn al-Yaman, and Abu Ubaidah ibn al-Jarrah volunteered with him, with seventy men. They set out in pursuit of Abu Sufyan, and they pursued him until they reached al-Safra'. Then God, the Most High, revealed: **Those who responded to God and the Messenger after the wound had afflicted them.** Then Ibn Ishaq said: The Messenger of God, may God bless him and grant him peace, set out until he reached Hamra' al-Asad, which is eight miles from Medina. Ibn Hisham said: He appointed Ibn Umm Maktum over Medina, and he stayed there on Monday, Tuesday, and Wednesday, then he returned to Medina. Ma'bad ibn Abi Ma'bad al-Khuza'i passed by him, as Abdullah ibn Abi Bakr told me. The Khuza'ah, both

Muslims and polytheists, were a group of sincere advisers to the Messenger of God, may God bless him and grant him peace, in Tihamah. They made a deal with him, and they did not hide anything that was there from him. Ma'bad was a polytheist at that time, so he said: O Muhammad, by God, what has afflicted you has been very hard on us. In your companions, and we wish that God had spared you from them. Then he and the Messenger of God (peace be upon him) went out at Hamra' al-Asad until he met Abu Sufyan ibn Harb and those with him at al-Rawha', and they had decided to return to the Messenger of God (peace be upon him) and his companions, and they said: We have achieved the goal of his companions, their leaders and their nobles, then we return before we eradicate them? We will attack the rest of them and then we will finish with them. When Abu Sufyan saw Ma'bad, he said: What is behind you, Ma'bad? He said: Muhammad and his companions are pursuing you in a group the likes of which I have never seen, they are burning with desire for you. Those who had stayed behind from him on your day have gathered with him and regretted what they did. They have a resentment towards you that I have never seen before. He said: Woe to you, what are you saying? He said: By God, I do not think that you should set out until you see the forelocks of the horses. He said: By God, we have decided to attack them to eradicate the rest of them. He said: I forbid you from that, and by God, what I saw made me recite some verses of poetry about them. He said: What did you say? He said: I said:

My camel was almost knocked down by the sounds as the ground was covered with the locusts.

He was a noble lion, not a coward when meeting, nor a slender disposition when facing off.

I remained an enemy, I think the earth is tilted because of what they called a leader who will not be let down

I said, Woe to Ibn Harb from meeting you when the plain is covered with mud.

I am a warner to the people of valor, a warning to every one of them who has a desire and a sense.

From the army of Ahmed, do not be afraid of the Tanablah, and what you warned about cannot be described as mere talk.

He said: This made Abu Sufyan and those with him think twice, and a group of Banu Abd al-Qais passed by him and he said: Where are you going? They said: We are going to Medina. He said: Why? They said: We are going to provide provisions. He said: Will you deliver a message from me to Muhammad that I will send you to him and that I will carry these raisins for you in Ukaz tomorrow if you meet us? They said: Yes. He said: When you meet him, tell him that we have decided to march to him and his companions to eradicate their remnants. The group passed by the Messenger of God (peace and blessings of God be upon him) while he was at Hamra al-Asad, and they told him what Abu Sufyan and his companions had said. They said: God is sufficient for us, and He is the best Disposer of affairs. Ibn Hisham narrated on the authority of Abu Ubaidah, who said: "When the Messenger of God, may God bless him and grant him

And never think of those who are killed in the way of God as dead. Rather, they are alive with their Lord, receiving provision.

peace, heard of their return, he said: 'By Him in Whose Hand is my soul, I have offered them stones, if they were to be brought to them in the morning, they would be as if they had gone yesterday.'" Al-Hasan al-Basri said regarding his statement: **Those who responded to God and the Messenger after the wound had afflicted them**, that Abu Sufyan and his companions had afflicted the Muslims with what they had afflicted and had returned. "The Messenger of God, may God bless him and grant him peace, said: 'Abu Sufyan has returned and God has cast terror into his heart, so who will volunteer to search for him?' So the Prophet, may God bless him and grant him peace, Abu Bakr, Umar, Uthman, Ali, and some of the companions of the Messenger of God, may God bless him and grant him peace, got up and followed them. Abu Sufyan was informed that the Prophet, may God bless him and grant him peace, was searching for him, so he met a caravan of merchants and said: 'Return Muhammad and you will have such and such a reward, and tell them that I have gathered a group for them and that I will return to them.' So the merchants came and informed the Messenger of God, may God bless him and grant him peace, of that, and the Prophet, may God bless him and grant him peace, said: 'God is sufficient for us, and He is the best Disposer of affairs.'" So God revealed this verse, and this is what Ikrimah, Qatada and others said: This context was revealed regarding Hamra al-Asad, and it was said: It was revealed regarding the Battle of Badr al-Maw'id, but the first is correct. And the Almighty's saying: **Those to whom the people said, 'The people have gathered against you, so fear them,' but it only increased them in faith**, the verse, meaning those whom the people threatened with crowds and frightened them with the large number of enemies, but they did not care about that, rather they put their trust in God and sought His help, **and said, 'God is sufficient for us, and He is the best Disposer of affairs.'** Al-Bukhari said: Ahmad bin Yunus told us, he said: I think he said: Abu Bakr told us, on the authority of Abu Hasin, on the authority of Abu al-Dhaha, on the authority of Ibn Abbas, **God is sufficient for us, and He is the best Disposer of affairs**, Ibrahim, peace be upon him, said it when he was thrown into the fire, and Muhammad, peace be upon him, said it when the people said to them, 'The people have gathered against you, so fear them,' but it only increased their faith, and they said, 'God is sufficient for us, and He is the best Disposer of affairs.'" Al-Nasa'i narrated it on the authority of Muhammad ibn Ismail ibn Ibrahim and Harun ibn Abdullah, both on the authority of Yahya ibn Abi Bakr, on the authority of Abu Bakr, who is Ibn Ayyash, on his authority. It is surprising that Al-Hakim Abu Abdullah narrated it on the authority of Ahmad ibn Yunus, then he said: It is authentic according to the conditions of the two sheikhs, and they did not include it. Then Al-Bukhari narrated it on the authority of Abu Ghassan Malik ibn Ismail, on the authority of Israel, on the authority of Abu Hasin, on the authority of Abu Ad-Dahha, on the authority of Ibn Abbas, who said: The last words of Abraham, peace be upon him, when he was thrown into the fire were: **God is sufficient for us, and He is the best Disposer of affairs**. And Abd Al-Razzaq said: Ibn

Uyaynah said: Zakariya informed me on the authority of Al-Sha'bi, on the authority of Abdullah ibn Amr, who said: These are the words of Abraham, peace be upon him, when he was thrown into the fire. Narrated by Ibn Jarir. Abu Bakr bin Mardawayh said: Muhammad bin Muammar told us, Ibrahim bin Musa al-Thawri told us, Abdul Rahim bin Muhammad bin Ziyad al-Sakari told us, Abu Bakr bin Ayyash told us, on the authority of Hamid al-Tawil, on the authority of Anas bin Malik, on the authority of the Prophet, may God bless him and grant him peace, that it was said to him on the day of UHud 11: The people have gathered against you, so fear them. So God revealed this verse. He also narrated on his authority on the authority of Muhammad bin Ubayd God al-Rafi'i, on the authority of his father, on the authority of his grandfather Abu Rafi': That the Prophet, may God bless him and grant him peace, sent Ali with a group of people with him in pursuit of Abu Sufyan, and a Bedouin from Khuza'ah met them and said: The people have gathered against you. They said: **God is sufficient for us, and He is the best Disposer of affairs**. So this verse was revealed about them. Then Ibn Mardawayh said: "Dulaj bin Ahmad told us, Al-Hasan bin Sufyan told us, Abu Khaithama Mus'ab bin Sa'id told us, Musa bin A'yan told us, on the authority of Al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurairah, who said: 'The Messenger of God, may God bless him and grant him peace, said: "When you encounter a grave matter, say: 'God is sufficient for us, and He is the best disposer of affairs.'" This is a strange hadith from this source. Imam Ahmad said: Haywah bin Shuraih and Ibrahim bin Abi Al-Abbas told us, they said: Baqiyah told us, Buhair bin Sa'd told us, on the authority of Khalid bin Ma'dan, on the authority of Saif, on the authority of Awf bin Malik, that he told them: "The Prophet, may God bless him and grant him peace, judged between two men, and when the one against whom the judgment was made turned away, he said: 'God is sufficient for me, and He is the best disposer of affairs.' The Prophet, may God bless him and grant him peace, said: 'Bring me back to the man.' He said: 'What did you say?' He said: 'I said: God is sufficient for me, and He is the best disposer of affairs.' The Prophet, may God bless him and grant him peace, said: 'God blames weakness, but you should be intelligent. If a matter overcomes you, say: God is sufficient for me.'" And what an excellent agent! And thus Abu Dawud and al-Nasa'i narrated it from the hadith of Baqiyyah from Buhayr from Khalid, from Sayf who is al-Shami, and it was not attributed from Awf ibn Malik from the Prophet, may God bless him and grant him peace, in a similar manner. And Imam Ahmad said: Asbat told us, Mutraf told us from Atiyyah from Ibn Abbas regarding his statement: **And when the trumpet is blown**, he said: The Messenger of God, may God bless him and grant him peace, said: **How can I enjoy myself while the companion of the trumpet has taken hold of the trumpet and bent his forehead, hearing when he is commanded to blow?** The companions of the Messenger of God, may God bless him and grant him peace, said: **What should we say?** He said: Say: God is sufficient for us, and He is the best Disposer of affairs. In God we trust. This has been narrated from

more than one source, and it is a good hadith. We narrated from the Mother of the Believers, Zainab and Aisha, may God be pleased with them, that they boasted, and Zainab said: God married me and your families married you. Aisha said: My innocence was revealed from the heavens in the Qur'an, so Zainab submitted to her, then she said: What did you say when you rode the mount of Safwan bin Mu'attal? She said: I said: God is sufficient for me, and He is the best Disposer of affairs. Zainab said: I said the word of the believers, and for this reason God the Almighty said: **So they returned with favor from God and bounty, no harm had touched them**, meaning when they put their trust in God, He sufficed them with what concerned them and repelled from them the harm of those who wanted to plot against them, so they returned to their country **with favor from God and bounty, no harm had touched them** from what their enemy had planned for them, **and they pursued the pleasure of God, and God is the possessor of great bounty**. Al-Bayhaqi said: Abu Abdullah al-Hafiz narrated to us, Abu Bakr bin Dawud al-Zahid narrated to us, Muhammad bin Na'im narrated to us, Bishr bin al-Hakam narrated to us. Mubashar bin Abdullah bin Razeen told us, Sufyan bin Husayn told us, on the authority of Ya'la bin Muslim, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding the statement of God Almighty: **So they returned with favor and bounty from God**, he said: The favor was that they were safe, and the bounty was that a caravan passed by during the season, so the Messenger of God, may God bless him and grant him peace, bought it and made a profit on it, which he divided among his companions. Ibn Abi Nujayh said, on the authority of Mujahid, regarding the statement of God Almighty: **Those to whom the people said, 'Indeed, the people have gathered against you, so fear them,'** he said: This is Abu Sufyan, he said to Muhammad, may God bless him and grant him peace, your meeting place is at Badr, where you killed our companions. Muhammad, may God bless him and grant him peace, said, *Perhaps*. So the Messenger of God, may God bless him and grant him peace, set out for his appointment until he reached Badr. They found the market there, and they bought. This is what God Almighty said: "So they returned with favor and bounty from God. No harm had touched them." The verse. He said: This was the minor Battle of Badr. It was narrated by Ibn Jarir. He also narrated on the authority of Al-Qasim, on the authority of Al-Husayn, on the authority of Hajjaj, on the authority of Ibn Jurayj, who said: When the Messenger of God, may God bless him and grant him peace, made an appointment with Abu Sufyan, they began to meet the polytheists and ask them about the Quraysh. They would say: They have gathered against you. They were plotting against them with that, wanting to frighten them. The believers would say: God is sufficient for us, and He is the best Disposer of affairs. Until they reached Badr, and they found its markets healthy and no one had disputed with them in it. He said: A man from the polytheists informed the people of Mecca about Muhammad's cavalry, and he said about that:

My camels were frightened by Muhammad's horses, and dates were scattered like the Anjd.

I took dried water as my appointment

Ibn Jarir said: This is how Al-Qasim recited to us, but it is a mistake. Rather, it is:

I have been repelled by the company of Muhammad and Ajwa from Yathrib like the Anjad

She is following the religion of her father, the Atlad, and has made the water of Qadeed my appointment.

And the water of Djanan is poured for her at noon tomorrow

Then God the Almighty said: **It is only Satan who frightens you with his allies**, meaning he frightens you with his allies, and makes you think that they are powerful and strong. God the Almighty said: **So fear them not, but fear Me, if you are believers**, meaning if he tempts you and makes you think, then rely on Me and take refuge in Me, for I am sufficient for you and your supporter against them, as God the Almighty said: **Is not God sufficient for His servant? And they frighten you with those besides Him**, until His saying: "Say, 'God is sufficient for me. Upon Him do those who rely rely.'" And God the Almighty said: "So fight the allies of Satan. Indeed, the plot of Satan has ever been weak." And God the Almighty said: "Those are the party of Satan. Unquestionably, the party of Satan - they are the losers." And God the Almighty said: "God has decreed, 'I will surely prevail, I and My messengers. Indeed, God is Powerful and Exalted in Might.'" And He said: **And God will surely support those who support Him**. And God the Almighty said: **O you who have believed, if you support God, He will support you**. And God the Almighty said: "Indeed, We will support Our messengers and those who believe during the worldly life and on the Day when the witnesses will stand. The Day when their excuse will not benefit the wrongdoers, and for them is the curse, and they will have evil." The house.

Fath al-Qadir

When God Almighty explained that what happened to the believers on the day of Uhud was a test to distinguish the believer from the hypocrite, and the liar from the truthful, He explained here that whoever was not defeated and killed has this honor and blessing, and that such a thing is something that competitors compete over, not something that should be feared and guarded against as those whom God narrated said, **If they had been with us, they would not have died or been killed**, and they said, **If they had obeyed us, they would not have been killed**. So this sentence is a new sentence to explain this meaning, and the address is to the Messenger of God, may God bless him and grant him peace, or to everyone, and it was read with the letter *ya* below: meaning, let no one who thinks should think.

Scholars have differed about the martyrs mentioned in this verse. Who are they? Some say: The martyrs of Uhud, others say: The martyrs of Badr, and others say: The martyrs of Bir Ma'unah. Assuming that it was revealed for a specific reason, then the consideration is the generality of the wording, not the specificity of the reason. The meaning of the verse according to the majority is that they are alive with a confirmed life. Then they differed. Some of them say: That their souls

Surat Al Imran 3:169

And never think of those who are killed in the way of God as dead. Rather, they are alive with their Lord, receiving provision.

are returned to them in their graves and they enjoy themselves. Mujahid said: They are provided with the fruits of Paradise: meaning they find its fragrance, but they are not in it. Others than the majority went to the view that it is a metaphorical life, and the meaning is: That they are under the judgment of God and deserve to enjoy themselves in Paradise. The first is correct, and there is no reason to resort to metaphor. The pure Sunnah has reported that their souls are in the bodies of green birds, and that they are in Paradise, provided with, eating, and enjoying themselves. His saying, "those who were killed" is the first object. The one who calculates is the Prophet, may God bless him and grant him peace, or everyone as mentioned above. It has been said that the relative pronoun may be the subject of the verb, and the first object is omitted: that is, do not think that those who killed themselves are dead. This is an unnecessary effort, and the meaning of the Qur'anic system is extremely clear and evident. His statement, **Rather, they are alive**, is the predicate of a deleted subject, that is, rather, they are alive. It was read in the accusative case based on the estimation of the verb: that is, rather, I think that they are alive. His statement, **With their Lord**, is either a second predicate, or an attribute of *alive*, or in the accusative case as a state. It has been said that there is an omission in the speech and the estimation is: With the honor of their Lord. Sibawayh said: This is with the honor, not with the nearness. His statement, **they are provided for**, can be parsed in the same ways that we mentioned in his statement, **With their Lord**. What is meant by provision here is the provision known in customs according to what the majority believe, as mentioned above. According to those other than the majority, what is meant by it is beautiful praise, and there is no reason that requires distorting the Arabic words in the Book of God Almighty and interpreting them as far-fetched metaphors, for no reason that requires that.

Tafsir al-Baghawi

169- The Almighty said: **And never think that those who were killed in the way of God are dead** the verse. It was said: It was revealed about the martyrs of Badr, who were fourteen men, eight from the Ansar and six from the Muhajireen.

Others said: It was revealed about the martyrs of Uhud, who were seventy men, four of whom were from the Muhajireen: Hamza bin Abdul Muttalib, Mus'ab bin Umair, Uthman bin Shamas, and Abdullah bin Jahsh, and the rest of them were from the Ansar.

Ahmad bin Abdullah Al-Salihi told us, Abu Bakr Ahmad bin Al-Hasan Al-Hairi told us, Hajib bin Ahmad Al-Tusi told us, Muhammad bin Hammad told us, Abu Muawiyah told us, on the authority of Al-A'mash, on the authority of Abdullah bin Marra, on the authority of Masruq, who said: "We asked Abdullah **he is Ibn Masoud**, may God be pleased with them both, about this verse: 'And never think of those who are killed in the way of God as dead. Rather, they are alive with their Lord, receiving provision.' The verse. He said: As

for me, we have already asked about that, and he said: Their souls are like green birds, and it is narrated: 'In the belly of green birds with lanterns hanging from the Throne, they roam in Paradise wherever they wish, then they return to lanterns hanging from the Throne. While they are like that, your Lord looks at them and says: Ask Me whatever you wish. They said: O Lord, how can we ask You when we roam in Paradise wherever we wish?' So when they saw that they would not be left without asking anything, they said: We ask You to return our souls to our bodies so that we may be killed in Your way once again. So when He saw that they would not ask anything except this, they left it."

Abu Saeed Al-Sharahi told us, Abu Ishaq Al-Tha'labi told us, Abdullah bin Hamid told us, Ahmad bin Muhammad bin Shadhan told us, Najji told us, Salih bin Muhammad told us, Sulayman bin Amr told us, Ismail bin Umayya told us, Ata bin Abi Rabah told us, Ibn Abbas, may God be pleased with them both, said: The Messenger of God, may God bless him and grant him peace, said: "When your brothers were killed on the day of Uhud, God Almighty placed their souls in the bodies of green birds that go to the rivers of Paradise, eat from its fruits, and roam in Paradise wherever they wish, and take refuge in golden lamps beneath the Throne. When they saw the goodness of their resting place, their food, and their drink, and saw what honor God had prepared for them, they said: 'If only our people knew what bliss we are in and what God has done for us, so that they would desire jihad and not neglect it.' God Almighty said: 'I will inform you and convey the message to your brothers.' They rejoiced at that and were filled with good cheer. Then God Almighty revealed: 'And never think that those who are killed in the way of God are dead,' until His saying: 'The reward of the believers will not be lost.'"

I heard Abdul Wahid bin Ahmad Al-Malhi say: I heard Al-Hasan bin Ahmad Al-Qatibi say: I heard Muhammad bin Abdullah bin Yusuf say: I heard Muhammad bin Ismail Al-Bakri say: I heard Yahya bin Habib bin Arabi say: I heard Musa bin Ibrahim say: I heard Talha bin Kharash say: 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, met me and said to me: O Jabir, why do I see you so broken? I said: O Messenger of God, my father was martyred and left behind children and debt. He said: Shall I not give you good report of what God met your father with? I said: Yes, O Messenger of God. He said: God Almighty did not speak to anyone except from behind a veil, but He revived your father and spoke to him directly. He said: O My servant, ask of Me and I will give it to you. He said: O Lord, revive me so that I may be killed in Your cause a second time. The Lord, Blessed and Exalted be He, said: It has already been decreed from Me that they will not return. So the verse was revealed about them: 'And do not think that those who are killed in the way of God are dead.'"

Abu Abdullah Muhammad bin Al-Fadl Al-Kharqi told us, Abu Al-Hasan Al-Taysifuni told us, Abdullah bin Omar Al-Jawhari told us, Ahmad bin Ali Al-Kashmihani told

us, Ali bin Hajar told us, Ismail bin Jaafar told us, Hamid told us, on the authority of Anas, may God be pleased with them, who said: The Messenger of God, may God bless him and grant him peace, said: "There is no servant who dies, and he has goodness with God, who would like to return to the world, even though he has the world and what is in it, except the martyr, because of what he sees of the virtue of martyrdom, for he would like to return to the world and be killed once again."

Some people said: This verse was revealed about the martyrs of Bir Ma'unah, and the reason for that was what Muhammad ibn Ishaq narrated on the authority of his father Ishaq ibn Yasar on the authority of Al-Mughira ibn Abd Al-Rahman ibn Al-Harith ibn Hisham and Abdullah ibn Abi Bakr ibn Muhammad ibn Amr ibn Hazm and Hamid Al-Tawil on the authority of Anas ibn Malik and others from the people of knowledge who said: Abu Bara' Amir ibn Malik ibn Ja'far, the spear player, and he was the chief of Banu Amir ibn Sa'sa'ah, came to the Messenger of God, may God bless him and grant him peace, in Medina and presented him with a gift, but the Messenger of God, may God bless him and grant him peace, refused to accept it and said, "I do not accept the gift of a polytheist, so convert to Islam if you want me to accept your gift?" Then he offered him Islam and informed him of what he would gain from it and what God has prepared for the believers, and he recited the Qur'an to him but he did not convert to Islam, and he did not stay away and said: O Muhammad, what you are calling to is good and beautiful, so if you send some men from your companions to the people of Najd to invite them to your cause, I hope that they will respond to you.

The Messenger of God, may God bless him and grant him peace, said: I fear for them the people of Najd.

Abu Al-Baraa said: I am their protector, so send them to call people to your cause.

The Messenger of God, may God bless him and grant him peace, sent Al-Mundhir bin Amr, the brother of Banu Sa'idah, with seventy men from the best of the Muslims, including Al-Harith bin Al-Summah, Haram bin Milhan, Urwah bin Asma bin Al-Salt Al-Sulami, Nafi' bin Yazid bin Warqa' Al-Khuza'i, and Amir bin Fuhaira, the freed slave of Abu Bakr, may God be pleased with him. This was in Safar of the year 4 AH, four months before the end of Uhud. They set out until they reached Bir Ma'unah, which is a piece of land between the land of Banu Amir and the lava field of Banu Sulaym. When they reached it, some of them said to each other, "Which of you will deliver the message of the Messenger of God, may God bless him and grant him peace, to the people of this water? **Haram bin Milhan said, I will.**" So he went out with the letter of the Messenger of God, may God bless him and grant him peace, to Amir bin At-Tufayl in the letter of the Messenger of God, may God bless him and grant him peace. Haram bin Milhan said, "O people of Bir Ma'unah, I am the Messenger of God to you. I bear witness that there is no god but God and that Muhammad is His servant and Messenger. So believe in God and His Messenger." A man came out to him from the ruins of the Ka'bah with a spear and struck his forehead with it until it came out from the other side.

He said, "Allahu Akbar! I have won, by the Lord of the Ka'bah."

Then Aamer bin Tufail called for help from Banu Aamer against the Muslims, but they refused to respond to his call and said: We will not betray Abu Bara', who has made a pact and protection for them. Then he called for help from the tribes of Banu Salim - Asiya, Ra'l and Dhakwan - and they responded to him. They went out and surrounded the people in their tents. When they saw them, they took up their swords and fought them until they killed every last one of them, except for Ka'b bin Zaid, whom they left with a little breath left. He was left among the dead, and they preferred him over them. He lived until he was killed on the day of the Trench. Among the people's troops were Amr bin Umayya Ad-Damri and a man from the Ansar, one of Banu Amr bin Awf. Nothing alerted them to the affliction of their companions except the birds circling over the camp! They said: By God, this bird has something to do with it. They came to look and found the people covered in blood and the horses that had killed them standing still. The Ansari said to Amr bin Umayya Ad-Damri: What do you see? He said: I think we should catch up with the Messenger of God, may God bless him and grant him peace, and inform him. The Ansari said: God is Great, but I would not prefer myself to a place where Al-Mundhir bin Amr was killed. Then he fought the people until he was killed, and they took Amr bin Umayya Ad-Damri as a prisoner. When he told them that he was from Mudar, Amir bin At-Tufayl released him, cut his forelock, and freed him from a slave he claimed was on his mother. Amr bin Umayya came to the Messenger of God, may God bless him and grant him peace, and told him the report. The Messenger of God, may God bless him and grant him peace, said: This is the work of Abu Bara'. I used to hate this and fear it. Abu Bara' heard about this, and he was upset by Amir's concealment of him, and by what happened to the Messenger of God, may God bless him and grant him peace, because of him and his protection.

Among those who were killed was Amer bin Fuhaira. Muhammad bin Ishaq narrated on the authority of Hisham bin Urwa on the authority of his father that Amer bin Tufail used to say: Who was the man among them who, when he was killed, I saw him raised between the sky and the earth until I saw the sky below him? They said: He is Amer bin Fuhaira. Then after that, Rabi'a bin Abi Bara' attacked Amer bin Tufail and stabbed him on his horse, killing him.

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 Abdul Ala bin Hammad, I told Yazid bin Zari', I told Saeed, on the authority of Qatada, on the authority of Anas bin Malik: "That Ra'l, Dhakwan, Asiya, and Banu Lihyan sought help from the Messenger of God, may God bless him and grant him peace, against an enemy of theirs, so he provided them with seventy of the Ansar, whom we used to call the reciters of the Qur'an in their time. They used to collect firewood during the day and pray at night, until they were at Bir Ma'unah, and they killed them and betrayed them. When the report reached the Prophet, may God bless him and grant him peace, he prayed in the morning for a month against some of the Arab

Surat Al Imran 3:169

And never think of those who are killed in the way of God as dead. Rather, they are alive with their Lord, receiving provision.

tribes, against Ra'l, Dhakwan, Asiya, and Banu Lihyan."

Anas, may God be pleased with him, said: We recited the Qur'an to them, then it was lifted: **Convey from us to our people that we have met our Lord, and He was pleased with us and pleased us.** Then it was abrogated **and lifted after we had recited it** for a time, and God, the Most High, revealed: **And never think that those who are killed in the way of God are dead** the verse. It was said: When the guardians of the martyrs were blessed, they would grieve for the martyrs and say: We are in the blessing and our fathers, sons and brothers are in acceptance. So God, the Most High, revealed to relieve them and inform them about the state of their dead: **And never think and do not suppose** "those who are killed in the way of God" Ibn Amir read *killed* with emphasis, and the others with emphasis *dead* like the dead of those who were not killed in the way of God **rather they are alive with their Lord** It was said: alive in religion, and it was said: in remembrance, and it was said: because they are provided for and eat and enjoy themselves like the living, and it was said: because their souls bow and prostrate every night under the throne until the Day of Resurrection. It was said: Because the martyr does not decay in the grave, nor is the earth eaten away by him.

Ubayd ibn Umair said: "When the Messenger of God, may God bless him and grant him peace, returned from Uhud, he passed by Mus'ab ibn Umair who had been killed. He stopped over him and prayed for him. Then he recited: 'Among the believers are men who have been true to what they pledged to God.' Then the Messenger of God, may God bless him and grant him peace, said: 'I bear witness that these are witnesses before God on the Day of Resurrection. So go to them, visit them, and greet them. By the One in Whose Hand is my soul, no one will greet them until the Day of Resurrection except that they will respond to him. 'They will be provided with' from the fruits and treasures of Paradise."

Tafsir al-Baidawi

169 "And never think that those who are killed in the way of God are dead." This was revealed about the martyrs of Uhud. It was also said that it was about the martyrs of Badr, and the address is to the Messenger of God, may God bless him and grant him peace, or to everyone. It was read with the letter "ya" based on its attribution to the pronoun of the Messenger, or to whomever is considered, or to those who were killed. The first object is omitted because it is originally a subject that can be omitted based on the context. Ibn Amir read "killed" with emphasis due to the large number of speakers. "Rather, they are alive" meaning, rather, they are alive. It was read with the accusative meaning, rather, I think that they are alive. "With their Lord" with closeness to Him. "They are provided for" from Paradise, which is an emphasis on their being alive.

Surat Al Imran 3:170

Rejoicing in what God has given them of His bounty and rejoicing for those who have not yet joined them from behind them that there is no fear concerning them, nor will they grieve.

Tafsir al-Jalalayn

rejoicing is a state of the pronoun they are provided with **with what God has given them of His bounty and they and they rejoice** they rejoice **for those who have not yet joined them from behind them** of their believing brothers. And it is replaced by those who *a* with *n* meaning that **there is no fear for them** meaning those who have not yet joined them **nor will they grieve** in the Hereafter. The meaning is they rejoice in their security and joy.

Tafsir al-Suyuti

Tafsir al-Tabari

There are two aspects to the accusative case of his saying: *rejoicing*.

One of them: that it is in the accusative case, as an exception to the statement: **with their Lord**.

The other is from his saying: **They are provided for**, and if it was raised in response to his saying: **Rather, they are alive and joyful**, it would be permissible.

Abu Ja'far said: By that, the Most High means: They rejoice over those of their brothers who have not joined them, who have departed from them while they were alive in this world, following their path of jihad against the enemies of God with His Messenger, because they know that if they are martyred and join them, they will have attained the same honor of God as they have attained. Therefore, they are happy about them, happy that if they become like that, there is no fear for them and they do not grieve. He means by that: There is no fear for them, because they have been secured from the punishment of God and have become certain of His pleasure with them. They have been secured from the fear that they used to fear from that in this world, and they do not grieve over what they left behind of the causes of this world and the hardships of its life, because of the humility, ease, and closeness to which they have attained.

The object of *an* is *la* meaning: they are happy for them that they have no fear and they do not grieve. A group of interpreters said something similar to what we said about that.

Who said that?

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And they rejoice for those who have not yet joined them from behind them**, the verse, he says: for their brothers who left them for their religion and their matter, for what they have come to of honor, favor, and

bliss that He has given them.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj: **And they rejoice for those who have not yet joined them from behind them**, the verse, he said, they say: Our brothers will be killed as we were killed, they will join us and will receive from the honor of God Almighty what we received.

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': It was mentioned to us on the authority of some of them regarding His statement: "And never think that those who are killed in the way of God are dead. Rather, they are alive with their Lord, receiving provision." He said: They are those killed at Badr and Uhud. They claimed that when God, the Blessed and Exalted, took their souls and admitted them into Paradise, He placed their souls in green birds grazing in Paradise and taking refuge in golden lamps beneath the Throne. When they saw the honor that God had given them, they said: If only our brothers who will come after us knew what we are in! So when they witness a battle, they hasten to what we are in! So God, the Exalted, said: I am sending down to your Prophet and informing your brothers of what you are in. So they rejoiced at it and were glad, and said: God informs your Prophet and your brothers of what you are in, so when they witness a battle, they come to you! He said: That is what His statement: **Rejoicing in what God has given them of His bounty**, up to His statement: **The reward of the believers**.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **And they rejoice for those who have not yet joined them from behind them**, meaning: They are happy for those of their brothers who have joined them to join them in what they have done of their jihad, so that they may share with them in what they are in of the reward of God that He has given them, and God has removed from them fear and sadness.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And they rejoice for those who have not yet joined them from behind them**, he said: They are their brothers from the martyrs who will be martyred after them, **No fear will there be concerning them, nor will they grieve**, until he reached: **And that God does not allow to be lost the reward of the believers**.

Muhammad told us, Ahmad told us, Asbat told us, on the authority of al-Suddi: As for **they rejoice for those who have not yet joined them from behind them**, then the martyr is brought a book in which is who will come to him from among his brothers and family, and it is said: So-and-so will come to you on such-and-such a day, and so-and-so will come to you on such-and-such a day, so he rejoices when he comes to him, just as the family of the absent one rejoices at his arrival in this world.

Tafsir al-Qurtubi

The Almighty said: **And they rejoice for those who**

Surat Al Imran 3:170

Rejoicing in what God has given them of His bounty and rejoicing for those who have not yet joined them from behind them that there is no fear concerning them, nor will they grieve.

have not yet joined them from behind them meaning they have not yet joined them in virtue, even though they have virtue, and its origin is from the word *bashara* **good report**, because when a person rejoices, the effect of joy appears on his face. Al-Suddi said: The martyr is brought a book in which there is a mention of his brothers who will come to him, so he rejoices as the family of the absent one rejoices at his arrival in this world. Qatada, Ibn Jurayj, Al-Rabi' and others said: Their rejoicing is that they say: Our brothers whom we left behind us in this world are fighting in the way of God with their Prophet, so they are martyred and attain the same honor as we are, so they are happy and rejoice for them because of that. It was said: The reference to the rejoicing is for those who have not yet joined them to all the believers even if they were not killed, but when they witnessed the reward of God, they became certain that the religion of Islam is the truth for which God rewards, so they rejoice for themselves with what God has given them from His grace, rejoicing for the believers that there is no fear for them nor will they grieve. This meaning was adopted by Al-Zajaj and Ibn Furak.

Tafsir Ibn Kathir

God the Almighty tells us about the martyrs that even if they are killed in this world, their souls are alive and provided for in the eternal home. Muhammad bin Jarir said: Muhammad bin Marzuq told us, Amr bin Yunus told us on the authority of Ikrimah, Ibn Ishaq bin Abi Talhah told us, Anas bin Malik told me about the companions of the Messenger of God, may God bless him and grant him peace, whom the Prophet of God, may God bless him and grant him peace, sent to the people of Bir Ma'unah. He said: I do not know, forty or seventy, and at that water was Amir bin At-Tufayl Al-Jafari. So those people from the companions of the Messenger of God, may God bless him and grant him peace, went out until they came to a cave overlooking the water and sat in it. Then some of them said to one another: Who among you will deliver the message of the Messenger of God, may God bless him and grant him peace, to the people of this water? He said - I think he was Ibn Milhan Al-Ansari -: I am delivering the message of the Messenger of God, may God bless him and grant him peace. So he went out until he came to a group of them and hid in front of the houses. Then he said: "O people of Bir Ma'una, I am the Messenger of God to you. I bear witness that there is no god but God and that Muhammad is His servant and Messenger. So believe in God and His Messenger." Then a man came out to him from the house with a spear and struck him in the side until he came out from the other side. He said: **God is Great, I have won, by the Lord of the Kaaba**. So they followed his tracks until they reached his companions in the cave. Amir bin At-Tufayl killed them all. Ishaq said: Anas bin Malik told me that God revealed a Qur'an about them: **Convey from us to our people that we have met our Lord, and He is pleased with us and we are pleased with Him**. Then it was abrogated and lifted

after we had read it for a while. Then God Almighty revealed: "And never think of those who are killed in the way of God as dead. Rather, they are alive with their Lord, receiving provision." Muslim said in his Sahih: : Muhammad ibn Abdullah ibn Numayr narrated to us, Abu Muawiyah narrated to us, Al-A'mash narrated to us, on the authority of Abdullah ibn Murrah, on the authority of Masruq, who said: We asked Abdullah about this verse: "And never think of those who are killed in the way of God as dead. Rather, they are alive with their Lord, and they are provided for." He said: We asked the Messenger of God, may God bless him and grant him peace, about that, and he said: "Their souls are in the bodies of green birds, which have lanterns hanging from the Throne. They roam in Paradise wherever they wish, then they return to those lanterns. Then their Lord looked at them and said: Do you desire anything? They said: What do we desire when we roam in Paradise wherever we wish? He did that to them three times. When they saw that they would not be left without being asked, they said: O Lord, we want you to return our souls to our bodies so that we may be killed in Your way once again. When He saw that they had no need, they were left." Something similar to this was narrated from the hadith of Anas and Abu Saeed.

Another hadith Imam Ahmad said: Abd al-Samad told us, Hammad told us, Thabit told us on the authority of Anas that the Messenger of God, may God bless him and grant him peace, said: "There is no soul that dies and has goodness with God that would be pleased to return to the world except the martyr, for he would be pleased to return to the world and be killed again because of what he sees of the virtue of martyrdom." Muslim transmitted it only on the authority of Hammad.

Another hadith Imam Ahmad said: Ali ibn Abdullah al-Madini told us, Sufyan told us, on the authority of Muhammad ibn Ali ibn Rabi'ah al-Salami, on the authority of Abdullah ibn Muhammad ibn Aqil, on the authority of Jabir, who said: The Messenger of God, may God bless him and grant him peace, said to me: **Do you know that God brought your father back to life?** He said to him: **Make a wish of me**. He said to him: **I will be returned to the world so that I may be killed once again**. He said: **I have decided that they will not return to it**. Ahmad is the only one to narrate it from this source. It has been proven in the two Sahih and others that Abu Jabir, who is Abdullah ibn Amr ibn Haram al-Ansari, may God be pleased with him, was killed as a martyr on the day of Uhud. Al-Bukhari said: Abu al-Walid said on the authority of Shu'bah on the authority of Ibn al-Munkadir: I heard Jabir say: When my father was killed, I began to cry and uncover the cloth from his face. The companions of the Messenger of God, may God bless him and grant him peace, began to forbid me, but the Prophet, may God bless him and grant him peace, did not forbid me. The Prophet, may God bless him and grant him peace, said: **Do not cry for him - or do not cry for him - the angels continued to shade him with their wings until he was taken up**. He, Muslim, and al-Nasa'i transmitted it through another chain of transmission on the authority

of Shu'bah, on the authority of Muhammad ibn al-Munkadir, on the authority of Jabir, who said: When my father was killed on the day of Uhud, I began to uncover the cloth from his face and cry. He mentioned the rest of it in a similar manner.

Another hadith Imam Ahmad said: Yaqub told us, my father told us, on the authority of Ibn Ishaq, Ismail bin Umayyah bin Amr bin Saeed told us, on the authority of Abu al-Zubayr al-Makki, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "When your brothers were afflicted at Uhud, God placed their souls in the bodies of green birds, which would go to the rivers of Paradise, eat from its fruits, and take refuge in golden lanterns in the shade of the Throne. When they found the goodness of their drink and food, and the beauty of their resting place, they said: 'If only our brothers knew what God has done for us, so that they would not give up jihad and turn away from war.' God, the Almighty, said: 'I will convey it to them on your behalf.' Then God, the Almighty, revealed these verses: 'And never think of those who are killed in the way of God as dead. Rather, they are alive with their Lord, receiving provision.' and what follows." This is how Ahmad narrated it, and likewise Ibn Jarir narrated it on the authority of Yunus, on the authority of Ibn Wahb, on the authority of Ismail bin Ayyash, on the authority of Muhammad bin Ishaq. It was narrated by Abu Dawud and Al-Hakim in his Mustadrak from the hadith of Abdullah bin Idris from Muhammad bin Ishaq from Ismail bin Umayyah from Abu Al-Zubayr from Saeed bin Jubair from Ibn Abbas, may God be pleased with them both, and he mentioned it, and this is more authentic. Sufyan Al-Thawri narrated it likewise from Salim Al-Aftas from Saeed bin Jubair from Ibn Abbas - and Al-Hakim narrated in his Mustadrak from the hadith of Abu Ishaq Al-Fazari from Sufyan from Ismail bin Abi Khalid from Saeed bin Jubair from Ibn Abbas, who said: This verse was revealed about Hamzah and his companions: "And never think of those who are killed in the way of God as dead. Rather, they are alive with their Lord, receiving provision." Then he said: It is authentic according to the conditions of the two sheikhs, but they did not include it. Qatada, Al-Rabi' and Al-Dahhak also said: It was revealed about those killed at Uhud.

Another Hadith Abu Bakr bin Mardawayh said: Abdullah bin Jaafar told us, Harun bin Sulaiman told us, Ali bin Abdullah Al-Madini told us, Musa bin Ibrahim bin Katheer bin Bashir bin Al-Fakih Al-Ansari told us, I heard Talha bin Kharash bin Abdul Rahman bin Kharash bin Al-Sammah Al-Ansari, he said: I heard Jabir bin Abdullah say: The Messenger of God, may God bless him and grant him peace, looked at me one day and said: O Jabir, why do I see you worried? I said: O Messenger of God, my father was martyred and left behind a debt and children. He said: Shall I not tell you that God has never spoken to anyone except from behind a veil, and He spoke to your father directly? Ali said: Direct confrontation. He said: Ask Me and I will give it to you. He said: I ask You to return to the world so that I may be killed in Your cause a second time. The Lord Almighty said: Indeed, the word has already gone before from Me: They will not return to it. He said: O Lord, then convey it to those who are behind me. Then God revealed: And do not think that those who

are killed in the way of God are dead. Then he narrated it from another chain of transmission on the authority of Muhammad ibn Sulayman ibn Salit al-Ansari, on the authority of his father, on the authority of Jabir, with a similar chain of transmission. And thus al-Bayhaqi narrated it in Dalā'il al-Nubuwwah on the authority of Ali ibn al-Madini with it. And al-Bayhaqi also narrated it from the hadith of Abu Ubadah al-Ansari, who is 'Isa ibn 'Abd al-Rahman, God willing, on the authority of al-Zuhri, on the authority of 'Urwah, on the authority of 'A'ishah, who said: "The Prophet, may God bless him and grant him peace, said to Jabir: 'O Jabir, shall I not give you good report?' He said: 'Yes, God has given you good report.' He said: 'I felt that God had brought your father back to life, and said: 'Ask of My servant whatever you wish, and I will give it to you.' He said: 'O Lord, I have not worshipped You as You should be worshipped. I hope that You will return me to the world so that I may fight with Your Prophet and be killed for You once again.' He said: 'It has already been said from me that it will not return to it.'"

Another hadith Imam Ahmad said: Yaqub told us, my father told us, on the authority of Ibn Ishaq, Al-Harith bin Fadil Al-Ansari told us, on the authority of Mahmud bin Labid, on the authority of Ibn Abbas, may God be pleased with them both, who said: "The Messenger of God, may God bless him and grant him peace, said: The martyrs are on a river at the gate of Paradise, in a green dome, and their provision comes out to them from Paradise morning and evening." Ahmad is the only one to narrate it. Ibn Jarir narrated it on the authority of Abu Kurayb: Abd Al-Rahman bin Sulayman and Ubaydah told us on the authority of Muhammad bin Ishaq with it, and it is a good chain of transmission. And as if the martyrs are divided into groups: some of their souls will roam in Paradise, and some of them will be on this river at the gate of Paradise, and it may be possible that their journey will end at this river, and they will gather there, and their provisions will be brought to them there and they will rest, and God knows best. We have narrated in Musnad al-Imam Ahmad a hadith in which there is good report for every believer that his soul will be in Paradise, roaming there as well, and eating from its fruits, and seeing the freshness and joy in it, and witnessing what God has prepared for it of honor, and it is with a sound, noble and great chain of transmission, in which three of the four imams, the owners of the followed schools of thought, have come together, for Imam Ahmad, may God have mercy on him, narrated it on the authority of Muhammad ibn Idris al-Shafi'i, may God have mercy on him, on the authority of Malik ibn Anas al-Asbahi, may God have mercy on him, on the authority of al-Zuhri, on the authority of Abd al-Rahman ibn Ka'b ibn Malik, on the authority of his father, may God be pleased with him, who said: "The Messenger of God, may God bless him and grant him peace, said: The soul of the believer is a bird that hangs in the trees of Paradise until God returns it to its body on the Day of Resurrection." His saying *hangs* means eats, and in this hadith: **The soul of the believer will be in the form of a bird in...** "Paradise" As for the souls of the martyrs, as mentioned previously in the crops of green birds, they are like planets in relation to the souls of all believers,

Rejoicing in what God has given them of His bounty and rejoicing for those who have not yet joined them from behind them that there is no fear concerning them, nor will they grieve.

for they fly by themselves, so we ask God, the Generous, the Beneficent, to cause us to die in faith. And His Most High's saying: **Rejoicing in what God has given them** to the end of the verse, meaning the martyrs who were killed in the way of God are alive with their Lord, and they are happy with what they are in of grace and happiness, and they are glad for their brothers who are killed after them in the way of God, that they are advancing upon them, and that they do not fear what is ahead of them nor are they sad for what they left behind them. We ask God for Paradise. Muhammad ibn Ishaq said, **And they are glad** meaning they are happy for those of their brothers who are behind them to catch up with what they have done of their jihad, so that they may share with them in what they are in of the reward of God that He has given them. Al-Suddi said: The martyr will be brought a book in which it says: So-and-so will come to you on such-and-such a day, and so-and-so will come to you on such-and-such a day, and he will be happy with that as the people of this world are happy with their absent ones when they come back. Saeed bin Jubair said: When they entered Paradise and saw the honor it has for the martyrs, they said: Oh, if only our brothers in this world knew what we know of honor, so that when they witness battle they would engage in it themselves so that they may be martyred and attain what we have attained of goodness. So the Messenger of God, may God bless him and grant him peace, informed them of their situation and the honor they are in, and he informed them, that is, their Lord, that I have revealed to your Prophet and informed him of your situation and what you are in, so they were happy with that, and that is what He said: **And they rejoice for those who have not yet joined them from behind them Al-Bukhari and Muslim.** It has been proven in the two Sahihs on the authority of Anas, may God be pleased with him, in the story of the companions of the well of Ma'unah, the seventy of the Ansar who were killed in one morning, and the Messenger of God, may God bless him and grant him peace, prayed and cursed those who killed them. Anas said: And a Qur'an was revealed about them, which we recited until it was lifted. **Convey to our people that we have met our Lord, and He was pleased with us and satisfied us.**

Then God Almighty said: **They rejoice in favor from God and in bounty and that God does not allow the reward of the believers to be lost.** Muhammad ibn Ishaq said: They rejoiced and were pleased when they saw the fulfillment of the promise and the great reward. Abd al-Rahman ibn Zayd ibn Aslam said: This verse includes all believers, whether martyrs or others. God rarely mentions a bounty with which He mentioned the prophets or a reward that He gave them, except that He mentioned what He gave to the believers after them. And the Almighty said: **Those who responded to God and the Messenger after the wounds had befallen them.** This was on the day of Hamra' al-Asad, and that is because when the polytheists inflicted what they inflicted on the Muslims, they turned back to their country, and when they continued on their way, they regretted why they did not complete the battle with the people of Medina and make it the decisive battle. So

when this reached the Messenger of God, may God bless him and grant him peace, he urged the Muslims to go after them to frighten them and show them that they had strength and endurance, and he did not give permission to anyone except those who were present at the battle on the day of Uhud, except Jabir ibn Abdullah, may God be pleased with him, for what we will mention, so the Muslims volunteered despite their wounds and infliction, in obedience to God Almighty and His Messenger, may God bless him and grant him peace. Ibn Abi Hatim said: Muhammad ibn Abdullah ibn Yazid told us, Sufyan ibn Uyaynah told us, on the authority of Amr, on the authority of Ikrimah, who said: When the polytheists returned from Uhud, they said: You did not kill Muhammad, nor did you take the young camels with you. What a bad thing you have done! Return. The Messenger of God, may God bless him and grant him peace, heard of that, so he called upon the Muslims, and they volunteered until they reached Hamra' al-Asad - or Bir Abi Uyaynah - the doubt is from Sufyan - and the polytheists said: We will return the next year. So the Messenger of God, may God bless him and grant him peace, returned, and it was considered a raid, and God Almighty revealed: **Those who responded to God and the Messenger after the wound had afflicted them - for those among them who did good and feared God is a great reward.** Ibn Mardawayh narrated it from the hadith of Muhammad ibn Mansur, on the authority of Sufyan ibn Uyaynah, on the authority of Amr, on the authority of Ikrimah, on the authority of Ibn Abbas, and he mentioned it. Muhammad ibn Ishaq said: The day of Uhud was Saturday, the middle of Shawwal, and when the next day was Sunday, I did not... Ten nights had passed in Shawwal, and the muezzin of the Messenger of God, may God bless him and grant him peace, called out to the people to seek out the enemy. His muezzin called out that no one should go out with us except those who had been present the day before. Jabir ibn Abdullah ibn Amr ibn Haram spoke to him and said: O Messenger of God, my father left me behind with my seven sisters, and he said: O my son, it is not appropriate for me or for you to leave these women without a man among them. I am not the one who would prefer you to fight with the Messenger of God, may God bless him and grant him peace, over myself, so stay behind with your sisters. So I stayed behind with them. The Messenger of God, may God bless him and grant him peace, gave him permission, so he went out with him. The Messenger of God, may God bless him and grant him peace, only went out to frighten the enemy and to inform them that he had gone out in pursuit of them so that they would think that he was strong, and that what had befallen them had not weakened them against their enemy. Muhammad bin Ishaq said: Abdullah bin Kharijah bin Zaid bin Thabit told me on the authority of Abu al-Sa'ib, the freed slave of Aisha bint Uthman: That a man from the companions of the Messenger of God, may God bless him and grant him peace, from Banu Abd al-Ashhal, who had witnessed the Battle of Uhud, said: I witnessed Uhud with the Messenger of God, may God bless him and grant him peace, my brother and I, and we returned wounded. When the muezzin of the

Messenger of God, may God bless him and grant him peace, gave the call to go out in pursuit of the enemy, I said to my brother - or he said to me -: Are we missing a raid with the Messenger of God, may God bless him and grant him peace? By God, we do not have a mount to ride, and none of us is seriously wounded. So we went out with the Messenger of God, and I was less wounded than he was. Whenever he was overcome, I would carry him up a hill and he would walk up a hill, until we reached the point where the Muslims had reached. Al-Bukhari said: Muhammad bin Salam told us, Abu Muawiyah told us, on the authority of Hisham, on the authority of his father, on the authority of Aisha, may God be pleased with her, **Those who responded to God and the Messenger** the verse, I said to Urwah: O son of my sister, your parents were among them, Al-Zubayr and Abu Bakr, may God be pleased with them, when the Prophet of God, may God bless him and grant him peace, suffered what he suffered on the day of Uhud, and the polytheists turned away from him, he feared that they would return, so he said, **Who will return after them?** So seventy men volunteered from among them, among them Abu Bakr and Al-Zubayr, may God be pleased with them, this is how Al-Bukhari narrated it alone with this chain of transmission, and this is how Al-Hakim narrated it in his Mustadrak on the authority of Al-Asamm, on the authority of Abbas Al-Duri, on the authority of Abu Al-Nadr, on the authority of Abu Saeed Al-Mu'addib, on the authority of Hisham bin Urwah, then he said: It is authentic, and they did not include it, this is what he said. Ibn Majah narrated it on the authority of Hisham bin Ammar, and Hadiyyah bin Abdul Wahhab on the authority of Sufyan bin Uyaynah. On the authority of Hisham bin Urwa, on his authority, and thus it was narrated by Saeed bin Mansour and Abu Bakr Al-Hamidi in his Musnad on the authority of Sufyan, on his authority. Al-Hakim also narrated it from the hadith of Ismail bin Abi Khalid from Al-Bahi, from Urwah, who said: Aisha said to me: O my son, your father is among those who responded to God and the Messenger after the wound befell them, then he said: It is authentic according to the conditions of the two sheikhs, and they did not include it. Abu Bakr bin Mardawayh said: Abdullah bin Jaafar told us from the original book, Samuyah told us, Abdullah bin Al-Zubayr told us, Sufyan told us, Hisham told us from his father, from Aisha, may God be pleased with her, she said: "The Messenger of God, may God bless him and grant him peace, said to me: Your parents are among those who responded to God and the Messenger after the wound befell them, Abu Bakr and Al-Zubayr, may God be pleased with them." And the attribution of this hadith is a complete mistake in terms of its chain of transmission because it contradicts the narration of trustworthy people from stopping at Aisha, may God be pleased with her, as we have presented, and in terms of its meaning, Al-Zubayr is not among the fathers of Aisha, but rather Aisha said that to Urwah bin Al-Zubayr, because he is the son of her sister Asma bint Abi Bakr. Al-Siddiq, may God be pleased with them, and Ibn Jarir said: Muhammad bin Saad told me, my father told me, my uncle told me, my father told me, on the authority of his father, on the authority of Ibn Abbas, who said: God cast terror into the heart of Abu Sufyan on the day of Uhud after what had happened to him, so he returned to Mecca, and the

Prophet, may God bless him and grant him peace, said: **Abu Sufyan has suffered a part of you, and he has returned and God has cast terror into his heart.** The Battle of Uhud was in Shawwal, and the merchants used to come to Medina in Dhul-Qi'dah, and they would camp at Badr al-Sughra once every year, and they came after the Battle of Uhud, and the believers were afflicted with wounds, and they complained about that to the Prophet, may God bless him and grant him peace, and what afflicted them was severe, and the Messenger of God, may God bless him and grant him peace, urged the people to set out with him and follow what they had been following, and he said: **They are only setting out now to come for Hajj, and they will not be able to do the same until the next year.** Then Satan came and frightened his followers, and said: The people have gathered against you, but the people refused to follow him, so he said: I am going, even if no one follows me, to urge the people. So Abu Bakr al-Siddiq, Umar, Uthman, Ali, al-Zubayr, Sa'd, Talhah, Abd al-Rahman ibn A'waf, Abdullah ibn Mas'ud, Hudhayfah ibn al-Yaman, and Abu Ubaidah ibn al-Jarrah volunteered with him, with seventy men. They set out in pursuit of Abu Sufyan, and they pursued him until they reached al-Safra'. Then God, the Most High, revealed: **Those who responded to God and the Messenger after the wound had afflicted them.** Then Ibn Ishaq said: The Messenger of God, may God bless him and grant him peace, set out until he reached Hamra' al-Asad, which is eight miles from Medina. Ibn Hisham said: He appointed Ibn Umm Maktum over Medina, and he stayed there on Monday, Tuesday, and Wednesday, then he returned to Medina. Ma'bad ibn Abi Ma'bad al-Khuza'i passed by him, as Abdullah ibn Abi Bakr told me. The Khuza'ah, both Muslims and polytheists, were a group of sincere advisers to the Messenger of God, may God bless him and grant him peace, in Tihamah. They made a deal with him, and they did not hide anything that was there from him. Ma'bad was a polytheist at that time, so he said: O Muhammad, by God, what has afflicted you has been very hard on us. In your companions, and we wish that God had spared you from them. Then he and the Messenger of God (peace be upon him) went out at Hamra' al-Asad until he met Abu Sufyan ibn Harb and those with him at al-Rawha', and they had decided to return to the Messenger of God (peace be upon him) and his companions, and they said: We have achieved the goal of his companions, their leaders and their nobles, then we return before we eradicate them? We will attack the rest of them and then we will finish with them. When Abu Sufyan saw Ma'bad, he said: What is behind you, Ma'bad? He said: Muhammad and his companions are pursuing you in a group the likes of which I have never seen, they are burning with desire for you. Those who had stayed behind from him on your day have gathered with him and regretted what they did. They have a resentment towards you that I have never seen before. He said: Woe to you, what are you saying? He said: By God, I do not think that you should set out until you see the forelocks of the horses. He said: By God, we have decided to attack them to eradicate the rest of them. He said: I forbid you from that, and by God, what I saw made me recite some verses of poetry about them. He said: What did you say? He said: I said:

Surat Al Imran 3:170

Rejoicing in what God has given them of His bounty and rejoicing for those who have not yet joined them from behind them that there is no fear concerning them, nor will they grieve.

My camel was almost knocked down by the sounds as the ground was covered with the locusts.

He was a noble lion, not a coward when meeting, nor a slender disposition when facing off.

I remained an enemy, I think the earth is tilted because of what they called a leader who will not be let down

I said, Woe to Ibn Harb from meeting you when the plain is covered with mud.

I am a warner to the people of valor, a warning to every one of them who has a desire and a sense.

From the army of Ahmed, do not be afraid of the Tanablah, and what you warned about cannot be described as mere talk.

He said: This made Abu Sufyan and those with him think twice, and a group of Banu Abd al-Qais passed by him and he said: Where are you going? They said: We are going to Medina. He said: Why? They said: We are going to provide provisions. He said: Will you deliver a message from me to Muhammad that I will send you to him and that I will carry these raisins for you in Ukaz tomorrow if you meet us? They said: Yes. He said: When you meet him, tell him that we have decided to march to him and his companions to eradicate their remnants. The group passed by the Messenger of God (peace and blessings of God be upon him) while he was at Hamra al-Asad, and they told him what Abu Sufyan and his companions had said. They said: God is sufficient for us, and He is the best Disposer of affairs. Ibn Hisham narrated on the authority of Abu Ubaidah, who said: "When the Messenger of God, may God bless him and grant him peace, heard of their return, he said: 'By Him in Whose Hand is my soul, I have offered them stones, if they were to be brought to them in the morning, they would be as if they had gone yesterday.'" Al-Hasan al-Basri said regarding his statement: **Those who responded to God and the Messenger after the wound had afflicted them**, that Abu Sufyan and his companions had afflicted the Muslims with what they had afflicted and had returned. "The Messenger of God, may God bless him and grant him peace, said: 'Abu Sufyan has returned and God has cast terror into his heart, so who will volunteer to search for him?' So the Prophet, may God bless him and grant him peace, Abu Bakr, Umar, Uthman, Ali, and some of the companions of the Messenger of God, may God bless him and grant him peace, got up and followed them. Abu Sufyan was informed that the Prophet, may God bless him and grant him peace, was searching for him, so he met a caravan of merchants and said: 'Return Muhammad and you will have such and such a reward, and tell them that I have gathered a group for them and that I will return to them.' So the merchants came and informed the Messenger of God, may God bless him and grant him peace, of that, and the Prophet, may God bless him and grant him peace, said: 'God is sufficient for us, and He is the best Disposer of affairs.'" So God revealed this verse, and this is what Ikrimah, Qatada and others said: This context was revealed regarding Hamra al-Asad, and it was said: It was

revealed regarding the Battle of Badr al-Maw'id, but the first is correct. And the Almighty's saying: **Those to whom the people said, 'The people have gathered against you, so fear them,' but it only increased them in faith**, the verse, meaning those whom the people threatened with crowds and frightened them with the large number of enemies, but they did not care about that, rather they put their trust in God and sought His help, **and said, 'God is sufficient for us, and He is the best Disposer of affairs.'** Al-Bukhari said: Ahmad bin Yunus told us, he said: I think he said: Abu Bakr told us, on the authority of Abu Hasin, on the authority of Abu al-Dhaha, on the authority of Ibn Abbas, **God is sufficient for us, and He is the best Disposer of affairs**, Ibrahim, peace be upon him, said it when he was thrown into the fire, and Muhammad, peace be upon him, said it when the people said to them, 'The people have gathered against you, so fear them,' but it only increased their faith, and they said, 'God is sufficient for us, and He is the best Disposer of affairs.'"

Al-Nasa'i narrated it on the authority of Muhammad ibn Ismail ibn Ibrahim and Harun ibn Abdullah, both on the authority of Yahya ibn Abi Bakr, on the authority of Abu Bakr, who is Ibn Ayyash, on his authority. It is surprising that Al-Hakim Abu Abdullah narrated it on the authority of Ahmad ibn Yunus, then he said: It is authentic according to the conditions of the two sheikhs, and they did not include it. Then Al-Bukhari narrated it on the authority of Abu Ghassan Malik ibn Ismail, on the authority of Israel, on the authority of Abu Hasin, on the authority of Abu Ad-Dahha, on the authority of Ibn Abbas, who said: The last words of Abraham, peace be upon him, when he was thrown into the fire were: **God is sufficient for us, and He is the best Disposer of affairs**. And Abd Al-Razzaq said: Ibn Uyaynah said: Zakariya informed me on the authority of Al-Sha'bi, on the authority of Abdullah ibn Amr, who said: These are the words of Abraham, peace be upon him, when he was thrown into the fire. Narrated by Ibn Jarir. Abu Bakr bin Mardawayh said: Muhammad bin Muammar told us, Ibrahim bin Musa al-Thawri told us, Abdul Rahim bin Muhammad bin Ziyad al-Sakari told us, Abu Bakr bin Ayyash told us, on the authority of Hamid al-Tawil, on the authority of Anas bin Malik, on the authority of the Prophet, may God bless him and grant him peace, that it was said to him on the day of UHud 11: The people have gathered against you, so fear them. So God revealed this verse. He also narrated on his authority on the authority of Muhammad bin Ubayd God al-Rafi'i, on the authority of his father, on the authority of his grandfather Abu Rafi': That the Prophet, may God bless him and grant him peace, sent Ali with a group of people with him in pursuit of Abu Sufyan, and a Bedouin from Khuza'ah met them and said: The people have gathered against you. They said: **God is sufficient for us, and He is the best Disposer of affairs**. So this verse was revealed about them. Then Ibn Mardawayh said: "Dulaj bin Ahmad told us, Al-Hasan bin Sufyan told us, Abu Khaithama Mus'ab bin Sa'id told us, Musa bin A'yan told us, on the authority of Al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurairah, who said: 'The Messenger of God, may God bless him and grant him peace, said: "When you encounter a grave

matter, say: 'God is sufficient for us, and He is the best disposer of affairs.'" This is a strange hadith from this source. Imam Ahmad said: Haywah bin Shuraih and Ibrahim bin Abi Al-Abbas told us, they said: Baqiyah told us, Buhair bin Sa'd told us, on the authority of Khalid bin Ma'dan, on the authority of Saif, on the authority of Awf bin Malik, that he told them: "The Prophet, may God bless him and grant him peace, judged between two men, and when the one against whom the judgment was made turned away, he said: 'God is sufficient for me, and He is the best disposer of affairs.' The Prophet, may God bless him and grant him peace, said: 'Bring me back to the man.' He said: 'What did you say?' He said: 'I said: God is sufficient for me, and He is the best disposer of affairs.' The Prophet, may God bless him and grant him peace, said: 'God blames weakness, but you should be intelligent. If a matter overcomes you, say: God is sufficient for me.'" And what an excellent agent! And thus Abu Dawud and al-Nasa'i narrated it from the hadith of Baqiyyah from Buhayr from Khalid, from Sayf who is al-Shami, and it was not attributed from Awf ibn Malik from the Prophet, may God bless him and grant him peace, in a similar manner. And Imam Ahmad said: Asbat told us, Mutraf told us from Atiyyah from Ibn Abbas regarding his statement: **And when the trumpet is blown**, he said: The Messenger of God, may God bless him and grant him peace, said: **How can I enjoy myself while the companion of the trumpet has taken hold of the trumpet and bent his forehead, hearing when he is commanded to blow?** The companions of the Messenger of God, may God bless him and grant him peace, said: **What should we say?** He said: Say: God is sufficient for us, and He is the best Disposer of affairs. In God we trust. This has been narrated from more than one source, and it is a good hadith. We narrated from the Mother of the Believers, Zainab and Aisha, may God be pleased with them, that they boasted, and Zainab said: God married me and your families married you. Aisha said: My innocence was revealed from the heavens in the Qur'an, so Zainab submitted to her, then she said: What did you say when you rode the mount of Safwan bin Mu'attal? She said: I said: God is sufficient for me, and He is the best Disposer of affairs. Zainab said: I said the word of the believers, and for this reason God the Almighty said: **So they returned with favor from God and bounty, no harm had touched them**, meaning when they put their trust in God, He sufficed them with what concerned them and repelled from them the harm of those who wanted to plot against them, so they returned to their country **with favor from God and bounty, no harm had touched them** from what their enemy had planned for them, **and they pursued the pleasure of God, and God is the possessor of great bounty**. Al-Bayhaqi said: Abu Abdullah al-Hafiz narrated to us, Abu Bakr bin Dawud al-Zahid narrated to us, Muhammad bin Na'im narrated to us, Bishr bin al-Hakam narrated to us. Mubashar bin Abdullah bin Razeen told us, Sufyan bin Husayn told us, on the authority of Ya'la bin Muslim, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding the statement of God Almighty: **So they returned with favor and bounty from God**, he said: The favor was that they were safe, and the bounty was that a caravan passed by during the season, so the Messenger of God, may God bless him and grant him peace, bought it and made a profit on it, which he

divided among his companions. Ibn Abi Nujayh said, on the authority of Mujahid, regarding the statement of God Almighty: **Those to whom the people said, 'Indeed, the people have gathered against you, so fear them,'** he said: This is Abu Sufyan, he said to Muhammad, may God bless him and grant him peace, your meeting place is at Badr, where you killed our companions. Muhammad, may God bless him and grant him peace, said, *Perhaps*. So the Messenger of God, may God bless him and grant him peace, set out for his appointment until he reached Badr. They found the market there, and they bought. This is what God Almighty said: "So they returned with favor and bounty from God. No harm had touched them." The verse. He said: This was the minor Battle of Badr. It was narrated by Ibn Jarir. He also narrated on the authority of Al-Qasim, on the authority of Al-Husayn, on the authority of Hajjaj, on the authority of Ibn Jurayj, who said: When the Messenger of God, may God bless him and grant him peace, made an appointment with Abu Sufyan, they began to meet the polytheists and ask them about the Quraysh. They would say: They have gathered against you. They were plotting against them with that, wanting to frighten them. The believers would say: God is sufficient for us, and He is the best Disposer of affairs. Until they reached Badr, and they found its markets healthy and no one had disputed with them in it. He said: A man from the polytheists informed the people of Mecca about Muhammad's cavalry, and he said about that:

My camels were frightened by Muhammad's horses, and dates were scattered like the Anjad.

I took dried water as my appointment

Ibn Jarir said: This is how Al-Qasim recited to us, but it is a mistake. Rather, it is:

I have been repelled by the company of Muhammad and Ajwa from Yathrib like the Anjad

She is following the religion of her father, the Atlad, and has made the water of Qadeed my appointment.

And the water of Djanan is poured for her at noon tomorrow

Then God the Almighty said: **It is only Satan who frightens you with his allies**, meaning he frightens you with his allies, and makes you think that they are powerful and strong. God the Almighty said: **So fear them not, but fear Me, if you are believers**, meaning if he tempts you and makes you think, then rely on Me and take refuge in Me, for I am sufficient for you and your supporter against them, as God the Almighty said: **Is not God sufficient for His servant? And they frighten you with those besides Him**, until His saying: "Say, 'God is sufficient for me. Upon Him do those who rely rely.'" And God the Almighty said: "So fight the allies of Satan. Indeed, the plot of Satan has ever been weak." And God the Almighty said: "Those are the party of Satan. Unquestionably, the party of Satan - they are the losers." And God the Almighty said: "God has decreed, 'I will surely prevail, I and My messengers. Indeed, God is Powerful and Exalted in Might.'" And He said: **And God will surely support those who support Him**. And God the Almighty said: **O you who have believed, if you support God, He will support you.**

Surat Al Imran 3:170

Rejoicing in what God has given them of His bounty and rejoicing for those who have not yet joined them from behind them that there is no fear concerning them, nor will they grieve.

And God the Almighty said: "Indeed, We will support Our messengers and those who believe during the worldly life and on the Day when the witnesses will stand. The Day when their excuse will not benefit the wrongdoers, and for them is the curse, and they will have evil." The house.

Fath al-Qadir

And his saying 170- "Rejoicing **is a state of the pronoun in** they are provided for, **and** with what God has given them of His bounty" is related to it. Ibn al-Sameefa' read "Farihin" and they are two dialects like farah and farah, and hazar and hadhar. What is meant by "with what God has given them" is what God has brought to them of honor through martyrdom, and what they have become in of life, and what reaches them of God's provision. "And they rejoice for those who have not yet joined them" of their brothers the mujahideen who were not killed at that time. What is meant by catching up here is that they have not caught up with them in killing and martyrdom, but rather they will catch up with them later. It was said: What is meant is that they did not join them in virtue, even though they were people of virtue in general. The waw in **and they rejoice** is a conjunction to **they are provided for**, meaning: they are provided for and they rejoice. It was said: What is meant by their brothers here is all the Muslims, martyrs and others, because when they witnessed the reward of God and attained certainty in the truth of the religion of Islam, they rejoiced at that for all the people of Islam who are alive and have not died. This is stronger, because its meaning is broader and its benefit is greater, and the wording includes it, rather it is the apparent meaning. Al-Zajjaj and Ibn Furak said this. His statement **that there is no fear for them, nor do they grieve** is a substitute for *those*: meaning they rejoice at this state that has occurred for their brothers, that there is no fear for them, nor do they grieve. *An* is the light form of the heavy form, and its subject is the pronoun of the deleted subject.

Tafsir al-Baghawi

170- "Rejoicing in what God has given them of His bounty **His provision and reward**, and they rejoice, **and are happy**, for those who have not yet joined them from behind them", of their brothers whom they left alive in this world on the paths of faith and jihad, knowing that if they are martyred and join them and attain the honor they attained, they are therefore rejoicing, "that there is no fear concerning them, nor shall they grieve.

Tafsir al-Baidawi

170 Rejoicing in what God has given them of His bounty" which is the honor of martyrdom, winning eternal life, being close to God Almighty, and enjoying the bliss of Paradise. "And they rejoice" they are

pleased with the good report. "For those who have not yet joined them" meaning their believing brothers who were not killed so that they could join them. "From behind them" meaning those who are behind them in time or rank. "There is no fear for them, nor shall they grieve **is a substitute for those**" and the meaning is: they rejoice in what has become clear to them about the matter of the Hereafter and the state of those believers they left behind them, which is that if they die or are killed they are alive with a life that is not troubled by the fear of something bad happening, nor the sadness of missing out on something beloved. The verse indicates that man is not a tangible structure, but rather an essence that is perceived in itself and does not perish with the destruction of the body, and his perception, pain and pleasure do not depend on it. This is supported by the Almighty's statement about the people of Pharaoh: **The Fire will be exposed to them Al-Baqarah 2:170**. And what Ibn Abbas may God be pleased with him narrated that the Prophet (blessings and peace of God be upon him) said: **The souls of the martyrs are in the bodies of green birds that frequent the rivers of Paradise, eat from its fruits and take refuge in hanging lanterns in the shade of the Throne**. And whoever denies this and sees the soul only as a wind and an exposure said that they are alive on the Day of Resurrection, but they were described thus in the present moment because of its realization and proximity, or alive through remembrance or faith. In it is an exhortation to jihad and an encouragement to martyrdom and an incentive to increase obedience and praise for those who wish for their brothers what they have been blessed with, and good tidings for the believers of success.

Surat Al Imran 3:171

They rejoice in the favor and bounty of God and that God does not allow the reward of the believers to be lost.

Tafsir al-Jalalayn

They rejoice in a blessing reward from God and bounty in addition to it **and that** with the fat-ha in apposition to the blessing and with the kasra as a resumption **God does not waste the reward of the believers** rather He rewards them

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: **They rejoice**, they rejoice, **with a blessing from God**, meaning: with what He Almighty bestowed upon them of His great honor when they came to Him, **and favor**, meaning: with what He bestowed upon them of favor and generous reward for what they had done before of obedience to God and His Messenger, may God bless him and grant him peace, and of jihad against His enemies, **and that God does not waste the reward of the believers**, as:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq. **They rejoice in the grace and bounty of God**, the verse, when they witnessed the fulfillment of the promise and the great reward.

There is a difference in the reading of his saying: **And that God does not waste the reward of the believers**.

Some of them read it with the opening of the alif of *an* meaning: they are happy with the blessing and grace of God, and that God does not waste the reward of the believers.

And with the kasra on the alif, as a resumption. And those who read it like that argued that it is in Abdullah's reading: **And God does not waste the reward of the believers**. They said: So that is evidence that his saying: **And God**, is a resumption not connected to the first.

The meaning of his saying: **The reward of the believers will not be lost** is that the reward for the deeds of those who believed in their Messenger, followed him, and did what came to them from God will not be nullified.

Abu Ja'far said: The more correct of the two readings is the reading of the one who reads it: **And that God** with the opening of the alif, because the evidence from the readings agrees on that.

Tafsir al-Qurtubi

That is, with a paradise from God. It is also said: with forgiveness from God. **And grace**. This is for the sake of further clarification, and grace is included in the

blessing, and in it is evidence of its vastness, and that it is not like the blessings of this world. It was said: grace came after the blessing for the sake of emphasis:

Al-Tirmidhi narrated on the authority of Al-Miqdam bin Ma'dikarib who said: "The Messenger of God, may God bless him and grant him peace, said: The martyr has six qualities with God." This is how it is in Al-Tirmidhi and Ibn Majah, six, "and they are seven in number: he is forgiven at the first moment, he is shown his seat in Paradise, he is protected from the torment of the grave, he is safe from the greatest terror, a crown of dignity is placed on his head, a ruby of which is better than the world and what is in it, he is married to seventy-two wives from the houris, and he intercedes for seventy of his relatives." He said: This is a good, authentic, strange hadith, and this is an explanation of the blessing and the grace, and the narrations in this meaning are many. It was narrated on the authority of Mujahid that he said: Swords are the keys to Paradise. "It was narrated on the authority of the Messenger of God, may God bless him and grant him peace, that he said: God, the Most High, has honored the martyrs with five honors that He has not honored any of the prophets with, not even me: One of them is that the Angel of Death took the souls of all the prophets, and he is the one who will take my soul. As for the martyrs, God is the One who takes their souls with His power as He wills, and the Angel of Death is not empowered over their souls. The second is that all the prophets... They were washed after death, and I am washed after death, and the martyrs are not washed and they have no need for the water of this world. The third is that all the prophets were shrouded, and I am shrouded, and the martyrs are not shrouded, but are buried in their clothes. The fourth is that when the prophets died, they were called dead, and when I die, it is said that he died, and the martyrs are not called dead. The fifth is that the prophets are given intercession on the Day of Resurrection, and my intercession is also on the Day of Resurrection. As for the martyrs, they intercede every day for those for whom they intercede."

The Almighty's saying: **And that God** Al-Kisa'i read it with a kasra on the alif, and the rest with the accusative. So whoever reads with the accusative, its meaning is that they are happy with a blessing from God and are happy that God does not waste the reward of the believers. And whoever reads with the kasra, then it is based on the beginning, and its evidence is the reading of Ibn Mas'ud **And God does not waste the reward of the believers**.

Tafsir Ibn Kathir

God the Almighty tells us about the martyrs that even if they are killed in this world, their souls are alive and provided for in the eternal home. Muhammad bin Jarir said: Muhammad bin Marzuq told us, Amr bin Yunus told us on the authority of Ikrimah, Ibn Ishaq bin Abi Talhah told us, Anas bin Malik told me about the companions of the Messenger of God, may God bless him and grant him peace, whom the Prophet of God, may God bless him and grant him peace, sent to the

Surat Al Imran 3:171

They rejoice in the favor and bounty of God and that God does not allow the reward of the believers to be lost.

people of Bir Ma'unah. He said: I do not know, forty or seventy, and at that water was Amir bin At-Tufayl Al-Ja'fari. So those people from the companions of the Messenger of God, may God bless him and grant him peace, went out until they came to a cave overlooking the water and sat in it. Then some of them said to one another: Who among you will deliver the message of the Messenger of God, may God bless him and grant him peace, to the people of this water? He said - I think he was Ibn Milhan Al-Ansari -: I am delivering the message of the Messenger of God, may God bless him and grant him peace. So he went out until he came to a group of them and hid in front of the houses. Then he said: "O people of Bir Ma'una, I am the Messenger of God to you. I bear witness that there is no god but God and that Muhammad is His servant and Messenger. So believe in God and His Messenger." Then a man came out to him from the house with a spear and struck him in the side until he came out from the other side. He said: **God is Great, I have won, by the Lord of the Kaaba.** So they followed his tracks until they reached his companions in the cave. Amir bin At-Tufayl killed them all. Ishaq said: Anas bin Malik told me that God revealed a Qur'an about them: **Convey from us to our people that we have met our Lord, and He is pleased with us and we are pleased with Him.** Then it was abrogated and lifted after we had read it for a while. Then God Almighty revealed: "And never think of those who are killed in the way of God as dead. Rather, they are alive with their Lord, receiving provision." Muslim said in his Sahih: : Muhammad ibn Abdullah ibn Numayr narrated to us, Abu Muawiyah narrated to us, Al-A'mash narrated to us, on the authority of Abdullah ibn Murrah, on the authority of Masruq, who said: We asked Abdullah about this verse: "And never think of those who are killed in the way of God as dead. Rather, they are alive with their Lord, and they are provided for." He said: We asked the Messenger of God, may God bless him and grant him peace, about that, and he said: "Their souls are in the bodies of green birds, which have lanterns hanging from the Throne. They roam in Paradise wherever they wish, then they return to those lanterns. Then their Lord looked at them and said: Do you desire anything? They said: What do we desire when we roam in Paradise wherever we wish? He did that to them three times. When they saw that they would not be left without being asked, they said: O Lord, we want you to return our souls to our bodies so that we may be killed in Your way once again. When He saw that they had no need, they were left." Something similar to this was narrated from the hadith of Anas and Abu Saeed.

Another hadith Imam Ahmad said: Abd al-Samad told us, Hammad told us, Thabit told us on the authority of Anas that the Messenger of God, may God bless him and grant him peace, said: "There is no soul that dies and has goodness with God that would be pleased to return to the world except the martyr, for he would be pleased to return to the world and be killed again because of what he sees of the virtue of martyrdom." Muslim transmitted it only on the authority of Hammad.

Another hadith Imam Ahmad said: Ali ibn Abdullah al-Madini told us, Sufyan told us, on the authority of Muhammad ibn Ali ibn Rabi'ah al-Salami, on the authority of Abdullah ibn Muhammad ibn Aqil, on the authority of Jabir, who said: The Messenger of God, may God bless him and grant him peace, said to me: **Do you know that God brought your father back to life?** He said to him: **Make a wish of me.** He said to him: **I will be returned to the world so that I may be killed once again.** He said: **I have decided that they will not return to it.** Ahmad is the only one to narrate it from this source. It has been proven in the two Sahihs and others that Abu Jabir, who is Abdullah ibn Amr ibn Haram al-Ansari, may God be pleased with him, was killed as a martyr on the day of Uhud. Al-Bukhari said: Abu al-Walid said on the authority of Shu'bah on the authority of Ibn al-Munkadir: I heard Jabir say: When my father was killed, I began to cry and uncover the cloth from his face. The companions of the Messenger of God, may God bless him and grant him peace, began to forbid me, but the Prophet, may God bless him and grant him peace, said: **Do not cry for him - or do not cry for him - the angels continued to shade him with their wings until he was taken up.** He, Muslim, and al-Nasa'i transmitted it through another chain of transmission on the authority of Shu'bah, on the authority of Muhammad ibn al-Munkadir, on the authority of Jabir, who said: When my father was killed on the day of Uhud, I began to uncover the cloth from his face and cry. He mentioned the rest of it in a similar manner.

Another hadith Imam Ahmad said: Yaqub told us, my father told us, on the authority of Ibn Ishaq, Ismail bin Umayyah bin Amr bin Saeed told us, on the authority of Abu al-Zubayr al-Makki, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "When your brothers were afflicted at Uhud, God placed their souls in the bodies of green birds, which would go to the rivers of Paradise, eat from its fruits, and take refuge in golden lanterns in the shade of the Throne. When they found the goodness of their drink and food, and the beauty of their resting place, they said: 'If only our brothers knew what God has done for us, so that they would not give up jihad and turn away from war.' God, the Almighty, said: 'I will convey it to them on your behalf.' Then God, the Almighty, revealed these verses: 'And never think of those who are killed in the way of God as dead. Rather, they are alive with their Lord, receiving provision.' and what follows." This is how Ahmad narrated it, and likewise Ibn Jarir narrated it on the authority of Yunus, on the authority of Ibn Wahb, on the authority of Ismail bin Ayyash, on the authority of Muhammad bin Ishaq. It was narrated by Abu Dawud and Al-Hakim in his Mustadrak from the hadith of Abdullah bin Idris from Muhammad bin Ishaq from Ismail bin Umayyah from Abu Al-Zubayr from Saeed bin Jubair from Ibn Abbas, may God be pleased with them both, and he mentioned it, and this is more authentic. Sufyan Al-Thawri narrated it likewise from Salim Al-Aftas from Saeed bin Jubair from Ibn Abbas - and Al-Hakim narrated in his Mustadrak from the

hadith of Abu Ishaq Al-Fazari from Sufyan from Ismail bin Abi Khalid from Saeed bin Jubair from Ibn Abbas, who said: This verse was revealed about Hamzah and his companions: "And never think of those who are killed in the way of God as dead. Rather, they are alive with their Lord, receiving provision." Then he said: It is authentic according to the conditions of the two sheikhs, but they did not include it. Qatada, Al-Rabi' and Al-Dahhak also said: It was revealed about those killed at Uhud.

Another Hadith Abu Bakr bin Mardawayh said: Abdullah bin Jaafar told us, Harun bin Sulaiman told us, Ali bin Abdullah Al-Madini told us, Musa bin Ibrahim bin Katheer bin Bashir bin Al-Fakih Al-Ansari told us, I heard Talha bin Kharash bin Abdul Rahman bin Kharash bin Al-Sammah Al-Ansari, he said: I heard Jabir bin Abdullah say: The Messenger of God, may God bless him and grant him peace, looked at me one day and said: O Jabir, why do I see you worried? I said: O Messenger of God, my father was martyred and left behind a debt and children. He said: Shall I not tell you that God has never spoken to anyone except from behind a veil, and He spoke to your father directly? Ali said: Direct confrontation. He said: Ask Me and I will give it to you. He said: I ask You to return to the world so that I may be killed in Your cause a second time. The Lord Almighty said: Indeed, the word has already gone before from Me: They will not return to it. He said: O Lord, then convey it to those who are behind me. Then God revealed: And do not think that those who are killed in the way of God are dead. Then he narrated it from another chain of transmission on the authority of Muhammad ibn Sulayman ibn Salit al-Ansari, on the authority of his father, on the authority of Jabir, with a similar chain of transmission. And thus al-Bayhaqi narrated it in *Dalā'il al-Nubuwwah* on the authority of Ali ibn al-Madini with it. And al-Bayhaqi also narrated it from the hadith of Abu Ubadah al-Ansari, who is 'Isa ibn 'Abd al-Rahman, God willing, on the authority of al-Zuhri, on the authority of 'Urwah, on the authority of 'A'ishah, who said: "The Prophet, may God bless him and grant him peace, said to Jabir: 'O Jabir, shall I not give you good report?' He said: 'Yes, God has given you good report.' He said: 'I felt that God had brought your father back to life, and said: 'Ask of My servant whatever you wish, and I will give it to you.' He said: 'O Lord, I have not worshipped You as You should be worshipped. I hope that You will return me to the world so that I may fight with Your Prophet and be killed for You once again.' He said: 'It has already been said from me that it will not return to it.'"

Another hadith Imam Ahmad said: Yaqub told us, my father told us, on the authority of Ibn Ishaq, Al-Harith bin Fadil Al-Ansari told us, on the authority of Mahmud bin Labid, on the authority of Ibn Abbas, may God be pleased with them both, who said: "The Messenger of God, may God bless him and grant him peace, said: The martyrs are on a river at the gate of Paradise, in a green dome, and their provision comes out to them from Paradise morning and evening." Ahmad is the only one to narrate it. Ibn Jarir narrated it on the authority of Abu Kurayb: Abd Al-Rahman bin Sulayman and Ubaydah told us on the authority of Muhammad bin Ishaq with it, and it is a good chain of transmission. And as if the martyrs are divided into

groups: some of their souls will roam in Paradise, and some of them will be on this river at the gate of Paradise, and it may be possible that their journey will end at this river, and they will gather there, and their provisions will be brought to them there and they will rest, and God knows best. We have narrated in Musnad al-Imam Ahmad a hadith in which there is good report for every believer that his soul will be in Paradise, roaming there as well, and eating from its fruits, and seeing the freshness and joy in it, and witnessing what God has prepared for it of honor, and it is with a sound, noble and great chain of transmission, in which three of the four imams, the owners of the followed schools of thought, have come together, for Imam Ahmad, may God have mercy on him, narrated it on the authority of Muhammad ibn Idris al-Shafi'i, may God have mercy on him, on the authority of Malik ibn Anas al-Asbahi, may God have mercy on him, on the authority of al-Zuhri, on the authority of Abd al-Rahman ibn Ka'b ibn Malik, on the authority of his father, may God be pleased with him, who said: "The Messenger of God, may God bless him and grant him peace, said: The soul of the believer is a bird that hangs in the trees of Paradise until God returns it to its body on the Day of Resurrection." His saying *hangs* means eats, and in this hadith: **The soul of the believer will be in the form of a bird in...**

"Paradise" As for the souls of the martyrs, as mentioned previously in the crops of green birds, they are like planets in relation to the souls of all believers, for they fly by themselves, so we ask God, the Generous, the Beneficent, to cause us to die in faith. And His Most High's saying: **Rejoicing in what God has given them** to the end of the verse, meaning the martyrs who were killed in the way of God are alive with their Lord, and they are happy with what they are in of grace and happiness, and they are glad for their brothers who are killed after them in the way of God, that they are advancing upon them, and that they do not fear what is ahead of them nor are they sad for what they left behind them. We ask God for Paradise. Muhammad ibn Ishaq said, **And they are glad** meaning they are happy for those of their brothers who are behind them to catch up with what they have done of their jihad, so that they may share with them in what they are in of the reward of God that He has given them. Al-Suddi said: The martyr will be brought a book in which it says: So-and-so will come to you on such-and-such a day, and so-and-so will come to you on such-and-such a day, and he will be happy with that as the people of this world are happy with their absent ones when they come back. Saeed bin Jubair said: When they entered Paradise and saw the honor it has for the martyrs, they said: Oh, if only our brothers in this world knew what we know of honor, so that when they witness battle they would engage in it themselves so that they may be martyred and attain what we have attained of goodness. So the Messenger of God, may God bless him and grant him peace, informed them of their situation and the honor they are in, and he informed them, that is, their Lord, that I have revealed to your Prophet and informed him of your situation and what you are in, so they were happy with that, and that is what He said: **And they rejoice for those who have not yet joined them from behind them** Al-Bukhari and Muslim. It has been proven in the two Sahihs on the authority of Anas, may God be pleased with him, in the

They rejoice in the favor and bounty of God and that God does not allow the reward of the believers to be lost.

story of the companions of the well of Ma'unah, the seventy of the Ansar who were killed in one morning, and the Messenger of God, may God bless him and grant him peace, prayed and cursed those who killed them. Anas said: And a Qur'an was revealed about them, which we recited until it was lifted. "Convey to our people that we have met our Lord, and He was pleased with us and satisfied us."

Then God Almighty said: **They rejoice in favor from God and in bounty and that God does not allow the reward of the believers to be lost.** Muhammad ibn Ishaq said: They rejoiced and were pleased when they saw the fulfillment of the promise and the great reward. Abd al-Rahman ibn Zayd ibn Aslam said: This verse includes all believers, whether martyrs or others. God rarely mentions a bounty with which He mentioned the prophets or a reward that He gave them, except that He mentioned what He gave to the believers after them. And the Almighty said: **Those who responded to God and the Messenger after the wounds had befallen them.** This was on the day of Hamra' al-Asad, and that is because when the polytheists inflicted what they inflicted on the Muslims, they turned back to their country, and when they continued on their way, they regretted why they did not complete the battle with the people of Medina and make it the decisive battle. So when this reached the Messenger of God, may God bless him and grant him peace, he urged the Muslims to go after them to frighten them and show them that they had strength and endurance, and he did not give permission to anyone except those who were present at the battle on the day of Uhud, except Jabir ibn Abdullah, may God be pleased with him, for what we will mention, so the Muslims volunteered despite their wounds and infliction, in obedience to God Almighty and His Messenger, may God bless him and grant him peace. Ibn Abi Hatim said: Muhammad ibn Abdullah ibn Yazid told us, Sufyan ibn Uyaynah told us, on the authority of Amr, on the authority of Ikrimah, who said: When the polytheists returned from Uhud, they said: You did not kill Muhammad, nor did you take the young camels with you. What a bad thing you have done! Return. The Messenger of God, may God bless him and grant him peace, heard of that, so he called upon the Muslims, and they volunteered until they reached Hamra' al-Asad - or Bir Abi Uyaynah - the doubt is from Sufyan - and the polytheists said: We will return the next year. So the Messenger of God, may God bless him and grant him peace, returned, and it was considered a raid, and God Almighty revealed: **Those who responded to God and the Messenger after the wound had afflicted them - for those among them who did good and feared God is a great reward.** Ibn Mardawayh narrated it from the hadith of Muhammad ibn Mansur, on the authority of Sufyan ibn Uyaynah, on the authority of Amr, on the authority of Ikrimah, on the authority of Ibn Abbas, and he mentioned it. Muhammad ibn Ishaq said: The day of Uhud was Saturday, the middle of Shawwal, and when the next day was Sunday, I did not... Ten nights had passed in Shawwal, and the muezzin of the Messenger of God, may God bless him and grant him peace, called out to the people to seek out the enemy. His muezzin called

out that no one should go out with us except those who had been present the day before. Jabir ibn Abdullah ibn Amr ibn Haram spoke to him and said: O Messenger of God, my father left me behind with my seven sisters, and he said: O my son, it is not appropriate for me or for you to leave these women without a man among them. I am not the one who would prefer you to fight with the Messenger of God, may God bless him and grant him peace, over myself, so stay behind with your sisters. So I stayed behind with them. The Messenger of God, may God bless him and grant him peace, gave him permission, so he went out with him. The Messenger of God, may God bless him and grant him peace, only went out to frighten the enemy and to inform them that he had gone out in pursuit of them so that they would think that he was strong, and that what had befallen them had not weakened them against their enemy. Muhammad bin Ishaq said: Abdullah bin Kharijah bin Zaid bin Thabit told me on the authority of Abu al-Sa'ib, the freed slave of Aisha bint Uthman: That a man from the companions of the Messenger of God, may God bless him and grant him peace, from Banu Abd al-Ashhal, who had witnessed the Battle of Uhud, said: I witnessed Uhud with the Messenger of God, may God bless him and grant him peace, my brother and I, and we returned wounded. When the muezzin of the Messenger of God, may God bless him and grant him peace, gave the call to go out in pursuit of the enemy, I said to my brother - or he said to me -: Are we missing a raid with the Messenger of God, may God bless him and grant him peace? By God, we do not have a mount to ride, and none of us is seriously wounded. So we went out with the Messenger of God, and I was less wounded than he was. Whenever he was overcome, I would carry him up a hill and he would walk up a hill, until we reached the point where the Muslims had reached. Al-Bukhari said: Muhammad bin Salam told us, Abu Muawiyah told us, on the authority of Hisham, on the authority of his father, on the authority of Aisha, may God be pleased with her, **Those who responded to God and the Messenger** the verse, I said to Urwah: O son of my sister, your parents were among them, Al-Zubayr and Abu Bakr, may God be pleased with them, when the Prophet of God, may God bless him and grant him peace, suffered what he suffered on the day of Uhud, and the polytheists turned away from him, he feared that they would return, so he said, **Who will return after them?** So seventy men volunteered from among them, among them Abu Bakr and Al-Zubayr, may God be pleased with them, this is how Al-Bukhari narrated it alone with this chain of transmission, and this is how Al-Hakim narrated it in his Mustadrak on the authority of Al-Asamm, on the authority of Abbas Al-Duri, on the authority of Abu Al-Nadr, on the authority of Abu Saeed Al-Mu'addib, on the authority of Hisham bin Urwah, then he said: It is authentic, and they did not include it, this is what he said. Ibn Majah narrated it on the authority of Hisham bin Ammar, and Hadiyyah bin Abdul Wahhab on the authority of Sufyan bin Uyaynah. On the authority of Hisham bin Urwa, on his authority, and thus it was narrated by Saeed bin Mansour and Abu Bakr Al-Hamidi in his Musnad on the authority of Sufyan, on

his authority. Al-Hakim also narrated it from the hadith of Ismail bin Abi Khalid from Al-Bahi, from Urwah, who said: Aisha said to me: O my son, your father is among those who responded to God and the Messenger after the wound befell them, then he said: It is authentic according to the conditions of the two sheikhs, and they did not include it. Abu Bakr bin Mardawayh said: Abdullah bin Jaafar told us from the original book, Samuyah told us, Abdullah bin Al-Zubayr told us, Sufyan told us, Hisham told us from his father, from Aisha, may God be pleased with her, she said: "The Messenger of God, may God bless him and grant him peace, said to me: Your parents are among those who responded to God and the Messenger after the wound befell them, Abu Bakr and Al-Zubayr, may God be pleased with them." And the attribution of this hadith is a complete mistake in terms of its chain of transmission because it contradicts the narration of trustworthy people from stopping at Aisha, may God be pleased with her, as we have presented, and in terms of its meaning, Al-Zubayr is not among the fathers of Aisha, but rather Aisha said that to Urwah bin Al-Zubayr, because he is the son of her sister Asma bint Abi Bakr. Al-Siddiq, may God be pleased with them, and Ibn Jarir said: Muhammad bin Saad told me, my father told me, my uncle told me, my father told me, on the authority of his father, on the authority of Ibn Abbas, who said: God cast terror into the heart of Abu Sufyan on the day of Uhud after what had happened to him, so he returned to Mecca, and the Prophet, may God bless him and grant him peace, said: **Abu Sufyan has suffered a part of you, and he has returned and God has cast terror into his heart.** The Battle of Uhud was in Shawwal, and the merchants used to come to Medina in Dhul-Qi'dah, and they would camp at Badr al-Sughra once every year, and they came after the Battle of Uhud, and the believers were afflicted with wounds, and they complained about that to the Prophet, may God bless him and grant him peace, and what afflicted them was severe, and the Messenger of God, may God bless him and grant him peace, urged the people to set out with him and follow what they had been following, and he said: **They are only setting out now to come for Hajj, and they will not be able to do the same until the next year.** Then Satan came and frightened his followers, and said: The people have gathered against you, but the people refused to follow him, so he said: I am going, even if no one follows me, to urge the people. So Abu Bakr al-Siddiq, Umar, Uthman, Ali, al-Zubayr, Sa'd, Talhah, Abd al-Rahman ibn Awf, Abdullah ibn Mas'ud, Hudhayfah ibn al-Yaman, and Abu Ubaidah ibn al-Jarrah volunteered with him, with seventy men. They set out in pursuit of Abu Sufyan, and they pursued him until they reached al-Safra'. Then God, the Most High, revealed: **Those who responded to God and the Messenger after the wound had afflicted them.** Then Ibn Ishaq said: The Messenger of God, may God bless him and grant him peace, set out until he reached Hamra' al-Asad, which is eight miles from Medina. Ibn Hisham said: He appointed Ibn Umm Maktum over Medina, and he stayed there on Monday, Tuesday, and Wednesday, then he returned to Medina. Ma'bad ibn Abi Ma'bad al-Khuza'i passed by him, as Abdullah ibn Abi Bakr told me. The Khuza'ah, both Muslims and polytheists, were a group of sincere advisers to the Messenger of God, may God bless him

and grant him peace, in Tihamah. They made a deal with him, and they did not hide anything that was there from him. Ma'bad was a polytheist at that time, so he said: O Muhammad, by God, what has afflicted you has been very hard on us. In your companions, and we wish that God had spared you from them. Then he and the Messenger of God (peace be upon him) went out at Hamra' al-Asad until he met Abu Sufyan ibn Harb and those with him at al-Rawha', and they had decided to return to the Messenger of God (peace be upon him) and his companions, and they said: We have achieved the goal of his companions, their leaders and their nobles, then we return before we eradicate them? We will attack the rest of them and then we will finish with them. When Abu Sufyan saw Ma'bad, he said: What is behind you, Ma'bad? He said: Muhammad and his companions are pursuing you in a group the likes of which I have never seen, they are burning with desire for you. Those who had stayed behind from him on your day have gathered with him and regretted what they did. They have a resentment towards you that I have never seen before. He said: Woe to you, what are you saying? He said: By God, I do not think that you should set out until you see the forelocks of the horses. He said: By God, we have decided to attack them to eradicate the rest of them. He said: I forbid you from that, and by God, what I saw made me recite some verses of poetry about them. He said: What did you say? He said: I said:

My camel was almost knocked down by the sounds as the ground was covered with the locusts.

He was a noble lion, not a coward when meeting, nor a slender disposition when facing off.

I remained an enemy, I think the earth is tilted because of what they called a leader who will not be let down

I said, Woe to Ibn Harb from meeting you when the plain is covered with mud.

I am a warner to the people of valor, a warning to every one of them who has a desire and a sense.

From the army of Ahmed, do not be afraid of the Tanablah, and what you warned about cannot be described as mere talk.

He said: This made Abu Sufyan and those with him think twice, and a group of Banu Abd al-Qais passed by him and he said: Where are you going? They said: We are going to Medina. He said: Why? They said: We are going to provide provisions. He said: Will you deliver a message from me to Muhammad that I will send you to him and that I will carry these raisins for you in Ukaz tomorrow if you meet us? They said: Yes. He said: When you meet him, tell him that we have decided to march to him and his companions to eradicate their remnants. The group passed by the Messenger of God (peace and blessings of God be upon him) while he was at Hamra al-Asad, and they told him what Abu Sufyan and his companions had said. They said: God is sufficient for us, and He is the best Disposer of affairs. Ibn Hisham narrated on the authority of Abu Ubaidah, who said: "When the Messenger of God, may God bless him and grant him peace, heard of their return, he said: 'By Him in Whose Hand is my soul, I have offered them stones, if they

They rejoice in the favor and bounty of God and that God does not allow the reward of the believers to be lost.

were to be brought to them in the morning, they would be as if they had gone yesterday.” Al-Hasan al-Basri said regarding his statement: **Those who responded to God and the Messenger after the wound had afflicted them**, that Abu Sufyan and his companions had afflicted the Muslims with what they had afflicted and had returned. “The Messenger of God, may God bless him and grant him peace, said: ‘Abu Sufyan has returned and God has cast terror into his heart, so who will volunteer to search for him?’ So the Prophet, may God bless him and grant him peace, Abu Bakr, Umar, Uthman, Ali, and some of the companions of the Messenger of God, may God bless him and grant him peace, got up and followed them. Abu Sufyan was informed that the Prophet, may God bless him and grant him peace, was searching for him, so he met a caravan of merchants and said: ‘Return Muhammad and you will have such and such a reward, and tell them that I have gathered a group for them and that I will return to them.’ So the merchants came and informed the Messenger of God, may God bless him and grant him peace, of that, and the Prophet, may God bless him and grant him peace, said: ‘God is sufficient for us, and He is the best Disposer of affairs.’” So God revealed this verse, and this is what Ikrimah, Qatada and others said: This context was revealed regarding Hamra al-Asad, and it was said: It was revealed regarding the Battle of Badr al-Maw'id, but the first is correct. And the Almighty's saying: "Those to whom the people said, 'The people have gathered against you, so fear them,' but it only increased them in faith," the verse, meaning those whom the people threatened with crowds and frightened them with the large number of enemies, but they did not care about that, rather they put their trust in God and sought His help, "and said, 'God is sufficient for us, and He is the best Disposer of affairs.'" Al-Bukhari said: Ahmad bin Yunus told us, he said: I think he said: Abu Bakr told us, on the authority of Abu Hasin, on the authority of Abu al-Dhaha, on the authority of Ibn Abbas, "God is sufficient for us, and He is the best Disposer of affairs," Ibrahim, peace be upon him, said it when he was thrown into the fire, and Muhammad, peace be upon him, said it when the people said to them, 'The people have gathered against you, so fear them,' but it only increased their faith, and they said, 'God is sufficient for us, and He is the best Disposer of affairs.'" Al-Nasa'i narrated it on the authority of Muhammad ibn Ismail ibn Ibrahim and Harun ibn Abdullah, both on the authority of Yahya ibn Abi Bakr, on the authority of Abu Bakr, who is Ibn Ayyash, on his authority. It is surprising that Al-Hakim Abu Abdullah narrated it on the authority of Ahmad ibn Yunus, then he said: It is authentic according to the conditions of the two sheikhs, and they did not include it. Then Al-Bukhari narrated it on the authority of Abu Ghassan Malik ibn Ismail, on the authority of Israel, on the authority of Abu Hasin, on the authority of Abu Ad-Dahha, on the authority of Ibn Abbas, who said: The last words of Abraham, peace be upon him, when he was thrown into the fire were: **God is sufficient for us, and He is the best Disposer of affairs**. And Abd Al-Razzaq said: Ibn Uyaynah said: Zakariya informed me on the authority of Al-Sha'bi, on the authority of Abdullah ibn Amr, who

said: These are the words of Abraham, peace be upon him, when he was thrown into the fire. Narrated by Ibn Jarir. Abu Bakr bin Mardawayh said: Muhammad bin Muammar told us, Ibrahim bin Musa al-Thawri told us, Abdul Rahim bin Muhammad bin Ziyad al-Sakari told us, Abu Bakr bin Ayyash told us, on the authority of Hamid al-Tawil, on the authority of Anas bin Malik, on the authority of the Prophet, may God bless him and grant him peace, that it was said to him on the day of UHud 11: The people have gathered against you, so fear them. So God revealed this verse. He also narrated on his authority on the authority of Muhammad bin Ubayd God al-Rafi'i, on the authority of his father, on the authority of his grandfather Abu Rafi': That the Prophet, may God bless him and grant him peace, sent Ali with a group of people with him in pursuit of Abu Sufyan, and a Bedouin from Khuza'ah met them and said: The people have gathered against you. They said: **God is sufficient for us, and He is the best Disposer of affairs**. So this verse was revealed about them. Then Ibn Mardawayh said: "Dulaj bin Ahmad told us, Al-Hasan bin Sufyan told us, Abu Khaithama Mus'ab bin Sa'id told us, Musa bin A'yan told us, on the authority of Al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurairah, who said: 'The Messenger of God, may God bless him and grant him peace, said: "When you encounter a grave matter, say: 'God is sufficient for us, and He is the best disposer of affairs.'" This is a strange hadith from this source. Imam Ahmad said: Haywah bin Shuraih and Ibrahim bin Abi Al-Abbas told us, they said: Baqiyah told us, Buhair bin Sa'd told us, on the authority of Khalid bin Ma'dan, on the authority of Saif, on the authority of Awf bin Malik, that he told them: "The Prophet, may God bless him and grant him peace, judged between two men, and when the one against whom the judgment was made turned away, he said: 'God is sufficient for me, and He is the best disposer of affairs.' The Prophet, may God bless him and grant him peace, said: 'Bring me back to the man.' He said: 'What did you say?' He said: 'I said: God is sufficient for me, and He is the best disposer of affairs.' The Prophet, may God bless him and grant him peace, said: 'God blames weakness, but you should be intelligent. If a matter overcomes you, say: God is sufficient for me.'" And what an excellent agent! And thus Abu Dawud and al-Nasa'i narrated it from the hadith of Baqiyyah from Buhayr from Khalid, from Sayf who is al-Shami, and it was not attributed from Awf ibn Malik from the Prophet, may God bless him and grant him peace, in a similar manner. And Imam Ahmad said: Asbat told us, Mutraf told us from Atiyyah from Ibn Abbas regarding his statement: **And when the trumpet is blown**, he said: The Messenger of God, may God bless him and grant him peace, said: **How can I enjoy myself while the companion of the trumpet has taken hold of the trumpet and bent his forehead, hearing when he is commanded to blow?** The companions of the Messenger of God, may God bless him and grant him peace, said: **What should we say?** He said: Say: God is sufficient for us, and He is the best Disposer of affairs. In God we trust. This has been narrated from more than one source, and it is a good hadith. We narrated from the Mother of the Believers, Zainab and

Aisha, may God be pleased with them, that they boasted, and Zainab said: God married me and your families married you. Aisha said: My innocence was revealed from the heavens in the Qur'an, so Zainab submitted to her, then she said: What did you say when you rode the mount of Safwan bin Mu'attal? She said: I said: God is sufficient for me, and He is the best Disposer of affairs. Zainab said: I said the word of the believers, and for this reason God the Almighty said: **So they returned with favor from God and bounty, no harm had touched them**, meaning when they put their trust in God, He sufficed them with what concerned them and repelled from them the harm of those who wanted to plot against them, so they returned to their country **with favor from God and bounty, no harm had touched them** from what their enemy had planned for them, **and they pursued the pleasure of God, and God is the possessor of great bounty**. Al-Bayhaqi said: Abu Abdullah al-Hafiz narrated to us, Abu Bakr bin Dawud al-Zahid narrated to us, Muhammad bin Na'im narrated to us, Bishr bin al-Hakam narrated to us. Mubashar bin Abdullah bin Razeen told us, Sufyan bin Husayn told us, on the authority of Ya'la bin Muslim, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding the statement of God Almighty: **So they returned with favor and bounty from God**, he said: The favor was that they were safe, and the bounty was that a caravan passed by during the season, so the Messenger of God, may God bless him and grant him peace, bought it and made a profit on it, which he divided among his companions. Ibn Abi Nujayh said, on the authority of Mujahid, regarding the statement of God Almighty: **Those to whom the people said, 'Indeed, the people have gathered against you, so fear them,'** he said: This is Abu Sufyan, he said to Muhammad, may God bless him and grant him peace, your meeting place is at Badr, where you killed our companions. Muhammad, may God bless him and grant him peace, said, *Perhaps*. So the Messenger of God, may God bless him and grant him peace, set out for his appointment until he reached Badr. They found the market there, and they bought. This is what God Almighty said: "So they returned with favor and bounty from God. No harm had touched them." The verse. He said: This was the minor Battle of Badr. It was narrated by Ibn Jarir. He also narrated on the authority of Al-Qasim, on the authority of Al-Husayn, on the authority of Hajjaj, on the authority of Ibn Jurayj, who said: When the Messenger of God, may God bless him and grant him peace, made an appointment with Abu Sufyan, they began to meet the polytheists and ask them about the Quraysh. They would say: They have gathered against you. They were plotting against them with that, wanting to frighten them. The believers would say: God is sufficient for us, and He is the best Disposer of affairs. Until they reached Badr, and they found its markets healthy and no one had disputed with them in it. He said: A man from the polytheists informed the people of Mecca about Muhammad's cavalry, and he said about that:

My camels were frightened by Muhammad's horses, and dates were scattered like the Anjad.

I took dried water as my appointment

Ibn Jarir said: This is how Al-Qasim recited to us, but it is a mistake. Rather, it is:

I have been repelled by the company of Muhammad and Ajwa from Yathrib like the Anjad

She is following the religion of her father, the Atlad, and has made the water of Qadeed my appointment.

And the water of Djanan is poured for her at noon tomorrow

Then God the Almighty said: **It is only Satan who frightens you with his allies**, meaning he frightens you with his allies, and makes you think that they are powerful and strong. God the Almighty said: **So fear them not, but fear Me, if you are believers**, meaning if he tempts you and makes you think, then rely on Me and take refuge in Me, for I am sufficient for you and your supporter against them, as God the Almighty said: **Is not God sufficient for His servant? And they frighten you with those besides Him**, until His saying: "Say, 'God is sufficient for me. Upon Him do those who rely rely.'" And God the Almighty said: "So fight the allies of Satan. Indeed, the plot of Satan has ever been weak." And God the Almighty said: "Those are the party of Satan. Unquestionably, the party of Satan - they are the losers." And God the Almighty said: "God has decreed, 'I will surely prevail, I and My messengers. Indeed, God is Powerful and Exalted in Might.'" And He said: **And God will surely support those who support Him**. And God the Almighty said: **O you who have believed, if you support God, He will support you**. And God the Almighty said: "Indeed, We will support Our messengers and those who believe during the worldly life and on the Day when the witnesses will stand. The Day when their excuse will not benefit the wrongdoers, and for them is the curse, and they will have evil." The house.

Fath al-Qadir

And he repeated his statement 172- **they are rejoicing** to emphasize the first, and to show that rejoicing is not merely due to the absence of fear and sadness, but rather due to it and to the grace and favor of God. And the grace is what God bestows upon His servants. And the favor is what He bestows upon them. And it was said that the grace is the reward, and the additional favor, and it was said that the grace is Paradise, and the favor is included in the grace mentioned after it to emphasize it, and it was said that the first rejoicing is related to the state of their brothers, and the second rejoicing is related to the state of themselves. His statement **and that God does not waste the reward of the believers** Al-Kisa'i read it with a kasra on the hamza of an, and the rest read it with a fatha, so according to the first reading it is a new objection. And in it is an indication that God does not waste the reward of any of the deeds of the believers, and this is supported by the reading of Ibn Mas'ud, and God does not waste the reward of the believers. And according to the second reading the sentence is an appositive to the favor included in the sentence of what they are rejoicing about.

Tafsir al-Baghawi

171- **They rejoice in the grace and favor of God and**

Surat Al Imran 3:171

They rejoice in the favor and bounty of God and that God does not allow the reward of the believers to be lost.

that God meaning: and that God, and Al-Kisa'i read with a kasra on the alif as a new sentence.

The reward of the believers will not be lost. Abu al-Hasan al-Sarakhsi told us, Zahir ibn Ahmad told us, Abu Ishaq al-Hashemi told us, Abu Mus'ab told us, Malik told us, Abu al-Zinad told us, al-A'raj told us, Abu Hurayrah told us, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: "God has guaranteed to whoever strives in His cause, and nothing drives him out of his home except striving in His cause and believing in His word, that He will admit him into Paradise or return him to the home from which he left with whatever reward and spoils he has attained."

He said: "By the One in Whose Hand is my soul, no one is wounded in the cause of God - and God knows best who is wounded in His cause - except that he will come on the Day of Resurrection with his wound gushing with blood, the color of blood and the smell of musk."

Imam Abu Ali al-Husayn ibn Muhammad al-Qadi told us, Abu Tahir Muhammad ibn Muhammad ibn Mahmash al-Ziyadi told us, Abu Bakr Muhammad ibn al-Husayn al-Qattan told us, Ali ibn al-Hasan al-Darabajirdi told us, Abdullah ibn Yazid al-Muqri told us, Saeed told us, Muhammad ibn Ajlan told us, on the authority of al-Qa'qa' ibn Hakim, on the authority of Abu Salih, on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **The martyr does not feel the pain of death except as one of you feels the pain of a pinch.**

Tafsir al-Baidawi

171 **They rejoice** He repeated it for emphasis and to attach to it what is an explanation of his saying: **There is no fear for them.** It is possible that the first is regarding the condition of their brothers and this is regarding the condition of themselves. **With a blessing from God** as a reward for their deeds. **And bounty** as an addition to it, like the Almighty's saying: **For those who do good is the best and more.** And their indefiniteness is for emphasis. **And that God does not allow to be lost the reward of the believers** is from the group of those who rejoice in it, in apposition to bounty. Al-Kisa'i read it with the kasra as an interjecting resumption indicating that this is a reward for them for their faith, indicating that the deeds of the one who has no faith are nullified and his rewards are lost.

Surat Al Imran 3:172

Those who responded to God and the Messenger after the wound had afflicted them - for those among them who did good and feared God is a great reward.

Tafsir al-Jalalayn

Those subject **responded to God and the Messenger** his call to go out to fight when Abu Sufyan and his companions wanted to return and they made an appointment with the Prophet, may God bless him and grant him peace, and his companions at the market of Badr the following year on the day of Uhud **after the wound had afflicted them** at Uhud and the predicate of the subject **for those among them who did good** by obeying him **and feared** opposing him **is a great reward** which is Paradise.

Tafsir al-Suyuti

The Almighty said: Those who responded, the verse: Ibn Jarir narrated on the authority of Al-Awfi on the authority of Ibn Abbas, who said: God cast terror into the heart of Abu Sufyan on the day of Uhud after what happened to him, so he returned to Mecca. The Prophet, may God bless him and grant him peace, said: Abu Sufyan has taken a part of you and has returned, and God cast terror into his heart. The Battle of Uhud was in Shawwal, and the merchants used to come to Medina in Dhu al-Qi'dah and camp at Badr.

The younger one is that they came after the Battle of Uhud and the believers were afflicted with ulcers and complained of that, so the Prophet, may God bless him and grant him peace, called upon the people to go with him. Then Satan came and frightened his followers, saying, **The people have gathered against you**. But the people refused to follow him, so he said, **I will go even if no one follows me**. So Abu Bakr, Umar, Uthman, Ali, al-Zubayr, Sa'd, Talhah, Abd al-Rahman ibn Awf, Abdullah ibn Mas'ud, Hudhayfah ibn al-Yaman, and Abu Ubaydah ibn al-Jarrah volunteered with him with seventy men. They set out in pursuit of Abu Sufyan and they pursued him until they reached al-Safra'. Then God revealed, **Those who responded to God and the Messenger, the verse**.

And Al-Tabarani narrated with a sound chain of transmission on the authority of Ibn Abbas, who said: When the polytheists returned from Uhud, they said: You did not kill Muhammad, nor did you take the young maidens with you. What an evil thing you have done! Go back. The Messenger of God heard this and called upon the Muslims, so they volunteered until they reached Hamra' al-Asad or Bir Abu Utaybah. Then God revealed the verse: **Those who responded to God and the Messenger**. Abu Sufyan had said to the Prophet, may God bless him and grant him peace, **Your meeting place is the season of Badr, where you killed our companions**. As for the coward, he returned, and as for the brave, he prepared for battle and trade. They came to him but did not find anyone there, and they went back. Then God revealed: **They returned with a blessing from God**.

Ibn Mardawayh narrated on the authority of Abu Rafi'

that the Prophet, may God bless him and grant him peace, sent Ali with a group of people with him to pursue Abu Sufyan. They were met by a Bedouin from Khuza'ah who said, **The people have gathered against you**. They said, **God is sufficient for us, and He is the best Disposer of affairs**. So this verse was revealed about them.

Tafsir al-Tabari

Abu Jaafar said: By that, may His praise be glorified, He means: **And that God does not waste the reward of the believers**, those who respond to God and the Messenger after they have been wounded and injured.

And what God Almighty meant by that was: those who followed the Messenger of God, may God bless him and grant him peace, to Hamra' al-Asad in pursuit of the enemy - Abu Sufyan and those of the polytheists of Quraysh who were with him - on their way back from Uhud. That is because when Abu Sufyan turned back from Uhud, the Messenger of God, may God bless him and grant him peace, went out after him until he reached Hamra' al-Asad, which is eight miles from Medina, so that the people would see that he and his companions had power over their enemy, like someone who:

Ibn Humayd narrated to us, he said: Salamah narrated to us, on the authority of Muhammad ibn Ishaq, he said: Husayn ibn Abdullah narrated to me, on the authority of Ikrimah, he said: The day of Uhud was Saturday, the middle of Shawwal. When it was the next day of Uhud, Sunday, sixteen nights had passed of Shawwal, the muezzin of the Messenger of God, may God bless him and grant him peace, called out to the people to seek out the enemy, and his muezzin announced: No one should go out with us except those who were present on our day the day before. So Jabir ibn Abdullah ibn Amr ibn Haram spoke to him and said: O Messenger of God, my father left me behind in charge of my seven sisters, and he said to me: O my son, it is not appropriate for me and for you to leave these women without a man among them, and I am not one who would prefer you to fight with the Messenger of God, may God bless him and grant him peace, over myself! So stay behind in charge of your sisters, so I stayed behind in charge of them. So the Messenger of God, may God bless him and grant him peace, gave him permission, so he went out with him. The Messenger of God, may God bless him and grant him peace, went out to terrify the enemy, to inform them that he had gone out in pursuit of them, so that they would think he was strong, and that what had happened to them had not weakened them against their enemy.

Ibn Humayd narrated, he said: Salamah narrated, on the authority of Muhammad ibn Ishaq, he said: Abdullah ibn Kharijah ibn Zayd ibn Thabit narrated to me, on the authority of Abu al-Sa'ib, the freed slave of Aisha bint Uthman: A man from the companions of the Messenger of God, may God bless him and grant him peace, from Banu Abd al-Ashhal, who had witnessed Uhud, said: I witnessed Uhud with the Messenger of God, may God bless him and grant him peace, I and a brother of mine, and we returned wounded. When the muezzin of the Messenger of God, may God bless him

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Those who responded to God and the Messenger after the wound had afflicted them - for those among them who did good and feared God is a great reward.

and grant him peace, gave the call to go out in pursuit of the enemy, I said to my brother - or he said to me -: Are we missing a raid with the Messenger of God, may God bless him and grant him peace? By God, we do not have a mount to ride, and none of us is seriously wounded! So we went out with the Messenger of God, may God bless him and grant him peace, and I was less wounded than he was. Whenever he was defeated, I would carry him up a hill and he would walk up a hill, until we reached where the Muslims had reached. The Messenger of God, may God bless him and grant him peace, went out until he reached Hamra al-Asad, which is eight miles from Medina, and he stayed there for three days, Monday, Tuesday and Wednesday, then he returned to Medina.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: God Almighty said: **Those who responded to God and the Messenger after the wound had afflicted them**, meaning the wounds, and they are those who traveled with the Messenger of God, may God bless him and grant him peace, the next day from the day of Uhud to Hamra al-Asad, despite the pain of the wounds they were suffering from, **for those among them who did good and feared God is a great reward**.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **Those who responded to God and the Messenger after the wounds had afflicted them**, the verse, and that was on the day of Uhud, after the killing and wounds, and after the polytheists - Abu Sufyan and his companions - had departed, so the Messenger of God, may God bless him and grant him peace, said to his companions: Is there not a group that will volunteer for the command of God, seeking out its enemy? For that is more effective for the enemy, and more distant for hearing! So a group of them set out, with what God knows of the effort.

Muhammad ibn al-Husayn narrated, Ahmad ibn al-Mufaddal narrated, Asbat narrated, on the authority of al-Suddi: Abu Sufyan set out on his way back from Uhud, until he reached part of the road, then they regretted it and said: What a bad thing you have done! You killed them, and when none remained but the fugitives, you left them! Go back and exterminate them. So God cast terror into their hearts, and they were defeated. Then God informed His Messenger, so he pursued them until he reached Hamra' al-Asad, then they returned from Hamra' al-Asad, so God, the Most High, revealed about them: **Those who responded to God and the Messenger after the wound had afflicted 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, he said: God, the Almighty, cast terror into the heart of Abu Sufyan - meaning the day of Uhud - after what happened from him, he returned to Mecca, and the Prophet, may God bless him and grant him peace, said: Abu Sufyan has indeed afflicted a part of you, and he has returned and God has cast terror into

his heart! The Battle of Uhud was in Shawwal, and the merchants used to come to Medina in Dhul-Qi'dah, and they would camp at Badr al-Sughra once every year, because they came after the Battle of Uhud, and the believers were afflicted with wounds, and they complained about that to the Prophet of God, may God bless him and grant him peace, and what afflicted them was severe. The Messenger of God, may God bless him and grant him peace, urged the people to set out with him, and to follow what they had been following, and he said: They are only setting out now to perform Hajj, and they will not be able to do the same until the next year, so Satan came and frightened his followers, and he said: The people have gathered against you! The people refused to follow him, so he said: I am going even if no one follows me, to urge the people. So Abu Bakr As-Siddiq, Umar, Uthman, Ali, Az-Zubayr, Sa'd, Talhah, Abdur-Rahman ibn Awf, Abdullah ibn Mas'ud, Hudhayfah ibn Al-Yaman, and Abu Ubaidah ibn Al-Jarrah volunteered with him, with seventy men, and they set out in search of Abu Sufyan, and they searched for him until they reached As-Safra', then God the Almighty revealed: **Those who responded to God and the Messenger after the wound had afflicted them - for those among them who did good and feared God is a great reward**.

Yaqub bin Ibrahim told me, he said, Hashim bin Al-Qasim told us, he said, Abu Saeed told us, on the authority of Hisham bin Urwa, on the authority of his father, on the authority of Aisha, that she said to Abdullah bin Al-Zubayr: O son of my sister, by God, your father and grandfather - meaning Abu Bakr and Al-Zubayr - are among those about whom God Almighty said: **Those who responded to God and the Messenger after the wound had afflicted them**.

Al-Qasim narrated to us, Al-Husayn narrated to us, Hajjaj narrated to me, on the authority of Ibn Jurayj, who said: "I was informed that when Abu Sufyan ibn Harb and his companions set out on the day of Uhud, the Muslims said to the Prophet, may God bless him and grant him peace: They are heading to Medina! He said: If they ride the horses and leave the heavy loads, then they are heading to Medina, and if they sit on the heavy loads and leave the horses, then God has terrified them, and they are not heading to them. So they rode the heavy loads, and God terrified them. Then He called upon people to follow them to see that they had the strength, so they followed them for two or three nights, and then this verse was revealed: 'Those who responded to God and the Messenger after the wound had afflicted them.'"

Saeed bin Al-Rabi' told me, he said, Sufyan told us, on the authority of Hisham bin Urwa, on the authority of his father, he said: Aisha said to me: Your parents were among those who responded to God and the Messenger after the wound had befallen them - meaning Abu Bakr and Al-Zubayr.

Ibn Hamid told us, he said, Jarir told us, on the authority of Mughira, on the authority of Ibrahim, he said: Abdullah was among those who responded to God and the Messenger.

Abu Ja'far said: God Almighty promised the doer of good among the companions of the Messenger of God, may God bless him and grant him peace, who responded to God and the Messenger after the wound had befallen them, if he feared God and feared Him, performed His obligations and obeyed Him in His commands and prohibitions in the future of his life, **a great reward**. That is the abundant reward and great recompense for the good deeds he had done in this world.

Tafsir al-Qurtubi

The Almighty's saying: **Those who** is in the nominative case as the subject, and its predicate is **after the wounds had afflicted them**. It is also possible that it is in the accusative case, in place of the believers, or of **those who have not yet joined**. "They responded" means they answered, and the sin and the ta' are extra letters, and from this is His saying:

No one responded to him at that time.

In the two Sahihs, on the authority of Urwah ibn al-Zubayr, he said: Aisha, may God be pleased with her, said: Your father was among those who responded to God and the Messenger after they were afflicted with a wound. Muslim's wording is from him on the authority of Aisha: O son of my sister, your parents, meaning al-Zubayr and Abu Bakr, were among those who responded to God and the Messenger after they were afflicted with a wound. She said: When the polytheists returned from Uhud and the Prophet, may God bless him and grant him peace, and his companions suffered what they suffered, he feared that they would return, so he said: Who will volunteer for these so that they may know that we have strength? Abu Bakr and al-Zubayr volunteered with seventy, so they went out in the footsteps of the people, and they heard about them and returned with a blessing and grace from God. Aisha, may God be pleased with her, referred to what happened in the Battle of Hamra al-Asad, which is about eight miles from Madinah.

And when it was Sunday, which was the second day of Uhud, the Messenger of God, may God bless him and grant him peace, called out to the people to follow the polytheists, and he said: No one should go out with us except those who witnessed it yesterday. So two hundred men of the believers rose up with him, in Bukhari, and he said: Who will go after them? So seventy men volunteered from among them. He said: Abu Bakr and al-Zubayr were among them, as mentioned above, until he reached Hamra al-Asad, terrifying the enemy. And perhaps among them was one who was burdened with wounds and could not walk and could not find a mount, so perhaps he would be carried on the shoulders, and all of that was in compliance with the command of the Messenger of God, may God bless him and grant him peace, and a desire for jihad.

It was said: The verse was revealed about two men from Banu Abd al-Ashhal who were severely wounded, one of them leaning on the other, and they went out with the Prophet, may God bless him and grant him

peace. When they reached Hamra al-Asad, Nu'aym ibn Mas'ud met them and informed them that Abu Sufyan ibn Harb and those with him from Quraysh had gathered their forces and agreed to come to Medina and exterminate its people. They said what God has told us about them: **God is sufficient for us, and He is the best Disposer of affairs**. While Quraysh had agreed on that, Ma'bad al-Khuza'i came to them:

Khuza'ah were allies of the Prophet, may God bless him and grant him peace, and he advised him. He had seen the condition of the Prophet's companions and what they were like. When he saw the Quraysh's determination to return to exterminate the people of Medina, he was overcome by fear of that, and he sincerely advised the Prophet, may God bless him and grant him peace, and his companions, but he feared the Quraysh by saying to them: I have left Muhammad and his companions at Hamra' al-Asad with a great army, and those who had stayed behind have gathered around it, and they have burned for you, so escape, escape! For I forbid you from that, and by God, what I saw made me say some verses of poetry about it. He said: What did you say? He said: I said:

My camel was almost knocked down by the sounds as the ground was covered with the locusts.

Dress up like a noble lion, do not be rude when meeting, nor do you lean towards the isolated ones.

I remained an enemy, I think the earth is tilted towards what they called a leader who will not be disappointed

I said, Woe to Ibn Harb from meeting you when the plain is covered with horses.

I am a warner to the people of valor, a warning to every one of them who has a desire and a sense.

From the army of Ahmed, do not be afraid of his bombs, and what you warned about cannot be described in words.

He said: This made Abu Sufyan and those with him afraid, and God cast terror into their hearts, and they returned to Mecca in fear and haste, and the Prophet, may God bless him and grant him peace, returned with his companions to Medina victorious, as God Almighty said: **So they returned with favor and bounty from God, no harm touched them**, meaning fighting and terror. Jabir ibn Abdullah asked permission from the Prophet, may God bless him and grant him peace, to go out with him, and he gave him permission, and God Almighty informed them that a great reward had been obtained for them with this return.

The Messenger of God, may God bless him and grant him peace, said that it was a raid. This is the interpretation of the majority of scholars for this verse. Mujahid and Ikrimah, may God have mercy on them, deviated and said: This verse is from His statement: **Those to whom the people said** to His statement: *Great*.

It was revealed about the Prophet's (peace and blessings of God be upon him) going out to Badr al-Sughra, and that was because he went out to meet Abu Sufyan at Uhud, when he said: Our meeting is at Badr next year. The Prophet (peace and blessings of

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God be upon him) said: Say yes. So the Prophet (peace and blessings of God be upon him) went out before Badr, and there was a great market there. The Messenger of God (peace and blessings of God be upon him) gave his companions dirhams, and he approached Badr when Nu'aym ibn Mas'ud al-Ashja'i came to him and informed him that the Quraysh had gathered and were coming to fight him and those who joined them. The Muslims were afraid of that, but they said: **God is sufficient for us, and He is the best Disposer of affairs.** So they persisted until they came to Badr, but they did not find anyone. They found the market and bought leather and merchandise with their dirhams, and they returned without encountering any plot, and they made a profit in their trade. That is what God the Almighty said: **And they returned with favor and bounty from God.** That is, bounty in those trades, and God knows best.

Tafsir Ibn Kathir

God the Almighty tells us about the martyrs that even if they are killed in this world, their souls are alive and provided for in the eternal home. Muhammad bin Jarir said: Muhammad bin Marzuq told us, Amr bin Yunus told us on the authority of Ikrimah, Ibn Ishaq bin Abi Talhah told us, Anas bin Malik told me about the companions of the Messenger of God, may God bless him and grant him peace, whom the Prophet of God, may God bless him and grant him peace, sent to the people of Bir Ma'unah. He said: I do not know, forty or seventy, and at that water was Amir bin At-Tufayl Al-Jafari. So those people from the companions of the Messenger of God, may God bless him and grant him peace, went out until they came to a cave overlooking the water and sat in it. Then some of them said to one another: Who among you will deliver the message of the Messenger of God, may God bless him and grant him peace, to the people of this water? He said - I think he was Ibn Milhan Al-Ansari -: I am delivering the message of the Messenger of God, may God bless him and grant him peace. So he went out until he came to a group of them and hid in front of the houses. Then he said: "O people of Bir Ma'una, I am the Messenger of God to you. I bear witness that there is no god but God and that Muhammad is His servant and Messenger. So believe in God and His Messenger." Then a man came out to him from the house with a spear and struck him in the side until he came out from the other side. He said: **God is Great, I have won, by the Lord of the Kaaba.** So they followed his tracks until they reached his companions in the cave. Amir bin At-Tufayl killed them all. Ishaq said: Anas bin Malik told me that God revealed a Qur'an about them: **Convey from us to our people that we have met our Lord, and He is pleased with us and we are pleased with Him.** Then it was abrogated and lifted after we had read it for a while. Then God Almighty revealed: "And never think of those who are killed in the way of God as dead. Rather, they are alive with their Lord, receiving provision." Muslim said in his Sahih: : Muhammad ibn Abdullah ibn Numayr narrated

to us, Abu Muawiyah narrated to us, Al-A'mash narrated to us, on the authority of Abdullah ibn Murrah, on the authority of Masruq, who said: We asked Abdullah about this verse: "And never think of those who are killed in the way of God as dead. Rather, they are alive with their Lord, and they are provided for." He said: We asked the Messenger of God, may God bless him and grant him peace, about that, and he said: "Their souls are in the bodies of green birds, which have lanterns hanging from the Throne. They roam in Paradise wherever they wish, then they return to those lanterns. Then their Lord looked at them and said: Do you desire anything? They said: What do we desire when we roam in Paradise wherever we wish? He did that to them three times. When they saw that they would not be left without being asked, they said: O Lord, we want you to return our souls to our bodies so that we may be killed in Your way once again. When He saw that they had no need, they were left." Something similar to this was narrated from the hadith of Anas and Abu Saeed.

Another hadith Imam Ahmad said: Abd al-Samad told us, Hammad told us, Thabit told us on the authority of Anas that the Messenger of God, may God bless him and grant him peace, said: "There is no soul that dies and has goodness with God that would be pleased to return to the world except the martyr, for he would be pleased to return to the world and be killed again because of what he sees of the virtue of martyrdom." Muslim transmitted it only on the authority of Hammad.

Another hadith Imam Ahmad said: Ali ibn Abdullah al-Madini told us, Sufyan told us, on the authority of Muhammad ibn Ali ibn Rabi'ah al-Salami, on the authority of Abdullah ibn Muhammad ibn Aqil, on the authority of Jabir, who said: The Messenger of God, may God bless him and grant him peace, said to me: **Do you know that God brought your father back to life?** He said to him: **Make a wish of me.** He said to him: **I will be returned to the world so that I may be killed once again.** He said: **I have decided that they will not return to it.** Ahmad is the only one to narrate it from this source. It has been proven in the two Sahihis and others that Abu Jabir, who is Abdullah ibn Amr ibn Haram al-Ansari, may God be pleased with him, was killed as a martyr on the day of Uhud. Al-Bukhari said: Abu al-Walid said on the authority of Shu'bah on the authority of Ibn al-Munkadir: I heard Jabir say: When my father was killed, I began to cry and uncover the cloth from his face. The companions of the Messenger of God, may God bless him and grant him peace, began to forbid me, but the Prophet, may God bless him and grant him peace, did not forbid me. The Prophet, may God bless him and grant him peace, said: **Do not cry for him - or do not cry for him - the angels continued to shade him with their wings until he was taken up.** He, Muslim, and al-Nasa'i transmitted it through another chain of transmission on the authority of Shu'bah, on the authority of Muhammad ibn al-Munkadir, on the authority of Jabir, who said: When my father was killed on the day of Uhud, I began to uncover the cloth from his face and cry. He mentioned the rest of it in a similar manner.

Another hadith Imam Ahmad said: Yaqub told us, my father told us, on the authority of Ibn Ishaq, Ismail bin Umayyah bin Amr bin Saeed told us, on the authority of Abu al-Zubayr al-Makki, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "When your brothers were afflicted at Uhud, God placed their souls in the bodies of green birds, which would go to the rivers of Paradise, eat from its fruits, and take refuge in golden lanterns in the shade of the Throne. When they found the goodness of their drink and food, and the beauty of their resting place, they said: 'If only our brothers knew what God has done for us, so that they would not give up jihad and turn away from war.' God, the Almighty, said: 'I will convey it to them on your behalf.' Then God, the Almighty, revealed these verses: 'And never think of those who are killed in the way of God as dead. Rather, they are alive with their Lord, receiving provision.' and what follows." This is how Ahmad narrated it, and likewise Ibn Jarir narrated it on the authority of Yunus, on the authority of Ibn Wahb, on the authority of Ismail bin Ayyash, on the authority of Muhammad bin Ishaq. It was narrated by Abu Dawud and Al-Hakim in his Mustadrak from the hadith of Abdullah bin Idris from Muhammad bin Ishaq from Ismail bin Umayyah from Abu Al-Zubayr from Saeed bin Jubair from Ibn Abbas, may God be pleased with them both, and he mentioned it, and this is more authentic. Sufyan Al-Thawri narrated it likewise from Salim Al-Aftas from Saeed bin Jubair from Ibn Abbas - and Al-Hakim narrated in his Mustadrak from the hadith of Abu Ishaq Al-Fazari from Sufyan from Ismail bin Abi Khalid from Saeed bin Jubair from Ibn Abbas, who said: This verse was revealed about Hamzah and his companions: "And never think of those who are killed in the way of God as dead. Rather, they are alive with their Lord, receiving provision." Then he said: It is authentic according to the conditions of the two sheikhs, but they did not include it. Qatada, Al-Rabi' and Al-Dahhak also said: It was revealed about those killed at Uhud.

Another Hadith Abu Bakr bin Mardawayh said: Abdullah bin Jaafar told us, Harun bin Sulaiman told us, Ali bin Abdullah Al-Madini told us, Musa bin Ibrahim bin Katheer bin Bashir bin Al-Fakih Al-Ansari told us, I heard Talha bin Kharash bin Abdul Rahman bin Kharash bin Al-Sammah Al-Ansari, he said: I heard Jabir bin Abdullah say: The Messenger of God, may God bless him and grant him peace, looked at me one day and said: O Jabir, why do I see you worried? I said: O Messenger of God, my father was martyred and left behind a debt and children. He said: Shall I not tell you that God has never spoken to anyone except from behind a veil, and He spoke to your father directly? Ali said: Direct confrontation. He said: Ask Me and I will give it to you. He said: I ask You to return to the world so that I may be killed in Your cause a second time. The Lord Almighty said: Indeed, the word has already gone before from Me: They will not return to it. He said: O Lord, then convey it to those who are behind me. Then God revealed: And do not think that those who are killed in the way of God are dead. Then he narrated it from another chain of transmission on the authority of Muhammad ibn Sulayman ibn Salit al-Ansari, on the authority of his father, on the authority of Jabir, with a similar chain of transmission. And thus

al-Bayhaqi narrated it in Dalā'il al-Nubuwwah on the authority of Ali ibn al-Madini with it. And al-Bayhaqi also narrated it from the hadith of Abu Ubadah al-Ansari, who is 'Isa ibn 'Abd al-Rahman, God willing, on the authority of al-Zuhri, on the authority of 'Urwah, on the authority of 'A'ishah, who said: "The Prophet, may God bless him and grant him peace, said to Jabir: 'O Jabir, shall I not give you good report?' ' He said: 'Yes, God has given you good report.' ' He said: 'I felt that God had brought your father back to life, and said: 'Ask of My servant whatever you wish, and I will give it to you.' ' He said: 'O Lord, I have not worshipped You as You should be worshipped. I hope that You will return me to the world so that I may fight with Your Prophet and be killed for You once again.' ' He said: 'It has already been said from me that it will not return to it.' "

Another hadith Imam Ahmad said: Yaqub told us, my father told us, on the authority of Ibn Ishaq, Al-Harith bin Fadil Al-Ansari told us, on the authority of Mahmud bin Labid, on the authority of Ibn Abbas, may God be pleased with them both, who said: "The Messenger of God, may God bless him and grant him peace, said: The martyrs are on a river at the gate of Paradise, in a green dome, and their provision comes out to them from Paradise morning and evening." Ahmad is the only one to narrate it. Ibn Jarir narrated it on the authority of Abu Kurayb: Abd Al-Rahman bin Sulayman and Ubaydah told us on the authority of Muhammad bin Ishaq with it, and it is a good chain of transmission. And as if the martyrs are divided into groups: some of their souls will roam in Paradise, and some of them will be on this river at the gate of Paradise, and it may be possible that their journey will end at this river, and they will gather there, and their provisions will be brought to them there and they will rest, and God knows best. We have narrated in Musnad al-Imam Ahmad a hadith in which there is good report for every believer that his soul will be in Paradise, roaming there as well, and eating from its fruits, and seeing the freshness and joy in it, and witnessing what God has prepared for it of honor, and it is with a sound, noble and great chain of transmission, in which three of the four imams, the owners of the followed schools of thought, have come together, for Imam Ahmad, may God have mercy on him, narrated it on the authority of Muhammad ibn Idris al-Shafi'i, may God have mercy on him, on the authority of Malik ibn Anas al-Asbahi, may God have mercy on him, on the authority of al-Zuhri, on the authority of Abd al-Rahman ibn Ka'b ibn Malik, on the authority of his father, may God be pleased with him, who said: "The Messenger of God, may God bless him and grant him peace, said: The soul of the believer is a bird that hangs in the trees of Paradise until God returns it to its body on the Day of Resurrection." His saying *hangs* means eats, and in this hadith: **The soul of the believer will be in the form of a bird in...** "Paradise" As for the souls of the martyrs, as mentioned previously in the crops of green birds, they are like planets in relation to the souls of all believers, for they fly by themselves, so we ask God, the Generous, the Beneficent, to cause us to die in faith. And His Most High's saying: **Rejoicing in what God has given them** to the end of the verse, meaning the martyrs who were killed in the way of God are alive

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with their Lord, and they are happy with what they are in of grace and happiness, and they are glad for their brothers who are killed after them in the way of God, that they are advancing upon them, and that they do not fear what is ahead of them nor are they sad for what they left behind them. We ask God for Paradise. Muhammad ibn Ishaq said, **And they are glad** meaning they are happy for those of their brothers who are behind them to catch up with what they have done of their jihad, so that they may share with them in what they are in of the reward of God that He has given them. Al-Suddi said: The martyr will be brought a book in which it says: So-and-so will come to you on such-and-such a day, and so-and-so will come to you on such-and-such a day, and he will be happy with that as the people of this world are happy with their absent ones when they come back. Saeed bin Jubair said: When they entered Paradise and saw the honor it has for the martyrs, they said: Oh, if only our brothers in this world knew what we know of honor, so that when they witness battle they would engage in it themselves so that they may be martyred and attain what we have attained of goodness. So the Messenger of God, may God bless him and grant him peace, informed them of their situation and the honor they are in, and he informed them, that is, their Lord, that I have revealed to your Prophet and informed him of your situation and what you are in, so they were happy with that, and that is what He said: **And they rejoice for those who have not yet joined them from behind them Al-Bukhari and Muslim.** It has been proven in the two Sahihs on the authority of Anas, may God be pleased with him, in the story of the companions of the well of Ma'unah, the seventy of the Ansar who were killed in one morning, and the Messenger of God, may God bless him and grant him peace, prayed and cursed those who killed them. Anas said: And a Qur'an was revealed about them, which we recited until it was lifted. **Convey to our people that we have met our Lord, and He was pleased with us and satisfied us.**

Then God Almighty said: **They rejoice in favor from God and in bounty and that God does not allow the reward of the believers to be lost.** Muhammad ibn Ishaq said: They rejoiced and were pleased when they saw the fulfillment of the promise and the great reward. Abd al-Rahman ibn Zayd ibn Aslam said: This verse includes all believers, whether martyrs or others. God rarely mentions a bounty with which He mentioned the prophets or a reward that He gave them, except that He mentioned what He gave to the believers after them. And the Almighty said: **Those who responded to God and the Messenger after the wounds had befallen them.** This was on the day of Hamra' al-Asad, and that is because when the polytheists inflicted what they inflicted on the Muslims, they turned back to their country, and when they continued on their way, they regretted why they did not complete the battle with the people of Medina and make it the decisive battle. So when this reached the Messenger of God, may God bless him and grant him peace, he urged the Muslims to go after them to frighten them and show them that they had strength and endurance, and he did not give permission to anyone except those who were present

at the battle on the day of Uhud, except Jabir ibn Abdullah, may God be pleased with him, for what we will mention, so the Muslims volunteered despite their wounds and infliction, in obedience to God Almighty and His Messenger, may God bless him and grant him peace. Ibn Abi Hatim said: Muhammad ibn Abdullah ibn Yazid told us, Sufyan ibn Uyaynah told us, on the authority of Amr, on the authority of Ikrimah, who said: When the polytheists returned from Uhud, they said: You did not kill Muhammad, nor did you take the young camels with you. What a bad thing you have done! Return. The Messenger of God, may God bless him and grant him peace, heard of that, so he called upon the Muslims, and they volunteered until they reached Hamra' al-Asad - or Bir Abi Uyaynah - the doubt is from Sufyan - and the polytheists said: We will return the next year. So the Messenger of God, may God bless him and grant him peace, returned, and it was considered a raid, and God Almighty revealed: **Those who responded to God and the Messenger after the wound had afflicted them - for those among them who did good and feared God is a great reward.** Ibn Mardawayh narrated it from the hadith of Muhammad ibn Mansur, on the authority of Sufyan ibn Uyaynah, on the authority of Amr, on the authority of Ikrimah, on the authority of Ibn Abbas, and he mentioned it. Muhammad ibn Ishaq said: The day of Uhud was Saturday, the middle of Shawwal, and when the next day was Sunday, I did not... Ten nights had passed in Shawwal, and the muezzin of the Messenger of God, may God bless him and grant him peace, called out to the people to seek out the enemy. His muezzin called out that no one should go out with us except those who had been present the day before. Jabir ibn Abdullah ibn Amr ibn Haram spoke to him and said: O Messenger of God, my father left me behind with my seven sisters, and he said: O my son, it is not appropriate for me or for you to leave these women without a man among them. I am not the one who would prefer you to fight with the Messenger of God, may God bless him and grant him peace, over myself, so stay behind with your sisters. So I stayed behind with them. The Messenger of God, may God bless him and grant him peace, gave him permission, so he went out with him. The Messenger of God, may God bless him and grant him peace, only went out to frighten the enemy and to inform them that he had gone out in pursuit of them so that they would think that he was strong, and that what had befallen them had not weakened them against their enemy. Muhammad bin Ishaq said: Abdullah bin Kharijah bin Zaid bin Thabit told me on the authority of Abu al-Sa'ib, the freed slave of Aisha bint Uthman: That a man from the companions of the Messenger of God, may God bless him and grant him peace, from Banu Abd al-Ashhal, who had witnessed the Battle of Uhud, said: I witnessed Uhud with the Messenger of God, may God bless him and grant him peace, my brother and I, and we returned wounded. When the muezzin of the Messenger of God, may God bless him and grant him peace, gave the call to go out in pursuit of the enemy, I said to my brother - or he said to me -: Are we missing a raid with the Messenger of God, may God bless him and grant him peace? By God, we do not have a

mount to ride, and none of us is seriously wounded. So we went out with the Messenger of God, and I was less wounded than he was. Whenever he was overcome, I would carry him up a hill and he would walk up a hill, until we reached the point where the Muslims had reached. Al-Bukhari said: Muhammad bin Salam told us, Abu Muawiyah told us, on the authority of Hisham, on the authority of his father, on the authority of Aisha, may God be pleased with her, **Those who responded to God and the Messenger** the verse, I said to Urwah: O son of my sister, your parents were among them, Al-Zubayr and Abu Bakr, may God be pleased with them, when the Prophet of God, may God bless him and grant him peace, suffered what he suffered on the day of Uhud, and the polytheists turned away from him, he feared that they would return, so he said, **Who will return after them?** So seventy men volunteered from among them, among them Abu Bakr and Al-Zubayr, may God be pleased with them, this is how Al-Bukhari narrated it alone with this chain of transmission, and this is how Al-Hakim narrated it in his Mustadrak on the authority of Al-Asamm, on the authority of Abbas Al-Duri, on the authority of Abu Al-Nadr, on the authority of Abu Saeed Al-Mu'addib, on the authority of Hisham bin Urwah, then he said: It is authentic, and they did not include it, this is what he said. Ibn Majah narrated it on the authority of Hisham bin Ammar, and Hadiyyah bin Abdul Wahhab on the authority of Sufyan bin Uyaynah. On the authority of Hisham bin Urwa, on his authority, and thus it was narrated by Saeed bin Mansour and Abu Bakr Al-Hamidi in his Musnad on the authority of Sufyan, on his authority. Al-Hakim also narrated it from the hadith of Ismail bin Abi Khalid from Al-Bahi, from Urwah, who said: Aisha said to me: O my son, your father is among those who responded to God and the Messenger after the wound befell them, then he said: It is authentic according to the conditions of the two sheikhs, and they did not include it. Abu Bakr bin Mardawayh said: Abdullah bin Jaafar told us from the original book, Samuyah told us, Abdullah bin Al-Zubayr told us, Sufyan told us, Hisham told us from his father, from Aisha, may God be pleased with her, she said: "The Messenger of God, may God bless him and grant him peace, said to me: Your parents are among those who responded to God and the Messenger after the wound befell them, Abu Bakr and Al-Zubayr, may God be pleased with them." And the attribution of this hadith is a complete mistake in terms of its chain of transmission because it contradicts the narration of trustworthy people from stopping at Aisha, may God be pleased with her, as we have presented, and in terms of its meaning, Al-Zubayr is not among the fathers of Aisha, but rather Aisha said that to Urwah bin Al-Zubayr, because he is the son of her sister Asma bint Abi Bakr. Al-Siddiq, may God be pleased with them, and Ibn Jarir said: Muhammad bin Saad told me, my father told me, my uncle told me, my father told me, on the authority of his father, on the authority of Ibn Abbas, who said: God cast terror into the heart of Abu Sufyan on the day of Uhud after what had happened to him, so he returned to Mecca, and the Prophet, may God bless him and grant him peace, said: **Abu Sufyan has suffered a part of you, and he has returned and God has cast terror into his heart.** The Battle of Uhud was in Shawwal, and the merchants used to come to Medina in Dhul-Qi'dah,

and they would camp at Badr al-Sughra once every year, and they came after the Battle of Uhud, and the believers were afflicted with wounds, and they complained about that to the Prophet, may God bless him and grant him peace, and what afflicted them was severe, and the Messenger of God, may God bless him and grant him peace, urged the people to set out with him and follow what they had been following, and he said: **They are only setting out now to come for Hajj, and they will not be able to do the same until the next year.** Then Satan came and frightened his followers, and said: The people have gathered against you, but the people refused to follow him, so he said: I am going, even if no one follows me, to urge the people. So Abu Bakr al-Siddiq, Umar, Uthman, Ali, al-Zubayr, Sa'd, Talhah, Abd al-Rahman ibn Awf, Abdullah ibn Mas'ud, Hudhayfah ibn al-Yaman, and Abu Ubaidah ibn al-Jarrah volunteered with him, with seventy men. They set out in pursuit of Abu Sufyan, and they pursued him until they reached al-Safra'. Then God, the Most High, revealed: **Those who responded to God and the Messenger after the wound had afflicted them.** Then Ibn Ishaq said: The Messenger of God, may God bless him and grant him peace, set out until he reached Hamra' al-Asad, which is eight miles from Medina. Ibn Hisham said: He appointed Ibn Umm Maktum over Medina, and he stayed there on Monday, Tuesday, and Wednesday, then he returned to Medina. Ma'bad ibn Abi Ma'bad al-Khuza'i passed by him, as Abdullah ibn Abi Bakr told me. The Khuza'ah, both Muslims and polytheists, were a group of sincere advisers to the Messenger of God, may God bless him and grant him peace, in Tihamah. They made a deal with him, and they did not hide anything that was there from him. Ma'bad was a polytheist at that time, so he said: O Muhammad, by God, what has afflicted you has been very hard on us. In your companions, and we wish that God had spared you from them. Then he and the Messenger of God (peace be upon him) went out at Hamra' al-Asad until he met Abu Sufyan ibn Harb and those with him at al-Rawha', and they had decided to return to the Messenger of God (peace be upon him) and his companions, and they said: We have achieved the goal of his companions, their leaders and their nobles, then we return before we eradicate them? We will attack the rest of them and then we will finish with them. When Abu Sufyan saw Ma'bad, he said: What is behind you, Ma'bad? He said: Muhammad and his companions are pursuing you in a group the likes of which I have never seen, they are burning with desire for you. Those who had stayed behind from him on your day have gathered with him and regretted what they did. They have a resentment towards you that I have never seen before. He said: Woe to you, what are you saying? He said: By God, I do not think that you should set out until you see the forelocks of the horses. He said: By God, we have decided to attack them to eradicate the rest of them. He said: I forbid you from that, and by God, what I saw made me recite some verses of poetry about them. He said: What did you say? He said: I said:

My camel was almost knocked down by the sounds as the ground was covered with the locusts.

He was a noble lion, not a coward when meeting, nor a slender disposition when facing off.

Surat Al Imran 3:172

Those who responded to God and the Messenger after the wound had afflicted them - for those among them who did good and feared God is a great reward.

I remained an enemy, I think the earth is tilted because of what they called a leader who will not be let down

I said, Woe to Ibn Harb from meeting you when the plain is covered with mud.

I am a warner to the people of valor, a warning to every one of them who has a desire and a sense.

From the army of Ahmed, do not be afraid of the Tanablah, and what you warned about cannot be described as mere talk.

He said: This made Abu Sufyan and those with him think twice, and a group of Banu Abd al-Qais passed by him and he said: Where are you going? They said: We are going to Medina. He said: Why? They said: Yes. We are going to provide provisions. He said: Will you deliver a message from me to Muhammad that I will send you to him and that I will carry these raisins for you in Ukaz tomorrow if you meet us? They said: Yes. He said: When you meet him, tell him that we have decided to march to him and his companions to eradicate their remnants. The group passed by the Messenger of God (peace and blessings of God be upon him) while he was at Hamra al-Asad, and they told him what Abu Sufyan and his companions had said. They said: God is sufficient for us, and He is the best Disposer of affairs. Ibn Hisham narrated on the authority of Abu Ubaidah, who said: "When the Messenger of God, may God bless him and grant him peace, heard of their return, he said: 'By Him in Whose Hand is my soul, I have offered them stones, if they were to be brought to them in the morning, they would be as if they had gone yesterday.'" Al-Hasan al-Basri said regarding his statement: **Those who responded to God and the Messenger after the wound had afflicted them**, that Abu Sufyan and his companions had afflicted the Muslims with what they had afflicted and had returned. "The Messenger of God, may God bless him and grant him peace, said: 'Abu Sufyan has returned and God has cast terror into his heart, so who will volunteer to search for him?' So the Prophet, may God bless him and grant him peace, Abu Bakr, Umar, Uthman, Ali, and some of the companions of the Messenger of God, may God bless him and grant him peace, got up and followed them. Abu Sufyan was informed that the Prophet, may God bless him and grant him peace, was searching for him, so he met a caravan of merchants and said: 'Return Muhammad and you will have such and such a reward, and tell them that I have gathered a group for them and that I will return to them.' So the merchants came and informed the Messenger of God, may God bless him and grant him peace, of that, and the Prophet, may God bless him and grant him peace, said: 'God is sufficient for us, and He is the best Disposer of affairs.'" So God revealed this verse, and this is what Ikrimah, Qatada and others said: This context was revealed regarding Hamra al-Asad, and it was said: It was revealed regarding the Battle of Badr al-Maw'id, but the first is correct. And the Almighty's saying: **Those to whom the people said, 'The people have gathered against you, so fear them,' but it only increased them in faith**, the verse, meaning those whom the people

threatened with crowds and frightened them with the large number of enemies, but they did not care about that, rather they put their trust in God and sought His help, **and said, 'God is sufficient for us, and He is the best Disposer of affairs.'** Al-Bukhari said: Ahmad bin Yunus told us, he said: I think he said: Abu Bakr told us, on the authority of Abu Hasin, on the authority of Abu al-Dhaha, on the authority of Ibn Abbas, **God is sufficient for us, and He is the best Disposer of affairs**, Ibrahim, peace be upon him, said it when he was thrown into the fire, and Muhammad, peace be upon him, said it when the people said to them, 'The people have gathered against you, so fear them,' but it only increased their faith, and they said, 'God is sufficient for us, and He is the best Disposer of affairs.'" Al-Nasa'i narrated it on the authority of Muhammad bin Ismail ibn Ibrahim and Harun ibn Abdullah, both on the authority of Yahya ibn Abi Bakr, on the authority of Abu Bakr, who is Ibn Ayyash, on his authority. It is surprising that Al-Hakim Abu Abdullah narrated it on the authority of Ahmad ibn Yunus, then he said: It is authentic according to the conditions of the two sheikhs, and they did not include it. Then Al-Bukhari narrated it on the authority of Abu Ghassan Malik ibn Ismail, on the authority of Israel, on the authority of Abu Hasin, on the authority of Abu Ad-Dahha, on the authority of Ibn Abbas, who said: The last words of Abraham, peace be upon him, when he was thrown into the fire were: **God is sufficient for us, and He is the best Disposer of affairs**. And Abd Al-Razzaq said: Ibn Uyaynah said: Zakariya informed me on the authority of Al-Sha'bi, on the authority of Abdullah ibn Amr, who said: These are the words of Abraham, peace be upon him, when he was thrown into the fire. Narrated by Ibn Jarir. Abu Bakr bin Mardawayh said: Muhammad bin Muammar told us, Ibrahim bin Musa al-Thawri told us, Abdul Rahim bin Muhammad bin Ziyad al-Sakari told us, Abu Bakr bin Ayyash told us, on the authority of Hamid al-Tawil, on the authority of Anas bin Malik, on the authority of the Prophet, may God bless him and grant him peace, that it was said to him on the day of Uhud 11: The people have gathered against you, so fear them. So God revealed this verse. He also narrated on his authority on the authority of Muhammad bin Ubayd God al-Rafi'i, on the authority of his father, on the authority of his grandfather Abu Rafi': That the Prophet, may God bless him and grant him peace, sent Ali with a group of people with him in pursuit of Abu Sufyan, and a Bedouin from Khuza'ah met them and said: The people have gathered against you. They said: **God is sufficient for us, and He is the best Disposer of affairs**. So this verse was revealed about them. Then Ibn Mardawayh said: "Dulaj bin Ahmad told us, Al-Hasan bin Sufyan told us, Abu Khaithama Mus'ab bin Sa'id told us, Musa bin A'yan told us, on the authority of Al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurairah, who said: 'The Messenger of God, may God bless him and grant him peace, said: "When you encounter a grave matter, say: 'God is sufficient for us, and He is the best disposer of affairs.'" This is a strange hadith from this source. Imam Ahmad said: Haywah bin Shuraih and Ibrahim bin Abi Al-Abbas told us, they said: Baqiyah told us, Buhair bin Sa'd told us, on the authority of

Khalid bin Ma'dan, on the authority of Saif, on the authority of Awf bin Malik, that he told them: "The Prophet, may God bless him and grant him peace, judged between two men, and when the one against whom the judgment was made turned away, he said: 'God is sufficient for me, and He is the best disposer of affairs.' The Prophet, may God bless him and grant him peace, said: 'Bring me back to the man.' He said: 'What did you say?' He said: 'I said: God is sufficient for me, and He is the best disposer of affairs.' The Prophet, may God bless him and grant him peace, said: 'God blames weakness, but you should be intelligent. If a matter overcomes you, say: God is sufficient for me.'" And what an excellent agent! And thus Abu Dawud and al-Nasa'i narrated it from the hadith of Baqiyyah from Buhayr from Khalid, from Sayf who is al-Shami, and it was not attributed from Awf ibn Malik from the Prophet, may God bless him and grant him peace, in a similar manner. And Imam Ahmad said: Asbat told us, Mutraf told us from Atiyyah from Ibn Abbas regarding his statement: **And when the trumpet is blown**, he said: The Messenger of God, may God bless him and grant him peace, said: **How can I enjoy myself while the companion of the trumpet has taken hold of the trumpet and bent his forehead, hearing when he is commanded to blow?** The companions of the Messenger of God, may God bless him and grant him peace, said: **What should we say?** He said: Say: God is sufficient for us, and He is the best Disposer of affairs. In God we trust. This has been narrated from more than one source, and it is a good hadith. We narrated from the Mother of the Believers, Zainab and Aisha, may God be pleased with them, that they boasted, and Zainab said: God married me and your families married you. Aisha said: My innocence was revealed from the heavens in the Qur'an, so Zainab submitted to her, then she said: What did you say when you rode the mount of Safwan bin Mu'attal? She said: I said: God is sufficient for me, and He is the best Disposer of affairs. Zainab said: I said the word of the believers, and for this reason God the Almighty said: **So they returned with favor from God and bounty, no harm had touched them**, meaning when they put their trust in God, He sufficed them with what concerned them and repelled from them the harm of those who wanted to plot against them, so they returned to their country **with favor from God and bounty, no harm had touched them** from what their enemy had planned for them, **and they pursued the pleasure of God, and God is the possessor of great bounty**. Al-Bayhaqi said: Abu Abdullah al-Hafiz narrated to us, Abu Bakr bin Dawud al-Zahid narrated to us, Muhammad bin Na'im narrated to us, Bishr bin al-Hakam narrated to us. Mubashar bin Abdullah bin Razeen told us, Sufyan bin Husayn told us, on the authority of Ya'la bin Muslim, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding the statement of God Almighty: **So they returned with favor and bounty from God**, he said: The favor was that they were safe, and the bounty was that a caravan passed by during the season, so the Messenger of God, may God bless him and grant him peace, bought it and made a profit on it, which he divided among his companions. Ibn Abi Nujayh said, on the authority of Mujahid, regarding the statement of God Almighty: **Those to whom the people said, 'Indeed, the people have gathered against you, so fear them,'** he said: This is Abu Sufyan, he said to Muhammad,

may God bless him and grant him peace, your meeting place is at Badr, where you killed our companions. Muhammad, may God bless him and grant him peace, said, *Perhaps*. So the Messenger of God, may God bless him and grant him peace, set out for his appointment until he reached Badr. They found the market there, and they bought. This is what God Almighty said: "So they returned with favor and bounty from God. No harm had touched them." The verse. He said: This was the minor Battle of Badr. It was narrated by Ibn Jarir. He also narrated on the authority of Al-Qasim, on the authority of Al-Husayn, on the authority of Hajjaj, on the authority of Ibn Jurayj, who said: When the Messenger of God, may God bless him and grant him peace, made an appointment with Abu Sufyan, they began to meet the polytheists and ask them about the Quraysh. They would say: They have gathered against you. They were plotting against them with that, wanting to frighten them. The believers would say: God is sufficient for us, and He is the best Disposer of affairs. Until they reached Badr, and they found its markets healthy and no one had disputed with them in it. He said: A man from the polytheists informed the people of Mecca about Muhammad's cavalry, and he said about that:

My camels were frightened by Muhammad's horses, and dates were scattered like the Anjd.

I took dried water as my appointment

Ibn Jarir said: This is how Al-Qasim recited to us, but it is a mistake. Rather, it is:

I have been repelled by the company of Muhammad and Ajwa from Yathrib like the Anjad

She is following the religion of her father, the Atlad, and has made the water of Qadeed my appointment.

And the water of Djan is poured for her at noon tomorrow

Then God the Almighty said: **It is only Satan who frightens you with his allies**, meaning he frightens you with his allies, and makes you think that they are powerful and strong. God the Almighty said: **So fear them not, but fear Me, if you are believers**, meaning if he tempts you and makes you think, then rely on Me and take refuge in Me, for I am sufficient for you and your supporter against them, as God the Almighty said: **Is not God sufficient for His servant? And they frighten you with those besides Him**, until His saying: "Say, 'God is sufficient for me. Upon Him do those who rely rely.'" And God the Almighty said: "So fight the allies of Satan. Indeed, the plot of Satan has ever been weak." And God the Almighty said: "Those are the party of Satan. Unquestionably, the party of Satan - they are the losers." And God the Almighty said: "God has decreed, 'I will surely prevail, I and My messengers. Indeed, God is Powerful and Exalted in Might.'" And He said: **And God will surely support those who support Him**. And God the Almighty said: **O you who have believed, if you support God, He will support you**. And God the Almighty said: "Indeed, We will support Our messengers and those who believe during the worldly life and on the Day when the witnesses will stand. The Day when their excuse will not benefit the wrongdoers, and for them is the curse, and they will

Surat Al Imran 3:172

Those who responded to God and the Messenger after the wound had afflicted them - for those among them who did good and feared God is a great reward.

have evil." The house.

Fath al-Qadir

And his saying 172- **Those who responded** is an attribute of the believers, or a substitute for them, or for those who did not join them, or it is a subject whose predicate is **For those among them who did good and feared God is a great reward** as a whole, or it is accusative for praise and the explanation of the ulcer has been presented.

Tafsir al-Baghawi

172- The Almighty said: **Those who responded to God and the Messenger** the verse, and that is because when Abu Sufyan and his companions left Uhud and reached Ar-Rawha, they regretted their departure and blamed each other and said: You did not kill Muhammad nor did you follow the young women, you killed them until there was no one left except the fugitive and you left them? The Messenger of God, may God bless him and grant him peace, heard about this and wanted to terrify the enemy and show them the strength of himself and his companions, so he called his companions to go out in search of Abu Sufyan. A group of them volunteered, despite the wounds they had suffered the day before. Then Jabir ibn Abdullah spoke and said: O Messenger of God, my father left me behind with seven sisters of mine, and he said to me, O my son, it is not appropriate for me or for you to leave these women without a man among them. I am not one who would prefer you over myself in jihad with the Messenger of God, may God bless him and grant him peace. So stay behind with your sisters. So I stayed behind with them, and the Messenger of God, may God bless him and grant him peace, gave him permission and he went out with him.

The Messenger of God, may God bless him and grant him peace, went out to frighten the enemy and to inform them that he had gone out in pursuit of them, so that they would think he was strong and that what had happened to them had not weakened them, so they would turn back.

The Messenger of God, may God bless him and grant him peace, went out with Abu Bakr, Umar, Uthman, Ali, Talha, Al-Zubayr, Sa'd, Sa'id, Abd al-Rahman ibn Awf, Abdullah ibn Mas'ud, Hudhayfah ibn al-Yaman, and Abu Ubaydah ibn al-Jarrah, with seventy men, may God be pleased with them, until they reached Hamra' al-Asad, which is eight miles from Medina.

It was narrated on the authority of Aisha, may God be pleased with her, that she said to Abdullah bin Al-Zubayr: O son of my sister, by God, your father and grandfather - meaning Abu Bakr and Al-Zubayr - are among those about whom God Almighty said: **Those who responded to God and the Messenger after the wound had befallen them.** Then Ma'bad Al-Khuza'i passed by the Messenger of God, may God bless him and grant him peace, at Hamra' Al-Asad. The Khuza'a

- Muslims and unbelievers alike - were the backbone of the Messenger of God, may God bless him and grant him peace, in Tihamah. They made a deal with him and did not hide anything that was there from him. Ma'bad was a polytheist at that time, so he said: O Muhammad, by God, what has befallen you and your companions has been hard on us, and we wish that God Almighty had spared you from them. Then he left the Messenger of God, may God bless him and grant him peace, until he met Abu Sufyan and those with him at Al-Rawha'. They had decided to return to the Messenger of God, may God bless him and grant him peace, and they said: We have killed most of his companions and their leaders, so we will attack the rest of them, so let us finish with them. When Abu Sufyan saw Ma'bad, he said: What is behind you, O Ma'bad? He said: Muhammad has gone out with his companions to seek you out in a gathering the likes of which I have never seen before. They are burning with desire for you. Those who stayed behind on your day have gathered with him and regretted what they did, and they have a hatred for you that I have never seen before. He said: Woe to you, what are you saying? He said: By God, I do not see you departing until you see the forelocks of the horses. He said: By God, we have decided to attack them to eradicate their remnants. He said: By God, I forbid you from that. By God, what I saw made me say some verses about him:

My camel was almost knocked down by the sounds as the ground was covered with the locusts.

He mentioned some verses, but Abu Sufyan and those with him rejected that.

A group of Abd al-Qais passed by him, so he said: Where are you going? They said: We want to go to Medina. He said: Why? They said: We want provisions. He said: Will you deliver a message from Muhammad to me and shall I load your camels with raisins for you in Ukaz tomorrow when you meet us? They said: Yes. He said: When you reach him, tell him that we have decided to march against him and his companions to eradicate their remnants. Abu Sufyan returned to Mecca, and the group passed by the Messenger of God (peace and blessings of God be upon him) who was a lion, and they told him what Abu Sufyan had said. The Messenger of God (peace and blessings of God be upon him) and his companions said: God is sufficient for us, and He is the best Disposer of affairs. Then the Messenger of God (peace and blessings of God be upon him) returned to Medina after the third time. This is what most of the commentators say.

Mujahid and Ikrimah said: This verse was revealed about the Battle of Badr Al-Sughra. On the day of Uhud, when Abu Sufyan wanted to leave, he said: O Muhammad, the appointment between us and you is the season of Badr Al-Sughra next year, if you wish. The Messenger of God, may God bless him and grant him peace, said: That is between us and you, God willing. So when the next year came, Abu Sufyan went out with the people of Mecca until they reached Majannah in the direction of Marr Al-Dhahran. Then God cast terror into his heart, so he decided to return.

He met Nu'aym bin Mas'ud Al-Ashja'i who had arrived as a pilgrim. Abu Sufyan said to him: O Nu'aym, I have made an appointment with Muhammad and his companions that we would meet at the season of Badr Al-Sughra. This is a year of drought, and nothing will suit us except a year in which we graze trees and drink milk. It has come to my mind that I should not go out to it, and I hate for Muhammad to go out and I not to go out, as that would increase their boldness, and for the successor to be from them is more beloved to me than for it to be from me. So head to Medina, delay them, and inform them that I am in a large group that they cannot handle us. I have ten camels with me that I will set aside for you on Suhayl ibn Amr's hand and he guaranteed it, he said: So Suhayl came and Na'im said to him, O Abu Yazid: Will you guarantee me these she-camels so that I may go to Muhammad and deter him? He said: Yes, so Na'im went out until he reached Medina / and found the people preparing for the appointment with Abu Sufyan, so he said: Where are you going? They said: Abu Sufyan promised us at the Battle of Badr al-Sughra that we would fight for it, you have seen a bad opinion, they came to you in your homes and settlements and none of you escaped except the fugitive, and you want to go out while they have gathered for you at the season, and by God, none of you will escape, so the companions of the Messenger of God, may God bless him and grant him peace, disliked going out, so the Messenger of God, may God bless him and grant him peace, said: By the One in Whose Hand is my soul, I will go out even if I am alone, as for the coward he has returned, and as for the brave he has prepared to fight, and he said: God is sufficient for us, and He is the best Disposer of affairs.

The Messenger of God, may God bless him and grant him peace, went out with his companions until they reached Badr al-Sughra. They began to meet the polytheists and ask them about Quraysh, saying, **They have gathered against you**, intending to terrify the Muslims. The believers would say, **God is sufficient for us, and He is the best Disposer of affairs**. Until they reached Badr, which was a market place for them in the pre-Islamic era, where they would gather every year for eight days. The Messenger of God, may God bless him and grant him peace, stayed at Badr waiting for Abu Sufyan, and Abu Sufyan had returned from Majannah to Mecca. The Messenger of God, may God bless him and grant him peace, and his companions did not meet any of the polytheists. They happened upon the market, and they had merchandise and expenses with them, so they sold and obtained two dirhams for a dirham, and they returned to Medina safe and sound. This is what God, the Most High, said: **Those who responded to God and the Messenger**, meaning responded. The position of *those* is in the accusative case, describing the believers, meaning: God does not waste the reward of the believers who responded to God and the Messenger, **after the wounds have afflicted them**, meaning: **the wounds have afflicted them**. The speech ended here, then he began and said: For those who did well among them, by obeying the Messenger of God, may God bless him and grant him peace, and responding to his call to war, and avoiding disobeying him, there is a great reward.

Tafsir al-Baidawi

172 "Those who responded to God and the Messenger after the wound had befallen them" is an attribute of the believers, or an accusative of praise or a subject whose predicate is. "For those among them who do good and fear God is a great reward" in its entirety and from the statement, and the purpose of mentioning the two attributes is praise and explanation, not restriction, because all of those who responded were good and fear God. It was narrated that "when Abu Sufyan and his companions returned and reached Ar-Rawha, they regretted it and intended to return, so the Messenger of God, may God bless him and grant him peace, heard of that, so he urged his companions to go out in search of him and said, **Let none go out with us except those who were present with us yesterday**. So he, may God bless him and grant him peace, went out with a group until they reached Hamra' Al-Asad - which is eight miles from Madinah - and his companions were suffering from wounds, so they forced themselves to not miss out on the reward, and God cast terror into the hearts of the polytheists, so they left." So it was revealed.

Surat Al Imran 3:173

Those to whom the people said, "Indeed, the people have gathered against you, so fear them." But it only increased them in faith, and they said, "Sufficient for us is God, and [He is] the best Disposer of affairs."

Surat Al Imran 3:173

Those to whom the people said, **Indeed, the people have gathered against you, so fear them.** But it only increased them in faith, and they said, **Sufficient for us is God, and [He is] the best Disposer of affairs.**

Tafsir al-Jalalayn

those instead of those before it or an adjective **the people said to them** meaning Na'im bin Mas'ud al-Ashja'i **the people** Abu Sufyan and his companions **have gathered against you** the crowds to eradicate you **so fear them** and do not come to them **but that statement only increased them** that statement in faith belief in God and certainty **and they said, God is sufficient for us** We will suffice them **and He is the best Disposer of affairs** the one to whom the matter is entrusted is he, and they went out with the Prophet, may God bless him and grant him peace, and they arrived at the market of Badr and God cast terror into the hearts of Abu Sufyan and his companions so they did not come and they had merchandise with them so they sold and made a profit. God Almighty said:

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty means: **And that God does not waste the reward of the believers**, "Those to whom the people said, 'The people have gathered against you.'"

Those is in the accusative case, referring back to **the believers**, and this attribute is an attribute of those who responded to God and the Messenger.

The first *people* are people - as we have been told - whom Abu Sufyan asked to discourage the Messenger of God, may God bless him and grant him peace, and his companions who went out in pursuit of him after he had returned from Uhud to Hamra al-Asad.

The second *people* are Abu Sufyan and his companions from Quraysh, who were with him at Uhud.

And by his saying: **They have gathered against you**, he means they have gathered men to meet you and the ball is upon you to fight you, **so fear them**, he says: so beware of them, and avoid meeting them, for you will not be able to defeat them, **so it increased their faith**, he says: so it increased their fear from their fear of the matter of Abu Sufyan and his companions from the polytheists, certainty to their certainty, and belief in God and His promise and the promise of His Messenger to their belief, and that did not deter them from the path that the Messenger of God, may God bless him and grant him peace, ordered them to follow,

but they continued until they attained the pleasure of God from Him, and they said, trusting in God and relying on Him, since their fear from their fear of Abu Sufyan and his companions from the polytheists: **God is sufficient for us, and He is the best Disposer of affairs**, he means by his saying: **God is sufficient for us**, God is sufficient for us, meaning: God is sufficient for us, **and He is the best Disposer of affairs**, he says: and the best Master for whomever He takes care of and provides for.

The Almighty described Himself with this because **the agent**, in the speech of the Arabs, is the one to whom the task of carrying out the task of someone is entrusted. So since the people whom God described in these verses had entrusted their matter to God and trusted in Him, and entrusted that to Him, He described Himself as carrying that out for them, and entrusting their matter to Him by proxy, so He said: **And what an excellent agent is God Almighty for them.**

The people of interpretation differed about the time when someone said to the companions of the Messenger of God, may God bless him and grant him peace: **The people have gathered against you.**

Some of them said: This was said to them on the day they went out with the Messenger of God, may God bless him and grant him peace, from Uhud to Hamra al-Asad, in pursuit of Abu Sufyan and the polytheists who were with him.

Mention who said that, and mention the reason for which it was said, and among those who said it:

Muhammad bin Humayd narrated, Salamah narrated, on the authority of Muhammad bin Ishaq, on the authority of Abdullah bin Abi Bakr bin Muhammad bin Amr bin Hazm, who said: Ma'bad Al-Khuza'i passed by him - meaning the Messenger of God, may God bless him and grant him peace - in Hamra' Al-Asad.

Khuza'ah, both Muslims and polytheists, were a group of sincere advisers to the Messenger of God, may God bless him and grant him peace, in Tihamah. They made a deal with him, not hiding anything that was there from him - and Ma'bad was a polytheist at that time - so he said: By God, O Muhammad, by God, what happened to you and your companions has been hard on us, and we wish that God had pardoned you regarding them! Then he left the Messenger of God, may God bless him and grant him peace, in Hamra' Al-Asad until he met Abu Sufyan bin Harb and those with him in Ar-Rawha'. They had decided to return to the Messenger of God, may God bless him and grant him peace, and his companions, and they said: We have done well! We have punished his companions, their leaders, and their nobles, and then we return before we eradicate them?! Let us attack the rest of them, and we will flee from them. So when Abu Sufyan saw Ma'bad, he said: What is behind you, O Ma'bad? He said: Muhammad has come out with his companions seeking you in a gathering the likes of which I have never seen before. They are burning with desire for you. Those who stayed behind on your day

have gathered with him, and they regretted what they did. They have a hatred for you that I have never seen before! He said: Woe to you! What do you say? He said: By God, I do not see you moving on until you see the forelocks of the horses! He said: By God, we have decided to attack them to eradicate their remnants! He said: I forbid you from that, for by God, what I saw has made me so angry that I have recited some verses of poetry about them! He said: What did you say? He said: I said:

My camel was almost knocked down by the sounds as the ground was covered with the locusts.

Dress like a noble lion, do not be rude when meeting, nor do you break the barriers.

So I remained an enemy, I think the earth is tilted towards what they called a leader who will not be disappointed

I said: Woe to Ibn Harb from meeting you when the plain is covered with horses.

I am a warner to the people of valor, a warning to every one of them who has a desire and a sense.

From the army of Ahmed, do not fear his bombs, and what you warned about cannot be described as a joke

He said: That made Abu Sufyan and those with him think twice. A group of Abd al-Qais passed by him and he said: Where are you going? They said: We are going to Medina. He said: Why? They said: We are going to provide provisions. He said: Will you deliver a message from me to Muhammad that I am sending you with, and shall I load your camels with raisins tomorrow in Ukaz when you reach them? They said: Yes. He said: When you reach him, tell him that we have decided to march against him and his companions to eradicate their remnants! The group passed by the Messenger of God (peace and blessings of God be upon him) while he was at Hamra al-Asad and told him what Abu Sufyan had said. The Messenger of God (peace and blessings of God be upon him) and his companions said: God is sufficient for us, and He is the best Disposer of affairs.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: Then God said: "Those to whom the people said, 'The people have gathered against you, so fear them.' But it only increased their faith, and they said, 'God is sufficient for us, and He is the best Disposer of affairs.'" The *people* are those who said to them what they said - the group of Abd al-Qais to whom Abu Sufyan said what he said - **Abu Sufyan and those with him are returning to you!** God, the Blessed and Exalted, says: **So they returned with favor and bounty from God, no harm having touched them** *verse*.

Muhammad told us, Ahmad bin Mufaddal told us, Asbat told us, on the authority of Al-Suddi, who said: When they - meaning Abu Sufyan and his companions - regretted turning back from the Messenger of God (peace and blessings of God be upon him) and his companions, and they said: Go back and eradicate them, God cast terror into their hearts and they were defeated. Then they met a Bedouin and gave him a reward, and they said to him: If you meet Muhammad

and his companions, tell them that we have gathered against them! So God, the Most High, informed His Messenger (peace and blessings of God be upon him), and he pursued them until he reached Hamra' Al-Asad. They met the Bedouin on the road, and he told them the report, and they said: **God is sufficient for us, and He is the best Disposer of affairs!** Then they returned from Hamra' Al-Asad. Then God, the Most High, revealed about them and the Bedouin whom they had met: "Those to whom the people said, 'The people have gathered against you, so fear them.' But it only increased them in faith, and they said, 'God is sufficient for us, and He is the best Disposer of affairs.'"

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, he said: Abu Sufyan, on his way back from Uhud, met a caravan coming to Medina with their merchandise, and there were covenants between them and the Prophet, may God bless him and grant him peace. He said: I will be pleased with you if you turn Muhammad and those with him away from me, if you find him in pursuit of me, and inform him that I have gathered a large army against him. So the caravan met the Messenger of God, may God bless him and grant him peace, and they said to him: O Muhammad, we inform you that Abu Sufyan has gathered a large army against you, and that he is coming to Medina. If you wish to return, then do so! But that only increased his and those with him in certainty, and they said: God is sufficient for us, and He is the best Disposer of affairs. Then God, the Blessed and Exalted, revealed: **Those to whom the people said, 'The people have gathered against you'** (al-Baqarah 2:17).

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, who said: The Messenger of God, may God bless him and grant him peace, and a group of his companions set out after Abu Sufyan and his companions had left Uhud behind them, until they reached Dhu al-Hulayfah. The Bedouins and the people came to them and said to them: This is Abu Sufyan, who has attacked you with the people! They said: **God is sufficient for us, and He is the best Disposer of affairs.** So God, the Most High, revealed about them: "Those to whom the people said, 'The people have gathered against you, so fear them.' But it only increased them in faith, and they said, 'God is sufficient for us, and He is the best Disposer of affairs.'"

Others said: Rather, the one who said that to the Messenger of God, may God bless him and grant him peace, and his companions said that to him, in the minor Battle of Badr, and that was during the Prophet's march, may God bless him and grant him peace, the following year after the Battle of Uhud, to meet his enemy Abu Sufyan and his companions, at the appointment he had made to meet them.

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: **Those to whom the people said, 'The**

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Those to whom the people said, "Indeed, the people have gathered against you, so fear them." But it only increased them in faith, and they said, "Sufficient for us is God, and [He is] the best Disposer of affairs."

people have gathered against you,' he said: This is Abu Sufyan who said to Muhammad: Your meeting place is at Badr, where you killed our companions. Muhammad, may God bless him and grant him peace, said: Perhaps! So the Messenger of God, may God bless him and grant him peace, set out for his meeting place until he stopped at Badr, and they happened upon the market there and bought, and that is what God Almighty said: **So they returned with favor and bounty from God, no harm having touched them,** and it is the minor Battle of Badr.

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 Mujahid, similarly - and he added to it: And it is the Lesser Badr - Ibn Jurayj said: When the Prophet, may God bless him and grant him peace, prepared for the meeting with Abu Sufyan, they began to meet the polytheists and ask them about the Quraysh, and they would say: They have gathered against you! They plotted against them with that, wanting to frighten them, but the believers would say: **God is sufficient for us, and He is the best Disposer of affairs,** until they arrived at Badr, and they found its markets in good condition, and no one had disputed with them in it. He said: And a man from the polytheists came and informed the people of Mecca about the cavalry of Muhammad, may God bless him and grant him peace, and he said about that:

My camel was frightened away from my horses, Muhammad, and dates were scattered like the Anjd

I took dried water as my appointment

Abu Jaafar said: This is how Al-Qasim recited to us, but it is a mistake. Rather, it is:

I have been repelled by the company of Muhammad and Ajwa from Yathrib like the Anjad

She is infatuated with her father's religion, and has made the water of Qadeed my destination.

And the water of Djanan is poured for her at noon tomorrow

Al-Hasan bin Yahya told me, he said, Abdul-Razzaq told us, he said, Ibn Uyyaynah told us, on the authority of Amr, on the authority of Ikrimah, he said: Badr was a place of trade in the pre-Islamic era. Some Muslims went out intending to go there, but some polytheists met them and said to them: **The people have gathered against you, so fear them!** As for the coward, he turned back, and as for the brave man, he prepared himself for battle and prepared himself for trade, and they said: **God is sufficient for us, and He is the best Disposer of affairs!** So they went to them and did not encounter anyone, so God, the Almighty, revealed about them: **The people have gathered against you, so fear them.** Ibn Yahya said, Abdul-Razzaq said, Ibn Uyyaynah said: Zakariya told me, on the authority of Al-Sha'bi, on the authority of Abdullah bin Amr, he said: These are the words of Abraham, peace be upon him, when he was thrown into the fire, he said: **God is sufficient for us,**

and He is the best Disposer of affairs.

Abu Ja'far said: The more correct of the two opinions on this matter is the opinion of the one who said: What was said to the Messenger of God (peace and blessings of God be upon him) and his companions, that the people have gathered, so fear them, was when the Messenger of God (peace and blessings of God be upon him) and those who went out with him, following Abu Sufyan and those who were with him from the polytheists of Quraysh, were leaving Uhud to Hamra' al-'Asad. Because God, the Most High, only praised those whom He described by saying: **God is sufficient for us, and He is the best Disposer of affairs,** when it was said to them: **The people have gathered against you, so fear them,** after what had befallen them of wounds and injuries, by His saying: **Those who responded to God and the Messenger after the wounds had afflicted them,** and this description was only a description of those who followed the Messenger of God (peace and blessings of God be upon him) from his wounded companions from Uhud to Hamra' al-'Asad.

As for those who went out with him to the minor battle of Badr, there was not one wounded person among them except one wounded person whose wound had already healed and whose word had already healed. This is because the Messenger of God (peace and blessings of God be upon him) only went out to the second Badr to meet Abu Sufyan, who had promised him to meet there, one year after the Battle of Uhud, in Sha'ban of the year 4 AH. This is because the Battle of Uhud was in the middle of Shawwal of the year 3, and the Prophet (peace and blessings of God be upon him) went out to the minor battle of Badr to it in Sha'ban of the year 4. Between that, the Prophet (peace and blessings of God be upon him) did not have a battle with the polytheists in which there was a war between them in which his companions were wounded. However, a group of his companions were killed in the Battle of Raji', none of whom had witnessed the minor Battle of Badr. The Battle of Raji' was between the Battle of Uhud and the Prophet's (peace and blessings of God be upon him) minor battle of Badr.

Tafsir al-Qurtubi

There is a difference of opinion regarding the Almighty's statement: **Those to whom the people said,** Mujahid, Muqatil, Ikrimah, and Al-Kalbi said: He is Na'im bin Mas'ud Al-Ashja'i, and the wording is general but its meaning is specific, like His statement: **Or do they envy the people,** meaning Muhammad, may God bless him and grant him peace. Al-Suddi: He is a Bedouin who was given a reward for that. Ibn Ishaq and a group said: He means by the people the caravan of Abd Al-Qais, who passed by Abu Sufyan and he sent them to the Muslims to discourage them. It was said: The people here are the hypocrites. Al-Suddi said: The Prophet, may God bless him and grant him

peace, and his companions prepared to march to Badr Al-Sughra for the appointment with Abu Sufyan. The hypocrites came to them and said: We are your companions who forbade you from going out to them and you disobeyed us, and they fought you in your homes and were victorious, so if you come to them in their homes, then no one among you will return. They said: **God is sufficient for us, and He is the best Disposer of affairs.** Abu Ma'shar said: Some people from Hudhayl from the people of Tihamah entered Medina, so the companions asked them The Messenger of God, may God bless him and grant him peace, on the authority of Abu Sufyan, said: **They have gathered against you large groups, so fear them,** meaning fear them and beware of them, for you will not be able to withstand them. So the people are according to these sayings on the same level of gathering, and God knows best.

God the Almighty said: **So He increased them in faith** meaning, the people's words increased their faith, meaning belief and certainty in their religion, and steadfastness in supporting them, and strength, courage and readiness. So the increase in faith in this regard is in deeds. The scholars have differed regarding the increase and decrease of faith in statements, and the belief in this is that faith itself, which is a single crown, and a single belief in something, is only an individual meaning, with which no increase enters if it occurs, and nothing remains of it if it disappears. So nothing remains except that the increase and decrease are in its attachments and not its essence. So a group of scholars went to the view that it increases and decreases in terms of the deeds that emanate from it, especially since many scholars apply the name of faith to acts of obedience, based on the saying of the Prophet (blessings and peace of God be upon him): **Faith has seventy-odd chapters, the highest of which is the statement, 'There is no god but God,' and the lowest of which is removing something harmful from the road.** Narrated by al-Tirmidhi. Muslim added, **And modesty is a branch of faith.** And in the hadith of Ali **may God be pleased with him**, faith appears as a white spot in the heart, and whenever faith increases, the spot increases. And his saying (Al-Asma'i said: Al-Lamza is like a dot and similar whiteness, and from it is said: a horse of Al-Maz, if there is some whiteness in its hooves, and the modernists say (Lamza) with the fat-ha, but as for the speech of the Arabs, it is with the damma, like Shubah, Dahmah, and Khumrah, and in it is an argument against those who deny that faith increases and decreases, do you not see him say: whenever faith increases, the lamza increases until the whole heart turns white, and likewise hypocrisy appears as a black lamza in the heart whenever hypocrisy increases, the heart turns black until the whole heart turns black, and among them is he who said: faith is an accident, and it does not remain for two times, so it is for the Prophet, may God bless him and grant him peace, and for the righteous, it is successive, so it increases in consideration of the succession of its likes in the heart of the believer, and in consideration of the continuity of its presence, and it decreases in consideration of the succession of heedlessness in the heart of the believer, Abu Al-Ma'ali indicated this, and this meaning is found in the hadith of intercession, the hadith of Abu Sa'id

Al-Khudri narrated by Muslim, and in it: "The believers will say, O our Lord, our brothers used to fast, pray, and perform Hajj, and it will be said to them, 'Come out of You have known that their images are forbidden to the Fire. They will bring out a large number of people, the Fire having taken up half of their legs and up to their knees. Then they will say, "Our Lord, there is no one left in it of those whom You have commanded us to have." He will say, "Go back. Whoever you find in his heart the weight of a dinar of goodness, bring him out." They will bring out a large number of people. Then they will say, **Our Lord, we have not left in it anyone of those whom You have commanded us.** Then He will say, "Go back. Whoever you find in his heart the weight of half a dinar of goodness, bring him out." They will bring out a large number of people. Then they will say, **Our Lord, we have not left in it anyone of those whom You have commanded us.** Then He will say, "Go back. Whoever you find in his heart the weight of an atom of goodness, bring him out." And he mentioned the hadith. It has been said that what is meant by faith in this hadith are the deeds of the heart, such as intention, sincerity, fear, advice, and the like. He called it faith because it is in the place of faith, or he meant faith, according to the custom of the Arabs in naming a thing by its name if it is adjacent to it, or was due to it. Evidence for this interpretation is the statement of the Shafi'is after bringing out whoever had in his heart the weight of an atom of goodness: **We have not left in it any good.** Although the Almighty will bring out after that large groups. Whoever says there is no god but God, and they are certainly believers, and if they were not believers, He would not have expelled them. Then the non-existence of the first existence upon which the example is based was neither an increase nor a decrease, and that was measured in the movement, for if God, the Exalted, created a single knowledge and created with it its like or its likes with information, then His knowledge has increased. If God annihilated the likes, then it has decreased, meaning the increase has disappeared. Likewise, if He created a movement and created with it its like or its likes. A group of scholars went to the view that the increase and decrease of faith is only through evidence, so the evidence increases according to one, and it is said in that: It is an increase in faith, and in this sense according to one of the opinions, the superiority of the prophets over creation, for they taught it in many ways, more than the ways in which creation taught it. This opinion is outside the meaning of the verse, since it is not conceivable that the increase in it is from the side of evidence. A group went to the view that the increase in faith is only through the revelation of the obligations and report during the time of the Prophet, may God bless him and grant him peace, and in knowledge of them after ignorance for a long time, and this is only an increase in faith, so the statement in it that faith increases is a metaphorical statement, and a decrease in it is not conceivable. This limit, but it is only conceivable in addition to the one who knows, so know.

God Almighty says: **And they said, 'God is sufficient for us, and He is the best Disposer of affairs.'** That is, God is sufficient for us. *Hasab* is derived from *ihsab*, which means sufficiency. The poet said:

Fill our house with cheese and butter, and you are rich

Surat Al Imran 3:173

Those to whom the people said, "Indeed, the people have gathered against you, so fear them." But it only increased them in faith, and they said, "Sufficient for us is God, and [He is] the best Disposer of affairs."

enough to satisfy and quench your thirst.

Al-Bukhari narrated on the authority of Ibn Abbas, who said regarding the Almighty's statement: **Those to whom the people said, 'The people have gathered against you,' until His statement: And they said, 'Sufficient for us is God, and He is the best Disposer of affairs.'** This was said by Abraham, peace be upon him, when he was thrown into the fire, and it was said by Muhammad, may God bless him and grant him peace, when the people said to them, **The people have gathered against you**, and God knows best.

Tafsir Ibn Kathir

God the Almighty tells us about the martyrs that even if they are killed in this world, their souls are alive and provided for in the eternal home. Muhammad bin Jarir said: Muhammad bin Marzuq told us, Amr bin Yunus told us on the authority of Ikrimah, Ibn Ishaq bin Abi Talhah told us, Anas bin Malik told me about the companions of the Messenger of God, may God bless him and grant him peace, whom the Prophet of God, may God bless him and grant him peace, sent to the people of Bir Ma'unah. He said: I do not know, forty or seventy, and at that water was Amir bin At-Tufayl Al-Ja'fari. So those people from the companions of the Messenger of God, may God bless him and grant him peace, went out until they came to a cave overlooking the water and sat in it. Then some of them said to one another: Who among you will deliver the message of the Messenger of God, may God bless him and grant him peace, to the people of this water? He said - I think he was Ibn Milhan Al-Ansari -: I am delivering the message of the Messenger of God, may God bless him and grant him peace. So he went out until he came to a group of them and hid in front of the houses. Then he said: "O people of Bir Ma'una, I am the Messenger of God to you. I bear witness that there is no god but God and that Muhammad is His servant and Messenger. So believe in God and His Messenger." Then a man came out to him from the house with a spear and struck him in the side until he came out from the other side. He said: **God is Great, I have won, by the Lord of the Kaaba.** So they followed his tracks until they reached his companions in the cave. Amir bin At-Tufayl killed them all. Ishaq said: Anas bin Malik told me that God revealed a Qur'an about them: **Convey from us to our people that we have met our Lord, and He is pleased with us and we are pleased with Him.** Then it was abrogated and lifted after we had read it for a while. Then God Almighty revealed: "And never think of those who are killed in the way of God as dead. Rather, they are alive with their Lord, receiving provision." Muslim said in his Sahih: : Muhammad ibn Abdullah ibn Numayr narrated to us, Abu Muawiyah narrated to us, Al-A'mash narrated to us, on the authority of Abdullah ibn Murrah, on the authority of Masruq, who said: We asked Abdullah about this verse: "And never think of those who are killed in the way of God as dead. Rather, they

are alive with their Lord, and they are provided for." He said: We asked the Messenger of God, may God bless him and grant him peace, about that, and he said: "Their souls are in the bodies of green birds, which have lanterns hanging from the Throne. They roam in Paradise wherever they wish, then they return to those lanterns. Then their Lord looked at them and said: Do you desire anything? They said: What do we desire when we roam in Paradise wherever we wish? He did that to them three times. When they saw that they would not be left without being asked, they said: O Lord, we want you to return our souls to our bodies so that we may be killed in Your way once again. When He saw that they had no need, they were left." Something similar to this was narrated from the hadith of Anas and Abu Saeed.

Another hadith Imam Ahmad said: Abd al-Samad told us, Hammad told us, Thabit told us on the authority of Anas that the Messenger of God, may God bless him and grant him peace, said: "There is no soul that dies and has goodness with God that would be pleased to return to the world except the martyr, for he would be pleased to return to the world and be killed again because of what he sees of the virtue of martyrdom." Muslim transmitted it only on the authority of Hammad.

Another hadith Imam Ahmad said: Ali ibn Abdullah al-Madini told us, Sufyan told us, on the authority of Muhammad ibn Ali ibn Rabi'ah al-Salami, on the authority of Abdullah ibn Muhammad ibn Aqil, on the authority of Jabir, who said: The Messenger of God, may God bless him and grant him peace, said to me: **Do you know that God brought your father back to life?** He said to him: **Make a wish of me.** He said to him: **I will be returned to the world so that I may be killed once again.** He said: **I have decided that they will not return to it.** Ahmad is the only one to narrate it from this source. It has been proven in the two Sahih and others that Abu Jabir, who is Abdullah ibn Amr ibn Haram al-Ansari, may God be pleased with him, was killed as a martyr on the day of Uhud. Al-Bukhari said: Abu al-Walid said on the authority of Shu'bah on the authority of Ibn al-Munkadir: I heard Jabir say: When my father was killed, I began to cry and uncover the cloth from his face. The companions of the Messenger of God, may God bless him and grant him peace, began to forbid me, but the Prophet, may God bless him and grant him peace, did not forbid me. The Prophet, may God bless him and grant him peace, said: **Do not cry for him - or do not cry for him - the angels continued to shade him with their wings until he was taken up.** He, Muslim, and al-Nasa'i transmitted it through another chain of transmission on the authority of Shu'bah, on the authority of Muhammad ibn al-Munkadir, on the authority of Jabir, who said: When my father was killed on the day of Uhud, I began to uncover the cloth from his face and cry. He mentioned the rest of it in a similar manner.

Another hadith Imam Ahmad said: Yaqub told us, my father told us, on the authority of Ibn Ishaq, Ismail bin Umayyah bin Amr bin Saeed told us, on the authority

of Abu al-Zubayr al-Makki, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "When your brothers were afflicted at Uhud, God placed their souls in the bodies of green birds, which would go to the rivers of Paradise, eat from its fruits, and take refuge in golden lanterns in the shade of the Throne. When they found the goodness of their drink and food, and the beauty of their resting place, they said: 'If only our brothers knew what God has done for us, so that they would not give up jihad and turn away from war.' God, the Almighty, said: 'I will convey it to them on your behalf.' Then God, the Almighty, revealed these verses: 'And never think of those who are killed in the way of God as dead. Rather, they are alive with their Lord, receiving provision.' and what follows." This is how Ahmad narrated it, and likewise Ibn Jarir narrated it on the authority of Yunus, on the authority of Ibn Wahb, on the authority of Ismail bin Ayyash, on the authority of Muhammad bin Ishaq. It was narrated by Abu Dawud and Al-Hakim in his Mustadrak from the hadith of Abdullah bin Idris from Muhammad bin Ishaq from Ismail bin Umayyah from Abu Al-Zubayr from Saeed bin Jubair from Ibn Abbas, may God be pleased with them both, and he mentioned it, and this is more authentic. Sufyan Al-Thawri narrated it likewise from Salim Al-Aftas from Saeed bin Jubair from Ibn Abbas - and Al-Hakim narrated in his Mustadrak from the hadith of Abu Ishaq Al-Fazari from Sufyan from Ismail bin Abi Khalid from Saeed bin Jubair from Ibn Abbas, who said: This verse was revealed about Hamzah and his companions: "And never think of those who are killed in the way of God as dead. Rather, they are alive with their Lord, receiving provision." Then he said: It is authentic according to the conditions of the two sheikhs, but they did not include it. Qatada, Al-Rabi' and Al-Dahhak also said: It was revealed about those killed at Uhud.

Another Hadith Abu Bakr bin Mardawayh said: Abdullah bin Jaafar told us, Harun bin Sulaiman told us, Ali bin Abdullah Al-Madini told us, Musa bin Ibrahim bin Katheer bin Bashir bin Al-Fakih Al-Ansari told us, I heard Talha bin Kharash bin Abdul Rahman bin Kharash bin Al-Sammah Al-Ansari, he said: I heard Jabir bin Abdullah say: The Messenger of God, may God bless him and grant him peace, looked at me one day and said: O Jabir, why do I see you worried? I said: O Messenger of God, my father was martyred and left behind a debt and children. He said: Shall I not tell you that God has never spoken to anyone except from behind a veil, and He spoke to your father directly? Ali said: Direct confrontation. He said: Ask Me and I will give it to you. He said: I ask You to return to the world so that I may be killed in Your cause a second time. The Lord Almighty said: Indeed, the word has already gone before from Me: They will not return to it. He said: O Lord, then convey it to those who are behind me. Then God revealed: And do not think that those who are killed in the way of God are dead. Then he narrated it from another chain of transmission on the authority of Muhammad ibn Sulayman ibn Salit al-Ansari, on the authority of his father, on the authority of Jabir, with a similar chain of transmission. And thus al-Bayhaqi narrated it in Dalā'il al-Nubuwwah on the authority of Ali ibn al-Madini with it. And al-Bayhaqi also narrated it from the hadith of Abu Ubadah

al-Ansari, who is 'Isa ibn 'Abd al-Rahman, God willing, on the authority of al-Zuhri, on the authority of 'Urwah, on the authority of 'A'ishah, who said: "The Prophet, may God bless him and grant him peace, said to Jabir: 'O Jabir, shall I not give you good report?' He said: 'Yes, God has given you good report.' He said: 'I felt that God had brought your father back to life, and said: 'Ask of My servant whatever you wish, and I will give it to you.' He said: 'O Lord, I have not worshipped You as You should be worshipped. I hope that You will return me to the world so that I may fight with Your Prophet and be killed for You once again.' He said: 'It has already been said from me that it will not return to it.'"

Another hadith Imam Ahmad said: Yaqub told us, my father told us, on the authority of Ibn Ishaq, Al-Harith bin Fadil Al-Ansari told us, on the authority of Mahmud bin Labid, on the authority of Ibn Abbas, may God be pleased with them both, who said: "The Messenger of God, may God bless him and grant him peace, said: The martyrs are on a river at the gate of Paradise, in a green dome, and their provision comes out to them from Paradise morning and evening." Ahmad is the only one to narrate it. Ibn Jarir narrated it on the authority of Abu Kurayb: Abd Al-Rahman bin Sulayman and Ubaydah told us on the authority of Muhammad bin Ishaq with it, and it is a good chain of transmission. And as if the martyrs are divided into groups: some of their souls will roam in Paradise, and some of them will be on this river at the gate of Paradise, and it may be possible that their journey will end at this river, and they will gather there, and their provisions will be brought to them there and they will rest, and God knows best. We have narrated in Musnad al-Imam Ahmad a hadith in which there is good report for every believer that his soul will be in Paradise, roaming there as well, and eating from its fruits, and seeing the freshness and joy in it, and witnessing what God has prepared for it of honor, and it is with a sound, noble and great chain of transmission, in which three of the four imams, the owners of the followed schools of thought, have come together, for Imam Ahmad, may God have mercy on him, narrated it on the authority of Muhammad ibn Idris al-Shafi'i, may God have mercy on him, on the authority of Malik ibn Anas al-Asbahi, may God have mercy on him, on the authority of al-Zuhri, on the authority of Abd al-Rahman ibn Ka'b ibn Malik, on the authority of his father, may God be pleased with him, who said: "The Messenger of God, may God bless him and grant him peace, said: The soul of the believer is a bird that hangs in the trees of Paradise until God returns it to its body on the Day of Resurrection." His saying *hangs* means eats, and in this hadith: **The soul of the believer will be in the form of a bird in...** "Paradise" As for the souls of the martyrs, as mentioned previously in the crops of green birds, they are like planets in relation to the souls of all believers, for they fly by themselves, so we ask God, the Generous, the Beneficent, to cause us to die in faith. And His Most High's saying: **Rejoicing in what God has given them** to the end of the verse, meaning the martyrs who were killed in the way of God are alive with their Lord, and they are happy with what they are in of grace and happiness, and they are glad for their brothers who are killed after them in the way of God,

Those to whom the people said, "Indeed, the people have gathered against you, so fear them." But it only increased them in faith, and they said, "Sufficient for us is God, and [He is] the best Disposer of affairs."

that they are advancing upon them, and that they do not fear what is ahead of them nor are they sad for what they left behind them. We ask God for Paradise. Muhammad ibn Ishaq said, **And they are glad** meaning they are happy for those of their brothers who are behind them to catch up with what they have done of their jihad, so that they may share with them in what they are in of the reward of God that He has given them. Al-Suddi said: The martyr will be brought a book in which it says: So-and-so will come to you on such-and-such a day, and so-and-so will come to you on such-and-such a day, and he will be happy with that as the people of this world are happy with their absent ones when they come back. Saeed bin Jubair said: When they entered Paradise and saw the honor it has for the martyrs, they said: Oh, if only our brothers in this world knew what we know of honor, so that when they witness battle they would engage in it themselves so that they may be martyred and attain what we have attained of goodness. So the Messenger of God, may God bless him and grant him peace, informed them of their situation and the honor they are in, and he informed them, that is, their Lord, that I have revealed to your Prophet and informed him of your situation and what you are in, so they were happy with that, and that is what He said: **And they rejoice for those who have not yet joined them from behind them Al-Bukhari and Muslim.** It has been proven in the two Sahihs on the authority of Anas, may God be pleased with him, in the story of the companions of the well of Ma'unah, the seventy of the Ansar who were killed in one morning, and the Messenger of God, may God bless him and grant him peace, prayed and cursed those who killed them. Anas said: And a Qur'an was revealed about them, which we recited until it was lifted. "Convey to our people that we have met our Lord, and He was pleased with us and satisfied us."

Then God Almighty said: **They rejoice in favor from God and in bounty and that God does not allow the reward of the believers to be lost.** Muhammad ibn Ishaq said: They rejoiced and were pleased when they saw the fulfillment of the promise and the great reward. Abd al-Rahman ibn Zayd ibn Aslam said: This verse includes all believers, whether martyrs or others. God rarely mentions a bounty with which He mentioned the prophets or a reward that He gave them, except that He mentioned what He gave to the believers after them. And the Almighty said: **Those who responded to God and the Messenger after the wounds had befallen them.** This was on the day of Hamra' al-Asad, and that is because when the polytheists inflicted what they inflicted on the Muslims, they turned back to their country, and when they continued on their way, they regretted why they did not complete the battle with the people of Medina and make it the decisive battle. So when this reached the Messenger of God, may God bless him and grant him peace, he urged the Muslims to go after them to frighten them and show them that they had strength and endurance, and he did not give permission to anyone except those who were present at the battle on the day of Uhud, except Jabir ibn Abdullah, may God be pleased with him, for what we

will mention, so the Muslims volunteered despite their wounds and infliction, in obedience to God Almighty and His Messenger, may God bless him and grant him peace. Ibn Abi Hatim said: Muhammad ibn Abdullah ibn Yazid told us, Sufyan ibn Uyaynah told us, on the authority of Amr, on the authority of Ikrimah, who said: When the polytheists returned from Uhud, they said: You did not kill Muhammad, nor did you take the young camels with you. What a bad thing you have done! Return. The Messenger of God, may God bless him and grant him peace, heard of that, so he called upon the Muslims, and they volunteered until they reached Hamra' al-Asad - or Bir Abi Uyaynah - the doubt is from Sufyan - and the polytheists said: We will return the next year. So the Messenger of God, may God bless him and grant him peace, returned, and it was considered a raid, and God Almighty revealed: **Those who responded to God and the Messenger after the wound had afflicted them - for those among them who did good and feared God is a great reward.** Ibn Mardawayh narrated it from the hadith of Muhammad ibn Mansur, on the authority of Sufyan ibn Uyaynah, on the authority of Amr, on the authority of Ikrimah, on the authority of Ibn Abbas, and he mentioned it. Muhammad ibn Ishaq said: The day of Uhud was Saturday, the middle of Shawwal, and when the next day was Sunday, I did not... Ten nights had passed in Shawwal, and the muezzin of the Messenger of God, may God bless him and grant him peace, called out to the people to seek out the enemy. His muezzin called out that no one should go out with us except those who had been present the day before. Jabir ibn Abdullah ibn Amr ibn Haram spoke to him and said: O Messenger of God, my father left me behind with my seven sisters, and he said: O my son, it is not appropriate for me or for you to leave these women without a man among them. I am not the one who would prefer you to fight with the Messenger of God, may God bless him and grant him peace, over myself, so stay behind with your sisters. So I stayed behind with them. The Messenger of God, may God bless him and grant him peace, gave him permission, so he went out with him. The Messenger of God, may God bless him and grant him peace, only went out to frighten the enemy and to inform them that he had gone out in pursuit of them so that they would think that he was strong, and that what had befallen them had not weakened them against their enemy. Muhammad bin Ishaq said: Abdullah bin Kharijah bin Zaid bin Thabit told me on the authority of Abu al-Sa'ib, the freed slave of Aisha bint Uthman: That a man from the companions of the Messenger of God, may God bless him and grant him peace, from Banu Abd al-Ashhal, who had witnessed the Battle of Uhud, said: I witnessed Uhud with the Messenger of God, may God bless him and grant him peace, my brother and I, and we returned wounded. When the muezzin of the Messenger of God, may God bless him and grant him peace, gave the call to go out in pursuit of the enemy, I said to my brother - or he said to me -: Are we missing a raid with the Messenger of God, may God bless him and grant him peace? By God, we do not have a

mount to ride, and none of us is seriously wounded. So we went out with the Messenger of God, and I was less wounded than he was. Whenever he was overcome, I would carry him up a hill and he would walk up a hill, until we reached the point where the Muslims had reached. Al-Bukhari said: Muhammad bin Salam told us, Abu Muawiyah told us, on the authority of Hisham, on the authority of his father, on the authority of Aisha, may God be pleased with her, **Those who responded to God and the Messenger** the verse, I said to Urwah: O son of my sister, your parents were among them, Al-Zubayr and Abu Bakr, may God be pleased with them, when the Prophet of God, may God bless him and grant him peace, suffered what he suffered on the day of Uhud, and the polytheists turned away from him, he feared that they would return, so he said, **Who will return after them?** So seventy men volunteered from among them, among them Abu Bakr and Al-Zubayr, may God be pleased with them, this is how Al-Bukhari narrated it alone with this chain of transmission, and this is how Al-Hakim narrated it in his Mustadrak on the authority of Al-Asamm, on the authority of Abbas Al-Duri, on the authority of Abu Al-Nadr, on the authority of Abu Saeed Al-Mu'addib, on the authority of Hisham bin Urwah, then he said: It is authentic, and they did not include it, this is what he said. Ibn Majah narrated it on the authority of Hisham bin Ammar, and Hadiyyah bin Abdul Wahhab on the authority of Sufyan bin Uyaynah. On the authority of Hisham bin Urwa, on his authority, and thus it was narrated by Saeed bin Mansour and Abu Bakr Al-Hamidi in his Musnad on the authority of Sufyan, on his authority. Al-Hakim also narrated it from the hadith of Ismail bin Abi Khalid from Al-Bahi, from Urwah, who said: Aisha said to me: O my son, your father is among those who responded to God and the Messenger after the wound befell them, then he said: It is authentic according to the conditions of the two sheikhs, and they did not include it. Abu Bakr bin Mardawayh said: Abdullah bin Jaafar told us from the original book, Samuyah told us, Abdullah bin Al-Zubayr told us, Sufyan told us, Hisham told us from his father, from Aisha, may God be pleased with her, she said: "The Messenger of God, may God bless him and grant him peace, said to me: Your parents are among those who responded to God and the Messenger after the wound befell them, Abu Bakr and Al-Zubayr, may God be pleased with them." And the attribution of this hadith is a complete mistake in terms of its chain of transmission because it contradicts the narration of trustworthy people from stopping at Aisha, may God be pleased with her, as we have presented, and in terms of its meaning, Al-Zubayr is not among the fathers of Aisha, but rather Aisha said that to Urwah bin Al-Zubayr, because he is the son of her sister Asma bint Abi Bakr. Al-Siddiq, may God be pleased with them, and Ibn Jarir said: Muhammad bin Saad told me, my father told me, my uncle told me, my father told me, on the authority of his father, on the authority of Ibn Abbas, who said: God cast terror into the heart of Abu Sufyan on the day of Uhud after what had happened to him, so he returned to Mecca, and the Prophet, may God bless him and grant him peace, said: **Abu Sufyan has suffered a part of you, and he has returned and God has cast terror into his heart.** The Battle of Uhud was in Shawwal, and the merchants used to come to Medina in Dhul-Qi'dah,

and they would camp at Badr al-Sughra once every year, and they came after the Battle of Uhud, and the believers were afflicted with wounds, and they complained about that to the Prophet, may God bless him and grant him peace, and what afflicted them was severe, and the Messenger of God, may God bless him and grant him peace, urged the people to set out with him and follow what they had been following, and he said: **They are only setting out now to come for Hajj, and they will not be able to do the same until the next year.** Then Satan came and frightened his followers, and said: The people have gathered against you, but the people refused to follow him, so he said: I am going, even if no one follows me, to urge the people. So Abu Bakr al-Siddiq, Umar, Uthman, Ali, al-Zubayr, Sa'd, Talhah, Abd al-Rahman ibn Awf, Abdullah ibn Mas'ud, Hudhayfah ibn al-Yaman, and Abu Ubaidah ibn al-Jarrah volunteered with him, with seventy men. They set out in pursuit of Abu Sufyan, and they pursued him until they reached al-Safra'. Then God, the Most High, revealed: **Those who responded to God and the Messenger after the wound had afflicted them.** Then Ibn Ishaq said: The Messenger of God, may God bless him and grant him peace, set out until he reached Hamra' al-Asad, which is eight miles from Medina. Ibn Hisham said: He appointed Ibn Umm Maktum over Medina, and he stayed there on Monday, Tuesday, and Wednesday, then he returned to Medina. Ma'bad ibn Abi Ma'bad al-Khuza'i passed by him, as Abdullah ibn Abi Bakr told me. The Khuza'ah, both Muslims and polytheists, were a group of sincere advisers to the Messenger of God, may God bless him and grant him peace, in Tihamah. They made a deal with him, and they did not hide anything that was there from him. Ma'bad was a polytheist at that time, so he said: O Muhammad, by God, what has afflicted you has been very hard on us. In your companions, and we wish that God had spared you from them. Then he and the Messenger of God (peace be upon him) went out at Hamra' al-Asad until he met Abu Sufyan ibn Harb and those with him at al-Rawha', and they had decided to return to the Messenger of God (peace be upon him) and his companions, and they said: We have achieved the goal of his companions, their leaders and their nobles, then we return before we eradicate them? We will attack the rest of them and then we will finish with them. When Abu Sufyan saw Ma'bad, he said: What is behind you, Ma'bad? He said: Muhammad and his companions are pursuing you in a group the likes of which I have never seen, they are burning with desire for you. Those who had stayed behind from him on your day have gathered with him and regretted what they did. They have a resentment towards you that I have never seen before. He said: Woe to you, what are you saying? He said: By God, I do not think that you should set out until you see the forelocks of the horses. He said: By God, we have decided to attack them to eradicate the rest of them. He said: I forbid you from that, and by God, what I saw made me recite some verses of poetry about them. He said: What did you say? He said: I said:

My camel was almost knocked down by the sounds as the ground was covered with the locusts.

He was a noble lion, not a coward when meeting, nor a slender disposition when facing off.

Surat Al Imran 3:173

Those to whom the people said, "Indeed, the people have gathered against you, so fear them." But it only increased them in faith, and they said, "Sufficient for us is God, and [He is] the best Disposer of affairs."

I remained an enemy, I think the earth is tilted because of what they called a leader who will not be let down

I said, Woe to Ibn Harb from meeting you when the plain is covered with mud.

I am a warner to the people of valor, a warning to every one of them who has a desire and a sense.

From the army of Ahmed, do not be afraid of the Tanablah, and what you warned about cannot be described as mere talk.

He said: This made Abu Sufyan and those with him think twice, and a group of Banu Abd al-Qais passed by him and he said: Where are you going? They said: We are going to Medina. He said: Why? They said: We are going to provide provisions. He said: Will you deliver a message from me to Muhammad that I will send you to him and that I will carry these raisins for you in Ukaz tomorrow if you meet us? They said: Yes. He said: When you meet him, tell him that we have decided to march to him and his companions to eradicate their remnants. The group passed by the Messenger of God (peace and blessings of God be upon him) while he was at Hamra al-Asad, and they told him what Abu Sufyan and his companions had said. They said: God is sufficient for us, and He is the best Disposer of affairs. Ibn Hisham narrated on the authority of Abu Ubaidah, who said: "When the Messenger of God, may God bless him and grant him peace, heard of their return, he said: 'By Him in Whose Hand is my soul, I have offered them stones, if they were to be brought to them in the morning, they would be as if they had gone yesterday.'" Al-Hasan al-Basri said regarding his statement: **Those who responded to God and the Messenger after the wound had afflicted them**, that Abu Sufyan and his companions had afflicted the Muslims with what they had afflicted and had returned. "The Messenger of God, may God bless him and grant him peace, said: 'Abu Sufyan has returned and God has cast terror into his heart, so who will volunteer to search for him?' So the Prophet, may God bless him and grant him peace, Abu Bakr, Umar, Uthman, Ali, and some of the companions of the Messenger of God, may God bless him and grant him peace, got up and followed them. Abu Sufyan was informed that the Prophet, may God bless him and grant him peace, was searching for him, so he met a caravan of merchants and said: 'Return Muhammad and you will have such and such a reward, and tell them that I have gathered a group for them and that I will return to them.' So the merchants came and informed the Messenger of God, may God bless him and grant him peace, of that, and the Prophet, may God bless him and grant him peace, said: 'God is sufficient for us, and He is the best Disposer of affairs.'" So God revealed this verse, and this is what Ikrimah, Qatada and others said: This context was revealed regarding Hamra al-Asad, and it was said: It was revealed regarding the Battle of Badr al-Maw'id, but the first is correct. And the Almighty's saying: "Those to whom the people said, 'The people have gathered against you, so fear them,' but it only increased them

in faith," the verse, meaning those whom the people threatened with crowds and frightened them with the large number of enemies, but they did not care about that, rather they put their trust in God and sought His help, "and said, 'God is sufficient for us, and He is the best Disposer of affairs.'" Al-Bukhari said: Ahmad bin Yunus told us, he said: I think he said: Abu Bakr told us, on the authority of Abu Hasin, on the authority of Abu al-Dhaha, on the authority of Ibn Abbas, "God is sufficient for us, and He is the best Disposer of affairs," Ibrahim, peace be upon him, said it when he was thrown into the fire, and Muhammad, peace be upon him, said it when the people said to them, 'The people have gathered against you, so fear them,' but it only increased their faith, and they said, 'God is sufficient for us, and He is the best Disposer of affairs.'"

Al-Nasa'i narrated it on the authority of Muhammad bin Ismail ibn Ibrahim and Harun ibn Abdullah, both on the authority of Yahya ibn Abi Bakr, on the authority of Abu Bakr, who is Ibn Ayyash, on his authority. It is surprising that Al-Hakim Abu Abdullah narrated it on the authority of Ahmad ibn Yunus, then he said: It is authentic according to the conditions of the two sheikhs, and they did not include it. Then Al-Bukhari narrated it on the authority of Abu Ghassan Malik ibn Ismail, on the authority of Israel, on the authority of Abu Hasin, on the authority of Abu Ad-Dahha, on the authority of Ibn Abbas, who said: The last words of Abraham, peace be upon him, when he was thrown into the fire were: **God is sufficient for us, and He is the best Disposer of affairs**. And Abd Al-Razzaq said: Ibn Uyaynah said: Zakariya informed me on the authority of Al-Sha'bi, on the authority of Abdullah ibn Amr, who said: These are the words of Abraham, peace be upon him, when he was thrown into the fire. Narrated by Ibn Jarir. Abu Bakr bin Mardawayh said: Muhammad bin Muammar told us, Ibrahim bin Musa al-Thawri told us, Abdul Rahim bin Muhammad bin Ziyad al-Sakari told us, Abu Bakr bin Ayyash told us, on the authority of Hamid al-Tawil, on the authority of Anas bin Malik, on the authority of the Prophet, may God bless him and grant him peace, that it was said to him on the day of UHud 11: The people have gathered against you, so fear them. So God revealed this verse. He also narrated on his authority on the authority of Muhammad bin Ubayd God al-Rafi'i, on the authority of his father, on the authority of his grandfather Abu Rafi': That the Prophet, may God bless him and grant him peace, sent Ali with a group of people with him in pursuit of Abu Sufyan, and a Bedouin from Khuza'ah met them and said: The people have gathered against you. They said: **God is sufficient for us, and He is the best Disposer of affairs**. So this verse was revealed about them. Then Ibn Mardawayh said: "Dulaj bin Ahmad told us, Al-Hasan bin Sufyan told us, Abu Khaithama Mus'ab bin Sa'id told us, Musa bin A'yan told us, on the authority of Al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurairah, who said: 'The Messenger of God, may God bless him and grant him peace, said: "When you encounter a grave matter, say: 'God is sufficient for us, and He is the best disposer of affairs.'" This is a strange hadith from this

source. Imam Ahmad said: Haywah bin Shuraih and Ibrahim bin Abi Al-Abbas told us, they said: Baqiyah told us, Buhair bin Sa'd told us, on the authority of Khalid bin Ma'dan, on the authority of Saif, on the authority of Awf bin Malik, that he told them: "The Prophet, may God bless him and grant him peace, judged between two men, and when the one against whom the judgment was made turned away, he said: 'God is sufficient for me, and He is the best disposer of affairs.' The Prophet, may God bless him and grant him peace, said: 'Bring me back to the man.' He said: 'What did you say?' He said: 'I said: God is sufficient for me, and He is the best disposer of affairs.' The Prophet, may God bless him and grant him peace, said: 'God blames weakness, but you should be intelligent. If a matter overcomes you, say: God is sufficient for me.'" And what an excellent agent! And thus Abu Dawud and al-Nasa'i narrated it from the hadith of Baqiyyah from Buhayr from Khalid, from Sayf who is al-Shami, and it was not attributed from Awf ibn Malik from the Prophet, may God bless him and grant him peace, in a similar manner. And Imam Ahmad said: Asbat told us, Mutraf told us from Atiyyah from Ibn Abbas regarding his statement: **And when the trumpet is blown**, he said: The Messenger of God, may God bless him and grant him peace, said: **How can I enjoy myself while the companion of the trumpet has taken hold of the trumpet and bent his forehead, hearing when he is commanded to blow?** The companions of the Messenger of God, may God bless him and grant him peace, said: **What should we say?** He said: Say: God is sufficient for us, and He is the best Disposer of affairs. In God we trust. This has been narrated from more than one source, and it is a good hadith. We narrated from the Mother of the Believers, Zainab and Aisha, may God be pleased with them, that they boasted, and Zainab said: God married me and your families married you. Aisha said: My innocence was revealed from the heavens in the Qur'an, so Zainab submitted to her, then she said: What did you say when you rode the mount of Safwan bin Mu'attal? She said: I said: God is sufficient for me, and He is the best Disposer of affairs. Zainab said: I said the word of the believers, and for this reason God the Almighty said: **So they returned with favor from God and bounty, no harm had touched them**, meaning when they put their trust in God, He sufficed them with what concerned them and repelled from them the harm of those who wanted to plot against them, so they returned to their country **with favor from God and bounty, no harm had touched them** from what their enemy had planned for them, **and they pursued the pleasure of God, and God is the possessor of great bounty**. Al-Bayhaqi said: Abu Abdullah al-Hafiz narrated to us, Abu Bakr bin Dawud al-Zahid narrated to us, Muhammad bin Na'im narrated to us, Bishr bin al-Hakam narrated to us. Mubashar bin Abdullah bin Razeen told us, Sufyan bin Husayn told us, on the authority of Ya'la bin Muslim, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding the statement of God Almighty: **So they returned with favor and bounty from God**, he said: The favor was that they were safe, and the bounty was that a caravan passed by during the season, so the Messenger of God, may God bless him and grant him peace, bought it and made a profit on it, which he divided among his companions. Ibn Abi Nujayh said, on the authority of Mujahid, regarding the statement of

God Almighty: **Those to whom the people said, 'Indeed, the people have gathered against you, so fear them,'** he said: This is Abu Sufyan, he said to Muhammad, may God bless him and grant him peace, your meeting place is at Badr, where you killed our companions. Muhammad, may God bless him and grant him peace, said, *Perhaps*. So the Messenger of God, may God bless him and grant him peace, set out for his appointment until he reached Badr. They found the market there, and they bought. This is what God Almighty said: "So they returned with favor and bounty from God. No harm had touched them." The verse. He said: This was the minor Battle of Badr. It was narrated by Ibn Jarir. He also narrated on the authority of Al-Qasim, on the authority of Al-Husayn, on the authority of Hajjaj, on the authority of Ibn Jurayj, who said: When the Messenger of God, may God bless him and grant him peace, made an appointment with Abu Sufyan, they began to meet the polytheists and ask them about the Quraysh. They would say: They have gathered against you. They were plotting against them with that, wanting to frighten them. The believers would say: God is sufficient for us, and He is the best Disposer of affairs. Until they reached Badr, and they found its markets healthy and no one had disputed with them in it. He said: A man from the polytheists informed the people of Mecca about Muhammad's cavalry, and he said about that:

My camels were frightened by Muhammad's horses, and dates were scattered like the Anjd.

I took dried water as my appointment

Ibn Jarir said: This is how Al-Qasim recited to us, but it is a mistake. Rather, it is:

I have been repelled by the company of Muhammad and Ajwa from Yathrib like the Anjad

She is following the religion of her father, the Atlad, and has made the water of Qadeed my appointment.

And the water of Djanan is poured for her at noon tomorrow

Then God the Almighty said: **It is only Satan who frightens you with his allies**, meaning he frightens you with his allies, and makes you think that they are powerful and strong. God the Almighty said: **So fear them not, but fear Me, if you are believers**, meaning if he tempts you and makes you think, then rely on Me and take refuge in Me, for I am sufficient for you and your supporter against them, as God the Almighty said: **Is not God sufficient for His servant? And they frighten you with those besides Him**, until His saying: "Say, 'God is sufficient for me. Upon Him do those who rely rely.'" And God the Almighty said: "So fight the allies of Satan. Indeed, the plot of Satan has ever been weak." And God the Almighty said: "Those are the party of Satan. Unquestionably, the party of Satan - they are the losers." And God the Almighty said: "God has decreed, 'I will surely prevail, I and My messengers. Indeed, God is Powerful and Exalted in Might.'" And He said: **And God will surely support those who support Him**. And God the Almighty said: **O you who have believed, if you support God, He will support you**. And God the Almighty said: "Indeed, We will support Our messengers and those who believe during the

Surat Al Imran 3:173

Those to whom the people said, "Indeed, the people have gathered against you, so fear them." But it only increased them in faith, and they said, "Sufficient for us is God, and [He is] the best Disposer of affairs."

worldly life and on the Day when the witnesses will stand. The Day when their excuse will not benefit the wrongdoers, and for them is the curse, and they will have evil." The house.

Fath al-Qadir

His statement 172- **Those to whom the people said** What is meant by the people here is Nu'aym ibn Mas'ud as will be explained, and it is permissible to use the term people for him because he is from their kind, and it was said: What is meant by the people is the caravan of Abd al-Qays who passed by Abu Sufyan, and it was said: They are the hypocrites. What is meant by his statement **The people have gathered against you** is Abu Sufyan and his companions, and the pronoun in his statement **And increased them** refers to the statement indicated by the speaker or to the said, which is **The people have gathered against you, so fear them** or to the speaker, and the meaning is: They did not lose heart when they heard that nor did they pay attention to it, but rather they were sincere to God and increased in reassurance and certainty. And in it is evidence that faith increases and decreases. His statement **And they said, God is sufficient for us, and He is the best Disposer of affairs** is according to the source of hasabahu: meaning He sufficed him and it means the doer: meaning muhsab means sufficiency. He said in Al-Kashshaf: The evidence that it has the meaning of **the one who is sufficient** is that you say: **This man is sufficient for you**, so you describe an indefinite noun with it because adding it to the meaning of an active participle is not real. End quote. And the agent is the one to whom matters are entrusted, meaning: Yes, the one to whom our matter is entrusted, or the sufficient one, or the guarantor, and the one specifically praised is omitted: meaning, yes, the agent is God, glory be to Him.

Tafsir al-Baghawi

173- **Those to whom the people said** and the place of *those* is also a noun referring back to the first *those* and what is meant by **the people** is: Na'im ibn Mas'ud, according to the statement of Mujahid and Ikrimah, so it is from the general that is intended by the specific like the statement of the Most High: **Or do they envy the people** meaning: Muhammad, may God bless him and grant him peace, alone, and Muhammad ibn Ishaq and a group said: What is meant by the people is the caravan of Abd al-Qays, **Indeed, the people have gathered against you** meaning Abu Sufyan and his companions, **So fear them**, so fear them and beware of them, for you have no power over them, **So it increased their faith** belief, certainty and strength, "And they said: God is sufficient for us" meaning: God is sufficient for us, **And He is the best Disposer of affairs** meaning: the one to whom matters are entrusted, fa'il with the meaning of maf'ul.

Abdul Wahid bin Ahmed Al-Malhi told us, Ahmed bin

Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Ahmed bin Yunus told us, Abu Bakr told us, on the authority of Abu Haseen, on the authority of Abu Al-Dhaha, on the authority of Ibn Abbas, may God be pleased with them both, who said: **God is sufficient for us, and He is the best Disposer of affairs**. Ibrahim said it when he was thrown into the fire, and Muhammad, may God bless him and grant him peace, said it when they said: **The people have gathered against you, so fear them**. But it only increased their faith, and they said: **God is sufficient for us, and He is the best Disposer of affairs**.

Tafsir al-Baidawi

173 **Those to whom the people said** meaning the caravan that they received from Abd Qays or Na'im bin Mas'ud al-Ashja'i, and the people called him that because he was from their kind, just as it is said that someone rides horses and he only has one horse because people from Medina joined him and spread his words. **The people have gathered against you, so fear them** meaning Abu Sufyan and his companions. It was narrated that he called out when he was returning from UHud 11:O Muhammad, our meeting place is the next Badr season if you wish. So he said, peace and blessings be upon him: God willing. So when the next year came, he went out with the people of Mecca until he stopped at Marr al-Dhahran, and God sent terror into his heart and he decided to return, but a caravan from Abd Qays passed by him intending to go to Medina for provisions, so he stipulated for them a camel load of raisins if they delayed the Muslims. It was said: Na'im met Ibn Mas'ud when he had come to perform Umrah, so he asked him about that and pledged ten camels for him. Na'im went out and found the Muslims getting ready, so he said to them, "They came to you in your homes and none of you escaped except a fugitive. Do you think you will go out when they have gathered against you and weakened?" He, peace be upon him, said, **By the One in Whose Hand is my soul, I will go out even if no one went out with me**. So he went out with seventy riders and they said, **God is sufficient for us**. "So He increased their faith. **The pronoun is implied for the one being said or for the source of the verb said**" or for its agent, meaning that Na'im alone was intended by it, and the apparent one is for those to whom it was said, and the meaning is: They did not pay attention to it and did not weaken, but rather their certainty in God was strengthened by it and their faith increased and they showed the zeal of Islam and were sincere in their intentions towards Him. This is evidence that faith increases and decreases, and it is supported by the statement of Ibn 'Umar, may God be pleased with them both, "We said, O Messenger of God, faith increases and decreases. **He said**, Yes, it increases until its owner enters Paradise and decreases until its owner enters Hell." This is clear if obedience is made part of faith, and likewise if it is not made, for faith increases with familiarity, much

contemplation, and the support of arguments. And they said, **God is sufficient for us.** He is sufficient for us and He is sufficient for us, from *ahsabhu* which means **to suffice him.** And it indicates that it means **the one who is sufficient** because it does not benefit from the addition of definition in your saying, **This man is sufficient for you.** “And He is the best Disposer of affairs.” And He is the best Disposer of affairs, and He is in it.

Surat Al Imran 3:174

So they returned with favor and bounty from God. No harm had touched them, and they pursued the pleasure of God. And God is the possessor of great bounty.

Surat Al Imran 3:174

So they returned with favor and bounty from God. No harm had touched them, and they pursued the pleasure of God. And God is the possessor of great bounty.

Tafsir al-Jalalayn

So they returned they returned from Badr **with favor and grace from God** in safety and profit **no harm touched them** of killing or wounding **and they pursued the pleasure of God** by obeying Him and obeying His Messenger in going out **and God is possessor of great bounty** to the people of His obedience.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What He, the Most High, meant by His statement: **And they returned with favor from God**, was that those who responded to God and the Messenger returned after the wound had befallen them, from the direction in which they had set out - which was their march in the footsteps of their enemy - to Hamra al-Asad, **with favor from God**, meaning: with well-being from their Lord, in which they did not encounter an enemy, **and bounty**, meaning: they obtained profits therein from the trade in which they traded, the reward that they had earned. **No harm touched them** means: no harm or injury came to them from their enemy, **and they pursued the pleasure of God**, meaning by that: they pleased God by doing that, and by following His Messenger to what he called them to of following the enemy's trail and obeying them, **and God is the possessor of great bounty**, meaning: God is the possessor of kindness and generosity towards them - by turning away their enemy who had intended to attack them, and other than that of His favors towards them and others - with His blessings, *great* in the eyes of those upon whom He bestowed His blessings from among His creation.

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

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: **And they returned with favor and bounty from God**. He said: And the bounty is what they obtained of trade and reward.

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid, who said: They came across the market and bought, and that is His statement: **And they returned with favor and bounty from God**. He said: The bounty is what they obtained from trade and reward. Ibn Jurayj said:

What they obtained from the sale was a favor and bounty from God. They obtained His pardon and His grace, and no one disputed it with them. He said: And His statement: **No harm touched them**, he said: killing, **and they pursued the pleasure of God**, he said: obedience to the Prophet, may God bless him and grant him peace.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **And God is the possessor of great bounty**, because He turned them away from meeting their enemy.

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, he said: They obeyed God and sought their need, and no one harmed them, "So they returned with favor and bounty from God. No harm had touched them, and they pursued the pleasure of God, and God is the possessor of great bounty."

Muhammad told us, Ahmad told us, Asbat told us, on the authority of al-Suddi, who said: The Messenger of God, may God bless him and grant him peace, was given dirhams at Badr - that is, when he went out to the minor Battle of Badr - with which they bought goods from the season of Badr, and they acquired trade. This is what God said: "So they returned with favor from God and bounty. No harm had touched them, and they pursued the pleasure of God." As for the favor, it is well-being, and as for the bounty, it is trade, and the evil is killing.

Tafsir al-Qurtubi

Our scholars said: When they entrusted their affairs to Him and relied on Him with their hearts, He gave them four meanings of reward: grace, favor, averting evil, and following contentment, so He pleased them with Him and He was pleased with them.

Tafsir Ibn Kathir

God the Almighty tells us about the martyrs that even if they are killed in this world, their souls are alive and provided for in the eternal home. Muhammad bin Jarir said: Muhammad bin Marzuq told us, Amr bin Yunus told us on the authority of Ikrimah, Ibn Ishaq bin Abi Talhah told us, Anas bin Malik told me about the companions of the Messenger of God, may God bless him and grant him peace, whom the Prophet of God, may God bless him and grant him peace, sent to the people of Bir Ma'unah. He said: I do not know, forty or seventy, and at that water was Amir bin At-Tufayl Al-Ja'fari. So those people from the companions of the Messenger of God, may God bless him and grant him peace, went out until they came to a cave overlooking the water and sat in it. Then some of them said to one another: Who among you will deliver the message of the Messenger of God, may God bless him and grant

him peace, to the people of this water? He said - I think he was Ibn Milhan Al-Ansari -: I am delivering the message of the Messenger of God, may God bless him and grant him peace. So he went out until he came to a group of them and hid in front of the houses. Then he said: "O people of Bir Ma'una, I am the Messenger of God to you. I bear witness that there is no god but God and that Muhammad is His servant and Messenger. So believe in God and His Messenger." Then a man came out to him from the house with a spear and struck him in the side until he came out from the other side. He said: **God is Great, I have won, by the Lord of the Kaaba.** So they followed his tracks until they reached his companions in the cave. Amir bin At-Tufayl killed them all. Ishaq said: Anas bin Malik told me that God revealed a Qur'an about them: **Convey from us to our people that we have met our Lord, and He is pleased with us and we are pleased with Him.** Then it was abrogated and lifted after we had read it for a while. Then God Almighty revealed: "And never think of those who are killed in the way of God as dead. Rather, they are alive with their Lord, receiving provision." Muslim said in his Sahih: : Muhammad ibn Abdullah ibn Numayr narrated to us, Abu Muawiyah narrated to us, Al-A'mash narrated to us, on the authority of Abdullah ibn Murrah, on the authority of Masruq, who said: We asked Abdullah about this verse: "And never think of those who are killed in the way of God as dead. Rather, they are alive with their Lord, and they are provided for." He said: We asked the Messenger of God, may God bless him and grant him peace, about that, and he said: "Their souls are in the bodies of green birds, which have lanterns hanging from the Throne. They roam in Paradise wherever they wish, then they return to those lanterns. Then their Lord looked at them and said: Do you desire anything? They said: What do we desire when we roam in Paradise wherever we wish? He did that to them three times. When they saw that they would not be left without being asked, they said: O Lord, we want you to return our souls to our bodies so that we may be killed in Your way once again. When He saw that they had no need, they were left." Something similar to this was narrated from the hadith of Anas and Abu Saeed.

Another hadith Imam Ahmad said: Abd al-Samad told us, Hammad told us, Thabit told us on the authority of Anas that the Messenger of God, may God bless him and grant him peace, said: "There is no soul that dies and has goodness with God that would be pleased to return to the world except the martyr, for he would be pleased to return to the world and be killed again because of what he sees of the virtue of martyrdom." Muslim transmitted it only on the authority of Hammad.

Another hadith Imam Ahmad said: Ali ibn Abdullah al-Madini told us, Sufyan told us, on the authority of Muhammad ibn Ali ibn Rabi'ah al-Salami, on the authority of Abdullah ibn Muhammad ibn Aqil, on the authority of Jabir, who said: The Messenger of God, may God bless him and grant him peace, said to me: **Do you know that God brought your father back to life?** He said to him: **Make a wish of me.** He said to him: **I will be returned to the world so that I may be killed once again.** He said: **I have decided that they will not return to it.** Ahmad is the only one to narrate it from this source. It has been proven in the two Sahihis and

others that Abu Jabir, who is Abdullah ibn Amr ibn Haram al-Ansari, may God be pleased with him, was killed as a martyr on the day of Uhud. Al-Bukhari said: Abu al-Walid said on the authority of Shu'bah on the authority of Ibn al-Munkadir: I heard Jabir say: When my father was killed, I began to cry and uncover the cloth from his face. The companions of the Messenger of God, may God bless him and grant him peace, began to forbid me, but the Prophet, may God bless him and grant him peace, did not forbid me. The Prophet, may God bless him and grant him peace, said: **Do not cry for him - or do not cry for him - the angels continued to shade him with their wings until he was taken up.** He, Muslim, and al-Nasa'i transmitted it through another chain of transmission on the authority of Shu'bah, on the authority of Muhammad ibn al-Munkadir, on the authority of Jabir, who said: When my father was killed on the day of Uhud, I began to uncover the cloth from his face and cry. He mentioned the rest of it in a similar manner.

Another hadith Imam Ahmad said: Yaqub told us, my father told us, on the authority of Ibn Ishaq, Ismail bin Umayyah bin Amr bin Saeed told us, on the authority of Abu al-Zubayr al-Makki, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "When your brothers were afflicted at Uhud, God placed their souls in the bodies of green birds, which would go to the rivers of Paradise, eat from its fruits, and take refuge in golden lanterns in the shade of the Throne. When they found the goodness of their drink and food, and the beauty of their resting place, they said: 'If only our brothers knew what God has done for us, so that they would not give up jihad and turn away from war.' God, the Almighty, said: 'I will convey it to them on your behalf.' Then God, the Almighty, revealed these verses: 'And never think of those who are killed in the way of God as dead. Rather, they are alive with their Lord, receiving provision.' and what follows." This is how Ahmad narrated it, and likewise Ibn Jarir narrated it on the authority of Yunus, on the authority of Ibn Wahb, on the authority of Ismail bin Ayyash, on the authority of Muhammad bin Ishaq. It was narrated by Abu Dawud and Al-Hakim in his Mustadrak from the hadith of Abdullah bin Idris from Muhammad bin Ishaq from Ismail bin Umayyah from Abu Al-Zubayr from Saeed bin Jubair from Ibn Abbas, may God be pleased with them both, and he mentioned it, and this is more authentic. Sufyan Al-Thawri narrated it likewise from Salim Al-Aftas from Saeed bin Jubair from Ibn Abbas - and Al-Hakim narrated in his Mustadrak from the hadith of Abu Ishaq Al-Fazari from Sufyan from Ismail bin Abi Khalid from Saeed bin Jubair from Ibn Abbas, who said: This verse was revealed about Hamzah and his companions: "And never think of those who are killed in the way of God as dead. Rather, they are alive with their Lord, receiving provision." Then he said: It is authentic according to the conditions of the two sheikhs, but they did not include it. Qatada, Al-Rabi' and Al-Dahhak also said: It was revealed about those killed at Uhud.

Another Hadith Abu Bakr bin Mardawayh said: Abdullah bin Jaafar told us, Harun bin Sulaiman told us, Ali bin Abdullah Al-Madini told us, Musa bin Ibrahim bin Katheer bin Bashir bin Al-Fakih Al-Ansari told us, I heard Talha bin Kharash bin Abdul Rahman

So they returned with favor and bounty from God. No harm had touched them, and they pursued the pleasure of God. And God is the possessor of great bounty.

bin Kharash bin Al-Sammah Al-Ansari, he said: I heard Jabir bin Abdullah say: The Messenger of God, may God bless him and grant him peace, looked at me one day and said: O Jabir, why do I see you worried? I said: O Messenger of God, my father was martyred and left behind a debt and children. He said: Shall I not tell you that God has never spoken to anyone except from behind a veil, and He spoke to your father directly? Ali said: Direct confrontation. He said: Ask Me and I will give it to you. He said: I ask You to return to the world so that I may be killed in Your cause a second time. The Lord Almighty said: Indeed, the word has already gone before from Me: They will not return to it. He said: O Lord, then convey it to those who are behind me. Then God revealed: And do not think that those who are killed in the way of God are dead. Then he narrated it from another chain of transmission on the authority of Muhammad ibn Sulayman ibn Salit al-Ansari, on the authority of his father, on the authority of Jabir, with a similar chain of transmission. And thus al-Bayhaqi narrated it in Dalā'il al-Nubuwwah on the authority of Ali ibn al-Madini with it. And al-Bayhaqi also narrated it from the hadith of Abu Ubadah al-Ansari, who is 'Isa ibn 'Abd al-Rahman, God willing, on the authority of al-Zuhri, on the authority of 'Urwah, on the authority of 'A'ishah, who said: "The Prophet, may God bless him and grant him peace, said to Jabir: 'O Jabir, shall I not give you good report?' He said: 'Yes, God has given you good report.' He said: 'I felt that God had brought your father back to life, and said: 'Ask of My servant whatever you wish, and I will give it to you.' He said: 'O Lord, I have not worshipped You as You should be worshipped. I hope that You will return me to the world so that I may fight with Your Prophet and be killed for You once again.' He said: 'It has already been said from me that it will not return to it.'"

Another hadith Imam Ahmad said: Yaqub told us, my father told us, on the authority of Ibn Ishaq, Al-Harith bin Fadil Al-Ansari told us, on the authority of Mahmud bin Labid, on the authority of Ibn Abbas, may God be pleased with them both, who said: "The Messenger of God, may God bless him and grant him peace, said: The martyrs are on a river at the gate of Paradise, in a green dome, and their provision comes out to them from Paradise morning and evening." Ahmad is the only one to narrate it. Ibn Jarir narrated it on the authority of Abu Kurayb: Abd Al-Rahman bin Sulayman and Ubaydah told us on the authority of Muhammad bin Ishaq with it, and it is a good chain of transmission. And as if the martyrs are divided into groups: some of their souls will roam in Paradise, and some of them will be on this river at the gate of Paradise, and it may be possible that their journey will end at this river, and they will gather there, and their provisions will be brought to them there and they will rest, and God knows best. We have narrated in Musnad al-Imam Ahmad a hadith in which there is good report for every believer that his soul will be in Paradise, roaming there as well, and eating from its fruits, and seeing the freshness and joy in it, and witnessing what God has prepared for it of honor, and it is with a sound, noble and great chain of

transmission, in which three of the four imams, the owners of the followed schools of thought, have come together, for Imam Ahmad, may God have mercy on him, narrated it on the authority of Muhammad ibn Idris al-Shafi'i, may God have mercy on him, on the authority of Malik ibn Anas al-Asbahi, may God have mercy on him, on the authority of al-Zuhri, on the authority of Abd al-Rahman ibn Ka'b ibn Malik, on the authority of his father, may God be pleased with him, who said: "The Messenger of God, may God bless him and grant him peace, said: The soul of the believer is a bird that hangs in the trees of Paradise until God returns it to its body on the Day of Resurrection." His saying *hangs* means eats, and in this hadith: **The soul of the believer will be in the form of a bird in...** "Paradise" As for the souls of the martyrs, as mentioned previously in the crops of green birds, they are like planets in relation to the souls of all believers, for they fly by themselves, so we ask God, the Generous, the Beneficent, to cause us to die in faith. And His Most High's saying: **Rejoicing in what God has given them** to the end of the verse, meaning the martyrs who were killed in the way of God are alive with their Lord, and they are happy with what they are in of grace and happiness, and they are glad for their brothers who are killed after them in the way of God, that they are advancing upon them, and that they do not fear what is ahead of them nor are they sad for what they left behind them. We ask God for Paradise. Muhammad ibn Ishaq said, **And they are glad** meaning they are happy for those of their brothers who are behind them to catch up with what they have done of their jihad, so that they may share with them in what they are in of the reward of God that He has given them. Al-Suddi said: The martyr will be brought a book in which it says: So-and-so will come to you on such-and-such a day, and so-and-so will come to you on such-and-such a day, and he will be happy with that as the people of this world are happy with their absent ones when they come back. Saeed bin Jubair said: When they entered Paradise and saw the honor it has for the martyrs, they said: Oh, if only our brothers in this world knew what we know of honor, so that when they witness battle they would engage in it themselves so that they may be martyred and attain what we have attained of goodness. So the Messenger of God, may God bless him and grant him peace, informed them of their situation and the honor they are in, and he informed them, that is, their Lord, that I have revealed to your Prophet and informed him of your situation and what you are in, so they were happy with that, and that is what He said: **And they rejoice for those who have not yet joined them from behind them Al-Bukhari and Muslim.** It has been proven in the two Sahihis on the authority of Anas, may God be pleased with him, in the story of the companions of the well of Ma'unah, the seventy of the Ansar who were killed in one morning, and the Messenger of God, may God bless him and grant him peace, prayed and cursed those who killed them. Anas said: And a Qur'an was revealed about them, which we recited until it was lifted. **Convey to our people that we have met our Lord, and He was pleased with us and satisfied us.**

Then God Almighty said: **They rejoice in favor from God and in bounty and that God does not allow the reward of the believers to be lost.** Muhammad ibn Ishaq said: They rejoiced and were pleased when they saw the fulfillment of the promise and the great reward. Abd al-Rahman ibn Zayd ibn Aslam said: This verse includes all believers, whether martyrs or others. God rarely mentions a bounty with which He mentioned the prophets or a reward that He gave them, except that He mentioned what He gave to the believers after them. And the Almighty said: **Those who responded to God and the Messenger after the wounds had befallen them.** This was on the day of Hamra' al-Asad, and that is because when the polytheists inflicted what they inflicted on the Muslims, they turned back to their country, and when they continued on their way, they regretted why they did not complete the battle with the people of Medina and make it the decisive battle. So when this reached the Messenger of God, may God bless him and grant him peace, he urged the Muslims to go after them to frighten them and show them that they had strength and endurance, and he did not give permission to anyone except those who were present at the battle on the day of Uhud, except Jabir ibn Abdullah, may God be pleased with him, for what we will mention, so the Muslims volunteered despite their wounds and infliction, in obedience to God Almighty and His Messenger, may God bless him and grant him peace. Ibn Abi Hatim said: Muhammad ibn Abdullah ibn Yazid told us, Sufyan ibn Uyaynah told us, on the authority of Amr, on the authority of Ikrimah, who said: When the polytheists returned from Uhud, they said: You did not kill Muhammad, nor did you take the young camels with you. What a bad thing you have done! Return. The Messenger of God, may God bless him and grant him peace, heard of that, so he called upon the Muslims, and they volunteered until they reached Hamra' al-Asad - or Bir Abi Uyaynah - the doubt is from Sufyan - and the polytheists said: We will return the next year. So the Messenger of God, may God bless him and grant him peace, returned, and it was considered a raid, and God Almighty revealed: **Those who responded to God and the Messenger after the wound had afflicted them - for those among them who did good and feared God is a great reward.** Ibn Mardawayh narrated it from the hadith of Muhammad ibn Mansur, on the authority of Sufyan ibn Uyaynah, on the authority of Amr, on the authority of Ikrimah, on the authority of Ibn Abbas, and he mentioned it. Muhammad ibn Ishaq said: The day of Uhud was Saturday, the middle of Shawwal, and when the next day was Sunday, I did not... Ten nights had passed in Shawwal, and the muezzin of the Messenger of God, may God bless him and grant him peace, called out to the people to seek out the enemy. His muezzin called out that no one should go out with us except those who had been present the day before. Jabir ibn Abdullah ibn Amr ibn Haram spoke to him and said: O Messenger of God, my father left me behind with my seven sisters, and he said: O my son, it is not appropriate for me or for you to leave these women without a man among them. I am not the one who would prefer you to fight with the Messenger of God, may God bless him and grant him peace, over myself, so stay behind with your sisters. So I stayed behind with them. The Messenger of God, may God bless him and grant him peace, gave him permission, so he went

out with him. The Messenger of God, may God bless him and grant him peace, only went out to frighten the enemy and to inform them that he had gone out in pursuit of them so that they would think that he was strong, and that what had befallen them had not weakened them against their enemy. Muhammad bin Ishaq said: Abdullah bin Kharijah bin Zaid bin Thabit told me on the authority of Abu al-Sa'ib, the freed slave of Aisha bint Uthman: That a man from the companions of the Messenger of God, may God bless him and grant him peace, from Banu Abd al-Ashhal, who had witnessed the Battle of Uhud, said: I witnessed Uhud with the Messenger of God, may God bless him and grant him peace, my brother and I, and we returned wounded. When the muezzin of the Messenger of God, may God bless him and grant him peace, gave the call to go out in pursuit of the enemy, I said to my brother - or he said to me -: Are we missing a raid with the Messenger of God, may God bless him and grant him peace? By God, we do not have a mount to ride, and none of us is seriously wounded. So we went out with the Messenger of God, and I was less wounded than he was. Whenever he was overcome, I would carry him up a hill and he would walk up a hill, until we reached the point where the Muslims had reached. Al-Bukhari said: Muhammad bin Salam told us, Abu Muawiyah told us, on the authority of Hisham, on the authority of his father, on the authority of Aisha, may God be pleased with her, **Those who responded to God and the Messenger** the verse, I said to Urwah: O son of my sister, your parents were among them, Al-Zubayr and Abu Bakr, may God be pleased with them, when the Prophet of God, may God bless him and grant him peace, suffered what he suffered on the day of Uhud, and the polytheists turned away from him, he feared that they would return, so he said, **Who will return after them?** So seventy men volunteered from among them, among them Abu Bakr and Al-Zubayr, may God be pleased with them, this is how Al-Bukhari narrated it alone with this chain of transmission, and this is how Al-Hakim narrated it in his Mustadrak on the authority of Al-Asamm, on the authority of Abbas Al-Duri, on the authority of Abu Al-Nadr, on the authority of Abu Saeed Al-Mu'addib, on the authority of Hisham bin Urwah, then he said: It is authentic, and they did not include it, this is what he said. Ibn Majah narrated it on the authority of Hisham bin Ammar, and Hadiyyah bin Abdul Wahhab on the authority of Sufyan bin Uyaynah. On the authority of Hisham bin Urwa, on his authority, and thus it was narrated by Saeed bin Mansour and Abu Bakr Al-Hamidi in his Musnad on the authority of Sufyan, on his authority. Al-Hakim also narrated it from the hadith of Ismail bin Abi Khalid from Al-Bahi, from Urwah, who said: Aisha said to me: O my son, your father is among those who responded to God and the Messenger after the wound befell them, then he said: It is authentic according to the conditions of the two sheikhs, and they did not include it. Abu Bakr bin Mardawayh said: Abdullah bin Jaafar told us from the original book, Samuyah told us, Abdullah bin Al-Zubayr told us, Sufyan told us, Hisham told us from his father, from Aisha, may God be pleased with her, she said: "The Messenger of God, may God bless him and grant him peace, said to me: Your parents are among those who responded to God and the Messenger after the wound befell them, Abu Bakr and Al-Zubayr, may God be

So they returned with favor and bounty from God. No harm had touched them, and they pursued the pleasure of God. And God is the possessor of great bounty.

pleased with them.” And the attribution of this hadith is a complete mistake in terms of its chain of transmission because it contradicts the narration of trustworthy people from stopping at Aisha, may God be pleased with her, as we have presented, and in terms of its meaning, Al-Zubayr is not among the fathers of Aisha, but rather Aisha said that to Urwah bin Al-Zubayr, because he is the son of her sister Asma bint Abi Bakr. Al-Siddiq, may God be pleased with them, and Ibn Jarir said: Muhammad bin Saad told me, my father told me, my uncle told me, my father told me, on the authority of his father, on the authority of Ibn Abbas, who said: God cast terror into the heart of Abu Sufyan on the day of Uhud after what had happened to him, so he returned to Mecca, and the Prophet, may God bless him and grant him peace, said: **Abu Sufyan has suffered a part of you, and he has returned and God has cast terror into his heart.** The Battle of Uhud was in Shawwal, and the merchants used to come to Medina in Dhul-Qi’dah, and they would camp at Badr al-Sughra once every year, and they came after the Battle of Uhud, and the believers were afflicted with wounds, and they complained about that to the Prophet, may God bless him and grant him peace, and what afflicted them was severe, and the Messenger of God, may God bless him and grant him peace, urged the people to set out with him and follow what they had been following, and he said: **They are only setting out now to come for Hajj, and they will not be able to do the same until the next year.** Then Satan came and frightened his followers, and said: The people have gathered against you, but the people refused to follow him, so he said: I am going, even if no one follows me, to urge the people. So Abu Bakr al-Siddiq, Umar, Uthman, Ali, al-Zubayr, Sa’d, Talhah, Abd al-Rahman ibn Awf, Abdullah ibn Mas’ud, Hudhayfah ibn al-Yaman, and Abu Ubaidah ibn al-Jarrah volunteered with him, with seventy men. They set out in pursuit of Abu Sufyan, and they pursued him until they reached al-Safra’. Then God, the Most High, revealed: **Those who responded to God and the Messenger after the wound had afflicted them.** Then Ibn Ishaq said: The Messenger of God, may God bless him and grant him peace, set out until he reached Hamra’ al-Asad, which is eight miles from Medina. Ibn Hisham said: He appointed Ibn Umm Maktum over Medina, and he stayed there on Monday, Tuesday, and Wednesday, then he returned to Medina. Ma’bad ibn Abi Ma’bad al-Khuza’i passed by him, as Abdullah ibn Abi Bakr told me. The Khuza’ah, both Muslims and polytheists, were a group of sincere advisers to the Messenger of God, may God bless him and grant him peace, in Tihamah. They made a deal with him, and they did not hide anything that was there from him. Ma’bad was a polytheist at that time, so he said: O Muhammad, by God, what has afflicted you has been very hard on us. In your companions, and we wish that God had spared you from them. Then he and the Messenger of God (peace be upon him) went out at Hamra’ al-Asad until he met Abu Sufyan ibn Harb and those with him at al-Rawha’, and they had decided to return to the Messenger of God (peace be upon him) and his companions, and they said: We have achieved the goal of his companions, their leaders and their

nobles, then we return before we eradicate them? We will attack the rest of them and then we will finish with them. When Abu Sufyan saw Ma’bad, he said: What is behind you, Ma’bad? He said: Muhammad and his companions are pursuing you in a group the likes of which I have never seen, they are burning with desire for you. Those who had stayed behind from him on your day have gathered with him and regretted what they did. They have a resentment towards you that I have never seen before. He said: Woe to you, what are you saying? He said: By God, I do not think that you should set out until you see the forelocks of the horses. He said: By God, we have decided to attack them to eradicate the rest of them. He said: I forbid you from that, and by God, what I saw made me recite some verses of poetry about them. He said: What did you say? He said: I said:

My camel was almost knocked down by the sounds as the ground was covered with the locusts.

He was a noble lion, not a coward when meeting, nor a slender disposition when facing off.

I remained an enemy, I think the earth is tilted because of what they called a leader who will not be let down

I said, Woe to Ibn Harb from meeting you when the plain is covered with mud.

I am a warner to the people of valor, a warning to every one of them who has a desire and a sense.

From the army of Ahmed, do not be afraid of the Tanablah, and what you warned about cannot be described as mere talk.

He said: This made Abu Sufyan and those with him think twice, and a group of Banu Abd al-Qais passed by him and he said: Where are you going? They said: We are going to Medina. He said: Why? They said: We are going to provide provisions. He said: Will you deliver a message from me to Muhammad that I will send you to him and that I will carry these raisins for you in Ukaz tomorrow if you meet us? They said: Yes. He said: When you meet him, tell him that we have decided to march to him and his companions to eradicate their remnants. The group passed by the Messenger of God (peace and blessings of God be upon him) while he was at Hamra al-Asad, and they told him what Abu Sufyan and his companions had said. They said: God is sufficient for us, and He is the best Disposer of affairs. Ibn Hisham narrated on the authority of Abu Ubaidah, who said: “When the Messenger of God, may God bless him and grant him peace, heard of their return, he said: ‘By Him in Whose Hand is my soul, I have offered them stones, if they were to be brought to them in the morning, they would be as if they had gone yesterday.’” Al-Hasan al-Basri said regarding his statement: **Those who responded to God and the Messenger after the wound had afflicted them**, that Abu Sufyan and his companions had afflicted the Muslims with what they had afflicted and had returned. “The Messenger of God, may God bless him and grant him peace, said: ‘Abu Sufyan has returned and God has cast terror into his heart, so who

will volunteer to search for him?' So the Prophet, may God bless him and grant him peace, Abu Bakr, Umar, Uthman, Ali, and some of the companions of the Messenger of God, may God bless him and grant him peace, got up and followed them. Abu Sufyan was informed that the Prophet, may God bless him and grant him peace, was searching for him, so he met a caravan of merchants and said: 'Return Muhammad and you will have such and such a reward, and tell them that I have gathered a group for them and that I will return to them.' So the merchants came and informed the Messenger of God, may God bless him and grant him peace, of that, and the Prophet, may God bless him and grant him peace, said: 'God is sufficient for us, and He is the best Disposer of affairs.'" So God revealed this verse, and this is what Ikrimah, Qatada and others said: This context was revealed regarding Hamra al-Asad, and it was said: It was revealed regarding the Battle of Badr al-Maw'id, but the first is correct. And the Almighty's saying: **Those to whom the people said, 'The people have gathered against you, so fear them,' but it only increased them in faith,** the verse, meaning those whom the people threatened with crowds and frightened them with the large number of enemies, but they did not care about that, rather they put their trust in God and sought His help, **and said, 'God is sufficient for us, and He is the best Disposer of affairs.'** Al-Bukhari said: Ahmad bin Yunus told us, he said: I think he said: Abu Bakr told us, on the authority of Abu Hasin, on the authority of Abu al-Dhaha, on the authority of Ibn Abbas, **God is sufficient for us, and He is the best Disposer of affairs,** Ibrahim, peace be upon him, said it when he was thrown into the fire, and Muhammad, peace be upon him, said it when the people said to them, 'The people have gathered against you, so fear them,' but it only increased their faith, and they said, 'God is sufficient for us, and He is the best Disposer of affairs.'" Al-Nasa'i narrated it on the authority of Muhammad ibn Ismail ibn Ibrahim and Harun ibn Abdullah, both on the authority of Yahya ibn Abi Bakr, on the authority of Abu Bakr, who is Ibn Ayyash, on his authority. It is surprising that Al-Hakim Abu Abdullah narrated it on the authority of Ahmad bin Yunus, then he said: It is authentic according to the conditions of the two sheikhs, and they did not include it. Then Al-Bukhari narrated it on the authority of Abu Ghassan Malik ibn Ismail, on the authority of Israel, on the authority of Abu Hasin, on the authority of Abu Ad-Dahha, on the authority of Ibn Abbas, who said: The last words of Abraham, peace be upon him, when he was thrown into the fire were: **God is sufficient for us, and He is the best Disposer of affairs.** And Abd Al-Razzaq said: Ibn Uyaynah said: Zakariya informed me on the authority of Al-Sha'bi, on the authority of Abdullah ibn Amr, who said: These are the words of Abraham, peace be upon him, when he was thrown into the fire. Narrated by Ibn Jarir. Abu Bakr bin Mardawayh said: Muhammad bin Muammar told us, Ibrahim bin Musa al-Thawri told us, Abdul Rahim bin Muhammad bin Ziyad al-Sakari told us, Abu Bakr bin Ayyash told us, on the authority of Hamid al-Tawil, on the authority of Anas bin Malik, on the authority of the Prophet, may God bless him and grant him peace, that it was said to him on the day of UHud 11: **The people have gathered against you, so fear them.** So God revealed this verse. He also narrated on his authority on the authority of

Muhammad bin Ubayd God al-Rafi'i, on the authority of his father, on the authority of his grandfather Abu Rafi': That the Prophet, may God bless him and grant him peace, sent Ali with a group of people with him in pursuit of Abu Sufyan, and a Bedouin from Khuza'ah met them and said: The people have gathered against you. They said: **God is sufficient for us, and He is the best Disposer of affairs.** So this verse was revealed about them. Then Ibn Mardawayh said: "Dulaj bin Ahmad told us, Al-Hasan bin Sufyan told us, Abu Khaithama Mus'ab bin Sa'id told us, Musa bin A'yan told us, on the authority of Al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurairah, who said: 'The Messenger of God, may God bless him and grant him peace, said: "When you encounter a grave matter, say: 'God is sufficient for us, and He is the best disposer of affairs.'" This is a strange hadith from this source. Imam Ahmad said: Haywah bin Shuraih and Ibrahim bin Abi Al-Abbas told us, they said: Baqiyah told us, Buhair bin Sa'd told us, on the authority of Khalid bin Awf bin Malik, that he told them: "The Prophet, may God bless him and grant him peace, judged between two men, and when the one against whom the judgment was made turned away, he said: 'God is sufficient for me, and He is the best disposer of affairs.' The Prophet, may God bless him and grant him peace, said: 'Bring me back to the man.' He said: 'What did you say?' He said: 'I said: God is sufficient for me, and He is the best disposer of affairs.'" The Prophet, may God bless him and grant him peace, said: 'God blames weakness, but you should be intelligent. If a matter overcomes you, say: God is sufficient for me.'" And what an excellent agent! And thus Abu Dawud and al-Nasa'i narrated it from the hadith of Baqiyah from Buhayr from Khalid, from Sayf who is al-Shami, and it was not attributed from Awf ibn Malik from the Prophet, may God bless him and grant him peace, in a similar manner. And Imam Ahmad said: Asbat told us, Mutraf told us from Atiyyah from Ibn Abbas regarding his statement: **And when the trumpet is blown,** he said: The Messenger of God, may God bless him and grant him peace, said: **How can I enjoy myself while the companion of the trumpet has taken hold of the trumpet and bent his forehead, hearing when he is commanded to blow?** The companions of the Messenger of God, may God bless him and grant him peace, said: **What should we say?** He said: Say: God is sufficient for us, and He is the best Disposer of affairs. In God we trust. This has been narrated from more than one source, and it is a good hadith. We narrated from the Mother of the Believers, Zainab and Aisha, may God be pleased with them, that they boasted, and Zainab said: God married me and your families married you. Aisha said: My innocence was revealed from the heavens in the Qur'an, so Zainab submitted to her, then she said: What did you say when you rode the mount of Safwan bin Mu'attal? She said: I said: God is sufficient for me, and He is the best Disposer of affairs. Zainab said: I said the word of the believers, and for this reason God the Almighty said: **So they returned with favor from God and bounty, no harm had touched them,** meaning when they put their trust in God, He sufficed them with what concerned them and repelled from them the harm of those who wanted to plot against them, so they returned to their country **with favor from God and bounty, no harm had**

Surat Al Imran 3:174

So they returned with favor and bounty from God. No harm had touched them, and they pursued the pleasure of God. And God is the possessor of great bounty.

touched them from what their enemy had planned for them, **and they pursued the pleasure of God, and God is the possessor of great bounty.** Al-Bayhaqi said: Abu Abdullah al-Hafiz narrated to us, Abu Bakr bin Dawud al-Zahid narrated to us, Muhammad bin Na'im narrated to us, Bishr bin al-Hakam narrated to us. Mubashar bin Abdullah bin Razeen told us, Sufyan bin Husayn told us, on the authority of Ya'la bin Muslim, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding the statement of God Almighty: **So they returned with favor and bounty from God,** he said: The favor was that they were safe, and the bounty was that a caravan passed by during the season, so the Messenger of God, may God bless him and grant him peace, bought it and made a profit on it, which he divided among his companions. Ibn Abi Nujayh said, on the authority of Mujahid, regarding the statement of God Almighty: **Those to whom the people said, 'Indeed, the people have gathered against you, so fear them,'** he said: This is Abu Sufyan, he said to Muhammad, may God bless him and grant him peace, your meeting place is at Badr, where you killed our companions. Muhammad, may God bless him and grant him peace, said, *Perhaps*. So the Messenger of God, may God bless him and grant him peace, set out for his appointment until he reached Badr. They found the market there, and they bought. This is what God Almighty said: "So they returned with favor and bounty from God. No harm had touched them." The verse. He said: This was the minor Battle of Badr. It was narrated by Ibn Jarir. He also narrated on the authority of Al-Qasim, on the authority of Al-Husayn, on the authority of Hajjaj, on the authority of Ibn Jurayj, who said: When the Messenger of God, may God bless him and grant him peace, made an appointment with Abu Sufyan, they began to meet the polytheists and ask them about the Quraysh. They would say: They have gathered against you. They were plotting against them with that, wanting to frighten them. The believers would say: God is sufficient for us, and He is the best Disposer of affairs. Until they reached Badr, and they found its markets healthy and no one had disputed with them in it. He said: A man from the polytheists informed the people of Mecca about Muhammad's cavalry, and he said about that:

My camels were frightened by Muhammad's horses, and dates were scattered like the Anj.

I took dried water as my appointment

Ibn Jarir said: This is how Al-Qasim recited to us, but it is a mistake. Rather, it is:

I have been repelled by the company of Muhammad and Ajwa from Yathrib like the Anjad

She is following the religion of her father, the Atlad, and has made the water of Qadeed my appointment.

And the water of Djan is poured for her at noon tomorrow

Then God the Almighty said: **It is only Satan who frightens you with his allies,** meaning he frightens you with his allies, and makes you think that they are

powerful and strong. God the Almighty said: **So fear them not, but fear Me, if you are believers,** meaning if he tempts you and makes you think, then rely on Me and take refuge in Me, for I am sufficient for you and your supporter against them, as God the Almighty said: **Is not God sufficient for His servant? And they frighten you with those besides Him,** until His saying: "Say, 'God is sufficient for me. Upon Him do those who rely rely.'" And God the Almighty said: "So fight the allies of Satan. Indeed, the plot of Satan has ever been weak." And God the Almighty said: "Those are the party of Satan. Unquestionably, the party of Satan - they are the losers." And God the Almighty said: "God has decreed, 'I will surely prevail, I and My messengers. Indeed, God is Powerful and Exalted in Might.'" And He said: **And God will surely support those who support Him.** And God the Almighty said: **O you who have believed, if you support God, He will support you.** And God the Almighty said: "Indeed, We will support Our messengers and those who believe during the worldly life and on the Day when the witnesses will stand. The Day when their excuse will not benefit the wrongdoers, and for them is the curse, and they will have evil." The house.

Fath al-Qadir

His statement 174- "So they returned" is in apposition to something omitted: that is, they went out to them and returned with a blessing. It is related to something omitted that occurred as a state. The tanween is for emphasis: that is, they returned clothed in a great "blessing", which is safety from their enemy and well-being. "And bounty", that is, a reward that God bestowed upon them. It was said: profit in trade. It was said: the blessing is specifically for the benefits of this world, and bounty is for the benefits of the Hereafter. Its interpretation was presented shortly in a manner that suits that situation, since the speech in it is with the martyrs who have already reached the Hereafter, and the speech here is with the living. His statement, **No harm touched them** is in the accusative case as a state: meaning, they were safe from harm, neither killing nor wounding nor anything they feared had befallen them. **And they pursued the pleasure of God** in what they did and left, including their going out for this raid. **And God is possessor of great bounty** whose value cannot be measured nor its extent reached. Among His bounty upon them is their steadfastness and their going out to meet their enemy and guiding them to say this statement which brings about all good and repels all evil.

Tafsir al-Baghawi

174- "So they returned, **so they departed,** by the grace of God **with good health, they did not encounter an enemy,** and bounty **of trade and profit, which is what they obtained in the market,** no harm touched them, **no harm or misfortune befell them,** and they followed the pleasure of God" in obeying God and obeying His Messenger, and that is because they said: Could this

be a raid? So God gave them the reward of the raid and was pleased with them, "and God is possessor of great bounty.

Tafsir al-Baidawi

174So they returned" from Badr. "With favor from God", well-being and steadfastness in faith and increase. "And bounty" and profit in trade, for when they came to Badr and fulfilled their market, they traded and profited. "No harm touched them" from injury and enemy plots. "And they pursued the pleasure of God", which is the basis for winning the best of both worlds through their courage and their departure. "And God is possessor of great bounty", He favored them with steadfastness and increase in faith and success in taking the initiative to jihad, and steadfastness in religion and showing boldness towards the enemy, and with preserving everything that would harm them, and achieving benefit with a guarantee of reward until they returned with favor from God and bounty. In it is regret for the one who stayed behind and the error of his opinion, as he deprived himself of what they won.

Surat Al Imran 3:175

That is only Satan frightening his supporters, so do not fear them, but fear Me, if you are believers.

Surat Al Imran 3:175

That is only Satan frightening his supporters, so do not fear them, but fear Me, if you are believers.

Tafsir al-Jalalayn

That meaning the one who says to you that people etc. **Satan only frightens you his allies** the disbelievers **so do not fear them but fear Me** in abandoning My command **if you are believers** truly.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, the Most High means: The One who said to you, O believers, **The people have gathered against you**, frightened you with the crowds of your enemy and their march towards you, from the action of the devil who was speaking through the mouths of the one who said that to you, frightening you with his allies from the polytheists - Abu Sufyan and his companions from Quraysh - so that you would be terrified of them and be cowardly towards them, as:

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **That is only Satan frightening his allies**, God frightens the believer with the disbeliever, and terrifies the believer with the disbeliever.

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: **That is only Satan frightening his allies**, he said: He frightens the believers with the disbelievers.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas: **That is only Satan frightening you with his allies**, he says: Satan frightens the believers with his allies.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **That is only Satan frightening you with his allies**, meaning: that group, meaning the group of Abd al-Qays, who said to the Messenger of God, may God bless him and grant him peace, what they said, and what Satan put in their mouths, **frightening his allies**, meaning: he terrifies you with his allies.

Yunus told me, he said, Ali bin Ma'bad told us, on the authority of Atab bin Bashir, a client of Quraysh, on the authority of Salim Al-Aftas, regarding his statement: **That is only Satan frightening you with his allies**, he said: He frightens you with his allies.

Others said: The meaning of this is: It is only Satan who magnifies the matter of the polytheists, O hypocrites, in your souls, so you fear them.

Who said that?

Muhammad told us, Ahmad told us, Asbat told us, on the authority of Al-Suddi, who said: He mentioned the matter of the polytheists and their greatness in the eyes of the hypocrites, so he said: **That is only Satan frightening his allies**, he magnifies his allies in your hearts, so you fear them.

Abu Ja'far said: If someone were to say: How is it said: **He frightens His friends**? Does Satan frighten his friends? [And how] is it said - if its meaning is that He frightens you with His friends - **He frightens His friends**?

It was said: This is similar to His saying: **To warn of a severe punishment** (al-Kahf 18:2), meaning: To warn you of His severe punishment, because punishment is not a warning, but rather it is a warning.

Some of the Arab scholars from Basra used to say: The meaning of this is: He frightens people with his followers, like the saying of someone: He gives dirhams and dresses them in clothes, meaning: He gives people dirhams and dresses them in clothes, so this was omitted because it is not needed.

Abu Ja'far said: What is similar to that is not ambiguous, because the dirhams in the statement of the speaker: He gives the dirhams, it is known that what is given is the dirhams, and likewise the guardians - in his statement: **He frightens His guardians** - are not frightened, rather the frightening is from the guardians to others, and for that reason they differed.

Abu Ja'far said: He says: So do not fear, O believers, the polytheists, and do not let their matter be too great for you, and do not be intimidated by their gathering, while you obey Me, as long as you obey Me and follow My command, and I guarantee you victory and triumph, but fear and beware lest you disobey Me and go against My command and perish, **if you are believers**, meaning: And you fear, more than the polytheists and more than all of My creation, that you go against My command, if you believe in My Messenger and what he brought to you from Me.

Tafsir al-Qurtubi

Ibn Abbas and others said: The meaning is that He frightens you with His allies, that is, with His allies, or from His allies, so the preposition was deleted and the verb was connected to the noun and was made accusative, as God Almighty said: **To warn of a severe punishment**, that is, to warn you of a severe punishment, that is, to frighten the believer with the disbeliever. Al-Hasan and Al-Suddi said: The meaning is that He frightens His allies, the hypocrites, so that they refrain from fighting the polytheists. As for God's allies, they do not fear Him when He frightens them. It has been said that what is meant by this one who frightens you is a devil from among the devils of mankind, either Nu'aym ibn Mas'ud or someone else, based on the disagreement on that as mentioned

above. **So do not fear them**, that is, do not fear the disbelievers mentioned in His statement: **Indeed, the people have gathered against you**, that is, it refers to the allies. If you say: The meaning is that He frightens with His allies, that is, He frightens you with His allies.

God Almighty says: **And fearful** meaning fearful of abandoning My command if you are to believe in My promise. Fear in the speech of the Arabs means panic. So-and-so made me fear him, meaning I was more afraid of him. Fearful is a desert without water. It is said: a she-camel is fearful, meaning a mangy one. Fear is like a leather bag in which honey is bought. Sahl ibn Abdullah said: Some of the truthful ones gathered with Abraham the Friend and said: What is fear? He said: Do not feel safe until you reach safety. Sahl said: Whenever Al-Rabi' bin Khathim passed by Bakir, he would faint. Ali bin Abi Talib was told about that, so he said: If that happens to him, inform me. So he happened to him, so inform him. He came to him and put his hand in his shirt and found that he was moving a lot, so he said: I bear witness that this is the most fearful of the people of your time. The one who fears God Almighty is the one who fears that He will punish him either in this world or in the Hereafter. For this reason it was said: The one who fears is not the one who cries and wipes his eyes, but the one who fears is the one who leaves what he fears will be punished for. So God Almighty imposed on His servants to fear Him, so He said: **And fear, if you are believers**. And He said: **And fear Me**. And He praised the believers for fear, so He said: **They fear their Lord above them**. (al-Nahl 16:50) And the masters of signs about fear have expressions that refer to what we mentioned. Professor Abu Ali Al-Daqqaq said: I entered upon Abu Bakr bin Furak, may God have mercy on him, to visit him, and when he saw me, his eyes teared up, so I said to him: God May God heal you and cure you. He said to me: Do you think that I fear death? I only fear what is beyond death. In Sunan Ibn Majah, on the authority of Abu Dharr, he said: "The Messenger of God, may God bless him and grant him peace, said: 'I see what you do not see and hear what you do not hear. The heaven groans, and it has every right to groan. There is not in it the space of four fingers but there is an angel prostrating his forehead to God. By God, if you knew what I know, you would laugh little and cry much, and you would not take pleasure in women on the beds, and you would go out to the high places, beseeching God. By God, I would wish that I were a tree that is being cut down.'" Narrated by Al-Tirmidhi, who said: A hasan ghareeb hadith. It is narrated from other sources that Abu Dharr said: **I would wish that I were a tree that is being cut down**. And God knows best.

Tafsir Ibn Kathir

God the Almighty tells us about the martyrs that even if they are killed in this world, their souls are alive and provided for in the eternal home. Muhammad bin Jarir said: Muhammad bin Marzuq told us, Amr bin Yunus told us on the authority of Ikrimah, Ibn Ishaq bin Abi Talhah told us, Anas bin Malik told me about the companions of the Messenger of God, may God bless

him and grant him peace, whom the Prophet of God, may God bless him and grant him peace, sent to the people of Bir Ma'unah. He said: I do not know, forty or seventy, and at that water was Amir bin At-Tufayl Al-Ja'fari. So those people from the companions of the Messenger of God, may God bless him and grant him peace, went out until they came to a cave overlooking the water and sat in it. Then some of them said to one another: Who among you will deliver the message of the Messenger of God, may God bless him and grant him peace, to the people of this water? He said - I think he was Ibn Milhan Al-Ansari -: I am delivering the message of the Messenger of God, may God bless him and grant him peace. So he went out until he came to a group of them and hid in front of the houses. Then he said: "O people of Bir Ma'una, I am the Messenger of God to you. I bear witness that there is no god but God and that Muhammad is His servant and Messenger. So believe in God and His Messenger." Then a man came out to him from the house with a spear and struck him in the side until he came out from the other side. He said: **God is Great, I have won, by the Lord of the Kaaba**. So they followed his tracks until they reached his companions in the cave. Amir bin At-Tufayl killed them all. Ishaq said: Anas bin Malik told me that God revealed a Qur'an about them: **Convey from us to our people that we have met our Lord, and He is pleased with us and we are pleased with Him**. Then it was abrogated and lifted after we had read it for a while. Then God Almighty revealed: "And never think of those who are killed in the way of God as dead. Rather, they are alive with their Lord, receiving provision." Muslim said in his Sahih: : Muhammad ibn Abdullah ibn Numayr narrated to us, Abu Muawiyah narrated to us, Al-A'mash narrated to us, on the authority of Abdullah ibn Murrah, on the authority of Masruq, who said: We asked Abdullah about this verse: "And never think of those who are killed in the way of God as dead. Rather, they are alive with their Lord, and they are provided for." He said: We asked the Messenger of God, may God bless him and grant him peace, about that, and he said: "Their souls are in the bodies of green birds, which have lanterns hanging from the Throne. They roam in Paradise wherever they wish, then they return to those lanterns. Then their Lord looked at them and said: Do you desire anything? They said: What do we desire when we roam in Paradise wherever we wish? He did that to them three times. When they saw that they would not be left without being asked, they said: O Lord, we want you to return our souls to our bodies so that we may be killed in Your way once again. When He saw that they had no need, they were left." Something similar to this was narrated from the hadith of Anas and Abu Saeed.

Another hadith Imam Ahmad said: Abd al-Samad told us, Hammad told us, Thabit told us on the authority of Anas that the Messenger of God, may God bless him and grant him peace, said: "There is no soul that dies and has goodness with God that would be pleased to return to the world except the martyr, for he would be pleased to return to the world and be killed again because of what he sees of the virtue of martyrdom." Muslim transmitted it only on the authority of Hammad.

Another hadith Imam Ahmad said: Ali ibn Abdullah al-Madini told us, Sufyan told us, on the authority of

That is only Satan frightening his supporters, so do not fear them, but fear Me, if you are believers.

Muhammad ibn Ali ibn Rabi'ah al-Salami, on the authority of Abdullah ibn Muhammad ibn Aqil, on the authority of Jabir, who said: The Messenger of God, may God bless him and grant him peace, said to me: **Do you know that God brought your father back to life?** He said to him: **Make a wish of me.** He said to him: **I will be returned to the world so that I may be killed once again.** He said: **I have decided that they will not return to it.** Ahmad is the only one to narrate it from this source. It has been proven in the two Sahihs and others that Abu Jabir, who is Abdullah ibn Amr ibn Haram al-Ansari, may God be pleased with him, was killed as a martyr on the day of Uhud. Al-Bukhari said: Abu al-Walid said on the authority of Shu'bah on the authority of Ibn al-Munkadir: I heard Jabir say: When my father was killed, I began to cry and uncover the cloth from his face. The companions of the Messenger of God, may God bless him and grant him peace, began to forbid me, but the Prophet, may God bless him and grant him peace, did not forbid me. The Prophet, may God bless him and grant him peace, said: **Do not cry for him - or do not cry for him - the angels continued to shade him with their wings until he was taken up.** He, Muslim, and al-Nasa'i transmitted it through another chain of transmission on the authority of Shu'bah, on the authority of Muhammad ibn al-Munkadir, on the authority of Jabir, who said: When my father was killed on the day of Uhud, I began to uncover the cloth from his face and cry. He mentioned the rest of it in a similar manner.

Another hadith Imam Ahmad said: Yaqub told us, my father told us, on the authority of Ibn Ishaq, Ismail bin Umayyah bin Amr bin Saeed told us, on the authority of Abu al-Zubayr al-Makki, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "When your brothers were afflicted at Uhud, God placed their souls in the bodies of green birds, which would go to the rivers of Paradise, eat from its fruits, and take refuge in golden lanterns in the shade of the Throne. When they found the goodness of their drink and food, and the beauty of their resting place, they said: 'If only our brothers knew what God has done for us, so that they would not give up jihad and turn away from war.' God, the Almighty, said: 'I will convey it to them on your behalf.' Then God, the Almighty, revealed these verses: 'And never think of those who are killed in the way of God as dead. Rather, they are alive with their Lord, receiving provision.' and what follows." This is how Ahmad narrated it, and likewise Ibn Jarir narrated it on the authority of Yunus, on the authority of Ibn Wahb, on the authority of Ismail bin Ayyash, on the authority of Muhammad bin Ishaq. It was narrated by Abu Dawud and Al-Hakim in his Mustadrak from the hadith of Abdullah bin Idris from Muhammad bin Ishaq from Ismail bin Umayyah from Abu Al-Zubayr from Saeed bin Jubair from Ibn Abbas, may God be pleased with them both, and he mentioned it, and this is more authentic. Sufyan Al-Thawri narrated it likewise from Salim Al-Aftas from Saeed bin Jubair from Ibn Abbas - and Al-Hakim narrated in his Mustadrak from the hadith of Abu Ishaq Al-Fazari from Sufyan from Ismail bin Abi Khalid from Saeed bin Jubair from Ibn Abbas, who said: This verse was revealed about Hamzah and

his companions: "And never think of those who are killed in the way of God as dead. Rather, they are alive with their Lord, receiving provision." Then he said: It is authentic according to the conditions of the two sheikhs, but they did not include it. Qatada, Al-Rabi' and Al-Dahhak also said: It was revealed about those killed at Uhud.

Another Hadith Abu Bakr bin Mardawayh said: Abdullah bin Jaafar told us, Harun bin Sulaiman told us, Ali bin Abdullah Al-Madini told us, Musa bin Ibrahim bin Katheer bin Bashir bin Al-Fakih Al-Ansari told us, I heard Talha bin Kharash bin Abdul Rahman bin Kharash bin Al-Sammah Al-Ansari, he said: I heard Jabir bin Abdullah say: The Messenger of God, may God bless him and grant him peace, looked at me one day and said: O Jabir, why do I see you worried? I said: O Messenger of God, my father was martyred and left behind a debt and children. He said: Shall I not tell you that God has never spoken to anyone except from behind a veil, and He spoke to your father directly? Ali said: Direct confrontation. He said: Ask Me and I will give it to you. He said: I ask You to return to the world so that I may be killed in Your cause a second time. The Lord Almighty said: Indeed, the word has already gone before from Me: They will not return to it. He said: O Lord, then convey it to those who are behind me. Then God revealed: And do not think that those who are killed in the way of God are dead. Then he narrated it from another chain of transmission on the authority of Muhammad ibn Sulayman ibn Salit al-Ansari, on the authority of his father, on the authority of Jabir, with a similar chain of transmission. And thus al-Bayhaqi narrated it in Dal'il al-Nubuwwah on the authority of Ali ibn al-Madini with it. And al-Bayhaqi also narrated it from the hadith of Abu Ubadah al-Ansari, who is 'Isa ibn 'Abd al-Rahman, God willing, on the authority of al-Zuhri, on the authority of 'Urwah, on the authority of 'A'ishah, who said: "The Prophet, may God bless him and grant him peace, said to Jabir: 'O Jabir, shall I not give you good report?' He said: 'Yes, God has given you good report.' He said: 'I felt that God had brought your father back to life, and said: 'Ask of My servant whatever you wish, and I will give it to you.' He said: 'O Lord, I have not worshipped You as You should be worshipped. I hope that You will return me to the world so that I may fight with Your Prophet and be killed for You once again.' He said: 'It has already been said from me that it will not return to it.'"

Another hadith Imam Ahmad said: Yaqub told us, my father told us, on the authority of Ibn Ishaq, Al-Harith bin Fadil Al-Ansari told us, on the authority of Mahmud bin Labid, on the authority of Ibn Abbas, may God be pleased with them both, who said: "The Messenger of God, may God bless him and grant him peace, said: The martyrs are on a river at the gate of Paradise, in a green dome, and their provision comes out to them from Paradise morning and evening." Ahmad is the only one to narrate it. Ibn Jarir narrated it on the authority of Abu Kurayb: Abd Al-Rahman bin Sulayman and Ubaydah told us on the authority of Muhammad bin Ishaq with it, and it is a good chain of transmission. And as if the martyrs are divided into groups: some of their souls will roam in Paradise, and

some of them will be on this river at the gate of Paradise, and it may be possible that their journey will end at this river, and they will gather there, and their provisions will be brought to them there and they will rest, and God knows best. We have narrated in Musnad al-Imam Ahmad a hadith in which there is good report for every believer that his soul will be in Paradise, roaming there as well, and eating from its fruits, and seeing the freshness and joy in it, and witnessing what God has prepared for it of honor, and it is with a sound, noble and great chain of transmission, in which three of the four imams, the owners of the followed schools of thought, have come together, for Imam Ahmad, may God have mercy on him, narrated it on the authority of Muhammad ibn Idris al-Shafi'i, may God have mercy on him, on the authority of Malik ibn Anas al-Asbahi, may God have mercy on him, on the authority of al-Zuhri, on the authority of Abd al-Rahman ibn Ka'b ibn Malik, on the authority of his father, may God be pleased with him, who said: "The Messenger of God, may God bless him and grant him peace, said: The soul of the believer is a bird that hangs in the trees of Paradise until God returns it to its body on the Day of Resurrection." His saying *hangs* means eats, and in this hadith: **The soul of the believer will be in the form of a bird in...**

"Paradise" As for the souls of the martyrs, as mentioned previously in the crops of green birds, they are like planets in relation to the souls of all believers, for they fly by themselves, so we ask God, the Generous, the Beneficent, to cause us to die in faith. And His Most High's saying: **Rejoicing in what God has given them** to the end of the verse, meaning the martyrs who were killed in the way of God are alive with their Lord, and they are happy with what they are in of grace and happiness, and they are glad for their brothers who are killed after them in the way of God, that they are advancing upon them, and that they do not fear what is ahead of them nor are they sad for what they left behind them. We ask God for Paradise. Muhammad ibn Ishaq said, **And they are glad** meaning they are happy for those of their brothers who are behind them to catch up with what they have done of their jihad, so that they may share with them in what they are in of the reward of God that He has given them. Al-Suddi said: The martyr will be brought a book in which it says: So-and-so will come to you on such-and-such a day, and so-and-so will come to you on such-and-such a day, and he will be happy with that as the people of this world are happy with their absent ones when they come back. Saeed bin Jubair said: When they entered Paradise and saw the honor it has for the martyrs, they said: Oh, if only our brothers in this world knew what we know of honor, so that when they witness battle they would engage in it themselves so that they may be martyred and attain what we have attained of goodness. So the Messenger of God, may God bless him and grant him peace, informed them of their situation and the honor they are in, and he informed them, that is, their Lord, that I have revealed to your Prophet and informed him of your situation and what you are in, so they were happy with that, and that is what He said: **And they rejoice for those who have not yet joined them from behind them Al-Bukhari and Muslim.** It has been proven in the two Sahihs on the authority of Anas, may God be pleased with him, in the story of the companions of the well of Ma'unah, the

seventy of the Ansar who were killed in one morning, and the Messenger of God, may God bless him and grant him peace, prayed and cursed those who killed them. Anas said: And a Qur'an was revealed about them, which we recited until it was lifted. **Convey to our people that we have met our Lord, and He was pleased with us and satisfied us.**

Then God Almighty said: **They rejoice in favor from God and in bounty and that God does not allow the reward of the believers to be lost.** Muhammad ibn Ishaq said: They rejoiced and were pleased when they saw the fulfillment of the promise and the great reward. Abd al-Rahman ibn Zayd ibn Aslam said: This verse includes all believers, whether martyrs or others. God rarely mentions a bounty with which He mentioned the prophets or a reward that He gave them, except that He mentioned what He gave to the believers after them. And the Almighty said: **Those who responded to God and the Messenger after the wounds had befallen them.** This was on the day of Hamra' al-Asad, and that is because when the polytheists inflicted what they inflicted on the Muslims, they turned back to their country, and when they continued on their way, they regretted why they did not complete the battle with the people of Medina and make it the decisive battle. So when this reached the Messenger of God, may God bless him and grant him peace, he urged the Muslims to go after them to frighten them and show them that they had strength and endurance, and he did not give permission to anyone except those who were present at the battle on the day of Uhud, except Jabir ibn Abdullah, may God be pleased with him, for what we will mention, so the Muslims volunteered despite their wounds and infliction, in obedience to God Almighty and His Messenger, may God bless him and grant him peace. Ibn Abi Hatim said: Muhammad ibn Abdullah ibn Yazid told us, Sufyan ibn Uyaynah told us, on the authority of Amr, on the authority of Ikrimah, who said: When the polytheists returned from Uhud, they said: You did not kill Muhammad, nor did you take the young camels with you. What a bad thing you have done! Return. The Messenger of God, may God bless him and grant him peace, heard of that, so he called upon the Muslims, and they volunteered until they reached Hamra' al-Asad - or Bir Abi Uyaynah - the doubt is from Sufyan - and the polytheists said: We will return the next year. So the Messenger of God, may God bless him and grant him peace, returned, and it was considered a raid, and God Almighty revealed: **Those who responded to God and the Messenger after the wound had afflicted them - for those among them who did good and feared God is a great reward.** Ibn Mardawayh narrated it from the hadith of Muhammad ibn Mansur, on the authority of Sufyan ibn Uyaynah, on the authority of Amr, on the authority of Ikrimah, on the authority of Ibn Abbas, and he mentioned it. Muhammad ibn Ishaq said: The day of Uhud was Saturday, the middle of Shawwal, and when the next day was Sunday, I did not... Ten nights had passed in Shawwal, and the muezzin of the Messenger of God, may God bless him and grant him peace, called out to the people to seek out the enemy. His muezzin called out that no one should go out with us except those who had been present the day before. Jabir ibn Abdullah ibn Amr ibn Haram spoke to him and said: O Messenger of God, my father left me behind with my

That is only Satan frightening his supporters, so do not fear them, but fear Me, if you are believers.

seven sisters, and he said: O my son, it is not appropriate for me or for you to leave these women without a man among them. I am not the one who would prefer you to fight with the Messenger of God, may God bless him and grant him peace, over myself, so stay behind with your sisters. So I stayed behind with them. The Messenger of God, may God bless him and grant him peace, gave him permission, so he went out with him. The Messenger of God, may God bless him and grant him peace, only went out to frighten the enemy and to inform them that he had gone out in pursuit of them so that they would think that he was strong, and that what had befallen them had not weakened them against their enemy. Muhammad bin Ishaq said: Abdullah bin Kharijah bin Zaid bin Thabit told me on the authority of Abu al-Sa'ib, the freed slave of Aisha bint Uthman: That a man from the companions of the Messenger of God, may God bless him and grant him peace, from Banu Abd al-Ashhal, who had witnessed the Battle of Uhud, said: I witnessed Uhud with the Messenger of God, may God bless him and grant him peace, my brother and I, and we returned wounded. When the muezzin of the Messenger of God, may God bless him and grant him peace, gave the call to go out in pursuit of the enemy, I said to my brother - or he said to me -: Are we missing a raid with the Messenger of God, may God bless him and grant him peace? By God, we do not have a mount to ride, and none of us is seriously wounded. So we went out with the Messenger of God, and I was less wounded than he was. Whenever he was overcome, I would carry him up a hill and he would walk up a hill, until we reached the point where the Muslims had reached. Al-Bukhari said: Muhammad bin Salam told us, Abu Muawiyah told us, on the authority of Hisham, on the authority of his father, on the authority of Aisha, may God be pleased with her, **Those who responded to God and the Messenger** the verse, I said to Urwah: O son of my sister, your parents were among them, Al-Zubayr and Abu Bakr, may God be pleased with them, when the Prophet of God, may God bless him and grant him peace, suffered what he suffered on the day of Uhud, and the polytheists turned away from him, he feared that they would return, so he said, **Who will return after them?** So seventy men volunteered from among them, among them Abu Bakr and Al-Zubayr, may God be pleased with them, this is how Al-Bukhari narrated it alone with this chain of transmission, and this is how Al-Hakim narrated it in his Mustadrak on the authority of Al-Asamm, on the authority of Abbas Al-Duri, on the authority of Abu Al-Nadr, on the authority of Abu Saeed Al-Mu'addib, on the authority of Hisham bin Urwah, then he said: It is authentic, and they did not include it, this is what he said. Ibn Majah narrated it on the authority of Hisham bin Ammar, and Hadiyyah bin Abdul Wahhab on the authority of Sufyan bin Uyaynah. On the authority of Hisham bin Urwa, on his authority, and thus it was narrated by Saeed bin Mansour and Abu Bakr Al-Hamidi in his Musnad on the authority of Sufyan, on his authority. Al-Hakim also narrated it from the hadith of Ismail bin Abi Khalid from Al-Bahi, from Urwah, who said: Aisha said to me: O my son, your father is among those who responded to God and the Messenger after the wound befell them, then he said: It is authentic

according to the conditions of the two sheikhs, and they did not include it. Abu Bakr bin Mardawayh said: Abdullah bin Jaafar told us from the original book, Samuyah told us, Abdullah bin Al-Zubayr told us, Sufyan told us, Hisham told us from his father, from Aisha, may God be pleased with her, she said: "The Messenger of God, may God bless him and grant him peace, said to me: Your parents are among those who responded to God and the Messenger after the wound befell them, Abu Bakr and Al-Zubayr, may God be pleased with them." And the attribution of this hadith is a complete mistake in terms of its chain of transmission because it contradicts the narration of trustworthy people from stopping at Aisha, may God be pleased with her, as we have presented, and in terms of its meaning, Al-Zubayr is not among the fathers of Aisha, but rather Aisha said that to Urwah bin Al-Zubayr, because he is the son of her sister Asma bint Abi Bakr. Al-Siddiq, may God be pleased with them, and Ibn Jarir said: Muhammad bin Saad told me, my father told me, my uncle told me, my father told me, on the authority of his father, on the authority of Ibn Abbas, who said: God cast terror into the heart of Abu Sufyan on the day of Uhud after what had happened to him, so he returned to Mecca, and the Prophet, may God bless him and grant him peace, said: **Abu Sufyan has suffered a part of you, and he has returned and God has cast terror into his heart.** The Battle of Uhud was in Shawwal, and the merchants used to come to Medina in Dhul-Qi'dah, and they would camp at Badr al-Sughra once every year, and they came after the Battle of Uhud, and the believers were afflicted with wounds, and they complained about that to the Prophet, may God bless him and grant him peace, and what afflicted them was severe, and the Messenger of God, may God bless him and grant him peace, urged the people to set out with him and follow what they had been following, and he said: **They are only setting out now to come for Hajj, and they will not be able to do the same until the next year.** Then Satan came and frightened his followers, and said: The people have gathered against you, but the people refused to follow him, so he said: I am going, even if no one follows me, to urge the people. So Abu Bakr al-Siddiq, Umar, Uthman, Ali, al-Zubayr, Sa'd, Talhah, Abd al-Rahman ibn A'waf, Abdullah ibn Mas'ud, Hudhayfah ibn al-Yaman, and Abu Ubaidah ibn al-Jarrah volunteered with him, with seventy men. They set out in pursuit of Abu Sufyan, and they pursued him until they reached al-Safra'. Then God, the Most High, revealed: **Those who responded to God and the Messenger after the wound had afflicted them.** Then Ibn Ishaq said: The Messenger of God, may God bless him and grant him peace, set out until he reached Hamra' al-Asad, which is eight miles from Medina. Ibn Hisham said: He appointed Ibn Umm Maktum over Medina, and he stayed there on Monday, Tuesday, and Wednesday, then he returned to Medina. Ma'bad ibn Abi Ma'bad al-Khuza'i passed by him, as Abdullah ibn Abi Bakr told me. The Khuza'ah, both Muslims and polytheists, were a group of sincere advisers to the Messenger of God, may God bless him and grant him peace, in Tihamah. They made a deal with him, and they did not hide anything that was there from him. Ma'bad was a polytheist at that time, so he

said: O Muhammad, by God, what has afflicted you has been very hard on us. In your companions, and we wish that God had spared you from them. Then he and the Messenger of God (peace be upon him) went out at Hamra' al-Asad until he met Abu Sufyan ibn Harb and those with him at al-Rawha', and they had decided to return to the Messenger of God (peace be upon him) and his companions, and they said: We have achieved the goal of his companions, their leaders and their nobles, then we return before we eradicate them? We will attack the rest of them and then we will finish with them. When Abu Sufyan saw Ma'bad, he said: What is behind you, Ma'bad? He said: Muhammad and his companions are pursuing you in a group the likes of which I have never seen, they are burning with desire for you. Those who had stayed behind from him on your day have gathered with him and regretted what they did. They have a resentment towards you that I have never seen before. He said: Woe to you, what are you saying? He said: By God, I do not think that you should set out until you see the forelocks of the horses. He said: By God, we have decided to attack them to eradicate the rest of them. He said: I forbid you from that, and by God, what I saw made me recite some verses of poetry about them. He said: What did you say? He said: I said:

My camel was almost knocked down by the sounds as the ground was covered with the locusts.

He was a noble lion, not a coward when meeting, nor a slender disposition when facing off.

I remained an enemy, I think the earth is tilted because of what they called a leader who will not be let down

I said, Woe to Ibn Harb from meeting you when the plain is covered with mud.

I am a warner to the people of valor, a warning to every one of them who has a desire and a sense.

From the army of Ahmed, do not be afraid of the Tanablah, and what you warned about cannot be described as mere talk.

He said: This made Abu Sufyan and those with him think twice, and a group of Banu Abd al-Qais passed by him and he said: Where are you going? They said: We are going to Medina. He said: Why? They said: We are going to provide provisions. He said: Will you deliver a message from me to Muhammad that I will send you to him and that I will carry these raisins for you in Ukaz tomorrow if you meet us? They said: Yes. He said: When you meet him, tell him that we have decided to march to him and his companions to eradicate their remnants. The group passed by the Messenger of God (peace and blessings of God be upon him) while he was at Hamra al-Asad, and they told him what Abu Sufyan and his companions had said. They said: God is sufficient for us, and He is the best Disposer of affairs. Ibn Hisham narrated on the authority of Abu Ubaidah, who said: "When the Messenger of God, may God bless him and grant him peace, heard of their return, he said: 'By Him in Whose Hand is my soul, I have offered them stones, if they were to be brought to them in the morning, they would be as if they had gone yesterday.'" Al-Hasan al-Basri said regarding his statement: **Those who responded to**

God and the Messenger after the wound had afflicted them, that Abu Sufyan and his companions had afflicted the Muslims with what they had afflicted and had returned. "The Messenger of God, may God bless him and grant him peace, said: 'Abu Sufyan has returned and God has cast terror into his heart, so who will volunteer to search for him?' So the Prophet, may God bless him and grant him peace, Abu Bakr, Umar, Uthman, Ali, and some of the companions of the Messenger of God, may God bless him and grant him peace, got up and followed them. Abu Sufyan was informed that the Prophet, may God bless him and grant him peace, was searching for him, so he met a caravan of merchants and said: 'Return Muhammad and you will have such and such a reward, and tell them that I have gathered a group for them and that I will return to them.' So the merchants came and informed the Messenger of God, may God bless him and grant him peace, of that, and the Prophet, may God bless him and grant him peace, said: 'God is sufficient for us, and He is the best Disposer of affairs.'" So God revealed this verse, and this is what Ikrimah, Qatada and others said: This context was revealed regarding Hamra al-Asad, and it was said: It was revealed regarding the Battle of Badr al-Maw'id, but the first is correct. And the Almighty's saying: **Those to whom the people said, 'The people have gathered against you, so fear them,' but it only increased them in faith**, the verse, meaning those whom the people threatened with crowds and frightened them with the large number of enemies, but they did not care about that, rather they put their trust in God and sought His help, **and said, 'God is sufficient for us, and He is the best Disposer of affairs.'** Al-Bukhari said: Ahmad bin Yunus told us, he said: I think he said: Abu Bakr told us, on the authority of Abu Hasin, on the authority of Abu al-Dhaha, on the authority of Ibn Abbas, **God is sufficient for us, and He is the best Disposer of affairs**, Ibrahim, peace be upon him, said it when he was thrown into the fire, and Muhammad, peace be upon him, said it when the people said to them, 'The people have gathered against you, so fear them,' but it only increased their faith, and they said, 'God is sufficient for us, and He is the best Disposer of affairs.'" Al-Nasa'i narrated it on the authority of Muhammad ibn Ismail ibn Ibrahim and Harun ibn Abdullah, both on the authority of Yahya ibn Abi Bakr, on the authority of Abu Bakr, who is Ibn Ayyash, on his authority. It is surprising that Al-Hakim Abu Abdullah narrated it on the authority of Ahmad ibn Yunus, then he said: It is authentic according to the conditions of the two sheikhs, and they did not include it. Then Al-Bukhari narrated it on the authority of Abu Ghassan Malik ibn Ismail, on the authority of Israel, on the authority of Abu Hasin, on the authority of Abu Ad-Dahha, on the authority of Ibn Abbas, who said: The last words of Abraham, peace be upon him, when he was thrown into the fire were: **God is sufficient for us, and He is the best Disposer of affairs.** And Abd Al-Razzaq said: Ibn Uyaynah said: Zakariya informed me on the authority of Al-Sha'bi, on the authority of Abdullah ibn Amr, who said: These are the words of Abraham, peace be upon him, when he was thrown into the fire. Narrated by Ibn Jarir. Abu Bakr bin Mardawayh said: Muhammad bin Muammad told us, Ibrahim bin Musa al-Thawri told us, Abdul Rahim bin Muhammad bin Ziyad al-Sakari told us, Abu Bakr bin Ayyash told us, on the authority of

That is only Satan frightening his supporters, so do not fear them, but fear Me, if you are believers.

Hamid al-Tawil, on the authority of Anas bin Malik, on the authority of the Prophet, may God bless him and grant him peace, that it was said to him on the day of UHud 11: The people have gathered against you, so fear them. So God revealed this verse. He also narrated on his authority on the authority of Muhammad bin Ubayd God al-Rafi'i, on the authority of his father, on the authority of his grandfather Abu Rafi': That the Prophet, may God bless him and grant him peace, sent Ali with a group of people with him in pursuit of Abu Sufyan, and a Bedouin from Khuza'ah met them and said: The people have gathered against you. They said: **God is sufficient for us, and He is the best Disposer of affairs.** So this verse was revealed about them. Then Ibn Mardawayh said: "Dulaj bin Ahmad told us, Al-Hasan bin Sufyan told us, Abu Khaithama Mus'ab bin Sa'id told us, Musa bin A'yan told us, on the authority of Al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurairah, who said: 'The Messenger of God, may God bless him and grant him peace, said: "When you encounter a grave matter, say: 'God is sufficient for us, and He is the best disposer of affairs.'" This is a strange hadith from this source. Imam Ahmad said: Haywah bin Shuraih and Ibrahim bin Abi Al-Abbas told us, they said: Baqiyah told us, Buhair bin Sa'd told us, on the authority of Khalid bin Ma'dan, on the authority of Saif, on the authority of Awf bin Malik, that he told them: "The Prophet, may God bless him and grant him peace, judged between two men, and when the one against whom the judgment was made turned away, he said: 'God is sufficient for me, and He is the best disposer of affairs.' The Prophet, may God bless him and grant him peace, said: 'Bring me back to the man.' He said: 'What did you say?' He said: 'I said: God is sufficient for me, and He is the best disposer of affairs.'" The Prophet, may God bless him and grant him peace, said: 'God blames weakness, but you should be intelligent. If a matter overcomes you, say: God is sufficient for me.'" And what an excellent agent! And thus Abu Dawud and al-Nasa'i narrated it from the hadith of Baqiyyah from Buhayr from Khalid, from Sayf who is al-Shami, and it was not attributed from Awf ibn Malik from the Prophet, may God bless him and grant him peace, in a similar manner. And Imam Ahmad said: Asbat told us, Mutraf told us from Atiyyah from Ibn Abbas regarding his statement: **And when the trumpet is blown**, he said: The Messenger of God, may God bless him and grant him peace, said: **How can I enjoy myself while the companion of the trumpet has taken hold of the trumpet and bent his forehead, hearing when he is commanded to blow?** The companions of the Messenger of God, may God bless him and grant him peace, said: **What should we say?** He said: Say: God is sufficient for us, and He is the best Disposer of affairs. In God we trust. This has been narrated from more than one source, and it is a good hadith. We narrated from the Mother of the Believers, Zainab and Aisha, may God be pleased with them, that they boasted, and Zainab said: God married me and your families married you. Aisha said: My innocence was revealed from the heavens in the Qur'an, so Zainab submitted to her, then she said: What did you say when you rode the mount of Safwan bin Mu'attal? She said: I said: God is sufficient for me, and He is the best

Disposer of affairs. Zainab said: I said the word of the believers, and for this reason God the Almighty said: **So they returned with favor from God and bounty, no harm had touched them**, meaning when they put their trust in God, He sufficed them with what concerned them and repelled from them the harm of those who wanted to plot against them, so they returned to their country **with favor from God and bounty, no harm had touched them** from what their enemy had planned for them, **and they pursued the pleasure of God, and God is the possessor of great bounty.** Al-Bayhaqi said: Abu Abdullah al-Hafiz narrated to us, Abu Bakr bin Dawud al-Zahid narrated to us, Muhammad bin Na'im narrated to us, Bishr bin al-Hakam narrated to us. Mubashar bin Abdullah bin Razeen told us, Sufyan bin Husayn told us, on the authority of Ya'la bin Muslim, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding the statement of God Almighty: **So they returned with favor and bounty from God**, he said: The favor was that they were safe, and the bounty was that a caravan passed by during the season, so the Messenger of God, may God bless him and grant him peace, bought it and made a profit on it, which he divided among his companions. Ibn Abi Nujayh said, on the authority of Mujahid, regarding the statement of God Almighty: **Those to whom the people said, 'Indeed, the people have gathered against you, so fear them,'** he said: This is Abu Sufyan, he said to Muhammad, may God bless him and grant him peace, your meeting place is at Badr, where you killed our companions. Muhammad, may God bless him and grant him peace, said, *Perhaps*. So the Messenger of God, may God bless him and grant him peace, set out for his appointment until he reached Badr. They found the market there, and they bought. This is what God Almighty said: "So they returned with favor and bounty from God. No harm had touched them." The verse. He said: This was the minor Battle of Badr. It was narrated by Ibn Jarir. He also narrated on the authority of Al-Qasim, on the authority of Al-Husayn, on the authority of Hajjaj, on the authority of Ibn Jurayj, who said: When the Messenger of God, may God bless him and grant him peace, made an appointment with Abu Sufyan, they began to meet the polytheists and ask them about the Quraysh. They would say: They have gathered against you. They were plotting against them with that, wanting to frighten them. The believers would say: God is sufficient for us, and He is the best Disposer of affairs. Until they reached Badr, and they found its markets healthy and no one had disputed with them in it. He said: A man from the polytheists informed the people of Mecca about Muhammad's cavalry, and he said about that:

My camels were frightened by Muhammad's horses, and dates were scattered like the Anjd.

I took dried water as my appointment

Ibn Jarir said: This is how Al-Qasim recited to us, but it is a mistake. Rather, it is:

I have been repelled by the company of Muhammad and Ajwa from Yathrib like the Anjad

She is following the religion of her father, the Atlad, and has made the water of Qadeed my appointment.

And the water of Djanan is poured for her at noon tomorrow

Then God the Almighty said: **It is only Satan who frightens you with his allies**, meaning he frightens you with his allies, and makes you think that they are powerful and strong. God the Almighty said: **So fear them not, but fear Me, if you are believers**, meaning if he tempts you and makes you think, then rely on Me and take refuge in Me, for I am sufficient for you and your supporter against them, as God the Almighty said: **Is not God sufficient for His servant? And they frighten you with those besides Him**, until His saying: "Say, 'God is sufficient for me. Upon Him do those who rely rely.'" And God the Almighty said: "So fight the allies of Satan. Indeed, the plot of Satan has ever been weak." And God the Almighty said: "Those are the party of Satan. Unquestionably, the party of Satan - they are the losers." And God the Almighty said: "God has decreed, 'I will surely prevail, I and My messengers. Indeed, God is Powerful and Exalted in Might.'" And He said: **And God will surely support those who support Him**. And God the Almighty said: **O you who have believed, if you support God, He will support you**. And God the Almighty said: "Indeed, We will support Our messengers and those who believe during the worldly life and on the Day when the witnesses will stand. The Day when their excuse will not benefit the wrongdoers, and for them is the curse, and they will have evil." The house.

Fath al-Qadir

His saying "That is only" meaning: the one who discourages you, O believers, "the devil **is the best demonstrative pronoun, and it is possible that the devil is an attribute of the demonstrative pronoun and the predicate is his saying** He frightens his allies, **so according to the first, his saying** He frightens his allies" is a new or circumstantial sentence, and it appears that what is meant here is the devil himself in consideration of what issues from him of whispering that requires discouragement, and it was said: what is meant is Nu'aym bin Mas'ud when he said that statement to them, and it was said Abu Sufyan when he issued a threat to them, and the meaning is: that the devil frightens the believers with his allies who are the disbelievers, and it was said that his saying "his allies" is accusative by removing the preposition, meaning he frightens you with his allies or from his allies, as stated by al-Farra', al-Zajaj and Abu Ali al-Farsi. Ibn al-Anbari rejected it by saying that frightening can take two objects by itself, so there is no need to omit the preposition. According to al-Farra' and those with him, the object of frightens is omitted: meaning he frightens you. According to the first, the first object is omitted and the second is mentioned. It is possible that what is meant is that Satan frightens his allies, who are the hypocrites who sit back, so there is no omission. His statement, **So do not fear them**, meaning his allies with whom Satan frightens you, or do not fear the people mentioned in His statement, **Indeed, the people have gathered against you**, He, the Exalted, forbade them from fearing them lest they become cowardly in the encounter and fail to go out, and He commanded them to fear Him, the Exalted, so He said, **And fear**, so do what I command you to do

and leave what I forbid you to do, because I am the one who deserves to be feared, and to be watched over for My command and prohibition, because good and evil are in My hands. He restricted it with His statement, **If you are believers**, because belief requires that.

Al-Hakim narrated and authenticated it on the authority of Ibn Abbas, who said: This verse, **And never think that those who are killed in the way of God** was revealed about Hamza and his companions. Saeed bin Mansour and Abd bin Hamid narrated on the authority of Abu Al-Dhaha that it was revealed about the killing of Uhud, and Hamza was one of them. And Abd bin Hamid, Abu Dawud, Ibn Jarir, Al-Hakim **who authenticated it**, and Al-Bayhaqi in Al-Dala'il narrated on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "When your brothers were afflicted with Uhud, God placed their souls in the bodies of green birds that frequent the rivers of Paradise, eat of its fruits, and take refuge in golden lanterns suspended in the shade of the Throne. When they found the goodness of their food and drink and the beauty of their resting place, they said: 'If only our brothers knew what God has done for us.'" In another version: "They said: 'And their drink and their resting place.' They said: 'Who will inform our brothers that we are alive in Paradise and are provided for, so that they do not lose interest in jihad or turn away from war?' God said: 'I will inform them on your behalf.' Then God revealed these verses: 'And do not think that those who have been killed...' and what follows." Al-Tirmidhi narrated with a hasan chain of transmission, Ibn Majah, Ibn Khuzaymah, Al-Tabarani, Al-Hakim **who authenticated it**, Ibn Mardawayh, and Al-Bayhaqi in Al-Dala'il narrated on the authority of Jabir ibn Abdullah that his father asked God, the Exalted, to grant him success in what he was in, so this verse was revealed while he was among those killed at Uhud. It has been narrated through many chains of transmission that the reason for the revelation of this verse was the killing of Uhud. Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Anas that the reason for the revelation of this verse was the killing of Bir Ma'unah. In any case, the verse, considering the generality of its wording, includes every martyr. It has been proven in many hadiths in Sahih and elsewhere that the souls of the martyrs are in the bodies of green birds. There is a long list of proven virtues of the martyrs that are well-known in the books of hadith. Al-Nasa'i, Ibn Majah, Ibn Abi Hatim and Al-Tabarani narrated with a saheeh chain of transmission on the authority of Ibn Abbas who said: When the polytheists returned from Uhud, they said: You did not kill Muhammad, nor did you take the young maidens with you. What a bad thing you have done! Return. The Messenger of God, may God bless him and grant him peace, heard of that, so he called upon the Muslims and they volunteered until they reached Hamra' al-Asad, or Bir Abi Utbah. Sufyan was not sure, so the polytheists said: He will return the next year. So the Messenger of God, may God bless him and grant him peace, returned, and it was considered a military campaign. Then God, the Exalted, revealed: **Those who responded to God and the Messenger 1:13**. Al-Bukhari, Muslim and others narrated on the authority of Aisha regarding the words of God, the

That is only Satan frightening his supporters, so do not fear them, but fear Me, if you are believers.

Exalted: **Those who responded to God and the Messenger 7:13**, that she said to Urwah ibn Az-Zubayr: O son of my sister, your parents were among them: Az-Zubayr and Abu Bakr. When the Prophet of God, may God bless him and grant him peace, suffered what he suffered on the Day of Uhud, the polytheists turned away from him and he feared that they would return, so he said: Who will return after them? So seventy volunteered from them, including Abu Bakr and Az-Zubayr. Ibn Ishaq, Ibn Jarir, and Al-Bayhaqi narrated in Al-Dala'il on the authority of Abdullah bin Abi Bakr bin Muhammad bin Amr bin Hazm, who said: The Messenger of God, may God bless him and grant him peace, went out to Hamra' Al-Asad, and Abu Sufyan had decided to return to the Messenger of God, may God bless him and grant him peace, and his companions, and they said: We have returned before we eradicate them so that we may attack the rest of them. Then he heard that the Prophet, may God bless him and grant him peace, had gone out with his companions seeking them, so Abu Sufyan and his companions thought about that, and a group of Abd Al-Qais passed by, and Abu Sufyan said to them: Inform Muhammad that we have decided to return to his companions so that we may eradicate them. When the group passed by the Messenger of God, may God bless him and grant him peace, at Hamra' Al-Asad, they told him what Abu Sufyan had said, so the Messenger of God, may God bless him and grant him peace, and the Muslims with him said: God is sufficient for us, and He is the best Disposer of affairs. So God revealed about that: **Those who responded to God and the Messenger 7:13**. Musa bin Uqbah narrated in his Maghazi and Al-Bayhaqi in Ad-Dala'il on the authority of Ibn Shihab who said: The Messenger of God (peace be upon him) called the Muslims to meet Abu Sufyan at Badr. Then Satan took his followers from among the people and they walked among the people, frightening them, and they said: We have been informed that people have gathered against you like the night, hoping to attack you. There are many narrations on this subject that are included in the books of Hadith and Seerah. Ibn Al-Mundhir narrated on the authority of Saeed bin Jubair who said: Wounds are wounds. Ibn Jarir narrated on the authority of As-Suddi that Abu Sufyan and his companions met a Bedouin and they promised him a reward to inform the Prophet (peace be upon him) and his companions that they had gathered against them. He informed the Prophet (peace be upon him) of that, and he and the companions said: God is sufficient for us, and He is the best Disposer of affairs. Then they returned from Hamra' Asad, and God revealed about them and the Bedouin, **Those to whom the people said**, the verse. Ibn Mardawayh narrated on the authority of Abu Rafi' that this Bedouin was from Khuza'ah.

There are hadiths that have been narrated about the virtue of this phrase, I mean **Hasbun God wa ni'mal wakeel**, including what Ibn Mardawayh narrated on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "When you are faced with a serious matter, say: 'Hasbun God wa ni'mal wakeel.'" Ibn Kathir said after narrating it: This is a strange hadith from this

perspective. Abu Nu'aym narrated on the authority of Shaddad ibn Aws, who said: The Prophet, may God bless him and grant him peace, said: **Hasbun God wa ni'mal wakeel, security for every fearful person**. Ibn Abi al-Dunya narrated in al-Dhikr on the authority of Aisha, "When the Prophet, may God bless him and grant him peace, was intensified by his grief, he would wipe his hand over his head and beard, then he sighed deeply and said: Hasbun God wa ni'mal wakeel." Al-Bukhari and others narrated on the authority of Ibn Abbas, who said: Hasbun God wa ni'mal wakeel, Ibrahim said it when he was thrown into the fire, and Muhammad said it when they said: **The people have gathered against you**. Ahmad, Abu Dawud and al-Nasa'i narrated on the authority of Awf ibn Malik that he told them, "The Prophet, may God bless him and grant him peace, judged between two men. When the one against whom the judgment was passed turned away, he said, 'God is sufficient for me, and He is the best Disposer of affairs.' The Messenger of God, may God bless him and grant him peace, said, 'Bring the man back to me.' He said, 'What did you say?' He said, 'I said, 'God is sufficient for me, and He is the best Disposer of affairs.' The Messenger of God, may God bless him and grant him peace, said, 'God blames incompetence, but you should be intelligent. If a matter overcomes you, say, 'God is sufficient for me, and He is the best Disposer of affairs.'" Ahmad narrated on the authority of Ibn Abbas that the Messenger of God, may God bless him and grant him peace, said, "How can I enjoy myself while the one with the horn has put the horn in his mouth and bent his forehead, hearing when he is commanded to blow? Then he ordered the Companions to say, 'God is sufficient for us, and He is the best Disposer of affairs. In God we trust.'" This is a good hadith. Al-Bayhaqi narrated in al-Dala'il on the authority of Ibn Abbas regarding the statement, "And they returned with favor and bounty from God, **he said**, The favor is that they were safe, and the bounty is that a caravan passed by during the season, so the Messenger of God, may God bless him and grant him peace, bought it and was given a reward and divided it among his Companions." Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid regarding the verse, he said: The virtue is what they obtained from trade and reward. Ibn Jarir narrated on the authority of Al-Suddi, he said: As for the blessing, it is well-being, and as for the virtue, it is trade, and evil is killing. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Al-Awfi on the authority of Ibn Abbas regarding his statement, **No evil touched them**, he said: No one harmed them, **And they followed the pleasure of God**, he said: They obeyed God and His Messenger. Ibn Jarir narrated on the authority of Al-Awfi on his authority regarding his statement, **That is only Satan frightening his allies**, he said: Satan says that Satan frightens his allies. Abd bin Hamid and Ibn Abi Hatim narrated on the authority of Abu Malik, he said: He magnifies his allies in your eyes. Ibn Al-Mundhir narrated on the authority of Ikrimah something similar to what Ibn Abbas said. Ibn Abi Hatim narrated on the authority of Al-Hasan: That was only to frighten Satan, and Satan fears no one except the allies of Satan.

Tafsir al-Baghawi

175- The Almighty said: **That is only Satan**, meaning: the one who said to you: **The people have gathered against you, so fear them**, from the action of Satan, he put it in their mouths to terrify them and make them cowardly towards them, **frightens his allies**, meaning he frightens you with his allies, and this is also the case in the reading of Abi bin Ka'b, meaning: he frightens the believers with the disbelievers. Al-Suddi said: he magnifies his allies in their hearts so that they fear them, this is indicated by the reading of Abdullah bin Mas'ud, **frightens his allies**, "so do not fear them but fear Me," in abandoning My command, **if you are believers**, believing in My promise, for I guarantee you victory and triumph.

Tafsir al-Baidawi

175 "That is only Satan **meaning the one who dampens the joy of Abu Sufyan, and Satan is the predicate of that**" and what follows is a statement of his devilishness or his description and what follows is the predicate, and it is possible that the reference to his saying is in the estimation of an added word, meaning that that is only the saying of Satan, meaning Iblis, upon him be the curse. "He frightens his allies" those who sit back from going out with the Messenger, may God bless him and grant him peace, or he frightens you his allies who are Abu Sufyan and his companions. "So do not fear them" the pronoun refers to the people, the second in the first case and to the allies in the second case. "And fear" in opposing My command, so strive with My Messenger. "If you are believers" for faith requires preferring the fear of God Almighty over the fear of people.

Surat Al Imran 3:176

And let not those who hasten into disbelief grieve you. Indeed, they will never harm God at all. God intends not to grant them any share in the Hereafter, and they will have a great punishment.

Surat Al Imran 3:176

And let not those who hasten into disbelief grieve you. Indeed, they will never harm God at all. God intends not to grant them any share in the Hereafter, and they will have a great punishment.

Tafsir al-Jalalayn

And let not those who hasten into disbelief grieve you with the damma of the ya and the kasra of the zay and with the fatha of it and the damma of the zay from hazanahu, a language for ahzanahu **those who hasten into disbelief** they fall into it quickly by supporting him and they are the people of Mecca or the hypocrites, meaning do not pay attention to their disbelief **They will never harm God at all** with their actions, but they will only harm themselves **God intends not to give them any portion** a share **in the Hereafter** meaning Paradise, so God has let them down **and for them is a great punishment** in the Fire.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And let not the disbelief of those who hasten to disbelief, turning back on their heels, from among the hypocrites, grieve you, for they will not harm God in the least by their haste to disbelief. And just as their haste, if they had hastened to faith, would not have been of any benefit to Him, so too their haste to disbelief is not harmful to Him, 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, regarding his statement: **And let not those who hasten into disbelief grieve you**, meaning: that they are the hypocrites.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **And let not those who hasten into disbelief grieve you**, meaning: the hypocrites.

Abu Ja'far said: By that, may His praise be glorified, He means: God does not want to give those who hasten to disbelief a share in the reward of the Hereafter, so He let them down and they hastened to it. Then He informed that even though they are deprived of what they were deprived of of the reward of the Hereafter, they will have a great punishment in the Hereafter, and that is the punishment of the Fire. Ibn Ishaq said about that as follows:

Ibn Hamid told me, he said, Salamah told us, on the authority of Ibn Ishaq: **God wants to give them no share in the Hereafter**, meaning to nullify their deeds.

Tafsir al-Qurtubi

The Almighty said: **And let not those who hasten into disbelief grieve you**. These are people who converted to Islam and then apostatized out of fear of the polytheists, so the Prophet, may God bless him and grant him peace, was distressed, so God Almighty revealed: **And let not those who hasten into disbelief grieve you**. Al-Kalbi said: He meant by it the hypocrites and the leaders of the Jews, they concealed the description of the Prophet, may God bless him and grant him peace, in the Book, so it was revealed. It is said: When the People of the Book did not believe, that was difficult for the Messenger of God, may God bless him and grant him peace, because people would look at them and say that they were People of the Book, so if it were true they would have followed him, so it was revealed: **And let not those who hasten into disbelief grieve you**. The reading of Nafi' is with a damma on the ya' and a kasra on the zay wherever it occurred except in Al-Anbiya': **The greatest terror will not grieve them** (Al-Anbiya': 103), for it is with a fatha on the ya' and a damma on the zay, and Abu Ja'far is the opposite, and Ibn Muhaisin read it all with a damma on the ya' and a kasra on the zay, and the rest all with a fatha on the ya' and a damma on the zay, and they are two languages: The matter saddened me, it saddened me, and it also saddened me, and it is a rare language, and the first is the more eloquent of the two languages, said Al-Nahhas, and the poet said: In I **sadden**:

My friends have passed away and my home has made me sad

The general reading is *yusara'un* and Talhah read **yusara'un fi al-kufr**. Ad-Dahhak said: They are the infidels of Quraysh. Another said: They are the hypocrites. It was said: It is what we mentioned before. It was said: It is general for all infidels, and their hastening in disbelief is supporting Muhammad, may God bless him and grant him peace. Al-Qushayri said: And grief over the disbelief of the infidel is obedience, but the Prophet, may God bless him and grant him peace, was excessive in grief over the disbelief of his people, so he was forbidden from that, as he said: **So do not waste your soul over them in regret**. And he said: **Perhaps you will kill yourself over their traces if they do not believe in this hadith out of grief**.

"They will never harm God at all," meaning they will never decrease God's kingdom and authority at all, meaning that it will never decrease because of their disbelief. As narrated on the authority of Abu Dharr: "On the authority of the Prophet, may God bless him and grant him peace, in what he narrated on the authority of God, the Blessed and Exalted, that He said: O My servants, I have forbidden injustice for Myself and have made it forbidden amongst you, so do not wrong one another. O My servants, all of you are astray except for those I have guided, so seek guidance from Me and I will guide you. O My servants, all of you are hungry except for those I have fed, so seek food from Me and I will feed you. O My servants, all of you are naked except for those I have clothed, so seek clothing from Me and I will clothe you. O My

servants, you sin by night and by day, and I forgive all sins, so seek forgiveness from Me and I will forgive you. O My servants, you will never attain harm by which you harm Me, nor will you attain benefit by which you benefit Me. O My servants, if the first and last of you, your humans and your jinn, were as pious as the most wicked heart of any man among you, that would not increase My kingdom at all. O My servants, if the first and last of you, your humans and your jinn, were as wicked as the most wicked," "The heart of one man, that would not decrease My kingdom in the least. O My servants, were the first of you and the last of you, the humans of you and the jinn of you, to stand on one plain and ask of Me, and I were to give each person what he asked for, that would not decrease what I have any more than a needle decreases the sea if put into it. O My servants, it is only your deeds that I count for you and then recompense you for. So whoever finds good, let him praise God, and whoever finds otherwise, let him blame no one but himself." Narrated by Muslim in his Sahih, and by al-Tirmidhi and others. It is a great hadith that is too long to be written in its entirety. It was said that the meaning of **they will not harm God in the least** is that they will not harm the friends of God when they abandon their support, since God, the Almighty and Majestic, is their supporter.

God the Almighty says: **God intends not to give them any share in the Hereafter, and for them is a great punishment.** That is, a portion. A portion is a share and a fortune. It is said: So-and-so is more fortunate than so-and-so, and he is fortunate. The plural of fortune is *ahaaz*, not in analogy. Abu Zayd said: It is said that a man is fortunate, meaning new, if he has a share of sustenance. And I was fortunate in a matter, and the plural of fortune is *ahaaz*, meaning He does not give them a share in Paradise. This is a text indicating that good and evil are by the will of God the Almighty.

Tafsir Ibn Kathir

God Almighty says to His Prophet, may God bless him and grant him peace: **And let not those who hasten into disbelief grieve you.** This is due to His intense concern for people. He was grieved by the infidels' haste to disobey, be stubborn, and dissent. So God Almighty said: **Let not that grieve you.** "Indeed, they will never harm God at all. God intends not to grant them any share in the Hereafter." That is, His wisdom in them is that He intends, by His will and power, not to grant them any share in the Hereafter. "And for them is a great punishment." Then God Almighty said, informing about that with a decisive statement: "Indeed, those who have purchased disbelief in exchange for faith." That is, they exchanged this for that. "They will never harm God at all." That is, they will harm themselves. "And for them is a painful punishment. **Then God Almighty said,** And let not those who disbelieve think that Our granting them respite is better for themselves. We only grant them respite so that they may increase in sin. And for them is a humiliating punishment." Like His statement: "Do they think that what We provide them with of wealth and children * We hasten for them in good things? Rather, they do not perceive." And like His saying: "So leave Me and

he who denies this statement. We will lead them on gradually from where they do not know." And like His saying: "And do not let their wealth and their children impress you. God only wants to punish them with them in this world and that their souls should depart while they are disbelievers." Then the Most High said: **God would not leave the believers in that state you are in until He distinguishes the wicked from the good.** That is, He must establish a cause of trial, in which He reveals His friend and exposes His enemy, in which He knows the patient believer and the wicked hypocrite. He means by that the Day of Uhud, in which God tested the believers, and in which their faith, patience, endurance, steadfastness, and obedience to God and His Messenger, may God bless him and grant him peace, became apparent, and in which He exposed the veil of the hypocrites. Their opposition, their refusal to fight, and their betrayal of God and His Messenger, may God bless him and grant him peace, became apparent. For this reason, God the Almighty said: **God would not leave the believers in the state you are in until He distinguishes the wicked from the good.** Mujahid said: He distinguished between them on the day of Uhud. Qatadah said: He distinguished between them through jihad and migration. Al-Suddi said: They said: If Muhammad is truthful, then let him tell us who among us believes in him and who disbelieves. So God the Almighty revealed: **God would not leave the believers in the state you are in until He distinguishes the wicked from the good.** That is, until the believer emerges from the disbeliever. All of this was narrated by Ibn Jarir. Then God the Almighty said: **And God would not inform you of the unseen.** That is, you do not know the unseen of God in His creation until He distinguishes for you the believer from the hypocrite, were it not for the reasons He establishes that reveal that. Then the Almighty said: **But God chooses from among His messengers whom He wills** as in His saying: "He is the Knower of the unseen, and He reveals His secret to none * Except to a messenger with whom He is pleased. Then He makes a guard march before him and behind him." Then the Almighty said: **So believe in God and His messengers** meaning obey God and His Messenger and follow him in what He has prescribed for you **And if you believe and fear God, then for you is a great reward.** And His saying: "And let not those who withhold what God has given them of His bounty think that it is good for them. Rather, it is bad for them." That is, the miser should not think that his accumulation of money will benefit him, rather it is harmful to him in his religion, and perhaps in his worldly life. Then he told about the fate of his wealth on the Day of Resurrection, saying, **They will be collared by what they were stingy with on the Day of Resurrection.** Al-Bukhari said: Abdullah bin Munir told us, he heard Abu al-Nadr, Abdul Rahman told us - he is the son of Abdullah bin Dinar - on the authority of his father, 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: 'Whoever God gives wealth and he does not pay its zakat, it will be like a bald-headed serpent with two tufts of hair, collaring him on the Day of Resurrection, taking hold of his two jaws - meaning his cheeks - and saying, 'I am your wealth, I am your treasure.'" Then he recited this verse, "And let not those who are stingy with what God has given them of His bounty think that

Surat Al Imran 3:176

And let not those who hasten into disbelief grieve you. Indeed, they will never harm God at all. God intends not to grant them any share in the Hereafter, and they will have a great punishment.

it is good for them. Rather, it is bad for them,” to the end of the verse. Al-Bukhari is the only one to narrate it from this source, not Muslim. Ibn Hibban narrated it in his Sahih on the authority of al-Layth bin Sa'd on the authority of Muhammad bin Ajlan, on the authority of al-Qa'qa' bin Hakim, on the authority of Abu Salih, on his authority.

Another hadith Imam Ahmad said: Hajin bin Al-Muthanna told us, Abdul Aziz bin Abdullah bin Abi Salamah told us, on the authority of Abdullah bin Dinar, on the authority of Ibn Umar, on the authority of the Prophet, may God bless him and grant him peace, who said: “Whoever does not pay the zakat on his wealth, God will present his wealth to him on the Day of Resurrection in the form of a bald-headed serpent with two tufts of hair, then he will hold it and say: I am your treasure, I am your treasure.” And this is how An-Nasa'i narrated it on the authority of Al-Fadl bin Sahl, on the authority of Abu An-Nadr Hashim bin Al-Qasim, on the authority of Abdul Aziz bin Abdullah bin Abi Salamah, on his authority. Then An-Nasa'i said: The narration of Abdul Aziz on the authority of Abdullah bin Dinar, on the authority of Ibn Umar, is more authentic than the narration of Abdul Rahman on the authority of his father Abdullah bin Dinar, on the authority of Abu Salih, on the authority of Abu Hurairah. **I said** There is no contradiction between the two narrations, for it may be with Abdullah bin Dinar from both sources, and God knows best. Al-Hafiz Abu Bakr bin Mardawayh narrated it from more than one source on the authority of Abu Salih, on the authority of Abu Hurairah. And from the hadith of Muhammad bin Abi Hamid on the authority of Ziyad Al-Khatmi on the authority of Abu Hurairah, on his authority.

Another hadith Imam Ahmad said: Sufyan narrated to us on the authority of Jami', on the authority of Abu Wa'il, on the authority of Abdullah, on the authority of the Prophet, may God bless him and grant him peace, “There is no servant who does not pay the zakat of his wealth except that a bald-headed serpent will be made to follow him, fleeing from him while he follows him, and he will say: I am your treasure.” Then Abdullah recited the proof of this from the Book of God, **They will be collared with what they hoarded on the Day of Resurrection.** This is how At-Tirmidhi, An-Nasa'i, and Ibn Majah narrated it on the authority of Sufyan ibn Uyaynah on the authority of Jami' ibn Abi Rashid. At-Tirmidhi added: And Abdul Malik ibn A'yan, both on the authority of Abu Wa'il Shaqiq ibn Salamah on the authority of Abdullah ibn Mas'ud on his authority. At-Tirmidhi said: It is hasan sahih. Al-Hakim narrated it in his Mustadrak on the authority of Abu Bakr ibn Ayyash and Sufyan Ath-Thawri, both on the authority of Abu Ishaq As-Sabi'i, on the authority of Abu Wa'il, on the authority of Ibn Mas'ud on his authority. Ibn Jarir narrated it through other chains of transmission on the authority of Ibn Mas'ud as a mursal.

Another hadith Al-Hafiz Abu Ya'la said: Umayyah ibn Bastam told us, Yazid ibn Zari' told us, Sa'id told us, on the authority of Qatada, on the authority of Salim ibn Abi al-Ja'd, on the authority of Ma'dan ibn Abi Talhah, on the authority of Thawban, on the authority

of the Prophet, may God bless him and grant him peace, “He said: ‘Whoever leaves behind a treasure, it will appear to him on the Day of Resurrection as a bald-headed snake with two raisins, following him and saying: Who are you? Woe to you! It will say: I am your treasure that you left behind you. It will continue following him until it gives him his hand and he bites it, then it will follow the rest of his body.’” Its chain of transmission is good and strong, and they did not include it. It was narrated by Al-Tabarani on the authority of Jarir ibn Abdullah Al-Bajali, and it was narrated by Ibn Jarir and Ibn Mardawayh from the hadith of Bahz ibn Hakim 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: “No man comes to his master and asks him for some of his surplus wealth, and he refuses it to him, except that a brave man will be summoned for him on the Day of Resurrection, licking the excess that he refused.” This is the wording of Ibn Jarir. Ibn Jarir said: Ibn Al-Muthanna told us, Abd Al-A'la told us, Dawud told us on the authority of Abu Qaz'ah, on the authority of a man, on the authority of the Prophet, may God bless him and grant him peace, who said: “No relative comes to his relative and asks him for some of the excess that God has given him, and he is stingy with it, except that a brave man will be brought out for him from Hell, licking his excess until it encircles him.” Then he narrated it from another chain of transmission on the authority of Abu Qaz'ah, whose name is Hujayr ibn Bayan, on the authority of Abu Malik Al-Abdi, with no chain of transmission ending with him. He narrated it from another chain of transmission on the authority of Abu Qaz'ah, with no chain of transmission ending with him. Al-Awfi said on the authority of Ibn Abbas: It was revealed about the People of the Book who were stingy with what was in their hands of the revealed books, so that they would not explain them. Narrated by Ibn Jarir. The first is correct, although this is included in its meaning. It may be said that this is more appropriate to be included, and God Almighty knows best. God Almighty's statement, **And to God belongs the inheritance of the heavens and the earth, means, And spend from that in which He has made you successors**, for all matters are referred back to God Almighty. So present from your wealth what will benefit you on the Day of Resurrection. **And God is Acquainted with what you do**, meaning your intentions and your consciences.

Fath al-Qadir

His saying 176- "And let it not grieve you." Nafi' read it with a damma on the ya' and a kasra on the zay, and Ibn Muhaisin read it with a damma on the ya' and the zay, and the rest read it with a fatha on the ya' and a damma on the zay, and they are two dialects. It is said: The matter grieved me and it grieved me, and the first is more eloquent. Talhah read "yasari'un." It was said: They are people who apostatized, so the Prophet, may God bless him and grant him peace, was saddened by that, so God consoled him and forbade him from grieving, and he explained that by saying that they

would not harm God at all, but they only harmed themselves by noticing them in the Hereafter and that they will have a great punishment. It was said: They are the disbelievers of Quraysh, and it was said: They are the hypocrites, and it was said: It is general for all disbelievers. Al-Qushayri said: Grieving over the disbelief of a disbeliever is an act of obedience, but the Prophet (peace and blessings of God be upon him) was excessive in his grief, so he was forbidden from that as God the Most High said: **So let not your soul perish over them in regret** "Perhaps you would kill yourself through grief over them, if they do not believe in this message" *Al-Qushayri'un* and the preposition *fi* instead of *ila* indicate that they are settled in it and will continue to be involved in it, and the same applies to **they hasten in good deeds**. His statement: **Indeed, they will never harm God at all** is an explanation of the prohibition, and the meaning is that their disbelief will not diminish the kingdom of God the Most High at all. It was said: What is meant is that they will never harm His friends, and it is possible that what is meant is that they will never harm His religion that He has legislated for His servants. *Something* is accusative as a source: meaning any harm, and it was said: accusative by removing the preposition: meaning with something. And *fortune* is the share. Abu Zaid said: It is said that a man is fortunate if he has a share of provision, and the meaning is that God does not want to give them a share in Paradise or a share of the reward, and the future tense is to indicate the permanence and continuity of the will **and for them is a great punishment** because of their haste in disbelief, so the harm of their disbelief returned to them, making clear to them the lack of fortune in the afterlife and their destiny in the great punishment.

Tafsir al-Baghawi

176- The Almighty said: "And let it not grieve you, **Nafi' read** grieve you **with a damma on the ya' and a kasra on the zay, and so is the entire Qur'an except for His saying** The greatest terror will not grieve them", Abu Ja'far said the opposite, and they are two languages: Hzn yhzn and ahzn yhzn, except that the predominant language is Hzn yhzn, "Those who hasten into disbelief", Ad-Dahhak said: They are the disbelievers of Quraysh, and someone else said: They are the hypocrites who hasten into disbelief by supporting the disbelievers. "They will never harm God at all, **by their haste into disbelief**, God wants not to give them a share in the Hereafter, **a portion in the reward of the Hereafter, so that is how He let them down until they hastened into disbelief**, and for them is a great punishment.

Tafsir al-Baidawi

176 And let not those who hasten into disbelief grieve you" They fall into it quickly out of eagerness for it, and they are the hypocrites who lagged behind, or people who turned away from Islam. The meaning is let not the fear that they will harm you or help against you grieve you, because of His statement: "Indeed, they will not harm God at all" meaning they will not harm the

friends of God at all by their haste into disbelief, but they will harm themselves with it. And "thing **may be an object or a source, and Nafi' read** grieve you **with a damma on the ya' and a kasra on the zay wherever it occurred except for His statement about the prophets** the greatest terror will not grieve them", for he opened the ya' and closed the zay in it, and the rest did likewise in all of them. **God intends that they should have no share in the Hereafter** a portion of the reward in the Hereafter, and this indicates the persistence of their transgression and their death in disbelief. The mention of the will indicates that their disbelief reached the limit, to the point that the Most Merciful of the merciful intended that they should have no share of His mercy, and that their hastening to disbelief was because the Most High did not intend that they should have any share in the Hereafter. **And for them is a great punishment** along with deprivation of reward.

Surat Al Imran 3:177

Indeed, those who purchase disbelief at the price of faith will never harm God at all, and they will have a painful punishment.

Surat Al Imran 3:177

Indeed, those who purchase disbelief at the price of faith will never harm God at all, and they will have a painful punishment.

Tafsir al-Jalalayn

Indeed, those who purchase disbelief in exchange for faith that is, they take it instead of it **will never harm God** with their disbelief **at all, and they will have a painful punishment** painful.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be glorified, He means the hypocrites about whom He had previously told His Prophet, may God bless him and grant him peace, that he should not be saddened by their haste to disbelieve. So He said to His Prophet, may God bless him and grant him peace: These are the ones who bought disbelief with their faith, then turned away from their faith after entering it, and were satisfied with disbelief in God and His Messenger in exchange for faith. They will not harm God in the least with their disbelief and their turning away from the glory of their faith. Rather, they will only harm themselves by doing so, by making them subject to a punishment from God that they cannot bear.

Rather, God, the Most High, urged His believing servants with these verses, from His saying: **And whatever befell you on the day the two armies met was by permission of God** (Al Imran 3:116) to this verse, to sincerely believe, to turn to Him in their affairs, and to be content with Him alone as a supporter, without any other of His creation. And He encouraged them with them to fight against His enemies and the enemies of His religion, and encouraged their hearts with them, and informed them that whoever supports Him with His support will not be let down even if all those who oppose and deviate from Him were to unite against him, and that whoever lets him down, no supporter will support him whose support will benefit him, even if his helpers and supporters were many, as:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **Indeed, those who purchase disbelief in exchange for faith**, meaning the hypocrites, **will never harm God at all, and they will have a painful punishment**, meaning painful.

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: They are the hypocrites.

Tafsir al-Qurtubi

The Almighty's saying: **Indeed, those who have purchased disbelief in exchange for faith** was mentioned previously in Al-Baqarah, **will never harm God at all** was repeated for emphasis. It was said: that is, from his bad management, replacing faith with disbelief and selling it with it, so he does not fear its side or its management. **A thing** was in the accusative case in both places because it is in the position of a source, as if he said: they will never harm God, a little or a lot of harm. It is permissible to make it in the accusative case if the *ba* is omitted, as if he said: they will never harm God at all.

Tafsir Ibn Kathir

God Almighty says to His Prophet, may God bless him and grant him peace: **And let not those who hasten into disbelief grieve you.** This is due to His intense concern for people. He was grieved by the infidels' haste to disobey, be stubborn, and dissent. So God Almighty said: **Let not that grieve you.** "Indeed, they will never harm God at all. God intends not to grant them any share in the Hereafter." That is, His wisdom in them is that He intends, by His will and power, not to grant them any share in the Hereafter. "And for them is a great punishment." Then God Almighty said, informing about that with a decisive statement: "Indeed, those who have purchased disbelief in exchange for faith." That is, they exchanged this for that. "They will never harm God at all." That is, they will harm themselves. "And for them is a painful punishment. **Then God Almighty said,** And let not those who disbelieve think that Our granting them respite is better for themselves. We only grant them respite so that they may increase in sin. And for them is a humiliating punishment." Like His statement: "Do they think that what We provide them with of wealth and children * We hasten for them in good things? Rather, they do not perceive." And like His saying: "So leave Me and he who denies this statement. We will lead them on gradually from where they do not know." And like His saying: "And do not let their wealth and their children impress you. God only wants to punish them with them in this world and that their souls should depart while they are disbelievers." Then the Most High said: **God would not leave the believers in that state you are in until He distinguishes the wicked from the good.** That is, He must establish a cause of trial, in which He reveals His friend and exposes His enemy, in which He knows the patient believer and the wicked hypocrite. He means by that the Day of Uhud, in which God tested the believers, and in which their faith, patience, endurance, steadfastness, and obedience to God and His Messenger, may God bless him and grant him peace, became apparent, and in which He exposed the veil of the hypocrites. Their opposition, their refusal to fight, and their betrayal of God and His Messenger, may God bless him and grant him peace, became apparent. For this reason, God the Almighty said: **God would not leave the believers in the state**

you are in until He distinguishes the wicked from the good. Mujahid said: He distinguished between them on the day of Uhud. Qatadah said: He distinguished between them through jihad and migration. Al-Suddi said: They said: If Muhammad is truthful, then let him tell us who among us believes in him and who disbelieves. So God the Almighty revealed: **God would not leave the believers in the state you are in until He distinguishes the wicked from the good.** That is, until the believer emerges from the disbeliever. All of this was narrated by Ibn Jarir. Then God the Almighty said: **And God would not inform you of the unseen.** That is, you do not know the unseen of God in His creation until He distinguishes for you the believer from the hypocrite, were it not for the reasons He establishes that reveal that. Then the Almighty said: **But God chooses from among His messengers whom He wills** as in His saying: "He is the Knower of the unseen, and He reveals His secret to none * Except to a messenger with whom He is pleased. Then He makes a guard march before him and behind him." Then the Almighty said: **So believe in God and His messengers** meaning obey God and His Messenger and follow him in what He has prescribed for you **And if you believe and fear God, then for you is a great reward.** And His saying: "And let not those who withhold what God has given them of His bounty think that it is good for them. Rather, it is bad for them." That is, the miser should not think that his accumulation of money will benefit him, rather it is harmful to him in his religion, and perhaps in his worldly life. Then he told about the fate of his wealth on the Day of Resurrection, saying, **They will be collared by what they were stingy with on the Day of Resurrection.** Al-Bukhari said: Abdullah bin Munir told us, he heard Abu al-Nadr, Abdul Rahman told us - he is the son of Abdullah bin Dinar - on the authority of his father, 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: 'Whoever God gives wealth and he does not pay its zakat, it will be like a bald-headed serpent with two tufts of hair, collaring him on the Day of Resurrection, taking hold of his two jaws - meaning his cheeks - and saying, 'I am your wealth, I am your treasure.'" Then he recited this verse, "And let not those who are stingy with what God has given them of His bounty think that it is good for them. Rather, it is bad for them," to the end of the verse. Al-Bukhari is the only one to narrate it from this source, not Muslim. Ibn Hibban narrated it in his Sahih on the authority of al-Layth bin Sa'd on the authority of Muhammad bin Ajlan, on the authority of al-Qa'qa' bin Hakim, on the authority of Abu Salih, on his authority.

Another hadith Imam Ahmad said: Hajin bin Al-Muthanna told us, Abdul Aziz bin Abdullah bin Abi Salamah told us, on the authority of Abdullah bin Dinar, on the authority of Ibn Umar, on the authority of the Prophet, may God bless him and grant him peace, who said: "Whoever does not pay the zakat on his wealth, God will present his wealth to him on the Day of Resurrection in the form of a bald-headed serpent with two tufts of hair, then he will hold it and say: I am your treasure, I am your treasure." And this is how An-Nasa'i narrated it on the authority of Al-Fadl bin Sahl, on the authority of Abu An-Nadr Hashim bin Al-Qasim, on the authority of Abdul Aziz bin Abdullah

bin Abi Salamah, on his authority. Then An-Nasa'i said: The narration of Abdul Aziz on the authority of Abdullah bin Dinar, on the authority of Ibn Umar, is more authentic than the narration of Abdul Rahman on the authority of his father Abdullah bin Dinar, on the authority of Abu Salih, on the authority of Abu Hurairah. **I said** There is no contradiction between the two narrations, for it may be with Abdullah bin Dinar from both sources, and God knows best. Al-Hafiz Abu Bakr bin Mardawayh narrated it from more than one source on the authority of Abu Salih, on the authority of Abu Hurairah. And from the hadith of Muhammad bin Abi Hamid on the authority of Ziyad Al-Khatmi on the authority of Abu Hurairah, on his authority.

Another hadith Imam Ahmad said: Sufyan narrated to us on the authority of Jami', on the authority of Abu Wa'il, on the authority of Abdullah, on the authority of the Prophet, may God bless him and grant him peace, "There is no servant who does not pay the zakat of his wealth except that a bald-headed serpent will be made to follow him, fleeing from him while he follows him, and he will say: I am your treasure." Then Abdullah recited the proof of this from the Book of God, **They will be collared by what they hoarded on the Day of Resurrection.** This is how At-Tirmidhi, An-Nasa'i, and Ibn Majah narrated it on the authority of Sufyan ibn Uyaynah on the authority of Jami' ibn Abi Rashid. At-Tirmidhi added: And Abdul Malik ibn A'yan, both on the authority of Abu Wa'il Shaqiq ibn Salamah on the authority of Abdullah ibn Mas'ud on his authority. At-Tirmidhi said: It is hasan sahih. Al-Hakim narrated it in his Mustadrak on the authority of Abu Bakr ibn Ayyash and Sufyan Ath-Thawri, both on the authority of Abu Ishaq As-Sabi'i, on the authority of Abu Wa'il, on the authority of Ibn Mas'ud on his authority. Ibn Jarir narrated it through other chains of transmission on the authority of Ibn Mas'ud as a mursal.

Another hadith Al-Hafiz Abu Ya'la said: Umayyah ibn Bastam told us, Yazid ibn Zari' told us, Sa'id told us, on the authority of Qatada, on the authority of Salim ibn Abi al-Ja'd, on the authority of Ma'dan ibn Abi Talhah, on the authority of Thawban, on the authority of the Prophet, may God bless him and grant him peace, "He said: 'Whoever leaves behind a treasure, it will appear to him on the Day of Resurrection as a bald-headed snake with two raisins, following him and saying: Who are you? Woe to you! It will say: I am your treasure that you left behind you. It will continue following him until it gives him his hand and he bites it, then it will follow the rest of his body.'" Its chain of transmission is good and strong, and they did not include it. It was narrated by Al-Tabarani on the authority of Jarir ibn Abdullah Al-Bajali, and it was narrated by Ibn Jarir and Ibn Mardawayh from the hadith of Bahz ibn Hakim 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: "No man comes to his master and asks him for some of his surplus wealth, and he refuses it to him, except that a brave man will be summoned for him on the Day of Resurrection, licking the excess that he refused." This is the wording of Ibn Jarir. Ibn Jarir said: Ibn Al-Muthanna told us, Abd Al-A'la told us, Dawud told us on the authority of Abu Qaz'ah, on the authority of a man, on the authority of the Prophet, may God bless him and grant him peace, who said: "No relative

Surat Al Imran 3:177

Indeed, those who purchase disbelief at the price of faith will never harm God at all, and they will have a painful punishment.

comes to his relative and asks him for some of the excess that God has given him, and he is stingy with it, except that a brave man will be brought out for him from Hell, licking his excess until it encircles him."

Then he narrated it from another chain of transmission on the authority of Abu Qaz'ah, whose name is Hujayr ibn Bayan, on the authority of Abu Malik Al-Abdi, with no chain of transmission ending with him. He narrated it from another chain of transmission on the authority of Abu Qaz'ah, with no chain of transmission ending with him. Al-Awfi said on the authority of Ibn Abbas: It was revealed about the People of the Book who were stingy with what was in their hands of the revealed books, so that they would not explain them. Narrated by Ibn Jarir. The first is correct, although this is included in its meaning. It may be said that this is more appropriate to be included, and God Almighty knows best. God Almighty's statement, **And to God belongs the inheritance of the heavens and the earth**, means, **And spend from that in which He has made you successors**, for all matters are referred back to God Almighty. So present from your wealth what will benefit you on the Day of Resurrection. **And God is Acquainted with what you do**, meaning your intentions and your consciences.

Fath al-Qadir

His statement 177 - **Indeed, those who have purchased disbelief in exchange for faith** means: they have exchanged disbelief for faith. The realization of this metaphor has already been presented. **They will not harm God at all** means the same as the first, and it is to emphasize what was presented. It has been said: The first is specific to the hypocrites, and the second includes all disbelievers, and the first is more appropriate.

Tafsir al-Baghawi

177- "Indeed, those who exchanged faith for disbelief will never harm God at all, **but they will only harm themselves**, and they will have a painful punishment.

Tafsir al-Baldawi

177 Indeed, those who purchase disbelief in exchange for faith will never harm God at all, and they will have a painful punishment." Repetition for emphasis, or generalization of the disbelievers after specifying those who were hypocrites among those who stayed behind, or who apostatized from among the Arabs.

Surat Al Imran 3:178

And let not those who disbelieve think that Our granting them respite is better for themselves. We only grant them respite that they may increase in sin, and for them is a humiliating punishment.

Tafsir al-Jalalayn

And let not those who disbelieve think with the letter ya and the letter ta that Our granting them respite that is, Our granting them respite by extending their lives and delaying them (is better for themselves) and that and its dependents replace the two objects in the lower reading and replace the second in the other We only grant them respite We grant them respite that they may increase in sin by committing many sins and for them is a humiliating punishment of humiliation in the Hereafter.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: By this, the Almighty means: And let not those who disbelieve in God and His Messenger and what he brought from God think that Our granting them respite is better for themselves.

By *imla'* it means to prolong life and delay the appointed time. From this is the saying of God Almighty: **And leave me alone for a long time** (Maryam 19:46), meaning: for a long time. From this is the saying: I lived a long time and I was bored with a lover. The word *imla* itself is time, and *al-mulwan* is the night and the day. From this is the saying of Tamim bin Muqbil:

Oh, the homes of the living, be filled with the seventy-year-olds, and be filled with colorful decay.

Meaning: in the colors, night and day.

There is a difference in the reading of His statement: And let not those who disbelieve think that Our granting them respite is better for themselves.

A group of them read it: **And do not think**, with a *ya*, and with a fat-ha on the *alif* from his saying: *only*, according to the meaning that I described of its interpretation.

Others read it: **Do not think** with the letter *ta* and *anma* also with the letter *alif* open from *anma* meaning: **And do not think, O Muhammad, that those who disbelieve, that Our granting them respite is better for themselves.**

If someone were to say: Why is the *alif* in his saying *anma* opened in the reading of those who read with the *ta'*, and you know that if it is read with the *ta'*, then you have applied *tahsabna* in **those who disbelieve**, and if you apply it in that, it does not make it sufficient. That it falls on *anma*, because *anma* inma has an agent that works on two things in the accusative case?

It was said: As for the correct way in Arabic and the

well-known way of speaking from the speech of the Arabs, is to break the word *in* when it is read *tahsabna* with a *taa*, because *tahsabna* when it is read with a *taa* then it has made **those who disbelieve** a noun in *an*. But I think that whoever read it with a *taa* in *tahsabna* and opened the *alif* of *anma*, only wanted to repeat *tahsabna* on *anma*, as if he intended that the meaning of the speech is: And do not think, O Muhammad, you, those who disbelieved, do not think that what We grant them is better for themselves, as He, the Most High, said: **Do they then await anything but the Hour, that it should come upon them suddenly?** (Muhammad 47:18), with the interpretation: Do they await anything but the Hour, do they await anything but that it should come upon them suddenly? This is because it was a permissible way in Arabic, so the way of speaking of the Arabs is what we described before.

Abu Ja'far said: The correct reading in this regard, according to us, is the reading of those who read: **And let not those who disbelieve think** with the *ya'* of *yahsabna* and with the fatha on the *alif* of *anma*, meaning that the reckoning is for those who disbelieved and not for others. Then the accusative is used in *anma* because *yahsabna* then was not occupied with anything that worked on it, and it requires two accusatives.

We chose this because of the consensus of the readers on opening the *alif* of *anma* the first, so this indicates that the correct reading of *yahsabna* is with the *ya'* for what we described.

As for the second *alif* of *inma*, the kasra is at the beginning, according to the consensus of the reciters.

The interpretation of His statement: **We only grant them respite so that they may increase in sin** is that We only delay their lives and lengthen them so that they may increase in sin. He says: So that they may acquire sins and their sins may increase and multiply. **And for them is a humiliating punishment.** He says: And for those who disbelieved in God and His Messenger in the Hereafter is a humiliating and disgraceful punishment.

And in the same way as we said in that, the effect came:

Muhammad ibn Bashir told us, Abd al-Rahman told us, Sufyan told us, on the authority of al-A'mash, on the authority of Khaithamah, on the authority of al-Aswad, who said, Abdullah said: There is no soul, righteous or wicked, but that death is better for it. And he recited: "And let not those who disbelieve think that Our granting them respite is better for themselves. We only grant them respite that they may increase in sin." And he recited: "A provision from God. And what is with God is better for the righteous." (Al Imran 3:198)

Tafsir al-Qurtubi

God the Almighty said: **And let not those who disbelieve think that Our granting them respite is better for themselves.** Granting them respite means a long life and a comfortable life. The meaning is: These people who frighten the Muslims should not think that

Surat Al Imran 3:178

And let not those who disbelieve think that Our granting them respite is better for themselves. We only grant them respite that they may increase in sin, and for them is a humiliating punishment.

God is able to destroy them. Rather, He extends their lives so that they commit sins, not because it is better for them. It is said: **We grant them respite** because of the victory they achieved on the Day of Uhud. That was not good for them, but rather it was so that they would be punished more. It was narrated on the authority of Ibn Mas'ud that he said: There is no one, righteous or wicked, except that death is better for him, because if he is righteous, God the Almighty said: **And what is with God is better for the righteous.** And if he is wicked, God the Almighty said: **We grant them respite only so that they may increase in sin.** Ibn 'Amir and 'Asim read **and do not think** with a ya' and a fat-ha on the seen. Hamza read it with a ta' and a fat-ha on the seen. The rest read it with a ya' and a kasra on the seen. Whoever reads it with a ya', then those who do so are the doers. , that is, let not the disbelievers think, **that Our granting them respite is better for themselves** is a substitute for the two objects, and *ma* means who, and the pronoun is omitted, and *khayr* is the predicate of *an* and it is permissible to estimate *ma* and the verb as a source, and the estimate is that those who disbelieve should not think that Our granting them respite is better for themselves, and whoever reads with the ta', then the subject is the one addressed, and he is Muhammad, may God bless him and grant him peace, and *alladhina* is in the accusative case as the first object of *tahsab*, and that and what follows it is a substitute for *alladhina*, and it replaces the two objects, as it would if it were not a substitute, and it is not appropriate for *an* and what follows it to be a second object of *tahsab*, because the second object in this chapter is the first in meaning, because *hasab* and its sisters are included in the subject and predicate, so the estimate is: and do not think that Our granting them respite is better, this is what al-Zajjaj said. Abu Ali said: If this was correct, he would have said *khayr* in the accusative case, because *an* becomes a substitute for **alladhina al-disbelievers**, so it is as if he said: Do not think that the granting of respite to those They disbelieved in good, so his saying: *report* is the second object of *hasab*, so it is not permissible to read **la tahsabna** with a taa' unless the kasra *in* in *anma* makes *khayrān* accusative, and this was not narrated from Hamza, and the reading from Hamza is with a taa', so this reading is not correct, and al-Farra' and al-Kisa'i said: Hamza's reading is permissible on repetition, its meaning is do not think those who disbelieve, and do not think that what we extend to them is good, *an* is corrupted as the place of the two objects of *la hasab* the second, and it and what it worked as a second object of *la hasab* the first, al-Qushayri said, and this is close to what al-Zajjaj mentioned in the claim of substitution, and the reading is correct, so Abu Ali intended to mislead al-Zajjaj, al-Nahas said: Abu Hatim claimed that Hamza's reading with a taa' here, and his saying: **and do not think those who are stingy** is a mistake that is not permissible, and a group followed him in that.

I said: This is nothing, because of what was previously explained regarding the grammar, and because of the correctness of the reading and its confirmation by transmission. Yahya bin Waththab read **innama namli**

lihum with a kasra on the inn in both of them. Abu Ja'far said: Yahya's reading is good, as you say: I thought that Umar, his father Khalid, Abu Hatim said: I heard Al-Akhfash mention the kasra on *inn* as evidence for the people of destiny, because he was one of them, and he makes it an example of precedence and delay (and let not those who disbelieve think that We only grant them respite that they may increase in sin. We only grant them respite that is better for themselves) He said: And I saw in a copy of the Qur'an in the congregational mosque that they had added a letter to it, so it became **innama namli lihum fiman** so Ya'qub the reader looked at it and saw the mistake, so he erased it. The verse is a text in the invalidity of the doctrine of the Qadarites, because he informed us that He extends their lives so that they may increase in disbelief by committing sins, and the succession of similar things in the heart, as was previously explained regarding its opposite, which is faith. And from Ibn Abbas, he said: There is no righteousness nor... A wicked person is not to be blamed for his sins, but death is better for him. Then he recited: **We only grant them respite so that they may increase in sin.** And he recited: **What is with God is better for the righteous.** Narrated by Razin.

Tafsir Ibn Kathir

God Almighty says to His Prophet, may God bless him and grant him peace: **And let not those who hasten into disbelief grieve you.** This is due to His intense concern for people. He was grieved by the infidels' haste to disobey, be stubborn, and dissent. So God Almighty said: **Let not that grieve you.** "Indeed, they will never harm God at all. God intends not to grant them any share in the Hereafter." That is, His wisdom in them is that He intends, by His will and power, not to grant them any share in the Hereafter. "And for them is a great punishment." Then God Almighty said, informing about that with a decisive statement: "Indeed, those who have purchased disbelief in exchange for faith." That is, they exchanged this for that. "They will never harm God at all." That is, they will harm themselves. "And for them is a painful punishment. **Then God Almighty said,** And let not those who disbelieve think that Our granting them respite is better for themselves. We only grant them respite so that they may increase in sin. And for them is a humiliating punishment." Like His statement: "Do they think that what We provide them with of wealth and children * We hasten for them in good things? Rather, they do not perceive." And like His saying: "So leave Me and he who denies this statement. We will lead them on gradually from where they do not know." And like His saying: "And do not let their wealth and their children impress you. God only wants to punish them with them in this world and that their souls should depart while they are disbelievers." Then the Most High said: **God would not leave the believers in that state you are in until He distinguishes the wicked from the good.** That is, He must establish a cause of trial, in which He reveals His friend and exposes His enemy, in which

He knows the patient believer and the wicked hypocrite. He means by that the Day of Uhud, in which God tested the believers, and in which their faith, patience, endurance, steadfastness, and obedience to God and His Messenger, may God bless him and grant him peace, became apparent, and in which He exposed the veil of the hypocrites. Their opposition, their refusal to fight, and their betrayal of God and His Messenger, may God bless him and grant him peace, became apparent. For this reason, God the Almighty said: **God would not leave the believers in the state you are in until He distinguishes the wicked from the good.** Mujahid said: He distinguished between them on the day of Uhud. Qatadah said: He distinguished between them through jihad and migration. Al-Suddi said: They said: If Muhammad is truthful, then let him tell us who among us believes in him and who disbelieves. So God the Almighty revealed: **God would not leave the believers in the state you are in until He distinguishes the wicked from the good.** That is, until the believer emerges from the disbeliever. All of this was narrated by Ibn Jarir. Then God the Almighty said: **And God would not inform you of the unseen.** That is, you do not know the unseen of God in His creation until He distinguishes for you the believer from the hypocrite, were it not for the reasons He establishes that reveal that. Then the Almighty said: **But God chooses from among His messengers whom He wills** as in His saying: "He is the Knower of the unseen, and He reveals His secret to none * Except to a messenger with whom He is pleased. Then He makes a guard march before him and behind him." Then the Almighty said: **So believe in God and His messengers** meaning obey God and His Messenger and follow him in what He has prescribed for you **And if you believe and fear God, then for you is a great reward.** And His saying: "And let not those who withhold what God has given them of His bounty think that it is good for them. Rather, it is bad for them." That is, the miser should not think that his accumulation of money will benefit him, rather it is harmful to him in his religion, and perhaps in his worldly life. Then he told about the fate of his wealth on the Day of Resurrection, saying, **They will be collared by what they were stingy with on the Day of Resurrection.** Al-Bukhari said: Abdullah bin Munir told us, he heard Abu al-Nadr, Abdul Rahman told us - he is the son of Abdullah bin Dinar - on the authority of his father, 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: 'Whoever God gives wealth and he does not pay its zakat, it will be like a bald-headed serpent with two tufts of hair, collaring him on the Day of Resurrection, taking hold of his two jaws - meaning his cheeks - and saying, 'I am your wealth, I am your treasure.'" Then he recited this verse, "And let not those who are stingy with what God has given them of His bounty think that it is good for them. Rather, it is bad for them," to the end of the verse. Al-Bukhari is the only one to narrate it from this source, not Muslim. Ibn Hibban narrated it in his Sahih on the authority of al-Layth bin Sa'd on the authority of Muhammad bin Ajlan, on the authority of al-Qa'qa' bin Hakim, on the authority of Abu Salih, on his authority.

Another hadith Imam Ahmad said: Hajin bin Al-Muthanna told us, Abdul Aziz bin Abdullah bin Abi

Salamah told us, on the authority of Abdullah bin Dinar, on the authority of Ibn Umar, on the authority of the Prophet, may God bless him and grant him peace, who said: "Whoever does not pay the zakat on his wealth, God will present his wealth to him on the Day of Resurrection in the form of a bald-headed serpent with two tufts of hair, then he will hold it and say: I am your treasure, I am your treasure." And this is how An-Nasa'i narrated it on the authority of Al-Fadl bin Sahl, on the authority of Abu An-Nadr Hashim bin Al-Qasim, on the authority of Abdul Aziz bin Abdullah bin Abi Salamah, on his authority. Then An-Nasa'i said: The narration of Abdul Aziz on the authority of Abdullah bin Dinar, on the authority of Ibn Umar, is more authentic than the narration of Abdul Rahman on the authority of his father Abdullah bin Dinar, on the authority of Abu Salih, on the authority of Abu Hurairah. **I said** There is no contradiction between the two narrations, for it may be with Abdullah bin Dinar from both sources, and God knows best. Al-Hafiz Abu Bakr bin Mardawayh narrated it from more than one source on the authority of Abu Salih, on the authority of Abu Hurairah. And from the hadith of Muhammad bin Abi Hamid on the authority of Ziyad Al-Khatmi on the authority of Abu Hurairah, on his authority.

Another hadith Imam Ahmad said: Sufyan narrated to us on the authority of Jami', on the authority of Abu Wa'il, on the authority of Abdullah, on the authority of the Prophet, may God bless him and grant him peace, "There is no servant who does not pay the zakat of his wealth except that a bald-headed serpent will be made to follow him, fleeing from him while he follows him, and he will say: I am your treasure." Then Abdullah recited the proof of this from the Book of God, **They will be collared with what they hoarded on the Day of Resurrection.** This is how At-Tirmidhi, An-Nasa'i, and Ibn Majah narrated it on the authority of Sufyan ibn Uyaynah on the authority of Jami' ibn Abi Rashid. At-Tirmidhi added: And Abdul Malik ibn A'yan, both on the authority of Abu Wa'il Shagiq ibn Salamah on the authority of Abdullah ibn Mas'ud on his authority. At-Tirmidhi said: It is hasan sahih. Al-Hakim narrated it in his Mustadrak on the authority of Abu Bakr ibn Ayyash and Sufyan Ath-Thawri, both on the authority of Abu Ishaq As-Sabi'i, on the authority of Abu Wa'il, on the authority of Ibn Mas'ud on his authority. Ibn Jarir narrated it through other chains of transmission on the authority of Ibn Mas'ud as a mursal.

Another hadith Al-Hafiz Abu Ya'la said: Umayyah ibn Bastam told us, Yazid ibn Zari' told us, Sa'id told us, on the authority of Qatada, on the authority of Salim ibn Abi al-Ja'd, on the authority of Ma'dan ibn Abi Talhah, on the authority of Thawban, on the authority of the Prophet, may God bless him and grant him peace, "He said: 'Whoever leaves behind a treasure, it will appear to him on the Day of Resurrection as a bald-headed snake with two raisins, following him and saying: Who are you? Woe to you! It will say: I am your treasure that you left behind you. It will continue following him until it gives him his hand and he bites it, then it will follow the rest of his body.'" Its chain of transmission is good and strong, and they did not include it. It was narrated by Al-Tabarani on the authority of Jarir ibn Abdullah Al-Bajali, and it was narrated by Ibn Jarir and Ibn Mardawayh from the hadith of Bahz ibn Hakim on the authority of his father,

And let not those who disbelieve think that Our granting them respite is better for themselves. We only grant them respite that they may increase in sin, and for them is a humiliating punishment.

on the authority of his grandfather, on the authority of the Prophet, may God bless him and grant him peace, who said: "No man comes to his master and asks him for some of his surplus wealth, and he refuses it to him, except that a brave man will be summoned for him on the Day of Resurrection, licking the excess that he refused." This is the wording of Ibn Jarir. Ibn Jarir said: Ibn Al-Muthanna told us, Abd Al-A'la told us, Dawud told us on the authority of Abu Qaz'ah, on the authority of a man, on the authority of the Prophet, may God bless him and grant him peace, who said: "No relative comes to his relative and asks him for some of the excess that God has given him, and he is stingy with it, except that a brave man will be brought out for him from Hell, licking his excess until it encircles him." Then he narrated it from another chain of transmission on the authority of Abu Qaz'ah, whose name is Hujayr ibn Bayan, on the authority of Abu Malik Al-Abdi, with no chain of transmission ending with him. He narrated it from another chain of transmission on the authority of Abu Qaz'ah, with no chain of transmission ending with him. Al-Awfi said on the authority of Ibn Abbas: It was revealed about the People of the Book who were stingy with what was in their hands of the revealed books, so that they would not explain them. Narrated by Ibn Jarir. The first is correct, although this is included in its meaning. It may be said that this is more appropriate to be included, and God Almighty knows best. God Almighty's statement, **And to God belongs the inheritance of the heavens and the earth**, means, **And spend from that in which He has made you successors**, for all matters are referred back to God Almighty. So present from your wealth what will benefit you on the Day of Resurrection. **And God is Acquainted with what you do**, meaning your intentions and your consciences.

Fath al-Qadir

His saying 178- "And let not those who disbelieve think that Our granting them respite is better for themselves. **Ibn Amir, Asim, and others read yasibna**" with a lower ya', and Hamza read it with a higher ya'. The meaning according to the first reading is: Let not the disbelievers think that Our granting them respite by giving them a long life and a comfortable life or by what they achieved of victory on the day of Uhud "is better for themselves." This is not the case, rather We grant them respite so that they may increase in sin, and for them is a humiliating punishment. According to the second reading: Do not think, O Muhammad, that granting respite to those who disbelieved in what was mentioned is better for themselves. Rather, it is an evil that has befallen them and descended upon them. That is, granting respite to those who disbelieved in what was mentioned is better for themselves. Rather, it is an evil that has befallen them and descended upon them. That is, the respite that We grant them is so that they may increase in sin. The relative pronoun in the first reading is the subject of the verb, and **anma namli** and what follows it replaces the two objects of hisabān according to Sibawayh, or replaces one of them, and the other is omitted according to al-Akhfash.

As for the second reading according to Sibawayh, or replaces one of them, and the other is omitted according to al-Akhfash. As for the second reading, al-Zajaj said: The relative pronoun is the first object, and *anma* and what follows it is a substitute for the relative pronoun and replaces the two objects. It is not correct for *anma* and what follows it to be the second object, because the second object in this case is the first in meaning. Abu Ali al-Farsi said: If this were correct, it would have been *khayr* in the accusative case because *basir* is a substitute for **alladhī kāfiru**, so it is as if he said: **Do not think that granting respite to those who disbelieve is good**. Al-Kisa'i and al-Farra' said: The verb can be repeated as if he said: **Do not think that those who disbelieve and do not think that "anma namli** for them, then it replaces the two objects. Al-Kashāf said: If you say: How can the substitute be correct when only one of the two objects is mentioned, and it is not permissible to limit the verb of hisabān to one object? I said: This is correct in that relying on the substitute and the substituted is in the ruling of the gift, do you not see that you have placed some of your belongings on top of each other while it is not permissible for you to remain silent about your belongings? End. Yahya bin Watthab read **innama namli** with a kasra on *in* in both of them, and this is a weak reading considering the Arabic language. And his statement: **innama namli lahum so that they may increase in sin** is a renewed sentence explaining the reason for granting respite to the disbelievers. The majority have used this verse as evidence to prove the invalidity of what the Mu'tazila say, because God Almighty has informed us that He extends the lives of the disbelievers and makes their life comfortable so that they may increase in sin. Abu Hatim said: I heard Al-Akhfash mention the kasra of the first **innama namli** and the fatha of the second, and he uses this as evidence for the people of predestination because he is one of them, and he makes it on this estimation: And let not those who disbelieve think that We grant them respite so that they may increase in sin. We grant them respite only for their own good. He said in Al-Kashaf: The increase in sin is a cause, and not every cause is an accident. Do you not see yourself saying: I stayed away from the war due to inability and poverty, and I left the country for fear of evil, and nothing happened to you, but rather they are causes and reasons.

Tafsir al-Baghawi

178- "And let not those who disbelieve think, **Hamza read this and the one after it with a taa in both, and the others read with a yaa, so whoever reads with a yaa** Fal-ladheen" is in the nominative case as an agent, meaning: And let not the disbelievers think that Our respite for them is good, and whoever reads with a taa means: And do not think, O Muhammad, those who disbelieve, but it is in the accusative case as a substitute for those, "that We only grant them respite is better for themselves", and respite is delay and postponement, it is said: I lived a long and

praiseworthy life and I was granted respite for a while, and from this is the saying of the Most High: "And leave me alone for a long time" **Maryam - 46** meaning: a long time, then He began and said: "We only grant them respite, **We grant them respite** so that they may increase in sin, and for them is a humiliating punishment".

Muqatil said: It was revealed about the polytheists of Mecca. Ata' said: About Qurayzah and Nadir.

Abdul Rahman bin Abdullah Al-Qaffal told us, Abu Mansur Ahmad bin Al-Fadl Al-Burjunjirdi told us, Abu Ahmad Bakr bin Muhammad Hamdan Al-Sayrafi told us, Muhammad bin Yunus told us, Abu Dawud Al-Tayalisi told us, Shu'bah told us, on the authority of Ali bin Zaid, on the authority of Abdul Rahman bin Abi Bakra, on the authority of his father, who said: "The Messenger of God, may God bless him and grant him peace, was asked, 'Which people are best?' He said, 'He who lives long and does good deeds.' It was said, 'Which people are worst?' He said, 'He who lives long but does bad deeds.'"

Tafsir al-Baidawi

178 "And let not those who disbelieve think that Our granting them respite is better for themselves" is addressed to the Messenger, peace and blessings be upon him, or to everyone who thinks. "And those **is the object and** that We grant them respite" is a substitute for it, and it was limited to one object because the reliance is on the substitute and it replaces the two objects as in the saying of the Most High: "Or do you think that most of them listen?" Or the second object in the estimation of an added word such as: And let not those who disbelieve think that the people of dictation are better for themselves, or let not the state of those who disbelieve think that dictation is better for themselves, and "ma" is a source and it should have been separated in the line but it was connected in the imam so it was followed. Ibn Kathir, Abu Amr, Asim, Al-Kisa'i and Ya'qub read with a ya on "that those **as the subject and** that" with what is in its scope is the object and the opening of its seen in all of the Qur'an is Ibn Amir, Hamza and Asim. And dictation means respite and prolongation of life. It was said that He left them to their own devices, from the verb amla li-farasu if he let down the reins for him to graze as he wished. **We only grant them respite that they may increase in sin** is a resumption of what is the cause of the ruling before it, and ma is a general term and the lam is the lam of will. And according to the Mu'tazila, it is the lam of consequence. *Innama* was read with the fatha here and with the kasra in the first, and **La yuhasabna** with the ya' meaning **And let not those who disbelieve think** that Our granting them respite is for an increase in sin, but rather for repentance and entering into faith, and **Innama yuhasabna is better for them** is an objection. Its meaning is that Our granting them respite is better for them if they pay attention and make up for what they have neglected. **And for them is a humiliating punishment** According to this, it is permissible for it to be a state of the waw, meaning that they may increase in sin, a humiliating punishment is prepared for them.

Surat Al Imran 3:179

God would not leave the believers in the state you are in until He distinguishes the evil from the good. And God would not inform you of the unseen, but God chooses from among His messengers whom He wills. So believe in God and His messengers. And if you believe and fear God, you will have a great reward.

Surat Al Imran 3:179

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Tafsir al-Jalalayn

God would not leave to leave the believers as you are O people **in the state you are** of mixing the sincere with others **until He distinguishes** with the lightening and emphasis separating **the wicked** the hypocrite **from the good** the believer with the difficult duties explained for that, so He did that on the day of Uhud **and God would not inform you of the unseen** so that you would know the hypocrite from others before distinguishing **but God chooses** He selects **from among His messengers whom He wills** and informs him of His unseen as He informed the Prophet, may God bless him and grant him peace, of the state of the hypocrites **so believe in God and His messengers, and if you believe and fear God** hypocrisy **then for you is a great reward**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What he means by his saying: **God would not leave the believers** is that God would not leave the believers **in the state you are in** of confusing the believer among you with the hypocrite, so that one cannot be distinguished from the other, **until He distinguishes the wicked from the good**, meaning by that: **until He distinguishes the wicked**, which is the hypocrite who hides his disbelief, **from the good**, which is the sincere believer who is true to his faith, through trials and testing, just as He distinguished between them on the Day of Uhud when they met the enemy when they went out to them.

The interpreters differed about the *evl* that God meant in this verse.

Some of them said about it, like what we said.

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told me, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **God would not leave the believers in that state you are in until He distinguishes the wicked from the good**, he said: He distinguished between them on the day of Uhud, the hypocrite from the believer.

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, on the authority of Ibn Jurayj: **God would not leave the believers in the state you are in until He distinguishes the wicked from the good**. Ibn Jurayj said: He says: To distinguish the truthful in his faith from the liar. Ibn Jurayj said: Mujahid said: On the day of Uhud, He distinguished some of them from others, the hypocrite from the believer.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **God would not leave the believers in the state you are in until He distinguishes the wicked from the good**, meaning: the hypocrites.

Others said: The meaning of this is: so that the believer may be distinguished from the disbeliever through migration and jihad.

Who said that?

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **God would not leave the believers in the state you are in**, meaning the disbelievers. He says: God would not leave the believers in the state you are in of misguidance, **until He distinguishes the wicked from the good**, distinguishing between them in jihad and migration.

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: **Until the wicked is distinguished from the good**, he said: Until the wicked is distinguished from the believer.

Muhammad told us, Ahmad told us, Asbat told us, on the authority of Al-Suddi: **God would not leave the believers in the state you are in until He distinguishes the wicked from the good**. They said: If Muhammad is truthful, then let him tell us who believes in God and who disbelieves!! So God revealed: **God would not leave the believers in the state you are in until He distinguishes the wicked from the good**, until He distinguishes the believer from the disbeliever.

Abu Jaafar said: The first interpretation is more appropriate for the interpretation of the verse, because the verses before it mention the hypocrites, and this one is in its context, so it is more likely that it is about them than it is about others.

Abu Jaafar said: The people of interpretation differed in the interpretation of that.

Some of them said:

Muhammad bin Al-Hussein told us, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **And God would not inform you of the unseen**, and God would not inform Muhammad of the unseen, but God chose him and made him a messenger.

Others said:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **And God would not inform you of the unseen**, meaning: of what He wants to test you with, so that you may beware of what He wills upon you, **but God chooses from among His messengers whom He wills**, He knows him.

Abu Ja'far said: The most correct interpretation of this statement is: God would not let you know the secrets of the hearts of His servants so that you would know the believers among them from the hypocrites and the disbelievers. Rather, He distinguishes between them through trials and tribulations - as He distinguished between them through hardship on the Day of Uhud - and jihad against His enemy, and similar types of trials, so that you would know their believers, disbelievers, and hypocrites. However, He, the Most High, chooses from among His messengers whomever He wills and selects him, so He shows him some of what is in the secrets of some of them, through His revelation to him and His message, as:

Muhammad bin Amr told us, 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: **But God chooses from among His messengers whom He wills**, he said: He purifies them for Himself.

Rather, we said that this interpretation is more appropriate for the interpretation of the verse, because its beginning is a report from God Almighty that He will not leave His servants - meaning without trials - until He distinguishes through trial between their believers and their disbelievers and the hypocrites. Then He followed that with His saying: **And God would not inform you of the unseen**. So in what He began with of the description of God revealing the hypocrisy of the hypocrite and the disbelief of the disbeliever, there is a clear indication that what took charge of that was the report that He would not inform them of what is hidden from them of the innermost secrets of their hearts, except by that which He mentioned that He distinguishes them with His description, except for those whom He excepted from His messengers whom He singled out with His knowledge.

Abu Ja'far said: What He, may His praise be exalted, means by His saying: **And if you believe**, and if you give truth to those whom I have chosen from among My messengers with My knowledge and which I have revealed to the hypocrites among you, **and fear your Lord by obeying Him in what your Prophet Muhammad, may God bless him and grant him peace, has commanded you to do and in what He has forbidden you to do, then for you is a great reward**, meaning: For that you will have, from your faith and fear of your Lord, a great reward, just as:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **So believe in God and His messengers, and if you believe and fear God**, meaning: if you return and repent, **then you will have a great reward**.

Tafsir al-Qurtubi

Abu Al-Aaliyah said: The believers asked to be given a sign by which they could differentiate between a believer and a hypocrite, so God the Almighty revealed: **God would never leave the believers in the state you are in**, and they differed as to who was addressed by the verse. Ibn Abbas, Ad-Dahhak, Muqatil, Al-Kalbi and most of the commentators said: The address is to the disbelievers and hypocrites, meaning God would never leave the believers in the state you are in of disbelief, hypocrisy and enmity towards the Prophet, may God bless him and grant him peace. Al-Kalbi said: The Quraysh of Mecca said to the Prophet, may God bless him and grant him peace: A man from among us you claim is in Hell, and if he abandons our religion and follows your religion you say he is from the people of Paradise! So tell us about this, where is he from? And tell us who from among us comes to you? And who does not come to you? God the Almighty revealed: **God would not leave the believers in the state you are upon** of disbelief and hypocrisy, **until He distinguishes the wicked from the good**. It was said that this is addressed to the polytheists, and what is meant by the believers in His statement: **to leave the believers** are those in the loins and wombs who believe, meaning that God would not leave your children whom He has decreed to believe in the state you are upon of polytheism, until He separates you from them. Based on this, **and God would not inform you** is a new statement, and this is the opinion of Ibn Abbas and most of the commentators. It was said that the address is to the believers, until He distinguishes between you through the trial and the assignment, so that you recognize the wicked hypocrite and the good believer. On the Day of Uhud, He distinguished between the two groups, and this is the opinion of most of the scholars of meanings. **and God would not inform you of the unseen**, O group of believers, meaning that God would not appoint the hypocrites for you until you recognize them, but He makes that clear to you through the assignment and the trial, and that became clear on the Day of Uhud, for the hypocrites stayed behind and showed gloating, so you did not know this unseen before this, but now it has become clear. God informed Muhammad, peace be upon him, and his companions of that. It was said: The meaning of **to inform you** is that God would not have informed you of what would happen from them. So his saying: **And God would not have informed you of the unseen** is connected according to this, and according to the first two sayings it is disconnected. That is because when the infidels said: Why was there no revelation to us? He said: **And God would not inform you of the unseen**, that is, of those who deserve prophethood, until the revelation is by your choice. **But God selects**, that is, chooses, **from among His messengers** to inform of His unseen, **whoever He wills**. It is said: **I looked at such-and-such, and I informed others about it**. It is intransitive and transitive. It was read *hatta yamayz* with a shaddah from maiz, and likewise in al-Anfal, and it is the reading of Hamza. The rest *yamayz* with a light shaddah from maza yamayz. It is said: **I distinguished something some of it from some other, I distinguish it, and I distinguished it with a distinction**. Abu Muadh said: **I distinguished something, I distinguish it with a distinction**, if you separate between two things. If they

Surat Al Imran 3:179

God would not leave the believers in the state you are in until He distinguishes the evil from the good. And God would not inform you of the unseen, but God chooses from among His messengers whom He wills. So believe in God and His messengers. And if you believe and fear God, you will have a great reward.

are things, you say: **I distinguished them with a distinction.** And similarly, if you make one thing into two things, you say: **I separated between them,** with a light shaddah, and from this is the parting of poetry. If you make it things, you say: **I separated it with a distinction.**

I said: And from it the people were distinguished, some of them were distinguished from others, and almost distinguished: they were torn apart, and with this the saying of God Almighty was interpreted: **You almost burst with rage** (al-Mulk 67:8), and in the hadith: **Whoever removes something harmful from the road, it is charity for him.**

God the Almighty says: **So believe in God and His Messenger.** It is said that when the infidels asked the Messenger of God, may God bless him and grant him peace, to clarify to them who among them would believe, God revealed: **So believe in God and His Messenger.** That is, do not occupy yourself with what does not concern you, but occupy yourself with what concerns you, which is belief. **So believe,** that is, you must believe, not long for knowledge of the unseen. **And if you believe and fear God, then for you is a great reward,** that is, Paradise. It is mentioned that a man was an astrologer with Al-Hajjaj bin Yusuf Al-Thaqafi. Al-Hajjaj took pebbles in his hand, and he knew their number, so he said to the astrologer: How many are in my hand? So he counted and the astrologer got it right. Al-Hajjaj ignored him and took pebbles that he had not counted, so he said to the astrologer: How many are in my hand? So he counted and got it wrong. Then he counted again and got it wrong. So he said: O prince, I think you do not know the number of what is in your hand? He said: No. He said: So what is the difference between them? He said: I counted that and it went beyond the limits of the unseen, so I calculated and was correct. But this, you did not know its number, so it became unseen, and no one knows the unseen except God Almighty. This chapter will come in the livestock, God Almighty willing.

Tafsir Ibn Kathir

God Almighty says to His Prophet, may God bless him and grant him peace: **And let not those who hasten into disbelief grieve you.** This is due to His intense concern for people. He was grieved by the infidels' haste to disobey, be stubborn, and dissent. So God Almighty said: **Let not that grieve you.** "Indeed, they will never harm God at all. God intends not to grant them any share in the Hereafter." That is, His wisdom in them is that He intends, by His will and power, not to grant them any share in the Hereafter. "And for them is a great punishment." Then God Almighty said, informing about that with a decisive statement: "Indeed, those who have purchased disbelief in exchange for faith." That is, they exchanged this for that. "They will never harm God at all." That is, they will harm

themselves. "And for them is a painful punishment. **Then God Almighty said,** And let not those who disbelieve think that Our granting them respite is better for themselves. We only grant them respite so that they may increase in sin. And for them is a humiliating punishment." Like His statement: "Do they think that what We provide them with of wealth and children * We hasten for them in good things? Rather, they do not perceive." And like His saying: "So leave Me and he who denies this statement. We will lead them on gradually from where they do not know." And like His saying: "And do not let their wealth and their children impress you. God only wants to punish them with them in this world and that their souls should depart while they are disbelievers." Then the Most High said: **God would not leave the believers in that state you are in until He distinguishes the wicked from the good.** That is, He must establish a cause of trial, in which He reveals His friend and exposes His enemy, in which He knows the patient believer and the wicked hypocrite. He means by that the Day of Uhud, in which God tested the believers, and in which their faith, patience, endurance, steadfastness, and obedience to God and His Messenger, may God bless him and grant him peace, became apparent, and in which He exposed the veil of the hypocrites. Their opposition, their refusal to fight, and their betrayal of God and His Messenger, may God bless him and grant him peace, became apparent. For this reason, God the Almighty said: **God would not leave the believers in the state you are in until He distinguishes the wicked from the good.** Mujahid said: He distinguished between them on the day of Uhud. Qatadah said: He distinguished between them through jihad and migration. Al-Suddi said: They said: If Muhammad is truthful, then let him tell us who among us believes in him and who disbelieves. So God the Almighty revealed: **God would not leave the believers in the state you are in until He distinguishes the wicked from the good.** That is, until the believer emerges from the disbeliever. All of this was narrated by Ibn Jarir. Then God the Almighty said: **And God would not inform you of the unseen.** That is, you do not know the unseen of God in His creation until He distinguishes for you the believer from the hypocrite, were it not for the reasons He establishes that reveal that. Then the Almighty said: **But God chooses from among His messengers whom He wills** as in His saying: "He is the Knower of the unseen, and He reveals His secret to none * Except to a messenger with whom He is pleased. Then He makes a guard march before him and behind him." Then the Almighty said: **So believe in God and His messengers** meaning obey God and His Messenger and follow him in what He has prescribed for you **And if you believe and fear God, then for you is a great reward.** And His saying: "And let not those who withhold what God has given them of His bounty think that it is good for them. Rather, it is bad for them." That is, the miser should not think that his accumulation of money will benefit him, rather it is harmful to him in his religion, and perhaps in his worldly life. Then he told about the fate of his

wealth on the Day of Resurrection, saying, **They will be collared by what they were stingy with on the Day of Resurrection.** Al-Bukhari said: Abdullah bin Munir told us, he heard Abu al-Nadr, Abdul Rahman told us - he is the son of Abdullah bin Dinar - on the authority of his father, 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: 'Whoever God gives wealth and he does not pay its zakat, it will be like a bald-headed serpent with two tufts of hair, collaring him on the Day of Resurrection, taking hold of his two jaws - meaning his cheeks - and saying, 'I am your wealth, I am your treasure.'" Then he recited this verse, "And let not those who are stingy with what God has given them of His bounty think that it is good for them. Rather, it is bad for them," to the end of the verse. Al-Bukhari is the only one to narrate it from this source, not Muslim. Ibn Hibban narrated it in his Sahih on the authority of al-Layth bin Sa'd on the authority of Muhammad bin Ajlan, on the authority of al-Qa'qa' bin Hakim, on the authority of Abu Salih, on his authority.

Another hadith Imam Ahmad said: Hajin bin Al-Muthanna told us, Abdul Aziz bin Abdullah bin Abi Salamah told us, on the authority of Abdullah bin Dinar, on the authority of Ibn Umar, on the authority of the Prophet, may God bless him and grant him peace, who said: "Whoever does not pay the zakat on his wealth, God will present his wealth to him on the Day of Resurrection in the form of a bald-headed serpent with two tufts of hair, then he will hold it and say: I am your treasure, I am your treasure." And this is how An-Nasa'i narrated it on the authority of Al-Fadl bin Sahl, on the authority of Abu An-Nadr Hashim bin Al-Qasim, on the authority of Abdul Aziz bin Abdullah bin Abi Salamah, on his authority. Then An-Nasa'i said: The narration of Abdul Aziz on the authority of Abdullah bin Dinar, on the authority of Ibn Umar, is more authentic than the narration of Abdul Rahman on the authority of his father Abdullah bin Dinar, on the authority of Abu Salih, on the authority of Abu Hurairah. **I said** There is no contradiction between the two narrations, for it may be with Abdullah bin Dinar from both sources, and God knows best. Al-Hafiz Abu Bakr bin Mardawayh narrated it from more than one source on the authority of Abu Salih, on the authority of Abu Hurairah. And from the hadith of Muhammad bin Abi Hamid on the authority of Ziyad Al-Khatmi on the authority of Abu Hurairah, on his authority.

Another hadith Imam Ahmad said: Sufyan narrated to us on the authority of Jami', on the authority of Abu Wa'il, on the authority of Abdullah, on the authority of the Prophet, may God bless him and grant him peace, "There is no servant who does not pay the zakat of his wealth except that a bald-headed serpent will be made to follow him, fleeing from him while he follows him, and he will say: I am your treasure." Then Abdullah recited the proof of this from the Book of God, **They will be collared with what they hoarded on the Day of Resurrection.** This is how At-Tirmidhi, An-Nasa'i, and Ibn Majah narrated it on the authority of Sufyan ibn Uyaynah on the authority of Jami' ibn Abi Rashid. At-Tirmidhi added: And Abdul Malik ibn A'yan, both on the authority of Abu Wa'il Shaqiq ibn Salamah on the authority of Abdullah ibn Mas'ud on his authority. At-Tirmidhi said: It is hasan sahih. Al-Hakim narrated it

in his Mustadrak on the authority of Abu Bakr ibn Ayyash and Sufyan Ath-Thawri, both on the authority of Abu Ishaq As-Sabi'i, on the authority of Abu Wa'il, on the authority of Ibn Mas'ud on his authority. Ibn Jarir narrated it through other chains of transmission on the authority of Ibn Mas'ud as a mursal.

Another hadith Al-Hafiz Abu Ya'la said: Umayyah ibn Bastam told us, Yazid ibn Zari' told us, Sa'id told us, on the authority of Qatada, on the authority of Salim ibn Abi al-Ja'd, on the authority of Ma'dan ibn Abi Talhah, on the authority of Thawban, on the authority of the Prophet, may God bless him and grant him peace, "He said: 'Whoever leaves behind a treasure, it will appear to him on the Day of Resurrection as a bald-headed snake with two raisins, following him and saying: Who are you? Woe to you! It will say: I am your treasure that you left behind you. It will continue following him until it gives him his hand and he bites it, then it will follow the rest of his body.'" Its chain of transmission is good and strong, and they did not include it. It was narrated by Al-Tabarani on the authority of Jarir ibn Abdullah Al-Bajali, and it was narrated by Ibn Jarir and Ibn Mardawayh from the hadith of Bahz ibn Hakim 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: "No man comes to his master and asks him for some of his surplus wealth, and he refuses it to him, except that a brave man will be summoned for him on the Day of Resurrection, licking the excess that he refused." This is the wording of Ibn Jarir. Ibn Jarir said: Ibn Al-Muthanna told us, Abd Al-A'la told us, Dawud told us on the authority of Abu Qaz'ah, on the authority of a man, on the authority of the Prophet, may God bless him and grant him peace, who said: "No relative comes to his relative and asks him for some of the excess that God has given him, and he is stingy with it, except that a brave man will be brought out for him from Hell, licking his excess until it encircles him." Then he narrated it from another chain of transmission on the authority of Abu Qaz'ah, whose name is Hujayr ibn Bayan, on the authority of Abu Malik Al-Abdi, with no chain of transmission ending with him. He narrated it from another chain of transmission on the authority of Abu Qaz'ah, with no chain of transmission ending with him. Al-Awfi said on the authority of Ibn Abbas: It was revealed about the People of the Book who were stingy with what was in their hands of the revealed books, so that they would not explain them. Narrated by Ibn Jarir. The first is correct, although this is included in its meaning. It may be said that this is more appropriate to be included, and God Almighty knows best. God Almighty's statement, **And to God belongs the inheritance of the heavens and the earth, means, And spend from that in which He has made you successors,** for all matters are referred back to God Almighty. So present from your wealth what will benefit you on the Day of Resurrection. **And God is Acquainted with what you do,** meaning your intentions and your consciences.

Fath al-Qadir

His statement 179- "God would not leave the believers in the state you are in" is a new statement, and the address according to the majority of commentators is

Surat Al Imran 3:179

God would not leave the believers in the state you are in until He distinguishes the evil from the good. And God would not inform you of the unseen, but God chooses from among His messengers whom He wills. So believe in God and His messengers. And if you believe and fear God, you will have a great reward.

to the disbelievers and hypocrites: meaning God would not leave the believers in the state you are in of disbelief and hypocrisy "until He distinguishes the wicked from the good." It was said: The address is to the believers and hypocrites: meaning God would not leave you in the state you are in of mixing until He distinguishes some of you from others. It was said: The address is to the polytheists. What is meant by the believers are those in the loins and wombs: meaning God would not leave your children in the state you are in until He separates you from them. It was said: The address is to the believers: meaning God would not leave you, O group of believers, in the state you are in of mixing with the hypocrites until He distinguishes between you. In this way, and the second way there is a shift in the speech. And it was read "yamiz" with emphasis for the lighter one, from maza a thing yamizhu yamizan if he differentiates between two things, if they are things it is said: mazhu tamayzan "And God would not inform you of the unseen" so that you could differentiate between the good and the bad, for He is the One who keeps the knowledge of the unseen to Himself and does not reveal His unseen to anyone except whomever He chooses from among His messengers, whom He chooses and informs of something from His unseen so that he can differentiate between you, as happened with our Prophet, may God bless him and grant him peace, when he appointed many of the hypocrites, for that was by God teaching him, not by his knowing the unseen, and it was said that the meaning is: And God would not inform you of the unseen in who deserves prophethood, so that the revelation would be by your choice "but God selects **that is, He chooses** from among His messengers whomever He wills." His statement, **So believe in God and His Messengers**, meaning: Do the faith required of you and leave being occupied with what is not your concern, such as seeking knowledge of God Almighty. **And if you believe** in what was mentioned, **and fear God, then for you**, instead of that, **is a great reward**, the extent of which is unknown and the nature of which is not attained.

Tafsir al-Baghawi

179- The Almighty said: "God would not leave the believers in that state you are upon until He distinguishes the wicked from the good." They differed about it, and Al-Kalbi said: Quraysh said: O Muhammad, you claim that whoever opposes you is in the Fire and God is angry with him, and that whoever follows you in your religion is in Paradise and God is pleased with him, so inform us of who believes in you and who does not believe in you, so God the Almighty revealed this verse.

Al-Suddi said: The Messenger of God, may God bless him and grant him peace, said: **My nation was presented to me in their forms in clay as they were**

presented to Adam, and I was informed of who would believe in me and who would disbelieve in me. This reached the hypocrites, and they said in mockery: Muhammad claims that he knows who will believe in him and who will disbelieve among those who have not yet been created, and we are with him and he does not know us. This reached the Messenger of God, may God bless him and grant him peace, so he stood on the pulpit and praised God and thanked Him, then he said: **What is the matter with people who have questioned my knowledge? Do not ask me about anything between you and the Hour except that I will inform you of it.** Abdullah bin Hudhafah as-Sahmi stood up and said: Who is my father, O Messenger of God? He said: Hudhafah. Then Umar stood up and said: O Messenger of God, we are pleased with God as our Lord, Islam as our religion, the Qur'an as our leader, and you as our Prophet, so forgive us, may God forgive you. The Prophet, may God bless him and grant him peace, said: **Will you then exult?** Then he descended from the pulpit, and God, the Most High, revealed this verse.

They differed regarding the ruling on the verse and its organization. Ibn Abbas, may God be pleased with him, Ad-Dahhak, Muqatil, Al-Kalbi and most of the commentators said: The address is to the infidels and hypocrites, meaning, **God would not leave the believers in the state you are in**, O group of infidels and hypocrites, of infidelity and hypocrisy, **until He distinguishes the wicked from the good.**

Some people said: The address is to the believers whom he spoke about, meaning: God would not leave you, O group of believers, in the state you are in, of confusing the believer with the hypocrite, so he returned from the report to the address.

"Until he distinguishes" Hamzah, Al-Kisa'i and Ya'qub read it with a damma on the ya' and with a shaddah, and so is the one in Al-Anfal. The rest read it with a light sukoon. It is said: mazā al-shay' yamīzūhu mizāzan and mayzāhu tamayzān if he separated it and distinguished it. It is only by itself. Abu Mu'adh said: If you separate between two things, you say: mazāt mizāt. If they are things, you say: mazātuhu tamayzān. Likewise, if you make one thing into two things, you say: farqāt with a light sukoon, and from this is parting of poetry. If you make it things, you say: farqātuhu tafriq. The meaning of the verse is until the hypocrite is distinguished from the sincere. So God distinguished the believers from the hypocrites on the day of Uhud when they showed hypocrisy and stayed behind from the Messenger of God, may God bless him and grant him peace.

Qatada said: Until the infidel is distinguished from the believer through migration and jihad.

Ad-Dahhak said: **God would not leave the believers as you are** in the loins of men and the wombs of women, O group of hypocrites and polytheists, until He separates you from those in your loins and the wombs

of your women of the believers. It was also said: **until He distinguishes the wicked** which is the sinner **from the good** which is the believer, until the sins are taken from the believer by what befalls him of calamity, trial and misfortune. **And God would not inform you of the unseen** because no one knows the unseen except Him. **But God chooses from among His messengers whom He wills** so He informs him of some of the knowledge of the unseen, similar to the words of God the Most High: **Knower of the unseen, and He reveals not to anyone His secrets * Except to a messenger with whom He is pleased** Surat Al-Jinn, verses 26-27.

Al-Saddī said: Its meaning is that God would not have informed Muhammad, may God bless him and grant him peace, of the unseen, but God chose him. **So believe in God and His messengers, and if you believe and fear God, then for you is a great reward.**

Tafsir al-Baidawi

179 "God would not leave the believers as you are until He distinguishes the wicked from the good." The address is to all the sincere and hypocrites of his time, and the meaning is that He will not leave you mixed up, not knowing your sincere from your hypocrites, until He distinguishes the hypocrites from the sincere through revelation to His Prophet about your conditions, or through the difficult tasks that only the sincere and devoted among you can endure or submit to, such as spending money and lives in the way of God, so that the Prophet, may God bless him and grant him peace, may test your inner selves and use it as evidence for your beliefs. Hamza and Al-Kisa'i read "until He distinguishes", here and in Al-Anfal with a damma on the ya', a fatha on the meem, a kasra on the ya' and a shaddah on it, and the rest with a fatha on the ya', a kasra on the meem and a sukoon on the ya'. "And God would not inform you of the unseen, but God chooses from among His messengers whom He wills." God would not give any of you knowledge of the unseen, so that he would know what is in the hearts of disbelief and belief, but God chooses for His message whomever He wills, so He inspires him and informs him of some of the unseen, or He establishes for him what indicates it. "So believe in God and His messengers" with the attribute of sincerity, or by teaching Him alone as the Knower of the unseen and teaching them as chosen servants who do not know except what God has taught them and do not say except what has been revealed to them. It was narrated that "the disbelievers said: If Muhammad is truthful, then let him tell us who among us believes and who disbelieves." So it was revealed. On the authority of Al-Suddi that the Prophet, peace and blessings be upon him, said: "My nation was presented to me and I was informed who believes in me and who disbelieves." The hypocrites said: If he claims that he knows who believes in him and who disbelieves while we are with him, he does not know us. So it was revealed: "And if you believe" with true faith. "And fear" hypocrisy. "Then you will have a great reward" whose value cannot be measured.

Surat Al Imran 3:180

And let not those who withhold what God has given them of His bounty think that it is good for them. Rather, it is bad for them. They will be collared by what they withheld on the Day of Resurrection. And to God belongs the inheritance of the heavens and the earth. And God is Acquainted with what you do.

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And let not those who withhold what God has given them of His bounty think that it is good for them. Rather, it is bad for them. They will be collared by what they withheld on the Day of Resurrection. And to God belongs the inheritance of the heavens and the earth. And God is Acquainted with what you do.

Tafsir al-Jalalayn

And let not those who withhold what God has given them of His bounty think with the letter ya and the letter ta **that it** meaning their withholding **is good for them** is a second object and the pronoun is for separation and the first is their withholding, understood before the relative pronoun on the upper and before the pronoun on the lower (rather, it is worse for them. They will be collared by what they withheld) meaning their zakat of money **on the Day of Resurrection** by a snake being placed around his neck to bite him as mentioned in the hadith **and to God belongs the inheritance of the heavens and the earth** He inherits them after their people perish **and God is All-Aware of what you do** with the letter ta and the letter ya **and He will reward you for it** so He will reward you for it

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: The reading of that differed.

A group of people from Hijaz and Iraq read it: **And do not think that those who are stingy** with the letter *ta* are among those who think.

Another group read it as: **And do not think** with the letter *ya*.

Then the Arabs differed in their interpretation of that.

Some of the grammarians of Kufa said: The meaning of this is: The misers should not think that miserliness is good for them. So it is sufficient to mention *yabghlūn* from *bukhl*; just as you say: So-and-so arrived and I was pleased with him, but you mean: I was pleased with his arrival. And it is, not Imad.

Some of the grammarians of Basra said: What he meant by his saying: "And let not those who withhold what God has given them of His bounty think that it is good for them. Rather, it is bad for them," is that they should not think that miserliness is good for them. So he dropped the name that he attributed to it, which is miserliness, because he mentioned the calculation and mentioned **what God has given them of His bounty**, so he implied both of them when he mentioned them. He said: And there has been an omission that is

more severe than this, he said: **Not equal among you are those who spent before the conquest and fought** (Al-Hadid 57:10) and he did not say: and those who spent after the conquest, because when he said: **Those are greater in degree than those who spent afterwards** (Al-Hadid 57:10), there was evidence in that that he meant them.

Some of those who denied the statement of the one we mentioned from the people of Basra said: The *min* in His statement: **Not equal among you are those who spent before the conquest** (al-Hadid 57:10) is in the sense of a plural. The meaning of the statement is: Not equal among you are those who spent before the conquest in their homes and conditions, so how about those who spent after the conquest? The first is sufficient. He said: In His statement: Let not those who are stingy with what God has given them of His bounty think that it is better for them, there is an omitted word, except that it was not omitted except in the statement that which took the place of the omitted word, because *huwa* refers to stinginess, and *khayran lahum* refers to nouns. These two referring words indicate that there are two nouns before them, and it is sufficient to say: *yabghlun* from stinginess.

He said: If this is read with the letter ta', then the word *al-bukhl* comes before *al-ladhin*, and if it is read with the letter ya', then the word *al-bukhl* comes after *al-ladhin*. It is sufficient to say *al-ladhin yabkhalun* from *al-bukhl*, as the poet said:

If a fool is forbidden, he will run after it and disobey it, and the fool will disobey.

As if he said: He ran to foolishness, so he was satisfied with foolishness by saying **the foolish one**, and likewise he was satisfied with **those who are stingy**, from stinginess.

Abu Ja'far said: The more correct of the two readings in this regard, in my opinion, is the reading of the one who reads: **And do not think, O Muhammad, that the stinginess of those who are stingy with what God has given them of His bounty is better for them**. Then he left out mentioning stinginess, since in his statement: **It is better for them**, there was an indication that it was intended in the speech, since it had been preceded by his statement: **Those who are stingy with what God has given them of His bounty**.

We said: Reading it with the taa is more correct than reading it with the yaa, because the nature of al-muhsaba requires a noun and a predicate. So if His statement, **And let not those who are stingy think** is read with the yaa, then al-muhsaba does not have a noun, and His statement, **It is better for them** is a predicate of it. And if it is read with the taa, then His statement, **Those who are stingy** is a noun for it, and it has conveyed the meaning of stinginess, which is the name of al-muhsaba that was abandoned, and His statement, **It is better for them** is a predicate of it, so it is in accordance with the well-known eloquent speech

of the Arabs. Therefore, we chose the reading with the *taa* in that, as we have explained, even though the reading with the *yaa* is not wrong, but it is not the most eloquent nor the most famous of the speech of the Arabs.

Abu Ja'far said: As for the interpretation of the verse, which is its interpretation according to what we have chosen from the reading in that: And do not think, O Muhammad, that the miserliness of those who are miserly with what God has given them in this world of wealth, and do not give from it the right of God that He has imposed upon them in it of zakat, is better for them with God on the Day of Resurrection. Rather, it is worse for them with Him in the Hereafter, as:

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: And do not think that those who are stingy with what God has given them of His bounty are better for them. Rather, it is worse for them. They are those to whom God has given of His bounty, but they are stingy in spending it in the way of God, and they do not pay its zakat.

Others said: Rather, he meant by that the Jews who were stingy in explaining to the people what God revealed in the Torah about the matter of Muhammad, may God bless him and grant him peace, and his description.

Who said that?

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **And let not those who are stingy with what God has given them of His bounty think to that they will be collared by what they were stingy with on the Day of Resurrection**, meaning by that the People of the Book were stingy with the Book and did not explain it to the people.

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 do not think that those who withhold what God has given them of His bounty, he said: They are Jews, to His statement: **And the enlightening Book** (Al Imran 3:184).

The first of the two interpretations of this verse is the first interpretation, which is that what is meant by miserliness in this place is the withholding of zakat, because the reports from the Messenger of God, may God bless him and grant him peace, show that he interpreted his statement, **They will be collared by what they withheld on the Day of Resurrection**, as he said: The miser who withheld God's right from him, that it will become a snake around his neck. And because God said after this verse, **God has heard the statement of those who said, 'God is poor, and we are rich,'** so He, may His praise be glorified, described the statement of the polytheists among the Jews who claimed, when God commanded them to pay zakat, that God is poor.

Abu Ja'far said: What He, may His praise be exalted, means by His saying: **They will be collared**, is that God will make what those who withhold zakat were stingy

with, a collar around their necks, like the well-known collars, like the one that:

Al-Hasan bin Qaz'ah told me, he said, Muslimah bin Alqamah told us, he said, Dawud told us, on the authority of Abu Qaz'ah, on the authority of Abu Malik Al-Abdi, he said: There is no servant to whom a relative comes asking him for something he has in excess and he is miserly with him, except that he will bring forth for him what he was miserly with in the form of a bald-headed snake. He said: And he recited: And do not think that those who are miserly with what God has given them of His bounty is good for them. Rather, it is bad for them. They will be collared by what they were miserly with on the Day of Resurrection, to the end of the verse.

Ibn Al-Muthanna told us, he said, Abd Al-A'la told us, he said, Dawud told us, on the authority of Abu Qaz'ah, on the authority of a man, "on the authority of the Prophet, may God bless him and grant him peace, who said: 'There is no relative who comes to his relative and asks him for some of the bounty that God has given him, and he is stingy with it, except that a snake will be brought out for him from Hell, licking its lips until it encircles him.'"

Ibn Al-Muthanna told us, he said, Abu Muawiyah Muhammad bin Khazim told us, he said, Dawud told us, on the authority of Abu Qaza'ah Hajar bin Bayan, he said: The Messenger of God, may God bless him and grant him peace, said: "There is no relative who comes to his relative and asks him for some of the bounty that God has given him, and he is stingy with it, except that a snake will be brought out for him on the Day of Resurrection from the Fire, which will lick its lips until it encircles him. Then he recited: And never think that those who are stingy with what God has given them of His bounty will be encircled by what they were stingy with on the Day of Resurrection."

Ziyad bin Ubaidullah Al-Mari told me, he said: Marwan bin Muawiyah told us, and Abdullah bin Abdullah Al-Kalabi told me, he said: Abdullah bin Bakr Al-Sahmi told us, and Yaqub bin Ibrahim told me, he said: Abdul Wahid bin Wasil Abu Ubaidah Al-Haddad told us - and the wording is from Yaqub - all of them, on the authority of Bahz bin Hakim bin Muawiyah bin Haidah, on the authority of his father, on the authority of his grandfather, he said: I heard the Prophet of God, may God bless him and grant him peace, say: "No man comes to his master and asks him for some surplus wealth that he has, and he refuses it to him, except that a brave man will be called for him on the Day of Resurrection, licking the surplus that he refused."

Ibn Bashir told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Abu Ishaq, on the authority of Abu Wa'il, on the authority of Abdullah ibn Mas'ud: **They will be collared by what they were stingy with on the Day of Resurrection**. He said: A snake will peck at the head of one of them, saying: I am your wealth that you were stingy with!

Muhammad ibn al-Muthanna told us, he said, Muhammad ibn Ja'far told us, he said, Shu'bah told us, on the authority of Abu Ishaq, he said: I heard Abu Wa'il narrating: that he heard Abdullah say about this verse: **They will be collared with what they hoarded on**

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And let not those who withhold what God has given them of His bounty think that it is good for them. Rather, it is bad for them. They will be collared by what they withheld on the Day of Resurrection. And to God belongs the inheritance of the heavens and the earth. And God is Acquainted with what you do.

the Day of Resurrection, he said: A spike that twists around the head of one of them.

Ibn Al-Muthanna told me, he said, Ibn Abi Uday told us, on the authority of Shu'bah, he said, Khallad bin Aslam told us, he said, Al-Nadr bin Shumayl told us, he said, Shu'bah told us, on the authority of Abu Ishaq, on the authority of Abu Wa'il, on the authority of Abdullah, similarly - except that they both said: He said: A brave black man.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Al-Thawri told us, on the authority of Abu Ishaq, on the authority of Abu Wa'il, on the authority of Ibn Mas'ud, he said: On the Day of Resurrection, his wealth will come to him like a snake, which will peck at his head and say: I am your wealth that you were stingy with! Then it will wrap itself around his neck.

It was narrated on the authority of Sufyan ibn Uyaynah, who said: Jami' ibn Abi Rashid and Abd al-Malik ibn A'yan narrated to us, on the authority of Abu Wa'il, on the authority of Ibn Mas'ud, who said: The Messenger of God, may God bless him and grant him peace, said: **There is no one who does not pay the zakat of his wealth except that a bald-headed, brave man will be placed around his neck.** Then the Messenger of God, may God bless him and grant him peace, recited to us: **And do not think that those who withhold what God has given them of His bounty are better for them**, the verse.

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: As for **they will be collared by what they were stingy with**, then on the Day of Resurrection his wealth will be made into a bald-headed snake that will collar him, seize him by the neck, and follow him until it throws him into the Fire.

Al-Qasim told us, Al-Hussein told us, Khalaf bin Khalifa told us, on the authority of Abu Hashim, on the authority of Abu Wa'il, who said: He is the man whom God provides with wealth, but he prevents his relatives from the right that God has given them in his wealth, so he puts a snake around it and encircles it, and says: What do you have to do with me? He says: I am your wealth.

Al-Muthanna told us, he said, Abu Ghassan told us, he said, Israel told us, on the authority of Hakim bin Jubair, on the authority of Salim bin Abi Al-Jaad, on the authority of Masruq, he said: I asked Ibn Masoud about his statement: **They will be collared with what they hoarded on the Day of Resurrection**, he said: They will be collared with a bald man whose head will be torn off.

Others said: The meaning of this is: **They will be encircled by what they were stingy with on the Day of Resurrection**, so a collar of fire will be placed around their necks.

Who said that?

Ibn Bashar told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Mansur, on the authority of Ibrahim: **They will be encircled by what they withheld on the Day of Resurrection**, he said: A collar of fire.

Ibn Al-Muthanna told us, he said, Muhammad Ibn Ja'far told us, he said, Shu'bah told us, on the authority of Mansur, on the authority of Ibrahim, that he said regarding this verse: **They will be collared with what they hoarded on the Day of Resurrection**, he said: A collar of fire.

Al-Hasan told us: Abd al-Razzaq told us: Al-Thawri told us, on the authority of Mansur, on the authority of Ibrahim, regarding his statement: **They will be collared**, he said: A collar of fire.

Ibn Hamid told us, he said, Jarir told us, on the authority of Mansour, on the authority of Ibrahim: **They will be collared with what they hoarded on the Day of Resurrection**, he said: A collar of fire.

Others said: The meaning of this is: Those who concealed the prophethood of Muhammad, may God bless him and grant him peace, from the scholars of the effort, will bear what they concealed of that.

Who said that?

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **They will be collared for what they withheld on the Day of Resurrection**, have you not heard that he said: **They are stingy and enjoin stinginess on people** (An-Nisa': 37 - al-Hadid 57:24), meaning the People of the Book, he says: they conceal and enjoin concealment on people.

Others said: The meaning of this is: They will be asked on the Day of Resurrection to bring what they were stingy with in this world of their money.

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: **They will be encircled by what they were stingy with on the Day of Resurrection**, he said: They will be commanded to bring what they were stingy with, to his statement: **and the enlightening Book**.

Ibn Al-Muthanna told us, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **They will be collared**, they will be ordered to bring the same amount of their money that they were stingy with on the Day of Resurrection.

Abu Ja'far said: The most correct interpretation of this

verse is the interpretation we mentioned at the beginning of His statement: **They will be made to wear what they were stingy with**, based on the reports we mentioned about that from the Messenger of God, may God bless him and grant him peace. No one is more knowledgeable about what God Almighty meant by His revelation than he, peace be upon him.

Abu Jaafar said: By that, may His praise be glorified, He means that He is the Living One who does not die, and the One who remains after the annihilation of all His creation.

If someone says: What is the meaning of his saying: He has the inheritance of the heavens and the earth, and the known inheritance is what is transferred from the possession of an owner to his heir upon his death, and to God belongs the world before the annihilation of His creation and after it?

It was said: The meaning of that is what we have described, of His describing Himself as eternal, and informing His creation that they are destined to perish. That is because the kingdom of the owner only becomes an inheritance after his death. Rather, the Most High said: **And to God belongs the inheritance of the heavens and the earth**, informing His servants that the kingdoms of all His creation are transferred from them with their death, and that there is no one except Him who will perish, other than Him. For He is the One who, if He destroys all of His creation and their kingdoms are removed from them, no one will remain who will have what they owned other than Him.

The meaning of the verse is: Do not think that those who are stingy with what God has given them of His bounty is good for them. Rather, it is bad for them. They will be surrounded by what they were stingy with on the Day of Resurrection, after they perish and their possessions are taken away from them, at a time when they do not own anything, and God's inheritance and the inheritance of all of His creation will be for Him.

Then the Most High informed us that He is aware and knowledgeable about what these people who are stingy with what God has given them of bounty do, and about what others from among His descendants do, and He is aware of all of that, so that He may reward each of them according to what he deserves, the doer of good with good, and the doer of evil according to what He, the Most High, sees fit.

Tafsir al-Qurtubi

It has four issues:

The first: The Almighty's saying: **And let not those who who** is in the nominative case, and the first object is omitted. Al-Khalil, Sibawayh, and Al-Farra' said: The meaning is that miserliness is good for them, meaning that the misers should not think that miserliness is good for them. It was only omitted because they are miserly indicates miserliness, and it is like his saying: Whoever is truthful, it is better for him, meaning that truthfulness is better for him. And from this is the saying of the poet:

If a fool is forbidden, he will run after it and disobey, and the fool will go after disobedience.

The meaning is: He led to foolishness, so foolishness indicates foolishness. As for Hamza's reading with the letter ta', it is very far-fetched. An-Nahhas said: It is permissible for it to be interpreted as: Do not think that the stinginess of those who are stingy is good for them. Al-Zajjaj said: It is like **And ask the town** (Yusuf 12:82), and *huwa* in his saying: **huwa khayran lahim** is a separator according to the Basrans, and it is the pillar according to the Kufians. An-Nahhas said: It is permissible in Arabic to say **huwa khayran lahim** as a subject and a predicate.

The second: The Almighty's saying: **Rather, it is worse for them** is the subject and predicate, meaning miserliness is worse for them, and the *seen* in *saytooqoon* is the *seen* of the threat, meaning they will be surrounded, said Al-Mubarrad, and this verse was revealed about miserliness with money and spending in the way of God, and paying the obligatory zakat, and this is like His saying: **And they do not spend it in the way of God**, a group of interpreters went to this, including Ibn Masoud, Ibn Abbas, Abu Wa'il, Abu Malik, Al-Suddi, and Al-Sha'bi, they said: The meaning of **they will be surrounded by what they were stingy with** is what was mentioned in the hadith on the authority of Abu Hurairah, "on the authority of the Prophet, may God's prayers and peace be upon him, he said: Whoever God gives wealth and he does not pay its zakat, it will be likened to him on the Day of Resurrection to a bald-headed snake with two tufts, which will encircle him on the Day of Resurrection, then seize him by the two sides and say, 'I am your wealth, I am your treasure.' Then he recited this verse: "And let not those who are miserly think," narrated by Al-Nasa'i, and narrated by Ibn Majah on the authority of Ibn Masoud, "on the authority of the Messenger of God, may God's prayers and peace be upon him, he said: There is no one who does not pay "Whoever pays the Zakat of his wealth, he will be given a bald-headed, scorpion-like figure on the Day of Resurrection, until it is placed around his neck." Then the Prophet, may God bless him and grant him peace, recited to us the proof of this from the Book of God Almighty: **And let not those who are stingy with what God has given them of His bounty think**. It was narrated from him, may God bless him and grant him peace, that he said: "There is no relative who comes to his relative and asks him for some of the bounty he has, and he is stingy with it, except that a scorpion will be brought out for him on the Day of Resurrection from the Fire, licking his lips until it encircles him." Ibn Abbas also said: It was revealed about the People of the Book and their stinginess, explaining what they knew about the matter of Muhammad, may God bless him and grant him peace. This was said by Mujahid and a group of scholars. The meaning of **they will be encircled** according to this interpretation is that they will bear the punishment for what they were stingy with, so it is from the word *capacity* as God Almighty said: **And upon those who are able to bear it** (al-Baqarah 2:184), and it is not from the word *encircling*. Ibrahim al-Nakha'i said: The meaning of **they will be encircled** is that a collar of fire will be placed for them on the Day of Resurrection. This is consistent with the first interpretation, i.e. the statement of al-Suddi. It was

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And let not those who withhold what God has given them of His bounty think that it is good for them. Rather, it is bad for them. They will be collared by what they withheld on the Day of Resurrection. And to God belongs the inheritance of the heavens and the earth. And God is Acquainted with what you do.

also said: They will be bound by their deeds as The collar is attached to the neck. It is said: So-and-so tied his work to the collar of a dove, meaning he bound his work. God Almighty said: **And every man We have fastened his bird to his neck** (al-Isra' 17:13). From this meaning is the saying of Abdullah bin Jahsh to Abu Sufyan:

Tell Abu Sufyan about a matter that will lead to regret.

I sold your cousin's house to pay the fine on your behalf.

Your ally is God, the Lord of mankind, the diligent Qassam

Go with her, go with her, I put a dove's necklace around her

This is consistent with the second interpretation. Stinginess and miserliness in the language means that a person prevents a right that is due to him. As for the one who prevents what is not due to him, he is not miserly, because he is not blamed for that. The people of Hijaz say: they are miserly, and they were miserly. The rest of the Arabs say: they were miserly, they are miserly. An-Nahhas narrated it. And miserliness means miserliness and miserliness, on the authority of Ibn Faris.

Third: In the fruit of miserliness and its benefit, which is what was narrated: "The Prophet, may God bless him and grant him peace, said to the Ansar: Who is your master? They said: Al-Jadd bin Qais, despite his miserliness. So he, may God bless him and grant him peace, said: What disease is worse than miserliness? They said: How is that, O Messenger of God? He said: A people settled on the coast of the sea and, due to their miserliness, they hated for guests to stay with them, so they said: Let the men among us stay away from the women, so that the men will apologize to the guests for the distance of the women, and the women will apologize for the distance of the men. So they did and it lasted a long time, so the men were busy with the men and the women with the women." Al-Mawardi mentioned it in the book Adab al-Dunya wa al-Din, and God knows best.

Fourth: There is a difference of opinion regarding miserliness and stinginess, whether they have one meaning or two. It was said: Stinginess is refraining from giving what you have, and stinginess is eagerness to obtain what you do not have. It was also said that stinginess is miserliness with eagerness, and this is correct, because Muslim narrated on the authority of Jabir ibn Abdullah, "The Messenger of God, may God bless him and grant him peace, said: 'Beware of injustice, for injustice will be darkness on the Day of Resurrection, and beware of stinginess, for stinginess destroyed those who came before you, for it led them to shed each other's blood and make permissible what is forbidden.' This refutes the statement of those who said: Stinginess prevents what

is obligatory, and stinginess prevents what is recommended, because if stinginess prevented what is recommended, it would not have come under this great threat and severe blame that leads to the destruction of this world and the Hereafter. This meaning is supported by what al-Nasa'i narrated on the authority of Abu Hurayrah, 'The Prophet, may God bless him and grant him peace, said: 'The dust of the path of God and the smoke of Hell will never come together in the nostrils of a Muslim man, and stinginess and faith will never come together in the heart of a Muslim man.' " This indicates that stinginess is more severely blamed than Stinginess, except that what has come indicates their equality, which is his saying: And he was asked: Can a believer be stingy? He said: No. And Al-Mawardi mentioned in the book Adab Al-Dunya Wa Al-Din "that the Prophet, may God bless him and grant him peace, said to the Ansar: Who is your master? They said: Al-Jadd bin Qais, despite his stinginess," and it has been mentioned before.

God the Almighty says: **And to God belongs the inheritance of the heavens and the earth.** God the Almighty informed us of His permanence and the permanence of His kingdom, and that He is eternal as He is in eternity, independent of the worlds. He inherits the earth after His creation perishes and their possessions disappear, so the possessions and wealth remain unclaimed. This is the course of inheritance in the custom of creation, but this is not inheritance in reality, because the inheritor in reality is the one who inherits something that was not his before. God the Almighty is the owner of the heavens and the earth, and what is between them. The heavens and what is in them, and the earth and what is in them, belong to Him. The wealth was a loan to its owners, so when they died, the loan was returned to its owner who originally had it. Similar to this verse is God the Almighty's saying: **Indeed, it is We who inherit the earth and whoever is on it** (Maryam 19:40). The meaning of the two verses is that God the Almighty commanded His servants to spend and not be stingy before they die and to leave that as an inheritance for God the Almighty, and nothing will benefit them except what they spend.

Tafsir Ibn Kathir

God Almighty says to His Prophet, may God bless him and grant him peace: **And let not those who hasten into disbelief grieve you.** This is due to His intense concern for people. He was grieved by the infidels' haste to disobey, be stubborn, and dissent. So God Almighty said: **Let not that grieve you.** "Indeed, they will never harm God at all. God intends not to grant them any share in the Hereafter." That is, His wisdom in them is that He intends, by His will and power, not to grant them any share in the Hereafter. "And for them is a great punishment." Then God Almighty said,

informing about that with a decisive statement: "Indeed, those who have purchased disbelief in exchange for faith." That is, they exchanged this for that. "They will never harm God at all." That is, they will harm themselves. "And for them is a painful punishment.

Then God Almighty said, And let not those who disbelieve think that Our granting them respite is better for themselves. We only grant them respite so that they may increase in sin. And for them is a humiliating punishment." Like His statement: "Do they think that what We provide them with of wealth and children * We hasten for them in good things? Rather, they do not perceive." And like His saying: "So leave Me and he who denies this statement. We will lead them on gradually from where they do not know." And like His saying: "And do not let their wealth and their children impress you. God only wants to punish them with them in this world and that their souls should depart while they are disbelievers." Then the Most High said: **God would not leave the believers in that state you are in until He distinguishes the wicked from the good.** That is, He must establish a cause of trial, in which He reveals His friend and exposes His enemy, in which He knows the patient believer and the wicked hypocrite. He means by that the Day of Uhud, in which God tested the believers, and in which their faith, patience, endurance, steadfastness, and obedience to God and His Messenger, may God bless him and grant him peace, became apparent, and in which He exposed the veil of the hypocrites. Their opposition, their refusal to fight, and their betrayal of God and His Messenger, may God bless him and grant him peace, became apparent. For this reason, God the Almighty said: **God would not leave the believers in the state you are in until He distinguishes the wicked from the good.** Mujahid said: He distinguished between them on the day of Uhud. Qatadah said: He distinguished between them through jihad and migration. Al-Suddi said: They said: If Muhammad is truthful, then let him tell us who among us believes in him and who disbelieves. So God the Almighty revealed: **God would not leave the believers in the state you are in until He distinguishes the wicked from the good.** That is, until the believer emerges from the disbeliever. All of this was narrated by Ibn Jarir. Then God the Almighty said: **And God would not inform you of the unseen.** That is, you do not know the unseen of God in His creation until He distinguishes for you the believer from the hypocrite, were it not for the reasons He establishes that reveal that. Then the Almighty said: **But God chooses from among His messengers whom He wills** as in His saying: "He is the Knower of the unseen, and He reveals His secret to none * Except to a messenger with whom He is pleased. Then He makes a guard march before him and behind him." Then the Almighty said: **So believe in God and His messengers** meaning obey God and His Messenger and follow him in what He has prescribed for you **And if you believe and fear God, then for you is a great reward.** And His saying: "And let not those who withhold what God has given them of His bounty think that it is good for them. Rather, it is bad for them." That is, the miser should not think that his accumulation of money will benefit him, rather it is harmful to him in his religion, and perhaps in his worldly life. Then he told about the fate of his wealth on the Day of Resurrection, saying, **They will be collared by what they were stingy with on the Day**

of Resurrection. Al-Bukhari said: Abdullah bin Munir told us, he heard Abu al-Nadr, Abdul Rahman told us - he is the son of Abdullah bin Dinar - on the authority of his father, 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: 'Whoever God gives wealth and he does not pay its zakat, it will be like a bald-headed serpent with two tufts of hair, collaring him on the Day of Resurrection, taking hold of his two jaws - meaning his cheeks - and saying, 'I am your wealth, I am your treasure.'" Then he recited this verse, "And let not those who are stingy with what God has given them of His bounty think that it is good for them. Rather, it is bad for them," to the end of the verse. Al-Bukhari is the only one to narrate it from this source, not Muslim. Ibn Hibban narrated it in his Sahih on the authority of al-Layth bin Sa'd on the authority of Muhammad bin Ajlan, on the authority of al-Qa'qa' bin Hakim, on the authority of Abu Salih, on his authority.

Another hadith Imam Ahmad said: Hajin bin Al-Muthanna told us, Abdul Aziz bin Abdullah bin Abi Salamah told us, on the authority of Abdullah bin Dinar, on the authority of Ibn Umar, on the authority of the Prophet, may God bless him and grant him peace, who said: "Whoever does not pay the zakat on his wealth, God will present his wealth to him on the Day of Resurrection in the form of a bald-headed serpent with two tufts of hair, then he will hold it and say: I am your treasure, I am your treasure." And this is how An-Nasa'i narrated it on the authority of Al-Fadl bin Sahl, on the authority of Abu An-Nadr Hashim bin Al-Qasim, on the authority of Abdul Aziz bin Abdullah bin Abi Salamah, on his authority. Then An-Nasa'i said: The narration of Abdul Aziz on the authority of Abdullah bin Dinar, on the authority of Ibn Umar, is more authentic than the narration of Abdul Rahman on the authority of his father Abdullah bin Dinar, on the authority of Abu Salih, on the authority of Abu Hurairah. **I said** There is no contradiction between the two narrations, for it may be with Abdullah bin Dinar from both sources, and God knows best. Al-Hafiz Abu Bakr bin Mardawayh narrated it from more than one source on the authority of Abu Salih, on the authority of Abu Hurairah. And from the hadith of Muhammad bin Abi Hamid on the authority of Ziyad Al-Khatmi on the authority of Abu Hurairah, on his authority.

Another hadith Imam Ahmad said: Sufyan narrated to us on the authority of Jami', on the authority of Abu Wa'il, on the authority of Abdullah, on the authority of the Prophet, may God bless him and grant him peace, "There is no servant who does not pay the zakat of his wealth except that a bald-headed serpent will be made to follow him, fleeing from him while he follows him, and he will say: I am your treasure." Then Abdullah recited the proof of this from the Book of God, **They will be collared with what they hoarded on the Day of Resurrection.** This is how At-Tirmidhi, An-Nasa'i, and Ibn Majah narrated it on the authority of Sufyan ibn Uyaynah on the authority of Jami' ibn Abi Rashid. At-Tirmidhi added: And Abdul Malik ibn A'yan, both on the authority of Abu Wa'il Shaiq ibn Salamah on the authority of Abdullah ibn Mas'ud on his authority. At-Tirmidhi said: It is hasan sahih. Al-Hakim narrated it in his Mustadrak on the authority of Abu Bakr ibn Ayyash and Sufyan Ath-Thawri, both on the authority

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And let not those who withhold what God has given them of His bounty think that it is good for them. Rather, it is bad for them. They will be collared by what they withheld on the Day of Resurrection. And to God belongs the inheritance of the heavens and the earth. And God is Acquainted with what you do.

of Abu Ishaq As-Sabi'i, on the authority of Abu Wa'il, on the authority of Ibn Mas'ud on his authority. Ibn Jarir narrated it through other chains of transmission on the authority of Ibn Mas'ud as a mursal.

Another hadith Al-Hafiz Abu Ya'la said: Umayyah ibn Bastam told us, Yazid ibn Zari' told us, Sa'id told us, on the authority of Qatada, on the authority of Salim ibn Abi al-Ja'd, on the authority of Ma'dan ibn Abi Talhah, on the authority of Thawban, on the authority of the Prophet, may God bless him and grant him peace, "He said: 'Whoever leaves behind a treasure, it will appear to him on the Day of Resurrection as a bald-headed snake with two raisins, following him and saying: Who are you? Woe to you! It will say: I am your treasure that you left behind you. It will continue following him until it gives him his hand and he bites it, then it will follow the rest of his body.'" Its chain of transmission is good and strong, and they did not include it. It was narrated by Al-Tabarani on the authority of Jarir ibn Abdullah Al-Bajali, and it was narrated by Ibn Jarir and Ibn Mardawayh from the hadith of Bahz ibn Hakim 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: "No man comes to his master and asks him for some of his surplus wealth, and he refuses to it him, except that a brave man will be summoned for him on the Day of Resurrection, licking the excess that he refused." This is the wording of Ibn Jarir. Ibn Jarir said: Ibn Al-Muthanna told us, Abd Al-A'la told us, Dawud told us on the authority of Abu Qaz'ah, on the authority of a man, on the authority of the Prophet, may God bless him and grant him peace, who said: "No relative comes to his relative and asks him for some of the excess that God has given him, and he is stingy with it, except that a brave man will be brought out for him from Hell, licking his excess until it encircles him." Then he narrated it from another chain of transmission on the authority of Abu Qaz'ah, whose name is Hujayr ibn Bayan, on the authority of Abu Malik Al-Abdi, with no chain of transmission ending with him. He narrated it from another chain of transmission on the authority of Abu Qaz'ah, with no chain of transmission ending with him. Al-Awfi said on the authority of Ibn Abbas: It was revealed about the People of the Book who were stingy with what was in their hands of the revealed books, so that they would not explain them. Narrated by Ibn Jarir. The first is correct, although this is included in its meaning. It may be said that this is more appropriate to be included, and God Almighty knows best. God Almighty's statement, **And to God belongs the inheritance of the heavens and the earth**, means, **And spend from that in which He has made you successors**, for all matters are referred back to God Almighty. So present from your wealth what will benefit you on the Day of Resurrection. **And God is Acquainted with what you do**, meaning your intentions and your consciences.

Fath al-Qadir

His saying 180- **And let not those who are stingy with what God has given them of His bounty think that it is good for them.** The relative pronoun is in the nominative case as the subject of the verb according to the reading of those who read with the lower ya', and the first object is omitted: that is, let not the stingy people think that stinginess is good for them. This was said by Al-Khalil, Sibawayh, and Al-Farra'. They said: It was omitted because they are stingy with it, and from that is the saying of the poet:

If a fool is forbidden, he will run after it and disobey,
and the fool will go after disobedience.

That is, it led to foolishness, so the foolish person indicates foolishness. As for the reading of those who read with the superior, the verb is attributed to the Prophet, may God bless him and grant him peace, and the first object is omitted: that is, do not think, O Muhammad, that the miserliness of those who are miserly is good for them. Al-Zajaj said: It is like **And ask the town**, and the pronoun mentioned is the pronoun of separation. Al-Mubarrad said: The *seen* in his statement **They will be encircled by what they were miserly with** is the *seen* of threat, and this sentence explains the meaning of his statement **Rather, it is worse for them.** It was said: The meaning of *encircling* here is that what they were miserly with of money will be a collar of fire around their necks. It was said: Its meaning is that they will bear the punishment for what they were miserly with, so it is from *energy* and not from *encircling*. It was said that the meaning is that they are bound by their deeds as a collar binds the neck. It is said: So-and-so encircled his deeds with the collar of a dove, meaning he was bound by the punishment for his deeds. It was said: That which is not paid in zakat from money will be represented to him as a bald-headed snake until it is encircled around his neck, as was reported in a chain traced back to the Prophet, may God bless him and grant him peace. Al-Qurtubi said: Stinginess in the language means that a person prevents a right that is due to him. As for the one who prevents what is not due to him, he is not stingy. His statement, **And to God belongs the inheritance of the heavens and the earth**, means: It belongs to Him alone and not to anyone else, as the introduction indicates. The meaning is: He owns what is in them that is inherited by its people, so why are they stingy with that and do not spend it when it belongs to God, the Most High, not to them? Rather, it was with them as a loan that can be returned. Similar to this verse is the statement of God, the Most High, **Indeed, it is We who inherit the earth and whoever is on it**, and His statement, **And spend out of that which He has made you successors therein.** Inheritance in origin is what is transferred from one owner to another and was not owned by that other before it was transferred to him by inheritance. It is known that God, the Most High, is the true owner of all His creations.

Ibn Jarir and Ibn Abi Hatim narrated on the authority of Mujahid, **Indeed, those who have purchased disbelief at the price of faith**, he said: They are the hypocrites. Abd al-Razzaq, Ibn Abi Shaybah, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, al-Tabarani and al-Hakim narrated **and authenticated it** on the authority of Ibn Mas'ud, who said: There is no soul, righteous or wicked, but death is better for it than life, if he was righteous, for God said: **And what is with God is better for the righteous**, and if he was wicked, for He said: **And let not those who disbelieve think**, the verse. Sa'id ibn Mansur, Abd ibn Humayd, Ibn Jarir and Ibn al-Mundhir narrated something similar on the authority of Abu al-Darda'. Sa'id ibn Mansur and Ibn al-Mundhir narrated something similar on the authority of Muhammad ibn Ka'b. Abd ibn Humayd narrated something similar on the authority of Abu Barzah as well. Ibn Jarir and Ibn Abi Hatim narrated something similar on the authority of al-Suddi, who said: They said: If Muhammad is truthful, then let him inform us who among us believes in him and who disbelieves. So God revealed: **God would never leave the believers**, the verse. Ibn Abi Hatim narrated on the authority of Ibn Abbas, who said: He distinguishes the people of happiness from the people of misery. Abd bin Hamid, Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Qatadah, who said: He distinguishes between them in jihad and migration. Ibn Abi Hatim narrated on the authority of Al-Hasan, regarding the statement: **And God would not inform you of the unseen**, he said: No one knows the unseen except a Messenger. Abd bin Hamid, Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid, **But God selects**, he said: He singles out. Ibn Abi Hatim narrated on the authority of Malik, who said: He extracts. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding the statement: **And let not those who are stingy think**, he said: They are the People of the Book, who were stingy in explaining it to the people. Ibn Jarir narrated on the authority of Mujahid, who said: They are the Jews. Ibn Jarir narrated on the authority of Al-Suddi, who said: They were stingy in spending it in the way of God, they did not pay its zakat. Al-Bukhari narrated on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: "Whoever God gives wealth and he does not pay its zakat, a bald-headed snake with two tufts of hair will appear before him on the Day of Resurrection, and it will take hold of his jaw and say: 'I am your wealth, I am your treasure.' Then he recited this verse." This meaning was mentioned in many hadiths on the authority of a group of the Companions, with chains of transmission traceable to the Prophet.

Tafsir al-Baghawi

180- "And let not those who withhold what God has given them of His bounty think that it is good for them," meaning: And let not the misers think that miserliness is good for them, "rather it is," meaning: miserliness, "evil for them. They will be encircled by what they withheld," meaning: They will be encircled by "what they withheld on the Day of Resurrection," meaning: He will make what he withheld of zakat a snake that

will encircle his neck on the Day of Resurrection, biting him from head to toe. This is the saying of Ibn Mas'ud, Ibn 'Abbas, Abu Wa'il, al-Sha'bi, and al-Suddi.

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 Ali bin Abdullah Al-Madini, I told Hashim bin Al-Qasim, Abdul Rahman bin Abdullah bin Dinar told us, on the authority of his father, on the authority of Abu Saleh Al-Samman, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: "Whoever God gives wealth to, and he does not pay its zakat, his wealth will be like a bald-headed serpent with two tufts of hair on the Day of Resurrection, which will encircle him on the Day of Resurrection, then seize him by his two jaws, and say: 'I am your wealth, I am your treasure.' Then he recited: 'And let not those who withhold [from God] think...'"

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 Amr bin Hafs bin Ghayath, I told my father, I told Al-A'mash, on the authority of Al-Ma'rur bin Suwaid, on the authority of Abu Dharr, may God be pleased with him, who said: I went to him, meaning: the Prophet, may God bless him and grant him peace, who said: "By the One in Whose Hand is my soul, or by the One besides Whom there is no god, or as he swore, there is no man who has camels, cows, or sheep and does not pay their dues except that they will be brought on the Day of Resurrection, the largest and fattest they can be, trampling him under their hooves and butting him with their horns. Whenever the last one passes, the first one returns to him until judgment is passed between the people."

Ibrahim Al-Nakha'i said: The meaning of the verse is that on the Day of Resurrection a collar of fire will be placed around their necks. Mujahid said: They will be required on the Day of Resurrection to bring what they were stingy with in this world of their wealth.

Atiyah narrated on the authority of Ibn Abbas: This verse was revealed about the Jewish rabbis who concealed the description of Muhammad, may God bless him and grant him peace, and his prophethood. He meant by miserliness concealing knowledge, as He said in Surat An-Nisa': **Those who are miserly and enjoin miserliness on people and conceal what God has given them of His bounty** (An-Nisa': 37).

The meaning of his statement, **They will be encircled by what they hoarded on the Day of Resurrection**, is: they will bear its burden and sin, as God Almighty says, **And they will bear their burdens on their backs** (al-An'am 6:31).

And to God belongs the inheritance of the heavens and the earth, meaning: He is the everlasting and everlasting after His creation perishes and their possessions disappear, and they die and He inherits them. Similar to the Almighty's statement: **Indeed, it is We who inherit the earth and whoever is on it** (Maryam 19:40) **And God is Acquainted with what you do**. The people of Basra and Mecca read *ya'mal* with the letter *ya*, and the others read it with the letter *ta*.

Surat Al Imran 3:180

And let not those who withhold what God has given them of His bounty think that it is good for them. Rather, it is bad for them. They will be collared by what they withheld on the Day of Resurrection. And to God belongs the inheritance of the heavens and the earth. And God is Acquainted with what you do.

Tafsir al-Baidawi

180 "And let not those who are stingy with what God has given them of His bounty think that it is better for them." The readings of it are as mentioned above. And whoever reads with the taa', he estimated the addition so that its two objects are consistent, i.e., do not think that the stinginess of those who are stingy is better for them. And likewise whoever reads with the yaa', if he makes the subject the pronoun of the Messenger, may God bless him and grant him peace, or of whoever thinks, and if he makes it the relative pronoun, the first object is omitted to indicate that they are stingy with it, i.e., do not let the stingy people think that their stinginess is better for them. "Rather, it", i.e. stinginess, "is worse for them" to bring punishment upon them. "They will be made to wear what they were stingy with on the Day of Resurrection" is an explanation of that, they will be made to wear what they were stingy with, as a collar is required, and from him, may God bless him and grant him peace: "There is no man who does not pay the zakat of his wealth except that God will put a sting on his neck on the Day of Resurrection." **And to God belongs the inheritance of the heavens and the earth**, and whatever is in them is His, which is inherited. So why do these people withhold their wealth from Him and do not spend it in His cause, or that He inherits from them what they hold back and do not spend in His cause, by their destruction and regret and punishment remain upon them. **And God is aware of what you do**, of withholding and giving. *Aware*, so He will reward them. Nafi', Ibn 'Amir, 'Asim, Hamza, and Al-Kisa'i read it with the ta' as a turning, and it is more eloquent in the threat.

Surat Al Imran 3:181

God has certainly heard the statement of those who said, **Indeed, God is poor, and we are rich.** We will record what they said and their killing of the prophets without right, and We will say, **Taste the punishment of the Burning Fire.**

Tafsir al-Jalalayn

God has heard the statement of those who said, **God is poor, and we are rich**, and they are the Jews. They said it when the verse {Who is it that would loan God a goodly loan} was revealed. They said, **If He were rich, He would not have borrowed from us. We will write down** we will order the writing down **of what they said** in their books of deeds so that they may be rewarded for it. In another reading, {It will be written down} with the letter ya, in the passive form *and* we will write **their killing** in the accusative and nominative **of the prophets without right, and we will say** with the letter nun and the letter ya, meaning God will tell them in the Hereafter on the tongues of the angels **Taste the punishment of the burning** the Fire.

Tafsir al-Suyuti

God Almighty said: God has heard. Ibn Ishaq and Ibn Abi Hatim narrated on the authority of Ibn Abbas that Abu Bakr entered the school house and found the Jews gathered around a man from among them called Finhas. He said to him: By God, O Abu Bakr, we have no poverty towards God and He is indeed poor towards us. If He were rich, He would not have borrowed from us as your companion claims. Abu Bakr became angry and slapped him in the face. Finhas went to the Messenger of God, may God bless him and grant him peace, and said: O Muhammad, look at what your companion did to me. He said: O Abu Bakr, what made you do what you did? He said: O Messenger of God, a terrible statement. He claims that God is poor and they are rich from Him. Finhas denied it, so God revealed: God has heard the statement of those who said the verse.

Ibn Abi Hatim narrated on the authority of Ibn Abbas, who said: The Jews came to the Prophet, may God bless him and grant him peace, when God revealed: **Who is it that would loan God a goodly loan? They said: O Muhammad, your Lord is poor and asks His servants.** So God revealed: "God has heard the statement of those who say: God is poor."

Tafsir al-Tabari

Abu Jaafar said: It was mentioned that this verse and the verses after it were revealed about some Jews who lived during the time of the Messenger of God, may God bless him and grant him peace.

Mention the effects of that.

Abu Kuraib narrated, Yunus bin Bakir narrated, Muhammad bin Ishaq narrated, Muhammad bin Abi Muhammad, the client of Zaid bin Thabit narrated, on the authority of Ikrimah, that he narrated to him on the

authority of Ibn Abbas, who said: Abu Bakr As-Siddiq **may God be pleased with him** entered the school and found many Jews gathered around a man called Finhas, who was one of their scholars and rabbis, and with him was a rabbi called Ashya. Abu Bakr **may God be pleased with him** said to Finhas: Woe to you, Finhas! Fear God and submit to Islam, for by God you know that Muhammad is the Messenger of God, and he has come to you with the truth from God, which you will find written in your Torah and Gospel! Finhas said: By God, Abu Bakr, we are not poor before God, and He is poor before us! We do not supplicate to Him as He supplicates to us, and we are rich before Him. If He were rich before us, He would not have borrowed from us, as your companion claims! He forbids you from usury, but we give it to you! If He were rich before us, He would not have given us usury! Abu Bakr became angry and slapped Finhas hard in the face and said: By the One in Whose Hand is my soul, were it not for the covenant between us and you, I would have struck your neck, O enemy of God! So lie to us as much as you can, if you are truthful. Finhas went to the Messenger of God (may God bless him and grant him peace) and said: O Muhammad, look at what your companion did to me! The Messenger of God (may God bless him and grant him peace) said to Abu Bakr: What made you do what you did? He said: O Messenger of God, the enemy of God said a terrible thing. He claimed that God is poor and they are rich without need of Him! When he said that, I became angry for the sake of God because of what he said, so I slapped him in the face. Finhas denied it and said: I did not say that! Then God Almighty revealed what Phinehas said, in response to him and in confirmation of Abu Bakr's statement: "God has certainly heard the statement of those who say, 'God is poor, and we are rich.' We will record what they said and their killing of the prophets without right, and We will say, 'Taste the punishment of the burning fire.'" And regarding Abu Bakr's statement and the anger he received about that: "And you will surely hear from those who were given the Scripture before you and from those who associate others with God much abuse. But if you are patient and fear God - indeed, that is of the matters [worthy] of determination." (Al Imran 3:186)

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Abi Muhammad, the freed slave of Zayd ibn Thabit, on the authority of Ikrimah, the freed slave of Ibn Abbas, he said: Abu Bakr entered and mentioned something similar, except that he said: And we are rich from him, and he is not rich from us, even if he were rich, then he mentioned the rest of the hadith similarly.

Muhammad bin Al-Husayn narrated, Ahmad bin Mufaddal narrated, Asbat narrated, on the authority of Al-Suddi: **God has heard the statement of those who say, 'God is poor, and we are rich.'** This was said by Phinehas the Jew from Banu Marthad. Abu Bakr met him and spoke to him, saying: **O Phinehas, fear God, believe, and be truthful, and lend God a good loan!** Phinehas said: **O Abu Bakr, you claim that our Lord is poor and borrows our money from us! And only the poor borrows from the rich! If what you say is true, then God is indeed poor!** So God, the Almighty, revealed this, and Abu Bakr said: "Had it not been for a truce between the Prophet, may God bless him and

Surat Al Imran 3:181

God has certainly heard the statement of those who said, "Indeed, God is poor, and we are rich." We will record what they said and their killing of the prophets without right, and We will say, "Taste the punishment of the Burning Fire."

grant him peace, and Banu Marthad, I would have killed him."

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: Abu Bakr slapped a man from among those who said: **God is poor and we are rich.** Why did he not ask us for a loan while he was rich?! And they were Jews.

Al-Muthanna told us, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, he said: **Those who said, 'God is poor, and we are rich,'** why did He not ask us for a loan even though He was rich? Shibl said: It has reached me that he was Phinehas the Jew, and he is the one who said, **God is the third of three** (al-Ma'idah 5:173), **The hand of God is chained** (al-Ma'idah 5:4).

Ibn Hamid told us, Yahya bin Wadheeh told us, on the authority of Ata', on the authority of Al-Hasan, who said: When the verse: **Who is it that would loan God a goodly loan?** (al-Baqarah 2:245 - al-Hadid 57:1 a) was revealed, the Jews said: Your Lord is borrowing from you! So God revealed: "God has certainly heard the statement of those who said: God is poor, and we are rich."

Ibn Hamid told us, he said, Hakam told us, on the authority of Amr, on the authority of Ata', on the authority of Al-Hasan Al-Basri, he said: When the verse: **Who is it that would loan God a goodly loan?** (al-Baqarah 2:245) - al-Hadid 57:11] was revealed, he said: The Jews were amazed and said: God is poor and needs a loan! So the verse was revealed: "God has certainly heard the statement of those who said: God is poor, and we are rich."

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **Those who say, 'God is poor, while we are rich,'** he mentioned to us that it was revealed about Huyy ibn Akhtab, when God revealed: **Who is it that will loan God a goodly loan so He may multiply it for him many times over?** (al-Baqarah 2:245), he said: Our Lord is asking us for a loan, only the poor person is asking the rich for a loan!

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: When the verse: **Who is it that would loan God a goodly loan?** (al-Baqarah 2:245) - al-Hadid 57:1] was revealed, the Jews said: Only the poor borrow from the rich!! He said: So God revealed: **God has certainly heard the statement of those who said, 'Indeed, God is poor, and we are rich.'**

Yunus told me, he said, Ibn Wahb told us, he said, I heard Ibn Zayd say regarding His statement: **God has heard the statement of those who said, 'God is poor, and we are rich,'** he said: These are Jews.

Abu Ja'far said: The interpretation of the verse is: God has heard the statement of those who said among the Jews: God is poor in relation to us, and we are rich in

relation to Him. We will record what they said of falsehood and slander against their Lord, and their killing of their prophets without right.

There is a difference in the reading of his saying: **We will record what they said and their killing.**

This was read by the people of Hijaz and the majority of the people of Iraq: **We will record what they said** with the letter *nun*, "and their killing of the prophets without right" with the word *killing* in the accusative case.

Some of the Kufi reciters read it as **He will write what they said and their killing of the prophets unjustly** with the *ya'* of **He will write** and with the damma, and raising the killing, according to the doctrine of what its agent is not named, considering a reading that is mentioned as being from the reading of Abdullah in his saying: **And we say, taste,** it is mentioned that in the reading of Abdullah: **And it is said.**

The reader of this has overlooked the correctness of what he intended to interpret in the reading attributed to Abdullah, and he has contradicted the proof of the reading of Islam. That is because what is appropriate for the one who reads **He will write what they said and the prophets killed them,** in the manner of what its agent is not named, is to read **and it is said.** Rather, his saying **and we say** is in apposition to his saying **we will write.** So the correct reading is to reconcile between them in meaning by reading them both in the manner of what its agent is not named, or in the manner of what its agent is named. As for one of them reading in the manner of what its agent is not named, and the other in the manner of what its agent is named, without the meaning of ignorance on that, then this is a choice outside the eloquent speech of the Arabs.

Abu Ja'far said: The correct reading of this in our view is: **We will write** with a *nun* and **and kill them** in the accusative, because of his saying: **and we say.** If the reading of **will write** had been with a *ya* and a damma on it, it would have been said: And it is said according to what we have explained.

If someone says: How was it said: And they killed the prophets unjustly, and it was mentioned in the narrations that were narrated that those meant by his saying: **God has heard the statement of those who said, 'God is poor,'** were some of the Jews who were at the time of our Prophet, may God bless him and grant him peace, and none of them killed a prophet of the prophets, but they did not find a prophet of God's prophets to kill him?

It was said: The meaning of that is not in the way you have gone to. Rather, it was said thus, and that those whom God, the Blessed and Exalted, meant by this verse were satisfied with what their predecessors did in killing those prophets whom they killed, and they were among them and on their path of making that permissible and lawful. So God, the Most High, attributed the action of what those who followed his path and method did to all of them, since they were

people of one religion and one sect, and with the satisfaction of all of them, what the doer of that did from them did, as we explained of its counterparts in what came before.

Abu Ja'far said: By that, may His praise be glorified, He means: **And We say**, to those who say that God is poor and we are rich, who kill God's prophets unjustly until the Day of Resurrection, **Taste the punishment of the burning fire**, meaning by that: the punishment of a burning, blazing fire.

Fire is a collective noun for both flaming and non-flaming fires. *Fire* is an adjective that means it is burning, just as it is said: **painful torment** meaning: painful, and *painful* meaning: painful.

Tafsir al-Qurtubi

The Almighty said: **God has certainly heard the statement of those who say, 'God is poor and we are rich.'** God mentioned the ugly statement of the infidels, especially the Jews. The commentators said, when God revealed, **Who is it that would loan God a goodly loan?** some of the Jews, including Huyayy ibn Akhtab, said, according to Al-Hasan, and Ikrimah and others said: He is Phinehas ibn Azura, "God is poor and we are rich. He borrows from us." They only said this to deceive their weak ones, not because they believe this, because they are People of the Book. Rather, they disbelieved by this statement because they wanted to cast doubt on the weak ones among them and the believers, and to deny the Prophet, may God bless him and grant him peace, meaning that he is poor according to what Muhammad, may God bless him and grant him peace, said, because he borrowed from us. **We will write down what they said**, We will reward them for it, and it was said: We will write it in their records of deeds, meaning We will command the guardians to confirm their statement so that they will read it on the Day of Resurrection in their books that they will be given, so that it will be more conclusive as evidence against them. This is like His statement: **And indeed, We are its scribes**. It was said: The purpose of writing is to preserve, i.e. We will preserve what they said so that we may reward them. *And* in His statement **what they said** is in the accusative case with **We will write**. Al-A'mash and Hamza read *sayyaktub* with a ya', so *what* is the name of what its agent is not named, and this is considered by the reading of Ibn Mas'ud: **And it will be said, Taste the punishment of the burning fire**.

The Almighty said: **And their killing of the prophets without right**. That is, We write their killing of the prophets, that is, their approval of the killing, and what is meant is the killing of their prophet ancestors, but since they were satisfied with that, the attribution to them was valid. And a man was considered good by Al-Sha'bi for killing Uthman, may God be pleased with him, so Al-Sha'bi said to him, **You have shared in his blood**, so he made the approval of the killing a killing, may God be pleased with him.

I said: This is a major issue, where being pleased with a sin is a sin. Abu Dawud narrated on the authority of

Al-Aras bin Umaira Al-Kindi, "On the authority of the Prophet, may God bless him and grant him peace, who said: If a sin is committed on earth, then whoever witnesses it, thinks about it and says it once and denies it is like someone who was absent from it, and whoever is absent from it and approves of it is like someone who witnessed it." This is the text of the Almighty's statement: *Unjustly*. The meaning of this was presented in Surat Al-Baqarah. **And We will say, 'Taste the punishment of the Burning Fire.'** That is, it will be said to them in Hell, or at death, or at the reckoning. This is what this statement is from God Almighty, or from the angels. There are two opinions. Ibn Masoud's reading is **and it is said** and the burning is the name of the blazing fire, and the fire includes the blazing and the non-blazing.

Tafsir Ibn Kathir

Said bin Jubair said on the authority of Ibn Abbas: When 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 Jews said: O Muhammad, has your Lord become poor and asked His servants for a loan? So God revealed: **God has certainly heard the statement of those who said, 'Indeed, God is poor, and we are rich.'** The verse was narrated by Ibn Mardawayh and Ibn Abi Hatim. Muhammad bin Ishaq said: Muhammad bin Abi Muhammad told me on the authority of Ikrimah that he told him on the authority of Ibn Abbas, may God be pleased with him, who said: Abu Bakr al-Siddiq, may God be pleased with him, entered the school and found many Jews gathered around a man from among them called Finhas, who was one of their scholars and rabbis, and with him was a rabbi called Ashya. Abu Bakr said to him: Woe to you, Finhas! Fear God and submit to Islam, for by God, you know that Muhammad, the Messenger of God, has brought you the truth from Him, and you will find it written with you in the Torah and the Gospel. Then Phinehas said: By God, O Abu Bakr, we have no need of God because of poverty, and He is indeed needy of us. We do not supplicate to Him as He supplicates to us, and we are rich from Him. If He were rich from us, He would not have borrowed from us as your companion claims. He forbids you from usury and gives to us, and if He were rich, He would not have given us usury. Abu Bakr, may God be pleased with him, became angry and struck Phinehas' face severely, and said: By the One in Whose Hand is my soul, were it not for the covenant between us and you, I would have struck your neck, O enemy of God. So lie to us as much as you can, if you are truthful. Then Phinehas went to the Messenger of God, may God bless him and grant him peace, and said: O Muhammad, see what your companion did to me. The Messenger of God, may God bless him and grant him peace, said to Abu Bakr: What made you do what you did? He said: O Messenger of God, the enemy of God has said a terrible thing. He claimed that God is poor and that they are rich. When he said that, I became angry for God's sake because of what he said, so I slapped him in the face. Phinehas denied that and said: I did not say that. Then God revealed what Phinehas said in response to him and in confirmation of what Abu Bakr

God has certainly heard the statement of those who said, "Indeed, God is poor, and we are rich." We will record what they said and their killing of the prophets without right, and We will say, "Taste the punishment of the Burning Fire."

had said: **God has heard the statement of those who said, 'God is poor and we are rich.'** The verse was narrated by Ibn Abi Hatim. And His saying, **We will record what they said**, is a threat and a warning, and for this reason the Almighty linked it with His saying, **And their killing of the prophets without right**, meaning this is what they said about God and this is their treatment of God's messengers, and God will reward them for that with the worst reward, and for this reason the Almighty said, **And We will say, 'Taste the punishment of the burning fire.'** That is for what your hands have put forth, and because God is not unjust to His servants, meaning that this will be said to them as a rebuke, rebuke, humiliation, and belittlement. And the Almighty's saying, **Those who said, 'Indeed, God has enjoined upon us that we should not believe in a messenger until he brings us an offering that is consumed by fire,'** the Almighty also says, as a lie to those who claimed that God has enjoined upon them in their books that they should not believe in a messenger until one of his miracles is that if a person from his nation gives charity and it is accepted from him, fire will come down from the sky to consume it, as Ibn Abbas, Al-Hasan, and others said. God the Almighty said: "Say: Messengers have come to you before me with clear proofs" meaning with arguments and evidence, **and with what you said** meaning with a fire that consumes the accepted sacrifices, **so why did you kill them?** meaning why did you confront them with denial, opposition and opposition and kill them **if you should be truthful** that you follow the truth and submit to the messengers. Then God the Almighty said, consoling His Prophet Muhammad, may God bless him and grant him peace: **If they deny you, then messengers were denied before you who came with clear proofs and scriptures and the enlightening Book** meaning do not let the denial of these people weaken you, for you have an example from the messengers before you who were denied despite what they brought of clear proofs, which are the decisive arguments and evidence, **and scriptures** which are the books received from heaven like the scrolls sent down to the messengers, **and the enlightening Book** meaning the clear, obvious and manifest.

Fath al-Qadir

The commentators said: When God revealed, **Who is it that would loan God a goodly loan?** some of the Jews said this statement to deceive their weak ones, not because they believed it, because they are the People of the Book, but rather they meant that if what He asked of us regarding the loan on the tongue of Muhammad was true, then He is poor, so that they would cast doubt on their brothers in the religion of Islam. His statement 181- **We will write down what they said** We will write it down in the records of the angels, or We will preserve it. Or We will reward them for it. What is meant by the threat to them, and that this will not be missed by God, but rather it is prepared for them on the Day of Judgment. The phrase **We will write down** is a new sentence in response to an

implied question, as if it was said: What did God do with those from whom He heard this heinous statement? He said: He said to them, **We will write down what they said**. Al-A'mash and Hamza read *Sayyiktub* with a doubled dot underneath, in the passive form. And he read with the raising of the lam from *Qataluhum* and *Yaqul* with a doubled ya underneath. His saying, **And their killing of the prophets** is in apposition to what they said: meaning, We write down their killing of the prophets: meaning, their ancestors killed the prophets. This was attributed to them because they were pleased with it. This saying was made a companion to the killing of the prophets, indicating that it is of a great and heinous nature, equal to the killing of the prophets. His saying, **And We say** is in apposition to **We will write down** meaning, We will take revenge on them after writing down with this saying that We will say to them in the fire, or at death, or at the reckoning. And burning is a name for blazing fire, and using the word *tasting* to refer to the feeling of torment is a significant exaggeration. Ibn Mas'ud read, **And it is said, taste**.

Tafsir al-Baghawi

181- The Almighty said: **God has heard the statement of those who said, 'God is poor, and we are rich.'** Al-Hasan and Mujahid said: When the verse, **Who is it that would loan God a goodly loan**, was revealed, the Jews said: God is poor, so he borrowed from us, and we are rich. Al-Hasan mentioned that the one who said this statement was Huyayy ibn Akhtab.

Akrima, Al-Suddi, Muqatil and Muhammad ibn Ishaq said: "The Prophet, may God bless him and grant him peace, wrote with Abu Bakr, may God be pleased with him, to the Jews of Banu Qaynuqa', inviting them to Islam, to establish prayer, to pay zakat and to lend God a good loan. One day, Abu Bakr, may God be pleased with him, entered their schoolhouse and found many Jews gathered around a man from among them called Finhas ibn Azura, who was one of their scholars, and with him was another rabbi called Ashya'. Abu Bakr said to Finhas: Fear God and become Muslim, for by God you know that Muhammad, the Messenger of God, has brought you the truth from God, which you find written in your Torah. So believe and be truthful and lend God a good loan that will admit you into Paradise and multiply your reward."

Phinehas said: O Abu Bakr, do you claim that our Lord borrows our money, and only the poor borrow from the rich? If what you say is true, then God is poor and we are rich, and He forbids you from usury and gives to us. If He were rich, He would not have given us usury.

Abu Bakr **may God be pleased with him** became angry and struck Finhas hard in the face and said: By the One in Whose Hand is my soul, were it not for the covenant between us, I would have struck your neck, O enemy of God. Finhas went to the Messenger of

God (may God bless him and grant him peace) and said: O Muhammad, look at what your companion did to me. The Messenger of God (may God bless him and grant him peace) said to Abu Bakr **may God be pleased with him**: What made you do what you did? He said: O Messenger of God, the enemy of God said a terrible thing, claiming that God is poor and they are rich. So I became angry for the sake of God and struck him in the face. Finhas denied that, so God revealed in response to Finhas and confirming what Abu Bakr **may God be pleased with him**: **God has certainly heard the statement of those who say, 'God is poor, and we are rich.'**

"We will write down what they said," of slander and falsehood against God **and punish them for it**, and Muqatil said: We will record it for them, and Al-Waqidi said: We will order the recorders to write it down, similar to the words of God Almighty: **And indeed, We are its recorders**, "And their killing of the prophets without right, and We will say, 'Taste the punishment of the burning fire,'" and Hamza read *li-yakatub* with a damma on the ya', and *wa-qatalahum* with a fatha on the lam, and *wa-yaqool* with a ya', and **taste the punishment of the burning fire** meaning: the fire, and it means the burner, just as it is said: **For them is a painful punishment**, meaning: painful.

Tafsir al-Baidawi

181 **God has heard the statement of those who say, 'God is poor, and we are rich.'** The Jews said this when they heard, **Who is it that would lend God a goodly loan?** It was narrated that "he, peace and blessings be upon him, wrote with Abu Bakr, may God be pleased with him, to the Jews of Banu Qaynuqa, inviting them to Islam, to establish prayer, to pay zakat, and to lend God a goodly loan. Finhas bin Azura said, 'God is poor,' until he asked for a loan. Abu Bakr, may God be pleased with him, slapped him on the face and said, 'Were it not for the covenant between us, I would have struck off your head.' He complained about him to the Messenger of God, peace and blessings be upon him, and denied what he said." So it was revealed. The meaning is that he was not afraid of it and that he had prepared punishment for them for it. **We will write down what they said and their killing of the prophets unjustly** meaning we will write it down in the books of the scribes, or we will memorize it in our knowledge and not neglect it because it is a grave word as it is disbelief in God Almighty and mockery of the Quran and the Messenger, and therefore it was organized with the killing of the prophets, and in it is a warning that it is not the first crime they committed and that whoever dared to kill the prophets did not avoid saying such things. Hamza read **will write** with a ya and with a damma and a fatha on the ta and **kill them** with a damma and he says with a ya. **And We will say, Taste the punishment of the burning fire** meaning we will take revenge on them by saying to them, Taste the burning punishment, and in it there are exaggerations in the threat. Taste is the perception of tastes, and in general it is used to perceive all the senses and states, and it is mentioned here because the punishment is arranged according to their saying that arises from

miserliness and the rush to obtain money, and most of a person's excuse for it is to obtain food and most of his miserliness with it is due to the fear of losing it, and therefore eating is often mentioned with money.

Surat Al Imran 3:182

That is because of what your hands have put forth, and because God is not unjust to His servants.

Surat Al Imran 3:182

That is because of what your hands have put forth, and because God is not unjust to His servants.

Tafsir al-Jalalayn

And it will be said to them when they are thrown into it: *That* punishment **is for what your hands have put forth** it is used to refer to humans because most actions are performed by them **and that God is not unjust** that is, unjust **to the servants** so He punishes them without sin.

Tafsir al-Suyuti

Tafsir al-Tabari

As for His statement: **That is for what your hands have put forth**, meaning: Our statement to them on the Day of Resurrection, **Taste the punishment of the Burning Fire**, for what your hands have put forth and acquired during your life in this world, and that God is just and does not wrong, so He punishes a servant of His without him deserving punishment, but He rewards every soul for what it has earned, and He pays every worker the recompense of what he has done. So He punished those to whom He said [that] on the Day of Resurrection - from among the Jews, whose characteristics He described, and He informed about them that they said: **Indeed, God is poor and we are rich**, and they killed the prophets unjustly - with what He punished them with of the punishment of the Burning Fire, for what they acquired of sins, and committed of evil deeds, and lied about God after He had warned them. So the Most High was not unjust in what He punished them with by making them taste the punishment of the Burning Fire, nor was He imposing His punishment on those who did not deserve it. And so He, may His praise be glorified, does not wrong any of His creation, but He is just among them, and bestows upon all of them what He loves of His bounties and blessings.

Tafsir al-Qurtubi

The Almighty's saying: **That is because of what your hands have put forth** meaning that this punishment is for the sins that have gone before. He specifically mentioned the hands to indicate that they are in charge of the action and are directly involved in it, as the action may be attributed to a person in the sense that he is commanded to do it, like His saying: **They slaughter their sons** (al-Qasas 28:4). The root of **your hands** is your hands, so the damma was deleted because of its heaviness, and God knows best.

Tafsir Ibn Kathir

Said bin Jubair said on the authority of Ibn Abbas: When 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 Jews said: O Muhammad, has your Lord become poor and asked His servants for a loan? So God revealed: **God has certainly heard the statement of those who said, 'Indeed, God is poor, and we are rich.'** The verse was narrated by Ibn Mardawayh and Ibn Abi Hatim. Muhammad bin Ishaq said: Muhammad bin Abi Muhammad told me on the authority of Ikrimah that he told him on the authority of Ibn Abbas, may God be pleased with him, who said: Abu Bakr al-Siddiq, may God be pleased with him, entered the school and found many Jews gathered around a man from among them called Finhas, who was one of their scholars and rabbis, and with him was a rabbi called Ashya. Abu Bakr said to him: Woe to you, Finhas! Fear God and submit to Islam, for by God, you know that Muhammad, the Messenger of God, has brought you the truth from Him, and you will find it written with you in the Torah and the Gospel. Then Phinehas said: By God, O Abu Bakr, we have no need of God because of poverty, and He is indeed needy of us. We do not supplicate to Him as He supplicates to us, and we are rich from Him. If He were rich from us, He would not have borrowed from us as your companion claims. He forbids you from usury and gives to us, and if He were rich, He would not have given us usury. Abu Bakr, may God be pleased with him, became angry and struck Phinehas' face severely, and said: By the One in Whose Hand is my soul, were it not for the covenant between us and you, I would have struck your neck, O enemy of God. So lie to us as much as you can, if you are truthful. Then Phinehas went to the Messenger of God, may God bless him and grant him peace, and said: O Muhammad, see what your companion did to me. The Messenger of God, may God bless him and grant him peace, said to Abu Bakr: What made you do what you did? He said: O Messenger of God, the enemy of God has said a terrible thing. He claimed that God is poor and that they are rich. When he said that, I became angry for God's sake because of what he said, so I slapped him in the face. Phinehas denied that and said: I did not say that. Then God revealed what Phinehas said in response to him and in confirmation of what Abu Bakr had said: **God has heard the statement of those who said, 'God is poor and we are rich.'** The verse was narrated by Ibn Abi Hatim. And His saying, **We will record what they said**, is a threat and a warning, and for this reason the Almighty linked it with His saying, **And their killing of the prophets without right**, meaning this is what they said about God and this is their treatment of God's messengers, and God will reward them for that with the worst reward, and for this reason the Almighty said, **And We will say, 'Taste the punishment of the burning fire.'** **That is for what your hands have put forth, and because God is not unjust to His servants**, meaning that this will be said to them as a rebuke, rebuke, humiliation, and belittlement. And the Almighty's saying, **Those who said, 'Indeed, God has enjoined upon us that we should not believe in a messenger until he brings us an offering that is**

consumed by fire,' the Almighty also says, as a lie to those who claimed that God has enjoined upon them in their books that they should not believe in a messenger until one of his miracles is that if a person from his nation gives charity and it is accepted from him, fire will come down from the sky to consume it, as Ibn Abbas, Al-Hasan, and others said. God the Almighty said: "Say: Messengers have come to you before me with clear proofs" meaning with arguments and evidence, **and with what you said** meaning with a fire that consumes the accepted sacrifices, **so why did you kill them?** meaning why did you confront them with denial, opposition and opposition and kill them **if you should be truthful** that you follow the truth and submit to the messengers. Then God the Almighty said, consoling His Prophet Muhammad, may God bless him and grant him peace: **If they deny you, then messengers were denied before you who came with clear proofs and scriptures and the enlightening Book** meaning do not let the denial of these people weaken you, for you have an example from the messengers before you who were denied despite what they brought of clear proofs, which are the decisive arguments and evidence, **and scriptures** which are the books received from heaven like the scrolls sent down to the messengers, **and the enlightening Book** meaning the clear, obvious and manifest.

Fath al-Qadir

And the reference in his saying 182- *that* is to the punishment mentioned before it, and he referred to the near by the formula with which the distant is referred to to indicate the distance of its status in horror, and he mentioned the hands because they are the direct cause of most sins. And His saying, **And that God is not unjust to the servants,** is connected to **for what your hands have put forth**, and the reason is that He, glory be to Him, punished them for the sin they committed and rewarded them for their actions, so that was not injustice, or in the sense that He is the Owner of the kingdom, disposing of His kingdom as He wishes, and He is not unjust to those He punishes for their sin. It was said that the reason for it is that the negation of injustice entails justice, which requires rewarding the doer of good and punishing the wrongdoer. It was responded that leaving the punishment while its cause exists is not injustice rationally or legally. It was said that the sentence of His saying, **And that God is not unjust to the servants,** is in the nominative case as the predicate of a deleted subject: that is, the matter is that God is not unjust to the servants, and the expression of that is the negation of injustice, even though punishing them without sin is not injustice according to the people of the Sunnah, let alone being extreme injustice, to show that He is free from that, and the negation of the injustice of the one who feels the abundance indicates the establishment of the origin of injustice. The answer to that is that what he threatened to do to them, if it were injustice, would be great, so he denied it to the extent of its greatness if it were proven.

Tafsir al-Baghawi

182- **That is because of what your hands have put forth, and because God is not unjust to His servants,** so he is punished without sin.

Tafsir al-Baidawi

182 *That* refers to the punishment. **Because of what your hands have put forth** of killing the prophets and saying this and all their other sins. He used the words *hands* to refer to the souls because most of their actions are done by them. **And that God is not unjust to the servants** is in apposition to what you have put forth and its cause is punishment in that the negation of *unjust* necessitates justice that requires rewarding the doer of good and punishing the doer of evil.

Surat Al Imran 3:183

Those who said, "Indeed, God has enjoined upon us that we should not believe in a messenger until he brings us an offering consumed by fire." Say, "There have already come to you messengers before me with clear proofs and with what you have said. So why did you kill them, if you should be truthful?"

Surat Al Imran 3:183

Those who said, **Indeed, God has enjoined upon us that we should not believe in a messenger until he brings us an offering consumed by fire.** Say, "There have already come to you messengers before me with clear proofs and with what you have said. So why did you kill them, if you should be truthful?"

Tafsir al-Jalalayn

Those who are an adjective for those before him *said* to Muhammad **Indeed, God has** (enjoined upon us) in the Torah **that we should not believe in a Messenger** whom we believe **until he brings us an offering that fire consumes** so we will not believe in you until he brings it to us, which is what he brings to draw near to God with blessings and other things. If he accepts, a white fire will come from the sky and burn it, otherwise it will remain in its place. And this was enjoined upon the Children of Israel except in the Messiah and Muhammad. God Almighty said: *Say* to them as a rebuke **There came to you messengers before me with clear proofs** with miracles **and with what you said** such as Zachariah and John, so you killed them. The address is to those in the time of our Prophet Muhammad, may God bless him and grant him peace, even though the action was for their ancestors because of their satisfaction with it **so why did you kill them if you were truthful** in that you believe when it is brought

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be glorified, He meant: God heard the words of those who said: **God has commanded us not to believe in any Messenger.**

His saying: **Those who said that God** is in the accusative case in response to his saying: **Those who said that God is poor.**

What he means by his saying: **They said, 'God has enjoined upon us that we should not believe any Messenger,'** he commanded us, and it came to us in His books and on the tongues of His prophets, **that we should not believe any Messenger,** meaning that we should not believe any Messenger in what he says he brought from God of commands and prohibitions and other things, **until he brings us an offering that the Fire will consume,** meaning that he brings us an offering: which is what the servant draws near to his Lord with in charity.

It is a source like aggression and loss from your saying:

I offered a sacrifice. And he said: **The fire will eat it,** and the fire eating what one of them offered to God at that time was evidence of God's acceptance of what he offered to Him, and evidence of the truthfulness of the one offering in what he claimed that he was right in what he disputed or said, like:

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, regarding his statement: **Until he brings us an offering that the fire will consume,** a man would give charity, and when it was accepted from him, fire would descend upon him from the sky and consume him.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd told us, who said: I heard Al-Dahhak say regarding His statement: **With an offering that the fire consumes,** that if a man gave charity and it was accepted from him, God would send a fire from the sky that descended upon the offering and consumed it.

God the Almighty said to His Prophet Muhammad, may God bless him and grant him peace: Say, O Muhammad, to those who say: **God has enjoined upon us that we should not believe in a Messenger until he brings us an offering that is consumed by fire: There have already come to you messengers before me with clear proofs,** meaning: with arguments indicating the truth of their prophethood and the reality of their words, **and with that which you have said,** meaning: and with that which you claimed that if he brought it, you would have to believe him and acknowledge his prophethood, from the one whose offering is consumed by fire if he offers it to God as evidence of his truthfulness, **so why did you kill them if you should be truthful?** He says to him: Say to them: The messengers who were before me came to you with that which you claimed was their argument against you, so you killed them, so why did you kill them while you acknowledge that what they brought to you was their argument against you, **if you should be truthful,** in that God enjoined upon you to believe in whoever came to you from His messengers with an offering that is consumed by fire as an argument for his prophethood?

Abu Ja'far said: God informed His servants by this verse that those who described their description from the Jews who were at the time of the Messenger of God, may God bless him and grant him peace, will not be more than a spoil of their lies against God, their fabrications against their Lord, and their denial of Muhammad, may God bless him and grant him peace, while they knew him to be truthful and just, and their denial of his prophethood while they found it written with them in the covenant of God Almighty to them that he is His Messenger to His creation, and obedience to him is obligatory, except like those who passed from their ancestors who used to kill the prophets of God after cutting off their excuse with the arguments that God supported them with, and the evidence with which

He demonstrated their truthfulness, fabricating against God and belittling His rights.

Tafsir al-Qurtubi

The Almighty's saying: **those who** is in the accusative case instead of **those who** in the Almighty's saying: **God has heard the statement of those who said** or an attribute **of the servants** or a predicate of the beginning, meaning they are the ones who said. Al-Kalbi and others said: It was revealed about Ka'b ibn al-Ashraf, Malik ibn al-Sayf, Wahb ibn Judah, Phinehas ibn Azura and a group who came to the Prophet, may God bless him and grant him peace, and said to him: Do you claim that God sent you to us, and that He sent down to us a book in which He commanded us not to believe in a messenger who claims to be from God until he brings us a sacrifice that is consumed by fire? If you bring it to us, we will believe you. So God revealed this verse. It was said: This was in the Torah, but the full statement was: Until the Messiah and Muhammad come to you. So when they come to you, believe in them without a sacrifice. And it was said: The matter of the sacrifices was established until it was abrogated by the tongue of Jesus, son of Mary. And the prophet among them would slaughter and supplicate, and a white fire would descend with a roar and a rustle without smoke, and it would consume the sacrifice. So this statement was a claim of the Jews, since there was an exception, so they concealed it, or it was abrogated. So they were stubborn in their adherence to it. The miracles of the Prophet, may God bless him and grant him peace, are conclusive evidence in invalidating their claim, as are the miracles of Jesus. And whoever must be believed must be believed. Verifying it, then the Almighty said to establish the argument against them: *Say O Muhammad, Messengers have come to you* O group of Jews: **With clear proofs and with what you have said of the sacrifice So why did you kill them if you should be truthful** meaning Zachariah, John, and Isaiah, and all of the prophets who were killed, peace be upon them, and you did not believe in them, he meant their ancestors, and this is the verse that was recited by Aamer Al-Sha'bi, may God be pleased with him, so he used it as evidence against the one who approved of the killing of Uthman, may God be pleased with him, as we have explained, and that God Almighty called the Jews killers because of their satisfaction with the actions of their ancestors, even though there were about seven hundred years between them, and the sacrifice is what one draws closer to God Almighty through rituals, charity, and good deeds, and it is a verb from the word *qurbah*, and it can be a noun and a verbal noun, so an example of the noun is *sultan* and *proof*, and the verbal noun is *adwan* and *khusran*, and Isa bin Omar used to read *bi-qurban* with a damma on the ra' following the damma on the qaf, as was said in the plural of *thulmah*: *thulmah* and in *hujrah*: *hujrat*.

Tafsir Ibn Kathir

Said bin Jubair said on the authority of Ibn Abbas:

When 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 Jews said: O Muhammad, has your Lord become poor and asked His servants for a loan? So God revealed: **God has certainly heard the statement of those who said, 'Indeed, God is poor, and we are rich.'** The verse was narrated by Ibn Mardawayh and Ibn Abi Hatim. Muhammad bin Ishaq said: Muhammad bin Abi Muhammad told me on the authority of Ikrimah that he told him on the authority of Ibn Abbas, may God be pleased with him, who said: Abu Bakr al-Siddiq, may God be pleased with him, entered the school and found many Jews gathered around a man from among them called Finhas, who was one of their scholars and rabbis, and with him was a rabbi called Ashya. Abu Bakr said to him: Woe to you, Finhas! Fear God and submit to Islam, for by God, you know that Muhammad, the Messenger of God, has brought you the truth from Him, and you will find it written with you in the Torah and the Gospel. Then Phinehas said: By God, O Abu Bakr, we have no need of God because of poverty, and He is indeed needy of us. We do not supplicate to Him as He supplicates to us, and we are rich from Him. If He were rich from us, He would not have borrowed from us as your companion claims. He forbids you from usury and gives to us, and if He were rich, He would not have given us usury. Abu Bakr, may God be pleased with him, became angry and struck Phinehas' face severely, and said: By the One in Whose Hand is my soul, were it not for the covenant between us and you, I would have struck your neck, O enemy of God. So lie to us as much as you can, if you are truthful. Then Phinehas went to the Messenger of God, may God bless him and grant him peace, and said: O Muhammad, see what your companion did to me. The Messenger of God, may God bless him and grant him peace, said to Abu Bakr: What made you do what you did? He said: O Messenger of God, the enemy of God has said a terrible thing. He claimed that God is poor and that they are rich. When he said that, I became angry for God's sake because of what he said, so I slapped him in the face. Phinehas denied that and said: I did not say that. Then God revealed what Phinehas said in response to him and in confirmation of what Abu Bakr had said: **God has heard the statement of those who said, 'God is poor and we are rich.'** The verse was narrated by Ibn Abi Hatim. And His saying, **We will record what they said**, is a threat and a warning, and for this reason the Almighty linked it with His saying, **And their killing of the prophets without right**, meaning this is what they said about God and this is their treatment of God's messengers, and God will reward them for that with the worst reward, and for this reason the Almighty said, **And We will say, 'Taste the punishment of the burning fire.'** That is for what your hands have put forth, and because God is not unjust to His servants, meaning that this will be said to them as a rebuke, rebuke, humiliation, and belittlement. And the Almighty's saying, **Those who said, 'Indeed, God has enjoined upon us that we should not believe in a messenger until he brings us an offering that is consumed by fire,'** the Almighty also says, as a lie to those who claimed that God has enjoined upon them in their books that they should not believe in a messenger until one of his miracles is that if a person from his nation gives charity and it is accepted from

Surat Al Imran 3:183

Those who said, "Indeed, God has enjoined upon us that we should not believe in a messenger until he brings us an offering consumed by fire." Say, "There have already come to you messengers before me with clear proofs and with what you have said. So why did you kill them, if you should be truthful?"

him, fire will come down from the sky to consume it, as Ibn Abbas, Al-Hasan, and others said. God the Almighty said: "Say: Messengers have come to you before me with clear proofs" meaning with arguments and evidence, **and with what you said** meaning with a fire that consumes the accepted sacrifices, **so why did you kill them?** meaning why did you confront them with denial, opposition and opposition and kill them **if you should be truthful** that you follow the truth and submit to the messengers. Then God the Almighty said, consoling His Prophet Muhammad, may God bless him and grant him peace: **If they deny you, then messengers were denied before you who came with clear proofs and scriptures and the enlightening Book** meaning do not let the denial of these people weaken you, for you have an example from the messengers before you who were denied despite what they brought of clear proofs, which are the decisive arguments and evidence, **and scriptures** which are the books received from heaven like the scrolls sent down to the messengers, **and the enlightening Book** meaning the clear, obvious and manifest.

Fath al-Qadir

His saying 183- **Those who said** is the predicate of a deleted subject, meaning: they are the ones who said. It was said: an adjective for the slaves, and it was said: it is accusative for blame, and it was said: it is in the place of a genitive substitute for **God has heard the statement of those who said**, and this is weak, because the substitute is what is intended and not what is substituted for, and the matter is not like that here, and these speakers are a group of Jews as will come, and this statement, which is that God commanded them not to believe in a messenger until he brings them a sacrifice, is among their false claims. It was the custom of the Children of Israel that they would bring a sacrifice. The prophet would stand up and call, and fire would come down from the sky and burn him, and God did not command all of His prophets to do that, nor did He make it evidence of the truth of the claim of prophethood, and for this reason God responded to them and said: "Say: Messengers came to you before me with clear proofs and with what you said" of the sacrifice **so why did you kill them if you should be truthful?** Like Yahya bin Zakariya and Isaiah and the rest of the prophets who were killed. The sacrifice: what one draws closer to God through sacrifice, charity, and good deeds. It is two forms of the act of drawing closer.

Tafsir al-Baghawi

183- The Almighty said: **Those who said, 'God has made a covenant with us'** the verse. Al-Kalbi said: It was revealed about Ka'b bin Al-Ashraf, Malik bin Al-Saif, Wahb bin Yahudah, Zaid bin Al-Tabut, Phinehas bin Azura, and Huyayy bin Akhtab. They

came to the Prophet, may God bless him and grant him peace, and said: O Muhammad, you claim that God, the Almighty, sent you to us as a messenger and revealed the Book to you, and that God, the Almighty, has made a covenant with us in the Torah, **that we will not believe in a messenger**, who claims that he came from God, **until he brings us an offering that is consumed by fire**, so if you bring him to us, we will believe you. He said, so God, the Almighty, revealed: **Those who said**, meaning: God heard the words of those who said, and the place of *those* is lowered in response to the first *those*, "God has made a covenant with us," meaning: He commanded us and instructed us in His Books not to believe in a messenger, meaning: We do not believe a messenger who claims that he came from God until he brings us an offering that is consumed by fire, so it is evidence of his truthfulness. And the offering: is everything that The servant draws closer to God Almighty through his sacrifice, charity, and good deeds. Both are derived from the verb **to draw closer**. Sacrifices and spoils of war were not permissible for the Children of Israel. When they offered a sacrifice or took spoils of war, a white fire would come from the sky, without smoke, and with a roar and rustle, and it would consume them and burn that sacrifice and that spoil of war. This would be a sign of acceptance. If it was not accepted, it would remain as it was.

Al-Suddi said: God Almighty commanded the Children of Israel: "Whoever comes to you claiming to be a Messenger of God, do not believe him until he brings you a sacrifice that will be consumed by fire, until the Messiah and Muhammad come to you. When they come to you, believe in them, for they will come without a sacrifice." God Almighty said, establishing the argument against them: "Say, O Muhammad, 'O company of Jews, there have come to you messengers before me with clear proofs and with what you said,' of the sacrifice. 'So why did you kill them?'" Meaning: Zachariah, John, and all the other prophets who were killed. He meant by that their ancestors, so he addressed them with that because they were satisfied with the actions of their ancestors, **if you are truthful**. Its meaning is to deny them despite their knowledge of your truthfulness, like killing their fathers the prophets, despite bringing sacrifices and miracles. Then he said, consoling his Prophet, may God bless him and grant him peace:

Tafsir al-Baidawi

183 "Those who said" are Ka'b bin Al-Ashraf, Malik, Huyayy, Phinehas, and Wahb bin Judah. "God has enjoined upon us" He commanded us in the Torah and advised us. "Not to believe in a messenger until he brings us an offering that is consumed by fire" that we should not believe in a messenger until he brings us this special miracle that was for the prophets of the

Children of Israel, which is that he brings an offering, and the prophet stands up and calls out, and a heavenly fire descends and consumes him, that is, it transforms him into its nature by burning. This is from their fabrications and falsehoods, because the fire consuming the offering did not necessitate belief except because it is a miracle, so it and all other miracles were prescribed in that. **Say, 'There have come to you messengers before me with clear proofs and with what you say, so why did you kill them, if you should be truthful?'** This is a denial and an obligation that messengers came to them before him, such as Zachariah and John, with other miracles that necessitated belief in what they proposed, so they killed them. If the necessitating belief was the bringing of it and their hesitation and refusal to believe was because of it, then why did they not believe in the one who brought it with other miracles and dared to kill him?

Surat Al Imran 3:184

But if they deny you, then messengers were denied before you who brought clear proofs and scriptures and the enlightening Book.

Surat Al Imran 3:184

But if they deny you, then messengers were denied before you who brought clear proofs and scriptures and the enlightening Book.

Tafsir al-Jalalayn

If they deny you, then messengers were denied before you who came with clear proofs miracles **and scriptures** such as the scrolls of Abraham **and the Book** and in a reading with the confirmation of the ba' in both of them **the enlightening** the clear one is the Torah and the Gospel, so be patient as they were patient.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: This is a consolation from God, the Most High, to His Prophet Muhammad, may God bless him and grant him peace, for the harm he was suffering from the Jews and the polytheists from all other religions. God the Most High says to him: Do not be sad, O Muhammad, for the lies of those who said: **God is poor**, and said: **God has commanded us not to believe in any Messenger until he brings us a sacrifice that the fire will consume.*** And their fabrication against their Lord was deceived by God's respite for them. And do not let their denial of you and their false claims of God's covenants to them be too great for you, for if they did that to you, then they have lied about you and lied about God, for their predecessors from the Messengers of God before you lied about those who came to them with conclusive arguments, dazzling evidence, and miraculous signs of creation, and that is the clear evidence.

As for *Zabar*, it is the plural of Zabur, which is the book, and every book is a Zabur. From this comes the saying of Imru' al-Qais:

For whom did I see the ruins that made me sad like the lines of a psalm on a Yemeni palm branch?

By **the Book** he means the Torah and the Gospel. This is because the Jews denied Jesus and what he brought, and distorted what Moses, peace be upon him, brought about the description of Muhammad, may God bless him and grant him peace, and changed his covenant with them about him, and the Christians denied what was in the Gospel about his description, and changed what he commanded them to do about him.

As for his saying: **the semen**, he means: that which illuminates and clarifies the truth for those who are confused and explains it.

Rather, it comes from light and illumination. It is said: **This matter has illuminated you**, meaning: it has

become clear and evident to you. So it illuminates, and the thing is illuminated.

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 they deny you, then messengers before you were denied.** He said: He was consoling his Prophet, may God bless him and grant him peace.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, regarding his statement: **If they deny you, then messengers before you were denied**, he said: He is consoling his Prophet, may God bless him and grant him peace.

This letter is in the Qur'ans of the people of Hijaz, Iraq, and Az-Zubar without the letter *la*, and in the Qur'an of the people of Ash-Sham it is: **and Az-Zubar** with the letter *ba*, like the one in Surat Fatir 35:25.

Tafsir al-Qurtubi

God Almighty said, consoling and comforting His Prophet: **If they deny you, then messengers before you were denied who came with clear proofs** meaning with evidence **and the scriptures** meaning the written books. The scriptures are the plural of Zabur, which means book, and its origin is from Zabart, which means I wrote, and every Zabur is a book. Imru' al-Qais said:

For whom I saw him, he made me sad like the lines of a psalm on a Yemeni palm branch

I know my writing, and it was said: The Psalms are from the word *Zabar* meaning to warn, and *Zabart* the man means to rebuke him, and *Zabart* the well means to cover it with stones, and Ibn Amir read **and with the Zabar and with the illuminating book** with an addition of *ba* in both words, and this is how it is in the copies of the Mushafs of the people of Ash-Sham, **and the illuminating book** means the clear and shining, from your saying: **I illuminated the thing, I illuminated it** meaning I made it clear, it is said: **He lit the thing** and **He illuminated it** and **He illuminated it** and **He illuminated it** have the same meaning, and each one of them is intransitive and transitive, and he combined the word *Zabar* and **the book** and they have the same meaning because of the difference in their wording, and their origin is as we mentioned.

Tafsir Ibn Kathir

Said bin Jubair said on the authority of Ibn Abbas: When 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 Jews said: O Muhammad, has your Lord become poor and asked His servants for a loan? So God revealed: **God has certainly heard the statement of those who said, 'Indeed, God is poor, and we are rich.'** The verse was narrated by Ibn

Mardawayh and Ibn Abi Hatim. Muhammad bin Ishaq said: Muhammad bin Abi Muhammad told me on the authority of Ikrimah that he told him on the authority of Ibn Abbas, may God be pleased with him, who said: Abu Bakr al-Siddiq, may God be pleased with him, entered the school and found many Jews gathered around a man from among them called Finhas, who was one of their scholars and rabbis, and with him was a rabbi called Ashya. Abu Bakr said to him: Woe to you, Finhas! Fear God and submit to Islam, for by God, you know that Muhammad, the Messenger of God, has brought you the truth from Him, and you will find it written with you in the Torah and the Gospel. Then Phinehas said: By God, O Abu Bakr, we have no need of God because of poverty, and He is indeed needy of us. We do not supplicate to Him as He supplicates to us, and we are rich from Him. If He were rich from us, He would not have borrowed from us as your companion claims. He forbids you from usury and gives to us, and if He were rich, He would not have given us usury. Abu Bakr, may God be pleased with him, became angry and struck Phinehas' face severely, and said: By the One in Whose Hand is my soul, were it not for the covenant between us and you, I would have struck your neck, O enemy of God. So lie to us as much as you can, if you are truthful. Then Phinehas went to the Messenger of God, may God bless him and grant him peace, and said: O Muhammad, see what your companion did to me. The Messenger of God, may God bless him and grant him peace, said to Abu Bakr: What made you do what you did? He said: O Messenger of God, the enemy of God has said a terrible thing. He claimed that God is poor and that they are rich. When he said that, I became angry for God's sake because of what he said, so I slapped him in the face. Phinehas denied that and said: I did not say that. Then God revealed what Phinehas said in response to him and in confirmation of what Abu Bakr had said: **God has heard the statement of those who said, 'God is poor and we are rich.'** The verse was narrated by Ibn Abi Hatim. And His saying, **We will record what they said**, is a threat and a warning, and for this reason the Almighty linked it with His saying, **And their killing of the prophets without right**, meaning this is what they said about God and this is their treatment of God's messengers, and God will reward them for that with the worst reward, and for this reason the Almighty said, **And We will say, 'Taste the punishment of the burning fire.'** That is for what your hands have put forth, and because God is not unjust to His servants, meaning that this will be said to them as a rebuke, rebuke, humiliation, and belittlement. And the Almighty's saying, **Those who said, 'Indeed, God has enjoined upon us that we should not believe in a messenger until he brings us an offering that is consumed by fire,'** the Almighty also says, as a lie to those who claimed that God has enjoined upon them in their books that they should not believe in a messenger until one of his miracles is that if a person from his nation gives charity and it is accepted from him, fire will come down from the sky to consume it, as Ibn Abbas, Al-Hasan, and others said. God the Almighty said: "Say: Messengers have come to you before me with clear proofs" meaning with arguments and evidence, **and with what you said** meaning with a fire that consumes the accepted sacrifices, **so why did you kill them?** meaning why did you confront them with

denial, opposition and opposition and kill them **if you should be truthful** that you follow the truth and submit to the messengers. Then God the Almighty said, consoling His Prophet Muhammad, may God bless him and grant him peace: **If they deny you, then messengers before you were denied before you who came with clear proofs and scriptures and the enlightening Book** meaning do not let the denial of these people weaken you, for you have an example from the messengers before you who were denied despite what they brought of clear proofs, which are the decisive arguments and evidence, **and scriptures** which are the books received from heaven like the scrolls sent down to the messengers, **and the enlightening Book** meaning the clear, obvious and manifest.

Fath al-Qadir

Then God consoled His Messenger, may God bless him and grant him peace, by saying 184- **If they deny you, then messengers before you were denied who came with the same clear proofs** as you brought. And *al-Zubur* is the plural of *al-Zabur* which means the book, and its explanation has been presented. **And the illuminating book** is the clear, obvious, and luminous. It is said that something ignited, illuminated, and was illuminated, meaning it was illuminated.

Ibn Ishaq, Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim narrated on the authority of Ibn Abbas, who said: Abu Bakr entered the school and found the Jews gathered around a man among them called Finhas, who was one of their scholars and rabbis. Abu Bakr said: Woe to you, Phinehas! Fear God and submit, for by God you know that Muhammad, the Messenger of God, is written in your Torah. Phinehas said: By God, Abu Bakr, we are not poor before God, and He is poor before us. We do not supplicate to Him as He supplicates to us, and we are rich from Him. If He were rich without us, He would not have borrowed from us, as your companion claims. He forbids you from usury and gives to us. If He were rich without us, He would not have given us usury. Abu Bakr became angry and struck Phinehas' face with a severe blow, and said: By the One in Whose Hand is my soul, were it not for the covenant between us and you, I would have struck your neck, O enemy of God. Phinehas went to the Messenger of God, may God bless him and grant him peace, and said: O Muhammad, look at what your companion did to me. The Messenger of God, may God bless him and grant him peace, said to Abu Bakr: What made you do what you did? He said: O Messenger of God, he said a terrible thing, claiming that God is poor and that they are rich in need of Him. When he said that, I became angry for God's sake because of what he said, so I slapped him in the face. Finhas denied it and said: I did not say that. So God revealed what Finhas said, confirming what Abu Bakr had said: **God has heard the statement of those who said 3:10.** And it was revealed about Abu Bakr and what he had become angry about that: **And you will surely hear from those who were given the Scripture before you and from those who associate others with God much abuse 3:10.** Ibn Jarir and Ibn al-Mundhir narrated this story on the authority of Ikrimah. Ibn Jarir narrated it on the authority of al-Suddi in a shorter version. Ibn Abi Hatim and Ibn Mardawayh, and

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But if they deny you, then messengers were denied before you who brought clear proofs and scriptures and the enlightening Book.

al-Dhiya' in al-Mukhtara narrated on the authority of Saeed ibn Jubayr on the authority of Ibn Abbas, who said: The Jews came to Muhammad (peace and blessings of God be upon him) when God revealed: **Who is it that would loan God a goodly loan?** They said: O Muhammad, is your Lord poor and would ask His servants for a loan? So God revealed the verse. Ibn Jarir and Ibn al-Mundhir narrated on the authority of Qatadah that the one who said this statement was Huyayy ibn Akhtab and that it was revealed about him. Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Al-Ala' bin Badr that he was asked about his statement, **And their killing of the prophets unjustly**, and they did not realize that. He said: By their allegiance to those who killed the prophets. Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement, **And that God is not unjust to His servants**, he said: I will not punish those who did not commit a crime. Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ad-Dahhak regarding his statement, **Those who said, 'God has made a covenant with us,'** he said: They are the Jews. Ibn Abi Hatim narrated on the authority of Al-Awfi on the authority of Ibn Abbas regarding his statement, **Until he brings us an offering that the fire will consume**, he said: A man from us gives charity, and when it is accepted from him, fire descends upon him from the sky and consumes him. Ibn Abi Hatim narrated on the authority of Al-Hasan regarding his statement, **Those who said, 'God has made a covenant with us,'** he said: They lied about God. Ibn Abi Hatim narrated on the authority of Qatadah regarding his statement, **With clear proofs**, he said: The lawful and the unlawful. **And the Scriptures**, he said: The books of the prophets. **And the enlightening Book**, he said: It is the Qur'an.

repeating the preposition to indicate that it is different from the clear proofs in itself.

Tafsir al-Baghawi

184- **If they deny you, then messengers were denied before you who came with clear proofs and scriptures.** Ibn Amir read **and with scriptures**, meaning: with the written books, the singular of which is Zabur like: Messenger and Messengers, **and the enlightening book**, the clear and luminous.

Tafsir al-Baidawi

184 **If they deny you, then messengers before you were denied who came with clear proofs and scriptures and the enlightening Book.** As a consolation to the Messenger, may God bless him and grant him peace, from the denial of his people and the Jews, and the zabar is the plural of zabur, which is the book limited to rulings from zabarat something if you calculate it, and the book in the terminology of the Qur'an is what includes laws and rulings, and therefore the book and wisdom came in conjunction in the general Qur'an. It was said that the zabar, sermons and deterrents are from zabaratu if you rebuked him. Ibn Amir read with zabar, Hisham and the book by

Surat Al Imran 3:185

Every soul will taste death, and you will only be given your full compensation on the Day of Resurrection. So he who is drawn away from the Fire and admitted to Paradise has attained [his desire]. And what is the life of this world except the enjoyment of delusion.

Tafsir al-Jalalayn

Every soul will taste death, and you will only be given your full compensation the recompense for your deeds (on the Day of Resurrection. So whoever is drawn away) after **from the Fire and admitted to Paradise has attained [his desire]**, and what is the life of this world that is, living in it **except the enjoyment of delusion** falsehood, which is enjoyed for a little while and then vanishes.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, the Most High means: that the fate of these slanderers against God from among the Jews, who denied His Messenger, whose characteristics He described and informed about their audacity towards their Lord, and the fate of all others from among His creation, the Most High, and the return of all of them, is to Him. Because He has decreed death for all of them, so He said to His Prophet, may God bless him and grant him peace: Do not be saddened by the denial of those who lied to you, O Muhammad, from among these Jews and others, and the slander of those who slandered me, for messengers before you denied the signs and proofs to whom they were sent, like what you brought to whom you were sent. So in them you have an example from which you can take comfort. The fate of those who lied about me and others and their return is to Me. I will give each soul the reward of their deeds on the Day of Resurrection, as the Most High said: **And you will only be given your full compensation on the Day of Resurrection**, meaning: the rewards for your deeds, if good, then good, and if evil, then evil. **So whoever is drawn away from the Fire**, meaning: whoever is removed from the Fire and kept farther from it, **has attained success**, meaning: he has been saved and has attained his need.

It is said: So-and-so won his request, he won a victory, a triumph, and a triumph, if he got it.

Rather, the meaning of this is: Whoever is kept away from the Fire, kept far from it, and admitted to Paradise, has been saved and attained great honor. **And what is the life of this world except the enjoyment of delusion**, meaning: And what are the pleasures and desires of this world, and what are its adornments and decorations, **except the enjoyment of delusion**, meaning: Except for the enjoyment that delusion and deception give you, which has no reality when tested, and no validity when tried. So you enjoy what delusion gives you of your world, then it will return to you with

calamities, misfortunes, and hardships. God the Most High says: And do not incline toward this world, lest you become content with it. For you are only enjoying yourself in delusion from it, then after a short while you will depart from it.

It has been narrated in the interpretation of this, what:

Al-Muthanna narrated to me, he said, Ishaq narrated to us, he said, Juwaybir narrated to us, on the authority of Al-A'mash, on the authority of Bakir bin Al-Akhns, on the authority of Abd Al-Rahman bin Sabit, regarding his statement: **And the life of this world is nothing but the enjoyment of delusion**, he said: Like the provisions of a shepherd, who supplies him with a handful of dates, or some flour, or something with which he drinks milk. So Ibn Sabit went in this interpretation of his, to the meaning of the verse: And the life of this world is nothing but a little enjoyment, which does not reach his enjoyment, nor is it sufficient for his journey. And this interpretation, even if it is one of the aspects of interpretation, then the correct statement about it is what we have said. Because deception is only deception in the speech of the Arabs, and since that is the case, there is no reason to divert it to the meaning of little, because something may be little and its owner is not deceived or deluded by it.

As for the one who is in delusion, neither a little nor a lot of what is in his delusion is valid. Deception is a source of the saying of the one who says: So-and-so deceived me, so he deceives me with deception, with the damma of the ghain. As for if the ghain of *delusion* is opened, it is an attribute of the deceitful devil, who deceives the son of Adam until he enters into the disobedience of God in what deserves His punishment.

And:

Abu Kuraib told us, he said, Abda and Abd al-Rahim told us, they said, Muhammad ibn Amr told us, he said, Abu Salamah told us, on the authority of Abu Hurayrah, he said: "The Messenger of God, may God bless him and grant him peace, said: The space of a whip in Paradise is better than the world and everything in it. And read, if you wish: 'And the life of this world is nothing but the enjoyment of delusion.'"

Tafsir al-Qurtubi

It contains seven issues:

The first: When God Almighty informed about the misers and their disbelief in their saying: **Indeed, God is poor and we are rich**, and He commanded the believers to be patient with their harm in His saying **You will surely be tested** the verse, He made clear that this is something that will pass away and will not last, for the life of this world is near, and the Day of Resurrection is the Day of Judgment, **the taste of death** is from the taste, and this is something that there is no escape from for man, and no escape from which for an animal. Umayyah ibn Abi al-Salt said:

He who does not die in vain will die old. Death is a cup and a person will taste it.

Surat Al Imran 3:185

Every soul will taste death, and you will only be given your full compensation on the Day of Resurrection. So he who is drawn away from the Fire and admitted to Paradise has attained [his desire]. And what is the life of this world except the enjoyment of delusion.

Another said:

Death is a door and all people enter it. I wonder what the home is after the door.

The second: The reading of the common al-Nas 114: **the taste of death** with the addition, and Al-A'mash, Yahya, and Ibn Abi Ishaq read **the taste of death** with the tanween and the accusative of death, they said: because she has not tasted it yet, and that is because the active participle is of two types: one of them is that it has the meaning of the past, and the second is the meaning of the future, so if you want the first, then there is nothing in it except the addition to what comes after it, like your saying: this is the striker of Zaid yesterday, and the killer of Bakr yesterday, because it is like a static noun which is a proper noun, like the servant of Zaid, and the companion of Bakr, the poet said:

The guardians of the tribe's shame, no one can approach them from behind them.

If you want the second, then the accusative and tanween are permissible in this way, and this is the rule, because it runs the course of the present tense verb. If the verb is intransitive, then it is not transitive, like **Zayd is standing**. If it is transitive, then you make it transitive and accusative with it, so you say: **Zayd is hitting 'Amr**, meaning **he is hitting 'Amr**. And it is permissible to delete the tanween and the addition for the sake of lightness, as Al-Marar said:

Ask the carefree person about all those who give their heads, whether they are successful, mixed with miserable people.

A murderer, his neck is hanging from the shoulder of the saddle of the mount, Arandas

The tanween was deleted for the sake of brevity. The original is: **He raised his head** with the tanween and the accusative. An example of this is also in the revelation, the Almighty's saying: **Are they removers of his distress?** (al-Zumar 39:38), and what is similar to it.

Third: Then know that death has causes and signs. One of the signs of the death of a believer is sweat on the forehead. An-Nasa'i narrated it from "the hadith of Buraydah who said: I heard the Messenger of God, may God bless him and grant him peace, say: The believer dies with sweat on the forehead." We have explained it in At-Tadhkirah. So when he is dying, he is taught the Shahada, based on his saying, may God bless him and grant him peace: **Teach your dead 'There is no god but God'** so that it will be his last words, and he will conclude with the Shahada, and it will not be repeated to him so that he will not become bored. It is recommended to recite Yasin at that time, based on his saying, may God bless him and grant him peace: **Recite Yasin over your dead**. Narrated by Abu Dawud. Al-Ajurri mentioned in the Book of Advice from the hadith of Umm Ad-Darda' that "the Prophet, may God bless him and grant him peace, said: 'There is no dead person in whose presence Surat Yasin is recited

except that death is made easy for him.'" So when he has passed away and the sight follows the soul, as he, may God bless him and grant him peace, informed us in Sahih Muslim, and acts of worship are lifted and obligations are removed, rulings are imposed on the living, including closing his eyes and informing his righteous brothers of his death. Some people disliked it and said: It is from the mourning, but the first is more correct. We have explained it in other places, including preparing it by washing and burying it so that it does not change quickly. "The Prophet, may God bless him and grant him peace, said to a group of people who delayed burying their dead: 'Hurry up to bury your corpse.' And he said: 'Hurry up with the funeral.' The hadith, and it will come."

Third: As for washing him, it is a Sunnah for all Muslims, except for the martyr, according to what was mentioned above. It was said that washing him is obligatory, as stated by Judge Abdul Wahhab. The first is the doctrine of the Book, and according to these two statements, the scholars. The reason for the disagreement is his saying, peace be upon him, to Umm Atiyah in washing his daughter Zainab, according to what is in the book of Muslim, and it was said: She is Umm Kulthum, according to what is in the book of Abu Dawud: **Wash her three or five times or more than that if you see fit**, the hadith, which is the origin according to the scholars in washing the dead. It was said: What is meant by this command is to explain the ruling on washing, so it is obligatory. It was said: What is meant by it is to teach how to wash, so there is nothing in it that indicates obligation. They said: And what is indicated by his saying: **If you see that**, and this requires excluding the apparent meaning of the command from obligation, because he delegated it to their consideration. It was said to them: There is a distance in this, because your referring **If you see** to the command is not the first to understanding, rather the first is the return of this condition to the closest mentioned, which is **more than that** or to the choice in numbers. In general, there is no disagreement that washing the dead is prescribed and practiced in the Sharia. It is not left, and its description is like the description of the ritual bath for major ritual impurity, as is well known, and it does not exceed seven washings in washing the dead by consensus, according to what Abu Omar narrated. If something comes out of him after the seven, he washes the place alone, and his ruling is the ruling of the one in a state of major ritual impurity if he breaks his ablution after his washing. So when he finishes his washing, he is shrouded in his clothes, which are:

Fourth: Shrouding is obligatory according to most scholars. If he has money, then it is from his capital, according to most scholars, except for what was narrated from Tawus, who said: From a third, whether the money is little or much. If the deceased is someone whose expenses are obligatory upon someone else during his life, such as a master, whether he is a slave, or a father, or a husband, or whoever, then it is upon the master by consensus, and

upon the husband, father, and son, according to differences, then upon the public treasury or upon the group of Muslims, based on sufficiency. What is required from it by specifying the obligation is covering the private parts. If there is excess in it, but it does not include the entire body, then his head and face are covered, to honor his face and to cover what appears of the change in his appearance.

The origin of this is the story of Mus'ab ibn 'Umayr, who left a tiara on the day of Uhud, and if his head was covered, his feet would stick out, and if his feet were covered, his head would stick out. So the Messenger of God, may God bless him and grant him peace, said: **Put it next to his head and put some idhkhir on his feet.** The hadith was narrated by Muslim. The witr is recommended by all scholars in the shroud, and they all agree that there is no limit to it. The recommended type is white. "The Messenger of God, may God bless him and grant him peace, said: 'Wear white from your clothes, for it is the best of your clothes, and shroud your dead in it.'" Narrated by Abu Dawud.

The Prophet, may God bless him and grant him peace, was shrouded in three white, silken garments. A shroud other than white is permissible unless it is made of silk or brocade. If the heirs dispute over the shroud, they are to be ordered to wear the same clothing as he wore on Fridays and holidays. "The Prophet, may God bless him and grant him peace, said: 'If one of you shrouds his brother, let him shroud him well.'" Narrated by Muslim, unless he bequeaths less than that. If he bequeaths more than that, it is said that the excess is invalidated. It is said that it is in the third, and the first is more correct, based on the words of God Almighty: **And do not be extravagant.** Abu Bakr said: It is for the respite. When he is finished washing and shrouding him, he is placed on his bed and the men carry him on their shoulders, which is:

Fifth: The ruling is to walk quickly, based on the saying of the Prophet (peace be upon him): **Hurry up with the funeral, for if it is good then you are bringing it forward to goodness, and if it is not then you are removing evil from your necks,** not as the ignorant do today by walking slowly, standing with it time after time, and reciting the Qur'an with melodies to what is not permissible and not permitted, as the people of Egypt do with their dead. Al-Nasa'i narrated: Muhammad ibn Abd al-A'la told us, Khalid told us, Uwaynah ibn Abd al-Rahman told us, my father told me: I witnessed the funeral of Abd al-Rahman ibn Samurah, and Ziyad came out walking in front of the bier, so some men from the family of Abd al-Rahman and their clients began to face the bier and walk on their heels and say: Slowly, slowly, may God bless you! So they crawled, until when we were on some of the road to al-Marbad, Abu Bakra **may God be pleased with him** caught up with us on a mule. When he saw those who were doing that, he charged at them on his mule and whipped them and said: Leave! By the One Who honored the face of Abu al-Qasim, may God bless him and grant him peace, I saw us with the Messenger of God, may God bless him and grant him peace, and we were almost walking with it at a trot. The people relaxed. Abu Majida narrated, "On the authority of Ibn Mas'ud, who said: We asked our Prophet, may God bless him and grant him peace, about walking with the funeral

procession, and he said: Less than a trot. If it is good, then hasten to it, and if it is otherwise, then away with the people of the Fire." The hadith. Abu 'Umar said: What the group of scholars agree upon in this is to hasten a little beyond nature, and haste is more beloved to them than slowness, and haste that is difficult for the weak people who follow it is disliked. Ibrahim al-Nakha'i said: Slow down with it a little and do not crawl like the Jews and Christians. Some people have interpreted the haste in the hadith of Abu Hurayrah as hastening the burial, not walking, and that is not a thing for what we have mentioned. And God is the Grantor of success.

Sixth: As for praying over him, it is a communal obligation, like jihad. This is the well-known view of the scholars, Malik and others, based on the words of the Prophet, may God bless him and grant him peace, regarding the Negus: **Stand up and pray over him.** Asbagh said: It is a Sunnah, and it was narrated from Malik. This meaning will be further explained in Bara'ah.

Seventh: As for burying him in the dirt, covering him up and concealing him, that is obligatory, based on the Almighty's statement: **Then God sent a crow scratching the ground to show him how to conceal the shame of his brother** (al-Ma'idah 5:31), and there He mentions building a mosque over him, God willing.

This is a set of rulings on the dead and what is required of them by the living. On the authority of Aisha, she said: "The Messenger of God, may God bless him and grant him peace, said: 'Do not dress the dead, for they have already passed away to what they sent forth.'" Narrated by Muslim. In Sunan al-Nasa'i, she also said: "A bad mention was made to the Prophet, may God bless him and grant him peace, of someone who had died, so he said: 'Do not mention your dead except in a good way.'"

God the Almighty said: **And you will only be given your full compensation on the Day of Resurrection.** The reward of the believer is a reward, and the reward of the disbeliever is a punishment. The blessing and affliction in this world are not considered as rewards or recompense, because it is the place of destruction. **So whoever is removed from the Fire means farther away, and admitted to Paradise has attained** he has attained what he hopes for, and escaped what he fears. Al-A'mash narrated on the authority of Zaid bin Wahb on the authority of Abd al-Rahman bin Abd Rabb al-Ka'bah on the authority of Abdullah bin Amr "on the authority of the Prophet, may God bless him and grant him peace, who said: Whoever is pleased to be removed from the Fire and to enter Paradise, let his death come to him while he bears witness that there is no god but God and that Muhammad is the Messenger of God, and he comes to the people as he would like to be come to." On the authority of Abu Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, said: The space of a whip in Paradise is better than the world and everything in it. Read if you wish **So whoever is removed from the Fire and admitted to Paradise has attained.**"

And the life of this world is nothing but the enjoyment of delusion. That is, it deceives and tricks the believer into thinking that he will live long, while it is fleeting.

Surat Al Imran 3:185

Every soul will taste death, and you will only be given your full compensation on the Day of Resurrection. So he who is drawn away from the Fire and admitted to Paradise has attained [his desire]. And what is the life of this world except the enjoyment of delusion.

Enjoyment is that which is enjoyed and benefited from, such as an axe, a pot, or a bowl, then it disappears and its possession is no longer there. This is what most of the commentators have said. Al-Hasan said: Like the greenery of plants and girls' toys that have no result. Qatada said: It is an abandoned enjoyment that is about to vanish with its people. So a person should take from this enjoyment, by obeying God Almighty, as much as he can. And he who said well:

This is the house of harm and filth, the house of destruction and the house of others.

If you got it all, you would die without having had your fill of it.

Whoever hopes for long life, long life will be harmful to him.

If you are old and your youth has passed, there is no good in living after old age

And arrogance **with the opening of the ghain** is the devil, who deceives people with false hopes and promises. Ibn Arafa said: Arrogance is that which you see as having an appearance that you like, but in which there is an interior that is disliked or unknown. And the devil is arrogant, because he leads to what the self loves, and behind that is what is bad. He said: And from this is the sale of uncertainty, which is that which has an appearance of a sale that deceives and an interior that is unknown.

Tafsir Ibn Kathir

The Almighty informs us in a general manner that includes all of creation that every soul will taste death, as He says: **Everything on it will perish, but the Face of your Lord, Owner of Majesty and Honor, will remain.** He, the Almighty, is the only Living One who does not die, and the jinn and mankind will die, as will the angels and the bearers of the Throne. The One, the Sovereign, is unique in perpetuity and survival, so He will be the last as He was the first. This verse contains consolation for all people, for no one will remain on the face of the earth until he dies. So when the period has passed and the sperm that God has decreed to exist in the loins of Adam is emptied and creation has come to an end, God will establish the Resurrection and reward the creatures for their deeds, great and small, many and few, great and small, and He will not wrong anyone by the weight of an atom. For this reason, the Almighty says: **And you will only be given your wages in full on the Day of Resurrection.** Ibn Abi Hatim said: My father told us, Abdul Aziz Al-Awysi told us, Ali bin Abi Ali Al-Lahbi told us on the authority of Ja'far bin Muhammad bin Ali bin Al-Hussein, on the authority of his father, On the authority of Ali bin Abi Talib, may God be pleased with him, who said: When the Prophet, may God bless him and grant him peace, died and condolences came, a messenger came to them whose voice they could hear but not see. He said: Peace be

upon you, O people of the House, and the mercy and blessings of God. **Every soul will taste death, and you will only be given your full compensation on the Day of Resurrection.** Indeed, in God there is consolation for every calamity, a replacement for every lost one, and a catch-up for every missed opportunity. So trust in God and hope in Him, for the afflicted is he who is deprived of reward. Peace be upon you and the mercy and blessings of God. Ja'far ibn Muhammad said: My father told me that Ali ibn Abi Talib said: Do you know who this is? This is Al-Khidr, peace be upon him. And His statement: **And whoever is drawn away from the Fire and admitted to Paradise has attained [his desire],** meaning whoever is spared from the Fire, saved from it, and admitted to Paradise has attained complete attainment. Ibn Abi Hatim said: My father told us, Muhammad ibn Abdullah al-Ansari told us, Muhammad ibn Amr ibn Alqamah told us, on the authority of Abu Salamah, on the authority of Abu Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'The place of a whip in Paradise is better than the world and everything in it. Read if you wish: "So whoever is drawn away from the Fire and admitted to Paradise has attained [his desire]." This is an authentic hadith in the two Sahihs, from other chains of transmission without this addition. Abu Hatim, Ibn Hibban in his Sahih, and al-Hakim in his Mustadrak have narrated it without this addition, and from this hadith of Muhammad ibn Amr. Ibn Mardawayh narrated it from another chain of transmission, and he said: Muhammad ibn Ahmad ibn Ibrahim told us, Muhammad ibn Yahya told us, Humayd ibn Mas'adah told us, `Amr ibn `Ali told us, on the authority of Abu Hazim, on the authority of Sahl ibn Sa'd, who said: "The Messenger of God, may God bless him and grant him peace, said: 'The place of a whip in Paradise is better than the world and everything in it.' Then he recited this verse: 'So whoever is drawn away from the Fire and admitted to Paradise has attained [his desire].'" It was mentioned earlier when God, the Most High, says: **And do not die except as Muslims.** Narrated by Imam Ahmad on the authority of Wakee' ibn al-Jarrah on the authority of al-A'mash, on the authority of Zaid ibn Wahb, on the authority of Abd al-Rahman ibn Abd Rabb al-Ka'bah, on the authority of Abdullah ibn Amr ibn al-Aas, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Whoever would like to be saved from the Fire and enter Paradise, let death overtake him while he believes in God and the Last Day, and let him treat people as he would like to be treated.'" And the Almighty's saying: **And what is the life of this world except the enjoyment of delusion** is a belittling of the world, and a disparagement of its matter, and that it is lowly, transient, little and fleeting, as the Almighty said: **Rather, you prefer the life of this world * While the Hereafter is better and more lasting.** And the Almighty said: **And whatever you are given is but the enjoyment of the life of this world and its adornment, and what is with God is better and more lasting.** And in the hadith: **By God, the world is in comparison to the Hereafter**

only as one of you dips his finger in the sea, so let him see what it brings back to him. And Qatada said about the Almighty's saying: **And what is the life of this world except the enjoyment of delusion**, he said: "It is enjoyment, it is an abandoned enjoyment that is about to disappear from its people, by God, there is no god but Him, so take from this enjoyment the obedience of God if you are able, and there is no power except with God." And the Almighty's saying: **You will surely be tested in your wealth and yourselves** is like the Almighty's saying: **And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits** to the end of the two verses, meaning that the believer will inevitably be tested in some of his wealth. Or himself or his children or his family, and the believer is tested according to the extent of his religion, if his religion is firm, the test will increase, **And you will surely hear from those who were given the Scripture before you and from those who associate others with God much abuse**. God Almighty says to the believers when they arrive in Medina before the Battle of Badr, comforting them for the harm that befell them from the People of the Book and the polytheists, and commanding them to forgive, be patient and pardon until God relieves, so God Almighty says, **But if you are patient and fear God - indeed, that is of the matters [worthy] of determination**. Ibn Abi Hatim said: My father told us, Abu Al-Yaman told us, Shuaib bin Abi Hamza told us on the authority of Al-Zuhri, Urwah bin Al-Zubayr told me that Usamah bin Zaid told him, he said: "The Prophet, may God bless him and grant him peace, and his companions used to forgive the polytheists and the People of the Book as God commanded them, and they used to be patient with the harm, God Almighty says, "And you will surely hear from those who were given the Scripture before you and from those who associate others with God much abuse." He said: The Messenger of God, may God bless him and grant him peace, used to interpret forgiveness as God commanded him until God permitted it for them." This is how he mentioned it in brief, and Al-Bukhari mentioned it in detail when interpreting this verse, and he said: Abu Al-Yaman told us, Shu'ayb told us on the authority of Al-Zuhri, Urwah bin Al-Zubayr told me that Usamah bin Zaid told him that "the Messenger of God, may God bless him and grant him peace, rode on a donkey with a Fadak cloak on it, and Usamah bin Zaid rode behind him, visiting Sa'd bin Ubadah in Banu Al-Harith bin Al-Khazraj before the Battle of Badr. He said: Until he passed by a gathering in which was Abdullah bin Ubayy bin Salul, and that was before Abdullah bin Ubayy converted to Islam, and in the gathering were a mixture of Muslims and polytheists, idol worshippers, and People of the Book, Jews and Muslims, and in the gathering was Abdullah bin Rawahah. When the dust of the beast covered the gathering, Abdullah bin Ubayy covered his nose with his cloak and said: Do not dust us, so the Messenger of God, may God bless him and grant him peace, greeted him, then he stood, got off, and called them to God Almighty and recited the Qur'an to them, and Abdullah bin Ubayy said: O man, there is nothing better than what you say. If it is true, then..." You harm us in our gatherings. Then the Prophet, may God bless him and grant him peace, mounted his mount and rode until he entered upon Sa'd ibn 'Ubadah. The Prophet, may God bless him and grant him peace, said to him,

"O Sa'd, did you not hear what Abu Hubab said, meaning 'Abdullah ibn Ubayy? He said, 'So-and-so.' Sa'd said, 'O Messenger of God, pardon him and forgive him, for by God who sent down the Book to you, God has come with the truth that He sent down to you. The people of this lake agreed to crown him and tie him with a headband. But when God refused that with the truth that God gave you, he was pleased with that. That is what happened to him, as you saw. So the Messenger of God, may God bless him and grant him peace, pardoned him. The Messenger of God, may God bless him and grant him peace, and his companions used to pardon the polytheists and the People of the Book as God commanded them, and they were patient with them.'" Harm, God the Almighty said: **And you will surely hear from those who were given the Scripture before you and from those who associate others with God much abuse 3:10**. And God the Almighty said: "Many of the People of the Scripture wish they could turn you back to disbelief after you have believed, out of envy from themselves [i.e., the truth has become clear to them]. So pardon and overlook until God brings about His command" 3:10. And the Prophet, may God bless him and grant him peace, interpreted the pardon as God had commanded him to do until He gave him permission to do so. When the Messenger of God, may God bless him and grant him peace, fought Badr, and God killed the leaders of the disbelievers of Quraysh, Abdullah bin Ubayy bin Salul and those who were with him from the polytheists and idol worshippers said: This is a matter that has been decided, so pledge allegiance to the Messenger, may God bless him and grant him peace, on Islam and submit. So everyone who stands up for what is right or commands what is right or forbids what is wrong will inevitably be harmed, and there is no cure for him except patience in God, seeking help from God, and returning to God the Almighty.

Fath al-Qadir

His saying 185- *Taste* comes from taste, and from it is the saying of Umayyah ibn Abi al-Salt:

He who does not die in happiness will die old. Death is a cup and one must taste it.

This verse includes the promise and the threat to the believer and the disbeliever after informing him about the misers who say, **God is poor, and we are rich**. Al-A'mash, Yahya ibn Waththab, and Ibn Abi Ishaq read **the taste of death** with tanween and the accusative of death. The majority read it with the addition. His statement, **And you will only be given your wages in full on the Day of Resurrection**, the reward of the believer is the reward, and the reward of the disbeliever is the punishment. That is, the payment and completion of wages will only be on that day, and whatever wages occur in this world or in the intermediate realm is only some of the wages. Al-Zahzaha: to move away, and al-Ibaad: repeating the word *Zah* which means to pull quickly. It was stated in Al-Kashshaf and it was previously discussed: **Whoever is far from the Fire on that Day and is removed has succeeded**: meaning he has attained what he wants and escaped from what he fears. This is

Surat Al Imran 3:185

Every soul will taste death, and you will only be given your full compensation on the Day of Resurrection. So he who is drawn away from the Fire and admitted to Paradise has attained [his desire]. And what is the life of this world except the enjoyment of delusion.

the true success that no success can come close to, for every success, even if it is in all demands but Paradise, is nothing compared to it. O God, there is no success except the success of the Hereafter, and no life except its life, and no bliss except its bliss. So forgive our sins, and cover our faults and be pleased with us with a pleasure after which there is no discontent, and combine for us Your pleasure with us and Paradise." And enjoyment: what a person enjoys and benefits from, then it disappears and does not remain. This is what most of the commentators said. Arrogance: Satan deceives people with false hopes and false promises. God, the Almighty, likened the world to enjoyment that he deceives those who want it, and it has a beloved appearance and a hated interior.

Tafsir al-Baghawi

185- The Almighty said: **Every soul**, breathed, **shall taste death**, and in the hadith: "When God Almighty created Adam, the earth complained to its Lord about what was taken from it, so He promised to return to it what was taken from it, so there is no one but that he will be buried in the soil from which he was created." **And you will only be given your wages**, you will be given the reward for your deeds, **on the Day of Resurrection**, if good, then good, and if evil, then evil. **So whoever is removed**, saved and removed, **from the Fire and admitted to Paradise has attained success**, he has attained salvation and escaped fear. **And the life of this world is nothing but the enjoyment of delusion**, meaning benefit and enjoyment like an axe, a pot, and a bowl, then it disappears and does not remain.

Al-Hassan said: It is like the greenness of plants and the toys of girls, it has no result.

Qatada said: It is an abandoned commodity that is about to disappear with its owners, so take from this commodity what you can in obedience to God, and delusion is falsehood.

Ahmad ibn Abdullah al-Salihi told us, Abu Bakr Ahmad ibn al-Hasan al-Hayri told us, Hajib ibn Ahmad al-Tusi told us, Muhammad ibn Yahya told us, Yazid ibn Harun told us, Muhammad ibn Amr told us, on the authority of Abu Salamah, 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: "God Almighty says: 'I have prepared for My righteous servants what no eye has seen, no ear has heard, and has never crossed the mind of man.' And recite, if you wish, 'No soul knows what has been hidden for them of comfort for their eyes as reward for what they used to do.'" (al-Sajdah 32:17), and that in Paradise there is a tree in whose shade a rider can travel for a hundred years without crossing it. And recite, if you wish, 'and an extended shade.' (al-Waqi'ah 56:30), and the space of a whip in Paradise is better than the world and everything in it.

And recite, if you wish, 'So whoever is drawn away from the Fire and admitted to Paradise has attained [his desire]. And what is the life of this world except the enjoyment of delusion.'"

Tafsir al-Baidawi

185 **Every soul will taste death** is a promise and a threat to the believer and the disbeliever. **The taste of death** is read in the accusative with or without the tanween, as in His statement: **And they do not remember God except a little**. "And you will only be given your rewards in full" You will be given the reward for your deeds, whether good or evil, in full and complete. "The Day of Resurrection" is the day when you rise from the graves. The word "fulfillment" indicates that there may be some rewards before it, and this is supported by His statement, peace and blessings be upon him: "The grave is a garden from the gardens of Paradise or a pit from the pits of Hellfire. So whoever is removed from the Fire **is far from it, and removal is originally a repetition of zahn**" which is pulling with haste. "And enters Paradise has succeeded" in salvation and attaining what is desired, and success is the attainment of the goal. From the Prophet, peace and blessings be upon him: "Whoever loves to be removed from the Fire and enter Paradise, then his death overtakes him while he believes in God and the Last Day, and he brings to the people what he should be brought to. And what is the life of this world" meaning its pleasures and decorations. **Except for the enjoyment of delusion**. He likened it to the enjoyment that is used to deceive the buyer and mislead him until he buys it. This is for the one who prefers it over the Hereafter. As for the one who seeks the Hereafter through it, it is for him the enjoyment of delusion. Deception is a source or the plural of ghar.

Surat Al Imran 3:186

You will surely be tested in your wealth and yourselves, and you will surely hear from those who were given the Scripture before you and from those who associate others with God much abuse. But if you are patient and fear God - indeed, that is of the matters [worthy] of determination.

Tafsir al-Jalalayn

You will surely be tested The nun of the subject was deleted from it due to the succession of nuns and the waw is the plural pronoun due to the meeting of two quiescent letters, you will surely be tested **in your wealth** with the obligations therein and the calamities **and yourselves** with the acts of worship and the calamities **and you will surely hear from those who were given the Scripture before you** the Jews and Christians **and from those who associate others with God** from the Arabs **much abuse** of cursing, slander and flirting with your women **and if you are patient** in that **and fear God then indeed that is of the matters of determination** that is, of its determined matters that are determined because they are obligatory.

Tafsir al-Suyuti

The Almighty said: And you will surely hear the verse. Ibn Abi Hatim and Ibn Al-Mundhir narrated with a good chain of transmission on the authority of Ibn Abbas that it was revealed regarding what happened between Abu Bakr and Phinehas, regarding his saying that God is poor and we are rich. And Abd Al-Razzaq mentioned on the authority of Muammar on the authority of Al-Zuhri on the authority of Abd Al-Rahman Ibn Kaab Ibn Malik that it was revealed regarding Kaab Ibn Al-Ashraf regarding the poetry he used to satirize the Prophet, may God bless him and grant him peace, and his companions.

Tafsir al-Tabari

Abu Ja'far said: What is meant by the words of God Almighty: **You will surely be tested in your wealth**, you will be tested with calamities in your wealth, **and yourselves**, meaning: and with the destruction of relatives and clans from the people of your support and your religion, **and you will surely hear from those who were given the Scripture before you**, meaning: from the Jews and their saying: **Indeed, God is poor and we are rich**, and their saying: **The hand of God is chained** (al-Ma'idah 5:64), and what is similar to that of their fabrications against God, **and from those who associate others with God**, meaning the Christians, **much harm**, and the harm from the Jews is what we mentioned, and from the Christians their saying: **The Messiah is the son of God** (al-Tawbah 9:35), and what is similar to that of their disbelief in God, **and if you are patient and fear God**, meaning: and if you are patient with the command of God that He commanded you with regard to them and others of His obedience, **and fear God**, meaning: and fear God in what He commanded you and forbade you, so you act in This is by obeying Him, **for this is among the matters that are**

determined. He says: For this patience and piety are among the matters that God has determined and commanded you to do.

It was said: All of this was revealed about Phinehas the Jew, the master of Banu Qaynuqa, as the one who:

Al-Qasim narrated to us, he said: Al-Husayn narrated to us, he said: Hajjaj narrated to us, on the authority of Ibn Jurayj, he said: Ikrimah said regarding the words of God, **You will surely be tested in your wealth and your lives, and you will hear from those who were given the Scripture before you and from those who associate others with God much abuse**, he said: This verse was revealed about the Prophet, may God bless him and grant him peace, and about Abu Bakr, may God be pleased with him, and about Finhas the Jew, the master of Banu Qaynuqa. He said: The Prophet, may God bless him and grant him peace, sent Abu Bakr al-Siddiq, may God have mercy on him, to Finhas to ask for help, and he wrote to him a letter, and said to Abu Bakr: Do not tempt me with anything until you return. So Abu Bakr came wearing his sword, and he gave him the letter, and when he read it he said: Your Lord needs us to help Him! Abu Bakr wanted to strike him with the sword, then he remembered the words of the Prophet, may God bless him and grant him peace: Do not tempt me with anything until you return, so he refrained, and the verse was revealed: "And let not those who withhold what God has given them of His bounty think that it is good for them. Rather, it is bad for them." (Al Imran 3:80). And between the two verses up to His saying: **You will surely be tested in your wealth and yourselves**, these verses were revealed about Banu Qaynuqa' up to His saying: **If they deny you, [O Muhammad], [other] messengers before you were denied**, Ibn Jurayj said: He was consoling His Prophet, may God bless him and grant him peace. He said: **You will surely be tested in your wealth and yourselves**, he said: God informed the believers that He would test them, to see how patient they were in their religion. Then He said: **And you will surely hear from those who were given the Scripture before you**, meaning the Jews and Christians, **and from those who associate others with God, much abuse**, so the Muslims would hear the Jews say: **Ezra is the son of God** (al-Tawbah 9:30), and from the Christians: **The Messiah is the son of God** (al-Tawbah 9:30). So the Muslims would set up war against them when they heard their association with God, so God said: **But if you are patient and fear God - indeed, that is of the matters [worthy] of determination**, meaning: of the strength of what God has determined and commanded you to do.

Others said: Rather, it was revealed about Ka'b ibn al-Ashraf, because he used to satirize the Messenger of God, may God bless him and grant him peace, and flirt with Muslim women.

Who said that?

Al-Hasan bin Yahya narrated, he said: Abd al-Razzaq narrated, he said: Muammar narrated, on the authority of al-Zuhri, regarding the statement of God, **And you will surely hear from those who were given the Scripture before you and from those who associate others with God, much abuse**, he said: He is Ka'b bin al-Ashraf, and he used to incite the polytheists against

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You will surely be tested in your wealth and yourselves, and you will surely hear from those who were given the Scripture before you and from those who associate others with God much abuse. But if you are patient and fear God - indeed, that is of the matters [worthy] of determination.

the Prophet, may God bless him and grant him peace, and his companions in his poetry, and he used to satirize the Prophet, may God bless him and grant him peace. Five men from the Ansar went to him, among them Muhammad bin Maslama and a man called Abu Abbas. They came to him while he was in a gathering of his people in al-Awali. When he saw them, he was terrified of them and disapproved of their behavior. They said: We have come to you for a need! He said: Let one of you come close to me and tell me about his need. Then one of them came to him and said: We have come to you to sell you some armor from us so that we may spend on it. He said: By God, if you do that, you will have been exhausted since this man has come to you! They promised to come to him at dinner when the people had calmed down. So they came to him and called him. His wife said: Why have these people come to you at this hour for something you like? He said: They told me about their story and their affairs.

Muammar said: Ayoub informed me, on the authority of Ikrimah: He looked down upon them and spoke to them and said: Do you pledge your sons to me? They wanted to sell them dates. He said: They said: We are too shy to lend our sons and it would be said: This is a hostage of one wasq, and this is a hostage of two wasqs! He said: Do you pledge your women to me? They said: You are the most beautiful of people, and we do not trust you! And what woman would resist you because of your beauty! But we will pledge our weapons to you, for you know our need for weapons today. He said: Bring me your weapons, and take whatever you wish. They said: Then come down to us, so that we may take from you and you may take from us. So he went down, but his wife clung to him and said: Send for others like them from your people to be with you. He said: If these people had found me asleep, they would not have woken me! She said: So speak to them from the top of the house, but he refused, so he came down to them and his fragrance spread. They said: What is this smell, O so-and-so? He said: This is the perfume of so-and-so's wife. Some of them approached him, smelled his scent, then embraced him and said: Kill the enemy of God! Abu Abs stabbed him in the side, and Muhammad ibn Maslama struck him with the sword, and they killed him and then returned. The Jews were terrified, so they came to the Prophet, may God bless him and grant him peace, and said: Our master was killed by treachery! The Prophet, may God bless him and grant him peace, reminded them of what he had done, and how he had incited them and urged them to fight them and harm them, then he called upon them to write a peace treaty between him and them. He said: So that letter was with Ali, may God be pleased with him.

Tafsir al-Qurtubi

This address is to the Prophet, may God bless him and grant him peace, and his nation, and the meaning is:

You will be tested and tried in your wealth by calamities and misfortunes by spending in the way of God and all the obligations of the Shari'ah, and the trials in the souls by death, illnesses, and the loss of loved ones. He began by mentioning wealth because of the many calamities in it. **And you will hear.** If it is said: Why was the waw established in *Latabilun* and deleted from *Watisa'n*, the answer is that the waw in *Latabilun* was preceded by a fatha, so it was moved due to the meeting of two quiescent letters, and it was made specific, with a damma because it is the waw of the plural, and it was not permissible to delete it because there is nothing before it that indicates it, and it was deleted from *Watisa'n* because there is nothing before it that indicates it, and it is not permissible to hamza the waw in *Latabilun* because its movement is incidental, as stated by An-Nahhas and others. It is said for one masculine: Latabilin ya rajul, and for two: Latabilian ya rajulan, and for a group of men: Latabilun, and it was revealed because Abu Bakr May God be pleased with him, he heard a Jew say: God is poor and we are rich, in response to the Qur'an and belittling it when God revealed: **Who is it that would loan God a goodly loan?** (al-Baqarah 2:245), so he slapped him, and he complained about him to the Prophet, may God bless him and grant him peace, and it was revealed. It was said that the one who said it was Finhas the Jew, on the authority of Ikrimah, Al-Zuhri: He is Ka'b ibn Al-Ashraf, it was revealed because of him, and he was a poet, and he used to satirize the Prophet, may God bless him and grant him peace, and his companions, and incite the infidels of Quraysh against him, and flirt with the women of the Muslims until the Messenger of God, may God bless him and grant him peace, sent Muhammad ibn Maslama and his companions to him, and he killed him in the famous killing in the biography and the authentic report, and other than this was said, and when the Prophet, may God bless him and grant him peace, came to Medina, there were Jews and polytheists in it, so he and his companions used to hear a lot of harm, and in the two Sahih: "He, peace be upon him, passed by Ibn Abi while he was on a donkey, so he called him to God Almighty, and Ibn Abi said, If what you say is true, then do not harm us with it in our gatherings!" **Return to your journey, and whoever comes to you, tell him the story,** and he held his nose so that the dust of the donkey would not touch him. Ibn Rawahah said, **Yes, O Messenger of God, so entertain us in our gatherings, for we love that.** The polytheists who were around Ibn Ubayy and the Muslims reviled him, and the Prophet, may God bless him and grant him peace, continued to calm them down until they calmed down. Then he entered upon Sa'd ibn 'Ubadah to visit him while he was sick, and he said, **Did you not hear what so-and-so said?** Sa'd said, "Forgive him and pardon him, for by the One Who sent down the Book to you, God has brought you the truth that was sent down, and the people of this lake agreed to crown him and tie him with a headband. When God returned that to him with the truth that He gave you, he was pleased with him, and that is what you saw. The Messenger of God, may God bless him

and grant him peace, forgave him, and this verse was revealed."

It was said: This was before the revelation of the battle, and God urged His servants to patience and piety and informed that it was from the determination of matters, and likewise in Bukhari in the context of the hadith, that this was before the revelation of the battle, and it is more apparent that it is not abrogated, for argument is in the best way and moderation is always recommended, and he, peace be upon him, with the command to fight, was friendly with the Jews and moderated them, and forgave the hypocrites, and this is clear, and the meaning of **determination of matters** is their firmness and solidity, and it has been mentioned previously.

Tafsir Ibn Kathir

The Almighty informs us in a general manner that includes all of creation that every soul will taste death, as He says: **Everything on it will perish, but the Face of your Lord, Owner of Majesty and Honor, will remain.** He, the Almighty, is the only Living One who does not die, and the jinn and mankind will die, as will the angels and the bearers of the Throne. The One, the Sovereign, is unique in perpetuity and survival, so He will be the last as He was the first. This verse contains consolation for all people, for no one will remain on the face of the earth until he dies. So when the period has passed and the sperm that God has decreed to exist in the loins of Adam is emptied and creation has come to an end, God will establish the Resurrection and reward the creatures for their deeds, great and small, many and few, great and small, and He will not wrong anyone by the weight of an atom. For this reason, the Almighty says: **And you will only be given your wages in full on the Day of Resurrection.** Ibn Abi Hatim said: My father told us, Abdul Aziz Al-Awsi told us, Ali bin Abi Ali Al-Lahbi told us on the authority of Ja'far bin Muhammad bin Ali bin Al-Hussein, on the authority of his father, On the authority of Ali ibn Abi Talib, may God be pleased with him, who said: When the Prophet, may God bless him and grant him peace, died and condolences came, a messenger came to them whose voice they could hear but not see. He said: Peace be upon you, O people of the House, and the mercy and blessings of God. **Every soul will taste death, and you will only be given your full compensation on the Day of Resurrection.** Indeed, in God there is consolation for every calamity, a replacement for every lost one, and a catch-up for every missed opportunity. So trust in God and hope in Him, for the afflicted is he who is deprived of reward. Peace be upon you and the mercy and blessings of God. Ja'far ibn Muhammad said: My father told me that Ali ibn Abi Talib said: Do you know who this is? This is Al-Khidr, peace be upon him. And His statement: **And whoever is drawn away from the Fire and admitted to Paradise has attained [his desire],** meaning whoever is spared from the Fire, saved from it, and admitted to Paradise has attained complete attainment. Ibn Abi Hatim said: My father told us, Muhammad ibn Abdullah al-Ansari told us, Muhammad ibn Amr ibn Alqamah told us, on the authority of Abu Salamah, on the authority of Abu

Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'The place of a whip in Paradise is better than the world and everything in it. Read if you wish: "So whoever is drawn away from the Fire and admitted to Paradise has attained [his desire]."' This is an authentic hadith in the two Sahihs, from other chains of transmission without this addition. Abu Hatim, Ibn Hibban in his Sahih, and al-Hakim in his Mustadrak have narrated it without this addition, and from this hadith of Muhammad ibn Amr. Ibn Mardawayh narrated it from another chain of transmission, and he said: Muhammad ibn Ahmad ibn Ibrahim told us, Muhammad ibn Yahya told us, Humayd ibn Mas'adah told us, 'Amr ibn 'Ali told us, on the authority of Abu Hazim, on the authority of Sahl ibn Sa'd, who said: "The Messenger of God, may God bless him and grant him peace, said: 'The place of a whip in Paradise is better than the world and everything in it.' Then he recited this verse: 'So whoever is drawn away from the Fire and admitted to Paradise has attained [his desire].'" It was mentioned earlier when God, the Most High, says: **And do not die except as Muslims.** Narrated by Imam Ahmad on the authority of Wakee' ibn al-Jarrah on the authority of al-A'mash, on the authority of Zaid ibn Wahb, on the authority of Abd al-Rahman ibn Abd Rabb al-Ka'bah, on the authority of Abdullah ibn Amr ibn al-Aas, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Whoever would like to be saved from the Fire and enter Paradise, let death overtake him while he believes in God and the Last Day, and let him treat people as he would like to be treated.'" And the Almighty's saying: **And what is the life of this world except the enjoyment of delusion** is a belittling of the world, and a disparagement of its matter, and that it is lowly, transient, little and fleeting, as the Almighty said: **Rather, you prefer the life of this world * While the Hereafter is better and more lasting.** And the Almighty said: **And whatever you are given is but the enjoyment of the life of this world and its adornment, and what is with God is better and more lasting.** And in the hadith: **By God, the world is in comparison to the Hereafter only as one of you dips his finger in the sea, so let him see what it brings back to him.** And Qatada said about the Almighty's saying: **And what is the life of this world except the enjoyment of delusion,** he said: "It is enjoyment, it is an abandoned enjoyment that is about to disappear from its people, by God, there is no god but Him, so take from this enjoyment the obedience of God if you are able, and there is no power except with God." And the Almighty's saying: **You will surely be tested in your wealth and yourselves** is like the Almighty's saying: **And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits** to the end of the two verses, meaning that the believer will inevitably be tested in some of his wealth. Or himself or his children or his family, and the believer is tested according to the extent of his religion, if his religion is firm, the test will increase, **And you will surely hear from those who were given the Scripture before you and from those who associate others with God much abuse.** God Almighty says to the believers when they arrive in Medina before the Battle of Badr, comforting them for the harm that befell them from the People of the Book and the polytheists, and commanding them to forgive, be patient and pardon

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You will surely be tested in your wealth and yourselves, and you will surely hear from those who were given the Scripture before you and from those who associate others with God much abuse. But if you are patient and fear God - indeed, that is of the matters [worthy] of determination.

until God relieves, so God Almighty says, **But if you are patient and fear God - indeed, that is of the matters [worthy] of determination.** Ibn Abi Hatim said: My father told us, Abu Al-Yaman told us, Shuaib bin Abi Hamza told us on the authority of Al-Zuhri, Urwah bin Al-Zubayr told me that Usamah bin Zaid told him, he said: "The Prophet, may God bless him and grant him peace, and his companions used to forgive the polytheists and the People of the Book as God commanded them, and they used to be patient with the harm, God Almighty says, "And you will surely hear from those who were given the Scripture before you and from those who associate others with God much abuse." He said: The Messenger of God, may God bless him and grant him peace, used to interpret forgiveness as God commanded him until God permitted it for them." This is how he mentioned it in brief, and Al-Bukhari mentioned it in detail when interpreting this verse, and he said: Abu Al-Yaman told us, Shu'ayb told us on the authority of Al-Zuhri, Urwah bin Al-Zubayr told me that Usamah bin Zaid told him that "the Messenger of God, may God bless him and grant him peace, rode on a donkey with a Fadak cloak on it, and Usamah bin Zaid rode behind him, visiting Sa'd bin Ubadah in Banu Al-Harith bin Al-Khazraj before the Battle of Badr. He said: Until he passed by a gathering in which was Abdullah bin Ubayy bin Salul, and that was before Abdullah bin Ubayy converted to Islam, and in the gathering were a mixture of Muslims and polytheists, idol worshippers, and People of the Book, Jews and Muslims, and in the gathering was Abdullah bin Rawahah. When the dust of the beast covered the gathering, Abdullah bin Ubayy covered his nose with his cloak and said: Do not dust us, so the Messenger of God, may God bless him and grant him peace, greeted him, then he stood, got off, and called them to God Almighty and recited the Qur'an to them, and Abdullah bin Ubayy said: O man, there is nothing better than what you say. If it is true, then..." You harm us in our gatherings. Then the Prophet, may God bless him and grant him peace, mounted his mount and rode until he entered upon Sa'd ibn `Ubadah. The Prophet, may God bless him and grant him peace, said to him, "O Sa'd, did you not hear what Abu Hubab said, meaning `Abdullah ibn Ubayy? He said, 'So-and-so.' Sa'd said, 'O Messenger of God, pardon him and forgive him, for by God who sent down the Book to you, God has come with the truth that He sent down to you. The people of this lake agreed to crown him and tie him with a headband. But when God refused that with the truth that God gave you, he was pleased with that. That is what happened to him, as you saw. So the Messenger of God, may God bless him and grant him peace, pardoned him. The Messenger of God, may God bless him and grant him peace, and his companions used to pardon the polytheists and the People of the Book as God commanded them, and they were patient with them.'" Harm, God the Almighty said: **And you will surely hear from those who were given the Scripture before you and from those who associate others with God much abuse 3:10.** And God the Almighty said: "Many of the People of the Scripture

wish they could turn you back to disbelief after you have believed, out of envy from themselves [i.e., the truth has become clear to them]. So pardon and overlook until God brings about His command" **3:10.** And the Prophet, may God bless him and grant him peace, interpreted the pardon as God had commanded him to do until He gave him permission to do so. When the Messenger of God, may God bless him and grant him peace, fought Badr, and God killed the leaders of the disbelievers of Quraysh, Abdullah bin Ubayy bin Salul and those who were with him from the polytheists and idol worshippers said: This is a matter that has been decided, so pledge allegiance to the Messenger, may God bless him and grant him peace, on Islam and submit. So everyone who stands up for what is right or commands what is right or forbids what is wrong will inevitably be harmed, and there is no cure for him except patience in God, seeking help from God, and returning to God the Almighty.

Fath al-Qadir

His statement 186- **You will surely be tested in your wealth and yourselves.** This address is to the Prophet, may God bless him and grant him peace, and his nation, as a consolation for them regarding what they will encounter from the infidels and the wicked, so that they may prepare themselves for steadfastness and patience in the face of hardships. Testing is an examination and a test, and the meaning is: You will surely be tested and informed in your wealth of calamities, obligatory expenditures, and all other legal obligations related to wealth. Testing in the souls is through death and illness, the loss of loved ones, and being killed in the way of God. This sentence is the answer to an omitted oath indicated by the preambular lam. **And you will surely hear from those who were given the Scripture before you,** meaning the Jews and Christians, **and from those who associate others with God,** meaning all the infidel sects other than the People of the Book, **much harm,** from the slander of your religion and your honor. The reference in His statement, **then that,** is to patience and piety, which is indicated by a determination from God's determinations that He has obligated them to carry out. It is said that he determined a matter: meaning he strengthened it and fixed it.

Tafsir al-Baghawi

186- **You will be tested in your wealth and your lives** the verse, Akrima, Muqatil, Al-Kalbi and Ibn Jurayj said: The verse was revealed about Abu Bakr and Finhas bin Azura, and that is "that the Prophet, may God bless him and grant him peace, sent Abu Bakr to Finhas bin Azura, the leader of Banu Qaynuqa, to ask for support, and he wrote him a letter and said to Abu Bakr, may God be pleased with him, do not try anything against me until you return. So Abu Bakr, may God be pleased

with him, came wearing a sword and gave him the letter. When he read it, he said: Your Lord needs us to help him. Abu Bakr, may God be pleased with him, thought of striking him with the sword, then he remembered the words of the Prophet, may God bless him and grant him peace: Do not try anything against me until you return, so he refrained, and this verse was revealed."

Al-Zuhri said: It was revealed about Ka'b ibn al-Ashraf, for he used to satirize the Messenger of God, may God bless him and grant him peace, and insult the Muslims, and incite the polytheists against the Prophet, may God bless him and grant him peace, and his companions, in his poetry, and he used to flirt with the women of the Muslims. So the Prophet, may God bless him and grant him peace, said: Who will find me Ibn al-Ashraf, for he has harmed God and His Messenger?

Muhammad Maslama Al-Ansari said: I am yours, O Messenger of God. I will kill him. He said: Do so if you are able to do so.

Muhammad ibn Maslama returned and remained for three days, neither eating nor drinking except what he wanted. He mentioned that to the Messenger of God, may God bless him and grant him peace, so he called him and said to him: Why did you stop eating and drinking? He said: O Messenger of God, I said something and I do not know whether I will fulfill it or not. He said: You only have to make the effort.

He said: O Messenger of God, we must say something. He said: Say whatever you wish, for whatever you wish, you are absolved from that. So Muhammad ibn Maslama, Salkan ibn Salam, Abu Na'ila, who was Ka'b's foster brother, Ubad ibn Bishr, Al-Harith ibn Aws, and Abu 'Isa ibn Jubayr all gathered to kill him. So the Messenger of God, may God bless him and grant him peace, walked with them to Baqi' al-Gharqad and then directed them. He said: Go in the name of God, O God, help them. Then the Messenger of God, may God bless him and grant him peace, returned, and that was on a moonlit night.

So they came until they reached his fortress, and they suddenly brought Abu Na'ila and talked with him for a while and recited poetry, and Abu Na'ila used to recite poetry, then he said: Woe to you, O son of Ashraf, I have come to you for a need that I want to mention to you, so keep it a secret from me. He said: I will. He said: The arrival of this man in our country was a calamity, the Arabs used to us and they shot at us from one bow, and the roads were cut off from us until the children were lost and our souls were exhausted. Ka'b said: I am the son of Ashraf, but by God I told you, O son of Salamah, that the matter would come to this. Abu Na'ila said: I have companions with me and we wanted you to sell us your food and we would pledge you and give you a pledge and treat you well in that. He said: Will you pledge your children to me? He said: We are ashamed that our children would be lent and it would be said: This one is a pledge of a camel's weight, and this one is a pledge of two camels. He said: Will you pledge your women to me? They said: How can we pledge our women to you when you are the most beautiful of the Arabs and we do not trust you, and what woman would refrain from you because of

your beauty? But we will mortgage you the ring, meaning: the weapon, and you know our need for the weapon. He said: Yes, and Abu Nailah wanted him not to deny the weapon if he saw it, so he promised him that he would bring it to him. So Abu Nailah returned to his companions and told them his story.

So they came until they reached his fortress at night, and Abu Nailah, who had recently been married, called out to him and jumped up from his cloak. His wife said: I hear a voice dripping with blood, and you are a warrior, and a warrior does not come down at such an hour. So he spoke to them from the top of the fortress and said: He is my brother Muhammad ibn Maslamah and my foster son Abu Nailah, and if these people found me asleep they would not wake me, and if a noble person is called to a fight at night he answers. So he went down to them and talked with them for an hour, then they said: O son of Ashraf, would you like us to walk to the old woman's ravine and talk there for the rest of our night? He said: If you wish? They went out walking, and Abu Na'ilah said to his companions: I am going to twist his hair and smell it, so if you see me get hold of his head, then go ahead and strike him. Then he smelled his hand in the blood of his head, then he smelled his hand, and said: I have never seen a bride's perfume like tonight. He said: It is the perfume of so-and-so's mother, meaning his wife. Then he walked for an hour, then returned for a similar time until he was calm. Then he walked for an hour, then returned for a similar time, then took hold of his blood of his head until he was secure. Then he said: Strike the enemy of God. Their swords clashed against him but were of no avail. Muhammad ibn Maslamah said: I remembered a thief in my sword, so I took him, and the enemy of God cried out a cry that left no fortress around us except that a fire was lit upon him. He said: I put him in his armpit, then I leaned on him until I reached his pubis, and the enemy of God fell. Al-Harith ibn Aws was wounded in the head by one of our swords, so we went out, and our companion Al-Harith was slow to reach us and bleeding, so we stopped for him for an hour, then he came to us following our tracks, so we carried him. We brought him to the Messenger of God at the end of the night while he was standing praying. We greeted him and he came out to us. We informed him of Ka'b's murder and brought his head to him. He spat on our companion's wound.

So we returned to our people and the morning came and the Jews feared that we would fall to the enemy of God. The Messenger of God, may God bless him and grant him peace, said: **Whoever you capture from the Jews, kill him.** Then Muhaysa bin Mas'ud attacked Sanayna, a Jewish merchant who used to deal with them and trade with them, and killed him. Huwaysa bin Mas'ud had not converted to Islam at that time and was older than Muhaysa. When he killed him, Huwaysa began to beat him and say: "O enemy of God, you killed him. By God, there is fat in your belly from his money."

Muhaisah said: By God, if the one who ordered me to kill him had ordered me to kill you, I would have struck your neck. He said: If Muhammad had ordered you to kill me, would you have killed me? He said: Yes. He said: By God, is it strange that a religion has brought

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You will surely be tested in your wealth and yourselves, and you will surely hear from those who were given the Scripture before you and from those who associate others with God much abuse. But if you are patient and fear God - indeed, that is of the matters [worthy] of determination.

you to this? So Huwaysa converted to Islam, and God Almighty revealed concerning Ka'b: **You will surely be tested** "You will surely be informed." The lam is for emphasis, and it has the meaning of an oath, and the nun is for emphasis of the oath. **In your wealth** with disasters, disabilities, and loss. **And in your souls** with diseases. It was said: with the calamities of relatives and clans. Ata' said: They are the emigrants whose wealth and homes were taken by the polytheists and they were tortured. Al-Hasan said: It is what was imposed on them in their wealth and souls of rights, such as prayer, fasting, Hajj, jihad, and zakat. **And you will surely hear from those who were given the Scripture before you** meaning: the Jews and Christians, **and from those who associate others with God** meaning: the polytheists of the Arabs, "much harm. But if you are patient" with their harm **and fear God**, "then indeed that is of the matters [worthy] of determination," of the right and best of matters. Ata' said: Of the reality of faith.

Tafsir al-Baidawi

186 **You will surely be tested** meaning, by God, you will be tested. **In your wealth** by the obligation to spend and the calamities that befall it. **And yourselves** by jihad, killing, captivity, and injuries, and the fears, diseases, and troubles that befall them. **And you will surely hear from those who were given the Scripture before you and from those who associate others with God much harm** from the satire of the Messenger, may God bless him and grant him peace, and the slander of the religion and the incitement of the infidels against the Muslims. He informed them of that before it happened so that they would prepare themselves for patience and endurance, and prepare to meet it so that its descent would not exhaust them. **And if you are patient** in that. **And fear** disobeying God's command. **For that** means patience and fear. **From the resolve of matters** from the resolved matters that must be resolved upon, or from what God resolved upon, meaning He commanded it and went to great lengths in it. And resolve in origin is the firmness of opinion on something, such as carrying it out.

Surat Al Imran 3:187

And when God took a covenant from those who were given the Scripture, **You shall make it clear to the people and not conceal it.** But they threw it behind their backs and purchased with it a small price. So evil is that which they purchase.

Tafsir al-Jalalayn

And mention **when God took a covenant from those who were given the Scripture** that is, the covenant upon them in the Torah **to make it clear** that is, the Scripture **to the people and not to conceal it** that is, the Scripture with the ya and the ta with the two verbs **but they cast it** they threw the covenant **behind their backs** so they did not act upon it **and purchased with it** they took in exchange **a small price** of this world from their lowest selves with their leadership in knowledge so they concealed it for fear of losing it **so evil is that which they purchase** this purchase of theirs.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, the Most High means: And also mention the [matter] of these Jews and others from the People of the Book among them, O Muhammad, when God took a covenant from them to make clear to the people your matter which He took a covenant from them to make clear to the people in their book which is in their hands, which is the Torah and the Gospel, and that you are a Messenger of God sent with the truth and they will not conceal it, **but they cast it behind their backs**, meaning: So they abandoned the matter of God and wasted it, and broke His covenant which He took from them regarding that, so they concealed your matter and denied you, **and purchased with it a small price**, meaning: And they purchased with their concealment what they took a covenant from not concealing the matter of your prophethood, in exchange for it a small, worthless worldly gain. Then the Most High condemned their purchase of what they purchased with that, saying: **So evil is that which they purchase.**

The interpreters differed as to who was meant by this verse. Some of them said: It was meant specifically for the Jews.

Who said that?

Abu Kuraib told us, he said, Yunus bin Bakir told us, he said, Muhammad bin Ishaq told us, he said, Muhammad bin Abi Muhammad, the client of Zaid bin Thabit, told me, on the authority of Ikrimah: that he told him, on the authority of Ibn Abbas: **And when God took a covenant from those who were given the Scripture, 'You shall make it clear to the people and not conceal it,'** until His saying: **A painful punishment**, meaning Phinehas, Ash'a, and those like them among the rabbis.

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 bin Thabit, on the authority of Ikrimah, the client of Ibn Abbas, the same.

Muhammad ibn Sa'd told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn 'Abbas, regarding his statement: **And when God took a covenant from those who were given the Scripture, 'You shall make it clear to the people and not conceal it.'** **But they cast it behind their backs**, He commanded them to follow the unlettered Prophet who believed in God and His words, and He said: **Follow him that you may be guided.** (Al-A'raf: 158). So when God sent Muhammad, may God bless him and grant him peace, He said: "Fulfill My covenant, and I will fulfill your covenant. And fear only Me." (al-Baqarah 2:45), He made a covenant with them on that, and He said when He sent Muhammad: Believe in him, and you will find what you love with Me.

Muhammad told us, Ahmad told us, Asbat told us, on the authority of al-Suddi: **And when God took a covenant from those who were given the Scripture, 'You shall make it clear to the people,'** the verse. He said: God took a covenant from the Jews to make it clear to the people, Muhammad, may God bless him and grant him peace, and not to conceal it, **but they threw it behind their backs and purchased with it a small price.**

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, al-Thawri told us, on the authority of Abu al-Juhaf, on the authority of Muslim al-Batin, he said: Al-Hajjaj bin Yusuf asked his companions about this verse: **And when God took a covenant from those who were given the Scripture**, so a man stood up to Saeed bin Jubair and asked him, so he said: **And when God took a covenant from those who were given the Scripture**, the Jews, to make it clear to the people, Muhammad, may God bless him and grant him peace, and not to conceal it, so they rejected it.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, his saying: **And when God took a covenant from those who were given the Scripture, 'You shall make it clear to the people and not conceal it.'** He said: It was in it that Islam is the religion of God that He imposed upon His servants, and that they find Muhammad written with them in the Torah and the Gospel.

Others said: He meant by that everyone who was given knowledge of the matter of religion.

Who said that?

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **And [mention] when God took a covenant from those who were given the Scripture, 'You shall make it clear to the people and not conceal it.'** **But they threw it behind their backs.** This is a covenant that God took from the people of knowledge. Whoever knows something, let him teach it. Beware of concealing knowledge, for concealing knowledge is destruction. And let no man undertake what he has no knowledge of, lest he depart from the religion of God and be among those who undertake. It was said: The

And when God took a covenant from those who were given the Scripture, "You shall make it clear to the people and not conceal it." But they threw it behind their backs and purchased with it a small price. So evil is that which they purchase.

likeness of knowledge that is not spoken is like the likeness of a treasure from which no money is spent! And the likeness of wisdom that is not brought forth is like the likeness of an idol that neither eats nor drinks. And it was said: Blessed is the speaking scholar, and blessed is the attentive listener. This is a man who learned knowledge, taught it, gave it away, and called to it, and a man who heard good, memorized it, retained it, and benefited from it.

Yahya bin Ibrahim Al-Masoudi told me, he said, my father told me, on the authority of his father, on the authority of his grandfather, on the authority of Al-A'mash, on the authority of Amr bin Murrah, on the authority of Abu Ubaidah, he said: A man came to some people in the mosque in which Abdullah bin Masoud was, and said: Your brother Ka'b sends you his greetings and gives you good report that this verse does not apply to you: **And when God took a covenant from those who were given the Scripture to make it clear to the people and not to conceal it.** Abdullah said to him: And you too. So he greeted him and told him that it was revealed while he was a Jew.

Ibn Hamid told us, he said, Jarir told us, on the authority of Al-A'mash, on the authority of Amr bin Murrah, on the authority of Abu Ubaidah, similarly, on the authority of Abdullah and Ka'b.

Others said: The meaning of this is: And when God took a covenant from the prophets from their people. Those who said this mentioned:

Ibn Bashar told us, he said, Yahya bin Saeed told us, on the authority of Sufyan, he said, Yahya bin Abi Thabit told me, on the authority of Saeed bin Jubair, he said: I said to Ibn Abbas: The companions of Abdullah read: And when your Lord took from those who were given the Scripture their covenant, he said: From the prophets over their people.

Abu Kuraib told us, Qubaysah told us, Sufyan told us, on the authority of Habib, on the authority of Saeed, who said, I said to Ibn Abbas: The companions of Abdullah used to recite: **And when God took a covenant from those who were given the Scripture,** "And when God took a covenant from the prophets," he said, so he said: God took a covenant from the prophets from their people. As for His statement: **You will make it clear to the people,** it is as follows:

Abdul Warith bin Abdul Samad bin Abdul Warith told us, he said, my father told me, he said, Muhammad bin Dhakwan told us, he said, Abu Naamah Al-Saadi told us: Al-Hasan used to interpret his statement: **And when God took a covenant from those who were given the Scripture, 'You shall make it clear to the people and not conceal it,'** as: **You shall speak the truth and confirm it with your actions.**

Abu Jaafar said: The reciters differed in the recitation of that:

Some of them read it as **that you may make it clear to the people and not conceal it** with a ta'. This is the

reading most often recited by the people of Medina and Kufa, in the manner of the addressee, meaning: God said to them: that you may make it clear to the people and not conceal it.

Others read it: **He will make it clear to the people and not conceal it** with both *yas*, as a report on the absent person. However, at the time God informed His Prophet, may God bless him and grant him peace, of that about them, they were not present, so the report on them became like the report on the absent person.

Abu Jaafar said: The statement in this regard, according to us, is that they are two readings, their aspects are correct, they are widespread in the reading of Islam, and they do not differ in meanings. So whichever of them the reader reads, he has reached the truth and the right in that.

However, even if this is the case, the reading I prefer is: **that you may make it clear to the people and not conceal it**, with both *ya*'s, based on his statement: **so they cast it aside**, since it had been presented as report of the absent person, in the manner of his statement: **so they cast it aside**, so that it would all be consistent with one meaning and one example. If the first had been in the sense of address, it would have been more appropriate to say: **so you cast it behind your backs**, than to say: **so they cast it behind their backs**.

As for his saying: **And they threw it behind their backs**, it is an example of their neglect of fulfilling the covenant and their failure to act upon it.

We have already explained the meaning for which this was said in the previous part of this book, so we did not want to repeat it.

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

Who said that?

Abu Kuraib told us, he said, Ibn Idris told us, he said, Yahya bin Ayoub Al-Bajali told us, on the authority of Al-Sha'bi, regarding his statement: **And they threw it behind their backs**, he said: They used to recite it, but they threw away the practice of it.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj: **And they cast it behind their backs**, he said: They cast the covenant. Muhammad bin Sinan told me, he said, Uthman bin Umar told us, he said, Malik bin Mughul told us: I was told on the authority of Al-Sha'bi regarding this verse: **And they cast it behind their backs**, he said: They threw it in front of them, and stopped acting upon it.

As for his saying: **And they bought with it a small price**, its meaning is what we said, that they took what they took for concealing the truth and distorting the Book, as:

Muhammad bin Al-Hussein told us, Ahmad bin

Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **And they bought with it a small price**, they took it out of greed, and concealed the name of Muhammad, may God bless him and grant him peace.

And his saying: **So evil is what they buy**, meaning: So evil is what they buy in their neglect of the covenant and their alteration of the Book, as:

Muhammad bin Amr told us, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **How evil is that which they buy**, he said: The Jews' alteration of the Torah.

Tafsir al-Qurtubi

There are two issues:

The first: The Almighty's saying: **And when God took a covenant from those who were given the Scripture**. This is connected to the mention of the Jews, for they were commanded to believe in Muhammad, peace be upon him, and to explain his command, but they concealed his description, so the verse is a rebuke to them, and with that it is general report for them and others. Al-Hasan and Qatada said: It is for everyone who was given knowledge of something from the Scripture, so whoever knows something should teach it, and beware of concealing knowledge, for it is destruction. Muhammad bin Ka'b said: It is not permissible for a scholar to remain silent about his knowledge, nor for an ignorant person to remain silent about his ignorance. God the Almighty said: **And when God took a covenant from those who were given the Scripture**, and He said: **So ask the people of the message if you do not know**. (Al-Anbiya': 7), and Abu Hurairah said: If it were not for what God took from the People of the Scripture, I would not have told you anything. Then he recited this verse: **And when God took a covenant from those who were given the Scripture**. Al-Hasan bin 'Ammarah said: I came to Al-Zuhri after he had abandoned hadith, and I found him at his door, so I said: If you see, will you tell me? He said: Do you not know? I left the hadith? I said: Either you tell me or I tell you. He said: Tell me. I said: Al-Hakam bin Utaybah told me on the authority of Yahya bin Al-Jazzar who said: I heard Ali bin Abi Talib say: God did not take a duty from the ignorant to learn until He took a duty from the scholars to teach. He said: So he told me forty hadiths.

The second: The letter ha' in his saying: **that you may make it clear to the people** refers to Muhammad, may God bless him and grant him peace, even if he is not mentioned. It was said: it refers to the book, and it includes the explanation of the command of the Prophet, may God bless him and grant him peace, because it is in the book. He said: **and do not conceal it** and did not say conceal it because it is in the meaning of the state, meaning that you will make it clear without concealing it. Abu Amr and Asim read in the narration of Abu Bakr and the people of Mecca *li-tabayyinnahu* with a ta' as a recitation of the address, and the rest with a ya' because they are absent. Ibn Abbas read **and when God took the covenant of the**

prophets to make it clear so his saying **then they cast it away** comes referring to the people to whom the prophets made it clear. In the reading of Ibn Mas'ud *li-tabayyinnahu* without the heavy nun. Casting is throwing, and its explanation has been presented in Al-Baqarah. **Behind their backs** is an exaggeration in throwing, and from it **and you took it behind your backs** and its explanation has also been presented in Al-Baqarah. The meaning of his saying: **and they bought with it a small price** has been presented in Al-Baqarah, so there is no point in repeating it. What a bad purchase they are buying. It also came forward, praise be to God.

Tafsir Ibn Kathir

This is a rebuke from God and a threat to the People of the Book from whom God took a covenant through the tongues of the prophets to believe in Muhammad, may God bless him and grant him peace, and to mention him among the people, so that they would be prepared for his command. Then, when God sent him, they followed him, but they concealed that and compensated for what they were promised of good in this world and the hereafter with insignificant and ridiculous worldly sins. So, their deal was a bad deal, and their pledge was a bad pledge. In this is a warning to the scholars not to follow their path, lest what happened to them befall them and their paths be taken with them. So, the scholars must give what they have in their hands of beneficial knowledge that indicates righteous deeds, and not conceal anything of it. It was reported in the hadith narrated through multiple chains of transmission from the Prophet, may God bless him and grant him peace, that he said: **Whoever is asked about knowledge and conceals it will be bridled with a bridle of fire on the Day of Resurrection**. And the Almighty said: **Do not think that those who rejoice in what they have done and love to be praised for what they have not done will be bridled with fire**. They do," meaning by that the hypocrites who boast about what they have not been given, as it came in the two Sahihis on the authority of the Prophet, may God bless him and grant him peace: **Whoever makes a false claim in order to gain more, God will only increase his poverty**. And in the Sahih also: **He who pretends to have what he has not been given is like one who wears two false garments**. Imam Ahmad said: Hajjaj told us on the authority of Ibn Jurayj, Ibn Abi Malekah told me that Humayd ibn Abd al-Rahman ibn Awf told him that Marwan said: Go, O Rafi', to his gatekeeper to Ibn Abbas and say: If every man among us who rejoices in what he has done and loves to be praised for what he has not done is to be punished, then we will all be punished. Ibn Abbas said: What do you have to do with this? This was only revealed about the People of the Book. Then Ibn Abbas recited: "And when God took a covenant from those who were given the Scripture to make it clear to the people and not to conceal it, but they threw it behind their backs and exchanged for it a small price. Evil is that which they buy. Do not think that those who rejoice in what they have done and love to be praised for what they have not done" *verse*. Ibn Abbas said: The Prophet, may God bless him and grant him peace, asked them about

Surat Al Imran 3:187

And when God took a covenant from those who were given the Scripture, "You shall make it clear to the people and not conceal it." But they threw it behind their backs and purchased with it a small price. So evil is that which they purchase.

something, but they concealed it from him and told him something else. They went out, showing him that they had told him what he had asked them about, and they praised him for that, and they were happy with what they had done in concealing what he had asked them about. This is how Al-Bukhari narrated it in his Tafsir, and Muslim, Al-Tirmidhi, and Al-Nasa'i in their Tafsirs, and Ibn Abi Hatim, Ibn Jarir, Al-Hakim in his Mustadrak, and Ibn Mardawayh, all of them from the hadith of Abd Al-Malik bin Jurayj in a similar manner. Al-Bukhari also narrated it from the hadith of Ibn Jurayj from Ibn Abi Malekah from Alqamah bin Waqqas, that Marwan said to his gatekeeper: Go, Rafi', to Ibn Abbas, so he mentioned it. Al-Bukhari said: Saeed bin Abi Maryam told us, Muhammad bin Ja'far told us, Zaid bin Aslam told me from Ata' bin Yasar, from Abu Saeed Al-Khudri, may God be pleased with him: That some men from the hypocrites during the time of the Messenger of God, may God bless him and grant him peace, when the Messenger of God, may God bless him and grant him peace, went out to fight, they stayed behind and were happy. In their seat, they were against the Messenger of God, may God bless him and grant him peace. When the Messenger of God, may God bless him and grant him peace, returned from the battle, they would apologize to him and swear, and they would like to be praised for what they did not do. So the verse was revealed: **Do not think that those who rejoice in what they have done and love to be praised for what they have not done**, and Muslim narrated it similarly from the hadith of Ibn Abi Maryam. Ibn Mardawayh narrated it in his interpretation from the hadith of Al-Layth bin Sa'd from Hisham bin Sa'd from Zaid bin Aslam, who said: Abu Sa'id, Rafi' bin Khadij, and Zaid bin Thabit were with Marwan, and he said: O Abu Sa'id, have you seen the words of God, the Most High: **Do not think that those who rejoice in what they have done and love to be praised for what they have not done**, and we rejoice in what we have done and love to be praised for what we have not done? Abu Saeed said: This is not like that. Rather, it is that some hypocrites used to stay behind when the Messenger of God (peace and blessings of God be upon him) sent an expedition. If they suffered a calamity, they rejoiced in their staying behind, and if they had victory from God and conquest, they would swear to them in order to please them and praise them for their joy in victory and conquest. Marwan said: How does this compare to that? Abu Saeed said: And this one knows this? Marwan said: Is that so, O Zaid? He said: Yes, Abu Saeed spoke the truth. Then Abu Saeed said: And this one knows that - meaning Rafi' ibn Khadij - but he fears that if he tells you, his camels will be taken away for charity. When they went out, Zaid said to Abu Saeed al-Khudri: Will you not praise me for what I have testified for you? Abu Saeed said: I have testified to the truth. Zaid said: Will you not praise me for what I have testified to? Then he narrated it from the hadith of Malik on the authority of Zaid ibn Aslam, on the authority of Rafi' ibn Khadij: That he and Zaid ibn Thabit were with Marwan ibn al-Hakam, who was the governor of Medina, and Marwan said: O Rafi', about

what was this verse revealed? He mentioned it as mentioned above on the authority of Abu Saeed, may God be pleased with them, and Marwan used to send after that to ask Ibn Abbas as mentioned above, so he said to him what we mentioned and there is no contradiction between what Ibn Abbas mentioned and what these people said, because the verse is general in all that was mentioned, and God knows best. Ibn Mardawayh also narrated from the hadith of Muhammad bin Abi Atiq and Musa bin Uqbah on the authority of Al-Zuhri, on the authority of Muhammad bin Thabit Al-Ansari, that Thabit bin Qais Al-Ansari said: **O Messenger of God, by God, I feared that I was ruined**. He said: *Why?* He said: "God forbade a person from loving to be praised for what he did not do, and I find myself loving praise. God forbade arrogance, and I find myself loving beauty. God forbade us from raising our voices above your voice, and I am a man with a loud voice." The Messenger of God, may God bless him and grant him peace, said: **Are you not satisfied to live a praiseworthy life, be killed as a martyr, and enter Paradise?** He said: **Yes, O Messenger of God**. So he lived a praiseworthy life and was killed as a martyr on the day of Musaylimah the Liar." And God Almighty said: **So do not think that they are safe from the punishment**. It is read with the letter ta' to address the singular, and with the letter ya' to inform about them, meaning they do not think that they will be saved from the punishment, but rather it is inevitable for them. For this reason, the Most High said: **And for them is a painful punishment**. Then the Most High said: **And to God belongs the dominion of the heavens and the earth, and God is over all things competent**. Meaning, He is the Owner of all things, and the Able to do all things, so nothing is beyond His power, so fear Him and do not disobey Him, and beware of His anger and vengeance, for He is the Great, than whom there is none greater, and the Powerful, than whom there is none more powerful.

Fath al-Qadir

His statement 187- **And when God took a covenant from those who were given the Scripture** This verse is a rebuke to the People of the Scripture, who are the Jews and Christians, or the Jews only, according to the disagreement on that - and it appears that what is meant by the People of the Scripture is everyone to whom God has given knowledge of something from the Scripture: any Scripture, as the generic definition in the Scripture indicates. Al-Hasan and Qatadah said: The verse is general for every scholar, and Muhammad bin Ka'b said the same, and evidence for that is the statement of Abu Hurairah: If it were not for what God took from the People of the Scripture, I would not have told you anything, then he recited this verse, and the pronoun in his statement **to make it clear** refers to the Scripture, and it was said: it refers to the Prophet, may God bless him and grant him peace, even if he was not mentioned before, because God took from the Jews and Christians that they would make his prophethood clear to the people and not

conceal it, **but they threw it behind their backs**. Abu Amr and Asim, in the narration of Abu Bakr and the people of Medina, read **to make it clear** with the lower *ya'*, and the rest read it with the upper *tha'*. Ibn Abbas read: **And when God took a covenant from those who were given the Scripture, 'You shall make it clear'**. This reading is problematic because the subject must be the people. In Ibn Mas'ud's reading, it is **to make it clear**. "*Al-Nabdhu*" means **to throw away**, and this has been mentioned in Surat Al-Baqarah. His saying **behind their backs** is an exaggeration of *al-Nabdhu* and *al-Thamud*, and the meaning of his saying **they bought with it a small price** has also been mentioned. The pronoun refers to the Book that they were commanded to make clear and forbidden to conceal. His saying **a small price** means: insignificant and insignificant from the debris and vanities of this world. His saying **so evil is that which they buy** is an indefinite noun in the accusative case explaining the subject of *Ba'isa*, and *Ya-Shirtu* is an adjective, and the specific thing being blamed is omitted: meaning, evil is what they buy with that price.

Tafsir al-Baghawi

187- **And when God took a covenant from those who were given the Scripture, [saying], 'You shall make it clear to the people and not conceal it.'** Ibn Kathir, the people of Basra, and Abu Bakr read with the letter *ya* in both of them, based on the Almighty's statement: **Then they threw it behind their backs**. The others read with the letter *ta* in them, implying the statement, **Then they threw it behind their backs**, meaning: they threw it away, wasted it, and stopped acting upon it, **and bought with it a small price**, meaning: food and bribes, **so evil is that which they buy**. Qatada said: This is a covenant that God Almighty took from the people of knowledge, so whoever knows something, let him teach it, and beware of concealing knowledge, for it is destruction.

Abu Hurairah, may God be pleased with him, said: If it were not for what God took from the People of the Book, I would not have told you anything. Then he recited this verse: **And when God took a covenant from those who were given the Scripture verse**.

Abu al-Fadl Ziyad ibn Muhammad al-Hanafi told us, Abu Muadh al-Shah ibn Abd al-Rahman told us, Abu Bakr Umar ibn Sahl ibn Ismail al-Dinawari told us, Ahmad ibn Muhammad ibn Isa al-Barti told us, Abu Hudhayfah Musa ibn Mas'ud told us, Ibrahim ibn Tahman told us, on the authority of Samak ibn Harb, on the authority of Ata' ibn Abi Rabah, on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever is asked about knowledge that he knows and conceals it will be bridled on the Day of Resurrection with a bridle of fire**.

Al-Hasan bin Ammarah said: I came to Al-Zuhri after he had abandoned hadith, and I found him at his door, so I said: What if you see that you narrate to me? He said: Didn't you know that I have abandoned hadith? I said: Either narrate to me or I will narrate to you. He said: Narrate to me. I said: Al-Hakam bin Utaybah

narrated to me on the authority of Yahya bin Al-Jazzar, who said: I heard Ali bin Abi Talib, may God be pleased with him, say: God did not take a pledge from the ignorant to learn until He took a pledge from the people of knowledge to teach. He said: So he narrated to me forty hadith.

Tafsir al-Baidawi

187 **And when God took** meaning remember the time when He took it. **The covenant of those who were given the Scripture** meaning the scholars. **To make it clear to the people and not to conceal it** narrating how He addressed them. Ibn Kathir, Abu Amr, and Asim read in the narration of Ibn Ayyash with the letter *ya* because they are absent, and the letter *lam* is the answer to the oath that was replaced by his saying: **God took the covenant of those** and the pronoun refers to the Scripture. **So they threw it** meaning the covenant. **Behind their backs** so they did not pay attention to it or pay attention to it. Throwing it behind the back is an example of abandoning consideration and not paying attention, and its opposite is making it in front of one's eyes and throwing it between one's eyes. **And they bought with it** meaning they took its place.

A small price of the world's debris and its goods. **How evil is that which they buy** they choose for themselves. The Prophet, may God bless him and grant him peace, said: **Whoever conceals knowledge from his family will be bridled with a bridle of fire**. And Ali, may God be pleased with him, said: God did not take a charge from the ignorant to learn until He took a charge from the people of knowledge to teach.

Surat Al Imran 3:188

Never think that those who rejoice in what they have done and love to be praised for what they have not done - never think that they are safe from the punishment. And for them is a painful punishment.

Surat Al Imran 3:188

Never think that those who rejoice in what they have done and love to be praised for what they have not done - never think that they are safe from the punishment. And for them is a painful punishment.

Tafsir al-Jalalayn

Do not think with the ta' and the ya' **those who rejoice in what they have done** what they did in misleading people **and love to be praised for what they have not done** of adhering to the truth while they are in error **so do not think them** with both faces as an emphasis **in a desert** a place where they will be saved **from the punishment** of the Hereafter, rather they are in a place where they will be punished, which is Hell **and for them is a painful punishment** painful in it, and the first object of yasab' indicates them as the second object according to the lower reading, and according to the upper reading, only the second is deleted.

Tafsir al-Suyuti

The Almighty said: Do not think that those who rejoice in the verse. The two sheikhs and others narrated on the authority of Hamid bin Abd al-Rahman bin Awf that Marwan said to his gatekeeper: Go, O Rafi', to Ibn Abbas and say: If every man among us who rejoices in what he has done and loves to be praised for what he has not done will be punished, then we will all be punished. Ibn Abbas said: What is the matter with you? This verse was only revealed about the People of the Book. The Prophet, may God bless him and grant him peace, asked them about something, so they concealed it from him and told him something else. So they left, showing him that they had told him what he had asked them about and had praised him for that, and they were happy with what they had done by concealing what he had asked them about.

Al-Bukhari and Muslim narrated on the authority of Ibn Sa'id al-Khudri that when the Messenger of God, may God bless him and grant him peace, went out to fight, some of the hypocrites would stay behind and rejoice in their absence from the Messenger of God, may God bless him and grant him peace. But when he returned, they would apologize to him and swear and wish to be praised for what they had not done. So the verse was revealed: **Do not think that those who rejoice in what they have done**

Abd narrated in his interpretation on the authority of Zaid bin Aslam that Rafi bin Khadij and Zaid bin Thabit were with Marwan, and Marwan said: O Rafi, in what was this verse revealed?

Do not think that those who rejoice in what they have done. Rafi' said: It was revealed about some hypocrites who, when the Prophet (peace and

blessings of God be upon him) went out, would apologize and say: "We were kept from you only because of preoccupation. We wish we had been with you." So God revealed this verse about them. It seemed that Marwan denied that, so Rafi' was alarmed by that and said to Zaid bin Thabit: **I ask you by God, do you know what I am saying?** He said: *Yes*. Al-Hafiz Ibn Hajar said: This can be reconciled with what Ibn Abbas said, that it is possible that it was revealed about both groups together. Al-Farra' said: It was revealed about the Jews' saying: **We are the people of the first Book, prayer, and obedience**, and despite that they did not acknowledge Muhammad. Ibn Abi Hatim narrated something similar from a group of the Tabi'un, and Ibn Jarir preferred it. There is no objection to it being revealed about all of that. End quote.

Tafsir al-Tabari

Abu Jaafar said: The people of interpretation differed in the interpretation of that.

Some of them said: What he meant by that were a group of hypocrites who used to sit behind the Messenger of God, may God bless him and grant him peace, when the enemy attacked. Then, when the Messenger of God, may God bless him and grant him peace, left, they would apologize to him and would like to be praised for what they had not done.

Who said that?

Muhammad ibn Sahl ibn Askar and Ibn Abd al-Raheem al-Barqi told us, they said: Ibn Abi Maryam told us, he said: Muhammad ibn Ja'far ibn Abi Katheer told us, he said: Zayd ibn Aslam told me, on the authority of 'Ata' ibn Yasar, on the authority of Abu Sa'id al-Khudri: That there were men from among the hypocrites during the time of the Messenger of God, may God bless him and grant him peace, when the Prophet, may God bless him and grant him peace, went out to fight, they stayed behind him, and they were happy to stay behind the Messenger of God. And when the Prophet, may God bless him and grant him peace, returned from a journey, they would apologize to him, and they wanted to be praised for what they had not done. So God, the Most High, revealed about them: **Think not of those who rejoice in what they have done**, the verse.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement, **Do not think that those who rejoice in what they have done and love to be praised for what they have not done**, he said: These are the hypocrites, they say to the Prophet, may God bless him and grant him peace: If you had gone out, we would have gone out with you! So when the Prophet, may God bless him and grant him peace, went out, they stayed behind and lied, and they rejoiced at that, and they saw it as a trick they had devised.

Others said: He meant by that a group of Jewish

rabbis, who were happy to mislead people and attribute knowledge to them.

Who said that?

Ibn Humayd told us, he said, Salamah told us, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Abi Muhammad, the client of Zayd ibn Thabit, on the authority of Ikrimah, the client of Ibn Abbas or Sa'id ibn Jubayr: **And when God took a covenant from those who were given the Scripture until His saying: And for them is a painful punishment,** meaning Phinehas and Ash'a and those like them from the rabbis, who rejoice in what they become of this world because of the misguidance they have made attractive to the people, **and they love to be praised for what they have not done,** that people say to them they are scholars, although they are not people of knowledge, they did not carry it on guidance or goodness, and they love for people to say to them: they have done it.

Abu Kuraib told us, he said, Yunus bin Bakir told us, he said, Muhammad bin Ishaq told us, he said, Muhammad bin Abi Muhammad, the client of Zaid bin Thabit, told me, on the authority of Ikrimah: that he told him on the authority of Ibn Abbas something similar to that, except that he said: And they are not people of knowledge, they did not lead them to guidance.

Others said: Rather, he meant by that a group of Jews who were happy with their unanimous word in denying Muhammad, may God bless him and grant him peace, and they like to be praised by being told: People of prayer and fasting.

Who said that?

It was narrated on the authority of Al-Husayn ibn Al-Faraj who said, I heard Abu Muadh say, Ubayd ibn Sulayman told us, I heard Ad-Dahhak ibn Muzahim say regarding His statement, **Think not that those who rejoice in what they have done,** that they rejoiced in their unanimity in their disbelief in Muhammad, may God bless him and grant him peace, and they said, **God has united our word, and none of us has contradicted anyone else that Muhammad is not a prophet.** They said, **We are the sons of God and His beloved, and we are the people of prayer and fasting.** But they lied, rather they are people of disbelief, polytheism, and slander against God. God said, **And they love to be praised for what they have not done.**

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: **Do not think that those who rejoice in what they have done and love to be praised for what they have not done,** he said: The Jews were in conflict with one another, so some of them wrote to each other: Muhammad is not a prophet, so unite your word, and hold fast to your religion and your book that is with you, so they did, and they rejoiced at that, and they rejoiced at their agreement on disbelief in Muhammad, may God bless him and grant him peace.

Muhammad told us, Ahmad told us, Asbat told us, on the authority of al-Suddi, who said: They concealed the name of Muhammad, may God bless him and grant him peace, and were happy about that, and were happy when they gathered around him in disbelief in Muhammad, may God bless him and grant him peace.

Muhammad told us, Ahmad told us, Asbat told us, on the authority of al-Suddi, who said: They concealed the name of Muhammad, may God bless him and grant him peace, and were happy about that when they gathered around him, and they were praising themselves and saying: We are the people of fasting and the people of prayer and the people of zakat, and we are on the religion of Abraham, may God bless him and grant him peace. So God revealed about them: **Think not that those who rejoice in what they have done,** from concealing Muhammad, may God bless him and grant him peace, **and love to be praised for what they have not done,** they loved for the Arabs to praise them, for what they praise themselves with, and they are not like that.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, al-Thawri told us, on the authority of Abu al-Juhaf, on the authority of Muslim al-Batin, he said: Al-Hajjaj asked his companions about this verse: **Do not think that those who rejoice in what they have done,** Saeed bin Jubair said: **Think about their concealing Muhammad, "and love to be praised for what they have not done,"** he said: It is their saying: We are on the religion of Abraham, peace be upon him.

Muhammad ibn Sa'd told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas: **Do not think that those who rejoice in what they have done and love to be praised for what they have not done** are the People of the Book. The Book was revealed to them, but they ruled unjustly, and distorted the words from their places, and rejoiced in that, and loved to be praised for what they did not do. They rejoiced because they disbelieved in Muhammad, may God bless him and grant him peace, and in what God revealed, and they claim that they worship God, fast, pray, and obey God. So God Almighty said to Muhammad, may God bless him and grant him peace: **Do not think that those who rejoice in what they have done** are disbelievers in God and disbelievers in Muhammad, may God bless him and grant him peace, **and love to be praised for what they have not done,** of praying and fasting. So God Almighty said to Muhammad, may God bless him and grant him peace: "So do not think that they are beyond the reach of the punishment. And for them is a painful punishment."

Others said: Rather, the meaning of this is: **Do not think that those who rejoice in what they have done** are those who have changed the Book of God and love for people to praise them for that.

Who said that?

Muhammad bin Amr told us, 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: **Do not think that those who rejoice in what they have given,** he said: The Jews rejoiced at the people's admiring for their changing the Book and their praising them for it, and the Jews did not control that. Others said: The meaning of that is: They rejoiced at what God Almighty gave to the family of Abraham, peace be upon him.

Who said that?

Surat Al Imran 3:188

Never think that those who rejoice in what they have done and love to be praised for what they have not done - never think that they are safe from the punishment. And for them is a painful punishment.

Muhammad ibn al-Muthanna told me, he said, Muhammad ibn Ja'far told us, he said, Shu'bah told us, on the authority of Abu al-Mu'alla, on the authority of Sa'id ibn Jubayr, that he said regarding this verse: **And they love to be praised for what they have not done**, he said: The Jews rejoice in what God gave Abraham, peace be upon him.

Ibn Al-Muthanna told us, he said, Wahb bin Jarir told us, he said, Shu'bah told us, on the authority of Abu Al-Mu'alla Al-Attar, on the authority of Saeed bin Jubair, he said: They are the Jews, they rejoiced at what God Almighty gave to Abraham, peace be upon him.

Others said: Rather, he meant by that a group of Jews, whom the Messenger of God, may God bless him and grant him peace, asked about something and they concealed it, so they were happy that they concealed it from him.

Who said that?

Al-Hasan bin Yahya told us, Abd al-Razzaq told us, Ibn Jurayj told us, Ibn Abi Malekah told me: Alqamah bin Abi Waqqas told him: Marwan said to Rafi': Go, Rafi', to Ibn Abbas and say to him: If every man among us who rejoices in what he has done and loves to be praised for what he has not done is to be punished, then God will punish us all! Ibn Abbas said: What do you have to do with this? The Prophet, may God bless him and grant him peace, called the Jews and asked them about something, but they concealed it from him and told him something else, so they showed him that they had responded to God with what they told him about what he asked them, and they were happy with what they had done by concealing it. Then he said: **And when God took a covenant from those who were given the Scripture**, the verse.

Al-Qasim narrated to us, Al-Husayn narrated to us, Hajjaj narrated to me, Ibn Jurayj said: Abdullah bin Abi Malekah informed me that Humayd bin Abdur-Rahman bin A'w'f informed him that Marwan bin Al-Hakam said to his gatekeeper: O Rafi', go to Ibn Abbas and say to him: If every man among us who rejoices in what he has done and loves to be praised for what he has not done is to be punished, then we will all be punished! Ibn Abbas said: What do you have to do with this verse? It was only revealed about the People of the Book! Then Ibn Abbas recited: **And when God took a covenant from those who were given the Scripture to make it clear to the people** until His saying: **that they should be praised for what they did not do**. Ibn Abbas said: The Prophet, may God bless him and grant him peace, asked them about something and they concealed it from him and told him something else. They went out and showed him that they had informed him of what he had asked them about, so they praised him for that and rejoiced in what they had done by concealing from him what he had asked them about.

Others said: Rather, he meant by that a group of Jews who showed hypocrisy towards the Prophet, may God

bless him and grant him peace, out of their love for Al-Hamd, and God knows that they were different from him.

Who said that?

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: It was mentioned to us that the enemies of God, the Jews, the Jews of Khaybar, came to the Prophet of God, peace and blessings be upon him, and claimed that they were pleased with what he had brought, and that they were following him, but they were clinging to their misguidance, and they wanted the Prophet of God, peace and blessings be upon him, to praise them for what they had not done. So God, the Most High, revealed: **Think not of those who rejoice in what they have done and love to be praised for what they have not done**, the verse. 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 that the people of Khaybar came to the Prophet, peace and blessings be upon him, and his companions and said, **We follow your opinion and your way, but you are only a support**. So God denied them and said, **Do not think of those who rejoice in what they have done**, the two verses.

Ibn Bashir told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of al-A'sathi, on the authority of Amr ibn Murrah, on the authority of Abu Ubaidah, he said: A man came to Abdullah and said: Ka'b recites the lam to you and says: This verse was not revealed about you: **Do not think that those who rejoice in what they have done and love to be praised for what they have not done**, he said: They told him that it was revealed and he was Jewish.

Abu Ja'far said: The most correct of these sayings in interpreting His statement, **Think not of those who rejoice in what they have done**, the verse, is the statement of the one who said: He meant by that the People of the Book about whom God Almighty informed that He took a covenant from them that they would make clear to the people the matter of Muhammad, may God bless him and grant him peace, and not conceal it. Because His statement, **Think not of those who rejoice in what they have done**, the verse, is in the context of reporting about them, and it is similar to their story, with the agreement of the people of interpretation that they are the ones meant by that.

So if that is the case, then the interpretation of the verse is: Do not think, O Muhammad, that those who rejoice in what they have done by concealing your matter from the people, and that you are a Messenger sent to Me with the truth, and they find you written with them in their books, and I have taken a covenant from them to acknowledge your prophethood, and to explain your matter to the people, and not to conceal it from them, and they, along with their breaking the covenant that I took from them in that, rejoice in their disobedience to Me in that, and their opposition to My command, and they love for the people to praise them as people of obedience to Him, worship, prayer, and

fasting, and following His revelation and the revelation that He sent down to His prophets, and they are innocent and honest in that, because of their denial of His Messenger, and their breaking of the covenant that He took from them, they did not do anything for which they love for the people to praise them, **So do not think that they are safe from the punishment, and for them is a painful punishment.**

And His saying: **So do not think that they are safe from the punishment,** do not think that they are safe from the punishment of God that He has prepared for His enemies in this world, from subsidence, transformation, earthquake, killing, and the like of that of God's punishment, nor are they far from it, as:

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **So do not think that they are safe from the punishment,** he said: Safe from the punishment.

Abu Jaafar said: **And for them is a painful punishment,** meaning: And for them is a painful punishment in the Hereafter as well, in addition to what they have in this world, which will be hastened.

Tafsir al-Qurtubi

That is, because of what they did by sitting back and not participating in the invasion and the excuse they brought.

It was reported in the two Sahihs on the authority of Abu Sa'id al-Khudri that when some hypocrites stayed behind during the time of the Messenger of God, may God bless him and grant him peace, when the Prophet, may God bless him and grant him peace, went out to fight, they would stay behind and rejoice in their absence from the Messenger of God, may God bless him and grant him peace. But when the Prophet, may God bless him and grant him peace, returned, they would apologize to him and swear, and they would like him to praise them for what they did not do. So the verse was revealed: **Think not of those who rejoice in what they have done and love to be praised for what they have not done.**

It is also in the two Sahihs that Marwan said to his gatekeeper: Go, Rafi', to Ibn Abbas and say to him: If every man among us who rejoices in what he has been given and loves to be praised for what he has not done is to be punished, then we will all be punished. Ibn Abbas said: What do you have to do with this verse? This verse was only revealed about the People of the Book.

Then Ibn Abbas recited: **And when God took a covenant from those who were given the Scripture, 'You shall make it clear to the people and not conceal it' and Do not think that those who rejoice in what they have done and love to be praised for what they have not done are beyond the pale of Paradise.** Ibn Abbas said: The Prophet, may God bless him and grant him peace, asked them about something and they concealed it from him and told him something else. So they left and showed him that they had told him what he had asked them about and praised him for that, and

were happy with what they had done by concealing it and what he had asked them about. Muhammad bin Ka'b al-Qurazi said: It was revealed about the scholars of the Children of Israel who concealed the truth and gave their kings knowledge that agreed with their falsehood, **and bought with it a small price,** meaning with what the kings gave them of this world. So God said to His Prophet, may God bless him and grant him peace: "Do not think that those who rejoice in what they have done and love to be praised for what they have not done are beyond the reach of punishment. And for them is a painful punishment." So He informed that they will have a painful punishment for what they corrupted of the religion for the servants of God, and He said: Ad-Dahhak: The Jews used to say to the kings, **We find in our book that God will send a prophet at the end of time who will seal prophethood.** So when God sent him, the kings asked them, **Is this the one you find in your book?** The Jews said, coveting the kings' wealth: It is not this, so the kings gave them the treasures, and God Almighty said: **Do not think that those who rejoice in what they have given the kings are lying until they take the world's goods,** and the first hadith is contrary to the implication of the second hadith, and it is possible that it was revealed for both reasons because they came together at the same time, so it was an answer to both groups, and God knows best. His saying: And they sought praise for that to Him, meaning they asked to be praised, and Marwan's saying: If every man of us, etc. is evidence that generality has specific forms, and that *those* is one of them, and this is certain from whoever understands that from the Qur'an and Sunnah, and God Almighty's saying: **And they love to be praised for what they have not done** if the verse is about the People of the Book, not about the hypocrites who stayed behind, because they used to say: We are on the religion of Abraham and they were not on his religion, and they used to say: We are the people of prayer, fasting, and the Book, wanting to be praised for that, and *those* is the subject of *think* with the letter *ya*, and this is the reading of Nafi', Ibn 'Amir, and Ibn 'Amir. Katheer and Abi Amr, that is, the joyful should not think that their joy will save them from the torment. It was said that the first object is omitted, which is themselves, and the second **in a desert.** The Kufians read *tahsabna* with a *ta'* as addressing the Prophet, may God bless him and grant him peace, that is, do not think, O Muhammad, those who are joyful in the desert of torment. His saying: **Do not think that they are** with a *ta'* and a fatha on the *ba'* is a reiteration of emphasis, and its first object is the *ha'* and the *mim*, and the second object is omitted, that is, likewise, and the *fa'* is a conjunction or an extra particle in place of the second verb from the first. Ad-Dahhak and Isa bin Omar read with a *ta'* and a damma on the *ba'* **do not think that they are,** meaning Muhammad, may God bless him and grant him peace, and his companions. Mujahid, Ibn Katheer, Abu Amr, and Yahya bin Ya'mar read with a *ya'* and a damma on the *ba'* as report about those who are joyful, that is, do not think that they are themselves, **in a desert** is the second object, and **do not think that they are** is an emphasis. It was said: **those who** is the subject of **think that they are.** Its two objects are omitted because **they think they** indicate it, as the poet said:

In what book or verse do you see their love as a

Surat Al Imran 3:188

Never think that those who rejoice in what they have done and love to be praised for what they have not done - never think that they are safe from the punishment. And for them is a painful punishment.

disgrace to me and consider it a sin?

The mention of the object of one verb dispensed with the mention of the object of the second, and the second **in a desert**, which is a substitute for the first verb, so its replacement dispensed with the mention of its two objects, and the fa' is redundant, and it was said: These verbs may come cancelled but not in the rule of useful sentences, such as the poet's saying:

I did not think that there would remain between us more affection than the two beautiful, intelligent, and intelligent women.

Al-Mudhaki: Horses that have been sore for a year or two, the singular is mudhk, like the camel al-mukhalaf, and in the proverb the running of the mudhkiyat is overwhelming, and the musnafat is a passive participle, it is said: Sanfat al-ba'ir asnafhu sanfan if you hold it back with its reins while you are riding it, and asnaf al-ba'il is a dialect for sanfa, and asnaf al-ba'il by itself if it raises its head, transitive and intransitive, and the Arabs used to ride camels and avoid horses, they say: War leaves no affection, and Ka'b ibn Abi Salma said:

I hope and wish that her affection will come closer, and I do not think we have any desire from you

The majority of the seven reciters and others read *atawā* with a short alif, meaning with what they brought of lies and concealment. Marwan ibn al-Hakam, al-A'mash, and Ibrahim al-Nakha'i read *atawā* with a long vowel, meaning they gave. Sa'id ibn Jubayr read *atawā* without naming its agent, meaning they gave. The desert is the escape, a verbal noun from fazā yafūz if he escaped, meaning they are not winners. The place of fears is called a desert as an expression of optimism, as al-Asma'i said. It was said: Because it is a place of escape and a place of possibility of destruction. The Arabs say: a man is successful if he dies. Tha'lab said: I told Ibn al-A'rabi what al-Asma'i said, and he said he made a mistake. Abu al-Makarim said to me. Ibn al-A'rabi said: Because he is resigned to what has befallen him. It was said: Do not think that they are in a place far from punishment, because success is distancing oneself from the disliked, and God knows best.

Tafsir Ibn Kathir

This is a rebuke from God and a threat to the People of the Book from whom God took a covenant through the tongues of the prophets to believe in Muhammad, may God bless him and grant him peace, and to mention him among the people, so that they would be prepared for his command. Then, when God sent him, they followed him, but they concealed that and compensated for what they were promised of good in this world and the hereafter with insignificant and ridiculous worldly sins. So, their deal was a bad deal, and their pledge was a bad pledge. In this is a warning to the scholars not to follow their path, lest what

happened to them befall them and their paths be taken with them. So, the scholars must give what they have in their hands of beneficial knowledge that indicates righteous deeds, and not conceal anything of it. It was reported in the hadith narrated through multiple chains of transmission from the Prophet, may God bless him and grant him peace, that he said: **Whoever is asked about knowledge and conceals it will be bridled with a bridle of fire on the Day of Resurrection.** And the Almighty said: **Do not think that those who rejoice in what they have done and love to be praised for what they have not done will be bridled with fire.** They do," meaning by that the hypocrites who boast about what they have not been given, as it came in the two Sahih on the authority of the Prophet, may God bless him and grant him peace: **Whoever makes a false claim in order to gain more, God will only increase his poverty.** And in the Sahih also: **He who pretends to have what he has not been given is like one who wears two false garments.** Imam Ahmad said: Hajjaj told us on the authority of Ibn Jurayj, Ibn Abi Malekah told me that Humayd ibn Abd al-Rahman ibn Awf told him that Marwan said: Go, O Rafi', to his gatekeeper to Ibn Abbas and say: If every man among us who rejoices in what he has done and loves to be praised for what he has not done is to be punished, then we will all be punished. Ibn Abbas said: What do you have to do with this? This was only revealed about the People of the Book. Then Ibn Abbas recited: "And when God took a covenant from those who were given the Scripture to make it clear to the people and not to conceal it, but they threw it behind their backs and exchanged for it a small price. Evil is that which they buy. Do not think that those who rejoice in what they have done and love to be praised for what they have not done" *verse*. Ibn Abbas said: The Prophet, may God bless him and grant him peace, asked them about something, but they concealed it from him and told him something else. They went out, showing him that they had told him what he had asked them about, and they praised him for that, and they were happy with what they had done in concealing what he had asked them about. This is how Al-Bukhari narrated it in his Tafsir, and Muslim, Al-Tirmidhi, and Al-Nasa'i in their Tafsirs, and Ibn Abi Hatim, Ibn Jarir, Al-Hakim in his Mustadrak, and Ibn Mardawayh, all of them from the hadith of Abd Al-Malik bin Jurayj in a similar manner. Al-Bukhari also narrated it from the hadith of Ibn Jurayj from Ibn Abi Malekah from Alqamah bin Waqqas, that Marwan said to his gatekeeper: Go, Rafi', to Ibn Abbas, so he mentioned it. Al-Bukhari said: Saeed bin Abi Maryam told us, Muhammad bin Ja'far told us, Zaid bin Aslam told me from Ata' bin Yasar, from Abu Saeed Al-Khudri, may God be pleased with him: That some men from the hypocrites during the time of the Messenger of God, may God bless him and grant him peace, when the Messenger of God, may God bless him and grant him peace, went out to fight, they stayed behind and were happy. In their seat, they were against the Messenger of God, may God bless him and grant him peace. When the Messenger of God, may God bless him and grant him peace, returned from the battle,

they would apologize to him and swear, and they would like to be praised for what they did not do. So the verse was revealed: **Do not think that those who rejoice in what they have done and love to be praised for what they have not done**, and Muslim narrated it similarly from the hadith of Ibn Abi Maryam. Ibn Mardawayh narrated it in his interpretation from the hadith of Al-Layth bin Sa'd from Hisham bin Sa'd from Zaid bin Aslam, who said: Abu Sa'id, Rafi' bin Khadij, and Zaid bin Thabit were with Marwan, and he said: O Abu Sa'id, have you seen the words of God, the Most High: **Do not think that those who rejoice in what they have done and love to be praised for what they have not done**, and we rejoice in what we have done and love to be praised for what we have not done? Abu Saeed said: This is not like that. Rather, it is that some hypocrites used to stay behind when the Messenger of God (peace and blessings of God be upon him) sent an expedition. If they suffered a calamity, they rejoiced in their staying behind, and if they had victory from God and conquest, they would swear to them in order to please them and praise them for their joy in victory and conquest. Marwan said: How does this compare to that? Abu Saeed said: And this one knows this? Marwan said: Is that so, O Zaid? He said: Yes, Abu Saeed spoke the truth. Then Abu Saeed said: And this one knows that - meaning Rafi' ibn Khadij - but he fears that if he tells you, his camels will be taken away for charity. When they went out, Zaid said to Abu Saeed al-Khudri: Will you not praise me for what I have testified for you? Abu Saeed said: I have testified to the truth. Zaid said: Will you not praise me for what I have testified to? Then he narrated it from the hadith of Malik on the authority of Zaid ibn Aslam, on the authority of Rafi' ibn Khadij: That he and Zaid ibn Thabit were with Marwan ibn al-Hakam, who was the governor of Medina, and Marwan said: O Rafi', about what was this verse revealed? He mentioned it as mentioned above on the authority of Abu Saeed, may God be pleased with them, and Marwan used to send after that to ask Ibn Abbas as mentioned above, so he said to him what we mentioned and there is no contradiction between what Ibn Abbas mentioned and what these people said, because the verse is general in all that was mentioned, and God knows best. Ibn Mardawayh also narrated from the hadith of Muhammad bin Abi Atiq and Musa bin Uqbah on the authority of Al-Zuhri, on the authority of Muhammad bin Thabit Al-Ansari, that Thabit bin Qais Al-Ansari said: **O Messenger of God, by God, I feared that I was ruined**. He said: *Why?* He said: "God forbade a person from loving to be praised for what he did not do, and I find myself loving praise. God forbade arrogance, and I find myself loving beauty. God forbade us from raising our voices above your voice, and I am a man with a loud voice." The Messenger of God, may God bless him and grant him peace, said: **Are you not satisfied to live a praiseworthy life, be killed as a martyr, and enter Paradise?** He said: **Yes, O Messenger of God**. So he lived a praiseworthy life and was killed as a martyr on the day of Musaylimah the Liar." And God Almighty said: **So do not think that they are safe from the punishment**. It is read with the letter ta' to address the singular, and with the letter ya' to inform about them, meaning they do not think that they will be saved from the punishment, but rather it is inevitable for them. For this reason, the Most High said:

And for them is a painful punishment. Then the Most High said: **And to God belongs the dominion of the heavens and the earth, and God is over all things competent**. Meaning, He is the Owner of all things, and the Able to do all things, so nothing is beyond His power, so fear Him and do not disobey Him, and beware of His anger and vengeance, for He is the Great, than whom there is none greater, and the Powerful, than whom there is none more powerful.

Fath al-Qadir

His saying 188- **Do not think that those who rejoice** The Kufians read with the upper taa' and the address is to the Messenger of God, may God bless him and grant him peace, or to everyone who is suitable for it. He recited it as **with what they have brought** meaning: with what they did. There is disagreement about the reason for the revelation of the verse as will come, and it appears that it includes everyone who has done what it includes, based on the generality of the wording, which is what is considered without the specific reason. So whoever rejoices in what he has done and wants people to praise him for what he has not done, do not think that he is safe from the punishment. Nafi', Ibn Amir, Ibn Kathir, and Abu Amr read la yahasban with the lower yaa': meaning that the rejoicing should not think that their joy will save them from the punishment, so the first object is omitted, which is their joy, and the second object is safe from the punishment. His saying **Do not think them** is an emphasis on the first verb in both readings. The wilderness is the escape, a passive participle from the verb faza yafuz if he escaped: meaning they are not victorious. The place of fear was called a wilderness as an expression of optimism, as Al-Asma'i said. It was also said that it is a place of escape and a place of possibility of destruction. The Arabs say: a man is victorious if he dies. Tha'lab said: I told Ibn Al-A'raabi what Al-Asma'i said, and he said: He made a mistake. Abu Al-Makarim told me: It was called a wilderness because whoever crosses it is victorious. Ibn Al-A'raabi said: Rather, because he is resigned to what has befallen him. It was also said that the meaning is: Do not think that they are in a place far from punishment, because success is distancing oneself from something unpleasant. Marwan bin Al-Hakam, Al-A'mash, and Ibrahim Al-Nakha'i read *atawu* with a long vowel, meaning they rejoice in what they have been given. The majority of the seven reciters and others read *atawu* with a short vowel.

Ibn Abi Shaybah, Hannad, Abd ibn Humayd, al-Tirmidhi **who authenticated it**, Ibn Hibban, Ibn Jarir, Ibn Abi Hatim, and al-Hakim **who authenticated it** narrated on the authority of Abu Hurayrah that the Messenger of God (blessings and peace of God be upon him) said: "The space of a whip in Paradise is better than the world and whatever is in it. Read if you wish, 'So whoever is drawn away from the Fire and admitted to Paradise has attained [his desire]. And what is the life of this world except the enjoyment of delusion.'" Ibn Mardawayh narrated on the authority of Sahl ibn Sa'd, with a similar chain of transmission traceable to the Prophet (blessings and peace of God be upon him). Ibn Jarir and Ibn Abi Hatim narrated on the authority of al-Zuhri, regarding his statement, **And you will surely hear from those who were given the**

Never think that those who rejoice in what they have done and love to be praised for what they have not done - never think that they are safe from the punishment. And for them is a painful punishment.

Scripture before you, that he was Ka'b ibn al-Ashraf, and he used to incite the polytheists against the Messenger of God (blessings and peace of God be upon him) and his companions in his poetry. Ibn al-Mundhir narrated on the authority of al-Zuhri on the authority of Abd al-Rahman ibn Ka'b ibn Malik, something similar. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Jurayj regarding the verse, he said: He means the Jews and Christians, so the Muslims would hear the Jews say, **Ezra is the son of God**, and the Christians say, **The Messiah is the son of God**. "But if you are patient and fear God, then indeed, that is of the matters [worthy of] determination," he said: Of the strength that God has determined and commanded you to do. Ibn Ishaq and Ibn Jarir narrated on the authority of Ibn Abbas regarding his statement, **And when God took a covenant from those who were given the Scripture, 'You shall make it clear to the people,'** he said: Phinehas, Ash'ya and their likes from the rabbis. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Al-Awfi from Ibn Abbas regarding his statement, **And when God took a covenant from those who were given the Scripture, 'You shall make it clear to the people,'** he said: God had commanded them to follow the unlettered Prophet. Ibn Al-Mundhir and Ibn Abi Hatim narrated on his authority regarding the verse, he said: In the Torah and the Gospel, Islam is the religion of God which He has made obligatory upon His servants, and that Muhammad is the Messenger of God, they find it written with them in the Torah and the Gospel, but they rejected it. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Saeed Ibn Jubayr regarding the verse, he said: They are the Jews. **You will make it clear to the people**, he said: Muhammad, may God bless him and grant him peace. Ibn Jarir narrated on the authority of Al-Suddi something similar. Abd Ibn Hamid, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Qatada regarding the verse, he said: This is a covenant that God took from the people of knowledge, so whoever has knowledge should teach it to the people, and beware of concealing knowledge, for concealing knowledge is destruction. Ibn Saad narrated on the authority of Al-Hasan, he said: If it were not for the covenant that God took from the people of knowledge, I would not have told you much of what you are asking about. Al-Bukhari, Muslim and others narrated that Marwan said to his gatekeeper, "Go, Rafi", to Ibn Abbas and say: 'If a man among us rejoices in what he has been given and loves to be praised for what he has not done and is to be punished, we will all be punished.' Ibn Abbas said, 'What do you have to do with this verse? It was only revealed about the People of the Book.' Then he recited, 'And [mention] when God took a covenant from those who were given the Scripture,' (al-Baqarah 2:170). Ibn Abbas said: The Prophet, may God bless him and grant him peace, asked them about something and they concealed it from him and told him something else. So they went out and showed him that they had told him what he had asked them about and they

praised him for that, and they were happy with what they had done in concealing what he had asked them about. Al-Bukhari, Muslim and others narrated on the authority of Abu Sa'id al-Khudri that when the Messenger of God, may God bless him and grant him peace, went out to fight, some hypocrites would stay behind and rejoice in their stay behind the Messenger of God, may God bless him and grant him peace. But when the Messenger of God, may God bless him and grant him peace, returned from the fight, they would apologize to him and swear an oath and wanted to be praised for what they had not done, so this verse was revealed. It has been narrated that it was revealed about Finhas, Ash'ya and their likes. It has been narrated that it was revealed about the Jews. Malik, Ibn Sa'd, At-Tabarani and Al-Bayhaqi in Ad-Dala'il narrated on the authority of Muhammad ibn Thabit that Thabit ibn Qays said: O Messenger of God, I fear that I may be ruined. He said: Why? He said: God has forbidden us to love to be praised for what we have not done, and I find myself loving praise. He has forbidden us from being arrogant, and I find myself loving beauty. He has forbidden us to raise our voices above your voice, and I am a man with a loud voice. He said: O Thabit, are you not satisfied to live a praiseworthy life, be killed as a martyr, and enter Paradise? So he lived a praiseworthy life, and was killed as a martyr on the day of Musaylimah the Liar. Ibn Al-Mundhir narrated on the authority of Ad-Dahhak regarding his statement: **in a desert**, he said: in a place of safety. Ibn Jarir narrated something similar on the authority of Ibn Zayd.

Tafsir al-Baghawi

188-His saying: **Do not think that those who rejoice in what they have done** the verse, Asim, Hamza and Al-Kisa'i read **Do not think** with a ta', meaning: Do not think, O Muhammad, that those who rejoice, and the others read with a ya', **Do not think** that those who rejoice in their joy will save them from the punishment, **Do not think that they are**, Ibn Kathir and Abu Amr read: with a ya' and a damma on the ba' as report about those who rejoice, meaning do not think that they are, and the others read with a ta' and a fatha on the ba', meaning: Do not think that they are, O Muhammad, and he repeated his saying **Do not think that they are** for emphasis, and in the wording of Abdullah bin Mas'ud **Do not think that those who rejoice in what they have done and love to be praised for what they have not done, do not think that they are safe from the punishment** without repetition.

They differed about who this verse was revealed to. 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, Saeed bin Abi Maryam told us, Muhammad bin Jaafar told me, Zaid bin Aslam told me, on the authority of Ata bin Yasar, on the authority of Abu Saeed Al-Khudri, "That some men from the hypocrites during the time of the

Messenger of God, may God bless him and grant him peace, when the Messenger of God, may God bless him and grant him peace, went out to fight, they stayed behind and rejoiced at their stay behind the Messenger of God, may God bless him and grant him peace. But when the Messenger of God, may God bless him and grant him peace, returned, they apologized to him and swore and wanted to be praised for what they had not done, so the verse was revealed: 'Do not think that those who rejoice in what they have done'...

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 Ibrahim bin Musa, I told Hisham, that Ibn Jurayj told them: Ibn Abi Malekah told me that Alqamah bin Waqqas told him that Marwan said to his gatekeeper: Go, O Rafi, to Ibn Abbas, may God be pleased with them both, and say to him: If every person who rejoices in what he has been given and loves to be praised for what he has not done will be punished, then we will all be punished. Ibn Abbas said: What is wrong with you? The Prophet, may God bless him and grant him peace, called the Jews and asked them about something, but they concealed it from him, so they told him something else, showing him that they had sought praise from him for what they told him about what he asked them, and they rejoiced in what they had done by concealing it. Then Ibn Abbas, may God be pleased with them both, recited: "And when God took a covenant from those who were given the Scripture" like this until His saying: **They rejoice in what they have done and love to be praised for what they have not done.**

Ikrimah said: It was revealed about Phinehas, Ash'ya, and other rabbis who rejoiced in misleading people and in people's attribution of knowledge to them, even though they were not people of knowledge.

Mujahed said: They are the Jews who were happy with people's admiration for their changing the Book and their praise of them for it.

Saeed bin Jubair said: They are the Jews who rejoiced in what God gave to the family of Abraham, and they were innocent of that.

Qatada and Muqatil said: The Jews of Khaybar came to the Prophet of God, may God bless him and grant him peace, and said: We know you and believe you, and we are of your opinion and we will support you, but that was not in their hearts. So when they left, the Muslims said to them: What did you do? They said: We know him and believe him. So the Muslims said to them: You did well, so do it. So they praised them and prayed for them, and God Almighty revealed this verse and said: **They rejoice in what they have done** Al-Farra' said: **in what they did**, as God Almighty said: **You have certainly done a thing unprecedented Maryam 19:27**, meaning: I did, **and they love to be praised for what they have not done, so do not think that they are safe from the punishment, and for them is a painful punishment.**

Tafsir al-Baidawi

188 Do not think that those who rejoice in what they have done and love to be praised for what they have not done - do not think that they are safe from the punishment. The address is to the Messenger, may God bless him and grant him peace. Whoever adds the letter ba' to the letter ba' makes the address to him and to the believers. The first object is **those who rejoice** and the second is **in a safe place**. His saying **do not think that they are** is an emphasis and the meaning is: Do not think that those who rejoice in what they have done of deception and concealing the truth and love to be praised for what they have not done of fulfilling the covenant and revealing the truth and informing with the truth, are safe from the punishment, i.e. successful in escaping it. Ibn Kathir and Abu Amr read with the letter ya' and the opening of the letter ba' in the first and the closing of it in the second on the basis that those are the subject and the object of yabsabna are omitted and indicated by an emphasised object, so it is as if it was said, and do not think that those who rejoice in what they have done - do not think that they are safe from the punishment, or the first object is omitted. His saying, **Do not think that they are** is an emphasis on the verb, its subject, and the first object. **And for them is a painful punishment** because of their disbelief and deception. It was narrated that he, peace and blessings be upon him, **asked the Jews about something in the Torah, and they told him something different.**

What was in it and they showed him that they had believed him and were happy with what they had done, so it was revealed. It was said that it was revealed about a people who stayed behind from the conquest and then apologized by saying that they saw the benefit in staying behind and praised themselves for it. It was said that it was revealed about the hypocrites, for they were happy with their hypocrisy and praised the Muslims for the faith that they did not truly do.

Surat Al Imran 3:189

And to God belongs the dominion of the heavens and the earth, and God is over all things competent.

Surat Al Imran 3:189

And to God belongs the dominion of the heavens and the earth, and God is over all things competent.

Tafsir al-Jalalayn

And to God belongs the dominion of the heavens and the earth the treasures of rain, sustenance, plants, and other things **and God is over all things competent** including the punishment of the unbelievers and the salvation of the believers

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: This is a denial from God, the Most High, of those who said: **God is poor and we are rich.** God, the Most High, says, refuting them: God owns all that the heavens and the earth contain. So how can someone who owns that be poor, you slanderers of God? Then God, the Most High, informed us that He is able to hasten the punishment for those who say that, and for everyone who denies and slanders Him, and for other things that He wants and loves, but He favored His creation with His forbearance, saying: **And God has power over all things**, meaning: from destroying those who say that, and hastening His punishment for them, and other matters.

Tafsir al-Qurtubi

This is an argument against those who said that God is poor and we are rich, and a denial of them. It was said: The meaning is do not think that the happy ones will escape the punishment, for God has everything, and they are in the grip of the Almighty. So it is connected to the first statement, meaning that they will not escape His punishment, He takes them whenever He wills. **And God is over all things**, meaning possible, *Powerful*. This has already been mentioned in Surat Al-Baqarah.

Tafsir Ibn Kathir

This is a rebuke from God and a threat to the People of the Book from whom God took a covenant through the tongues of the prophets to believe in Muhammad, may God bless him and grant him peace, and to mention him among the people, so that they would be prepared for his command. Then, when God sent him, they followed him, but they concealed that and compensated for what they were promised of good in this world and the hereafter with insignificant and ridiculous worldly sins. So, their deal was a bad deal,

and their pledge was a bad pledge. In this is a warning to the scholars not to follow their path, lest what happened to them befall them and their paths be taken with them. So, the scholars must give what they have in their hands of beneficial knowledge that indicates righteous deeds, and not conceal anything of it. It was reported in the hadith narrated through multiple chains of transmission from the Prophet, may God bless him and grant him peace, that he said: **Whoever is asked about knowledge and conceals it will be bridled with a bridle of fire on the Day of Resurrection.** And the Almighty said: **Do not think that those who rejoice in what they have done and love to be praised for what they have not done will be bridled with fire.** They do,” meaning by that the hypocrites who boast about what they have not been given, as it came in the two Sahih on the authority of the Prophet, may God bless him and grant him peace: **Whoever makes a false claim in order to gain more, God will only increase his poverty.** And in the Sahih also: **He who pretends to have what he has not been given is like one who wears two false garments.** Imam Ahmad said: Hajjaj told us on the authority of Ibn Jurayj, Ibn Abi Malekah told me that Humayd ibn Abd al-Rahman ibn Awf told him that Marwan said: Go, O Rafi', to his gatekeeper to Ibn Abbas and say: If every man among us who rejoices in what he has done and loves to be praised for what he has not done is to be punished, then we will all be punished. Ibn Abbas said: What do you have to do with this? This was only revealed about the People of the Book. Then Ibn Abbas recited: “And when God took a covenant from those who were given the Scripture to make it clear to the people and not to conceal it, but they threw it behind their backs and exchanged for it a small price. Evil is that which they buy. Do not think that those who rejoice in what they have done and love to be praised for what they have not done” *verse*. Ibn Abbas said: The Prophet, may God bless him and grant him peace, asked them about something, but they concealed it from him and told him something else. They went out, showing him that they had told him what he had asked them about, and they praised him for that, and they were happy with what they had done in concealing what he had asked them about. This is how Al-Bukhari narrated it in his Tafsir, and Muslim, Al-Tirmidhi, and Al-Nasa'i in their Tafsirs, and Ibn Abi Hatim, Ibn Jarir, Al-Hakim in his Mustadrak, and Ibn Mardawayh, all of them from the hadith of Abd Al-Malik bin Jurayj in a similar manner. Al-Bukhari also narrated it from the hadith of Ibn Jurayj from Ibn Abi Malekah from Alqamah bin Waqqas, that Marwan said to his gatekeeper: Go, Rafi', to Ibn Abbas, so he mentioned it. Al-Bukhari said: Saeed bin Abi Maryam told us, Muhammad bin Ja'far told us, Zaid bin Aslam told me from Ata' bin Yasar, from Abu Saeed Al-Khudri, may God be pleased with him: That some men from the hypocrites during the time of the Messenger of God, may God bless him and grant him peace, when the Messenger of God, may God bless him and grant him peace, went out to fight, they stayed behind and were happy. In their seat, they were against the Messenger of God, may God bless him and grant him peace. When the Messenger of God, may God bless him and grant him peace, returned from the battle,

they would apologize to him and swear, and they would like to be praised for what they did not do. So the verse was revealed: **Do not think that those who rejoice in what they have done and love to be praised for what they have not done**, and Muslim narrated it similarly from the hadith of Ibn Abi Maryam. Ibn Mardawayh narrated it in his interpretation from the hadith of Al-Layth bin Sa'd from Hisham bin Sa'd from Zaid bin Aslam, who said: Abu Sa'id, Rafi' bin Khadij, and Zaid bin Thabit were with Marwan, and he said: O Abu Sa'id, have you seen the words of God, the Most High: **Do not think that those who rejoice in what they have done and love to be praised for what they have not done**, and we rejoice in what we have done and love to be praised for what we have not done? Abu Saeed said: This is not like that. Rather, it is that some hypocrites used to stay behind when the Messenger of God (peace and blessings of God be upon him) sent an expedition. If they suffered a calamity, they rejoiced in their staying behind, and if they had victory from God and conquest, they would swear to them in order to please them and praise them for their joy in victory and conquest. Marwan said: How does this compare to that? Abu Saeed said: And this one knows this? Marwan said: Is that so, O Zaid? He said: Yes, Abu Saeed spoke the truth. Then Abu Saeed said: And this one knows that - meaning Rafi' ibn Khadij - but he fears that if he tells you, his camels will be taken away for charity. When they went out, Zaid said to Abu Saeed al-Khudri: Will you not praise me for what I have testified for you? Abu Saeed said: I have testified to the truth. Zaid said: Will you not praise me for what I have testified to? Then he narrated it from the hadith of Malik on the authority of Zaid ibn Aslam, on the authority of Rafi' ibn Khadij: That he and Zaid ibn Thabit were with Marwan ibn al-Hakam, who was the governor of Medina, and Marwan said: O Rafi', about what was this verse revealed? He mentioned it as mentioned above on the authority of Abu Saeed, may God be pleased with them, and Marwan used to send after that to ask Ibn Abbas as mentioned above, so he said to him what we mentioned and there is no contradiction between what Ibn Abbas mentioned and what these people said, because the verse is general in all that was mentioned, and God knows best. Ibn Mardawayh also narrated from the hadith of Muhammad bin Abi Atiq and Musa bin Uqbah on the authority of Al-Zuhri, on the authority of Muhammad bin Thabit Al-Ansari, that Thabit bin Qais Al-Ansari said: **O Messenger of God, by God, I feared that I was ruined**. He said: *Why?* He said: "God forbade a person from loving to be praised for what he did not do, and I find myself loving praise. God forbade arrogance, and I find myself loving beauty. God forbade us from raising our voices above your voice, and I am a man with a loud voice." The Messenger of God, may God bless him and grant him peace, said: **Are you not satisfied to live a praiseworthy life, be killed as a martyr, and enter Paradise?** He said: **Yes, O Messenger of God**. So he lived a praiseworthy life and was killed as a martyr on the day of Musaylimah the Liar." And God Almighty said: **So do not think that they are safe from the punishment**. It is read with the letter ta' to address the singular, and with the letter ya' to inform about them, meaning they do not think that they will be saved from the punishment, but rather it is inevitable for them. For this reason, the Most High said:

And for them is a painful punishment. Then the Most High said: **And to God belongs the dominion of the heavens and the earth, and God is over all things competent.** Meaning, He is the Owner of all things, and the Able to do all things, so nothing is beyond His power, so fear Him and do not disobey Him, and beware of His anger and vengeance, for He is the Great, than whom there is none greater, and the Powerful, than whom there is none more powerful.

Fath al-Qadir

189- **To God belongs the dominion of the heavens and the earth, and God is over all things competent.**

Tafsir al-Baghawi

189- **To God belongs the dominion of the heavens and the earth**, He disposes of them as He wills, **and God is over all things competent.**

Tafsir al-Baidawi

189 **And to God belongs the dominion of the heavens and the earth**. So He owns their affairs. **And God is over all things competent**. So He is able to punish them. It was said that this is a response to their saying that God is poor.

Surat Al Imran 3:190

Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.

Surat Al Imran 3:190

Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.

Tafsir al-Jalalayn

Indeed, in the creation of the heavens and the earth and what is in them of wonders **and the alternation of the night and the day** in coming and going and increase and decrease **are signs** indications of His Almighty power **for those of understanding** for those with intellects.

Tafsir al-Suyuti

The Almighty said: Indeed, in the creation of the heavens and the earth, the verse. At-Tabarani and Ibn Abi Hatim narrated on the authority of Ibn Abbas that he said: The Quraysh came to the Jews and said: What signs did Moses bring to you? They said: His staff and a white hand for the beholders. And they came to the Christians and said: How was Jesus? They said: He used to heal the blind and the lepers and bring the dead to life. So they came to the Prophet, may God bless him and grant him peace, and said: Call upon your Lord for us to make for us the rock of gold. So he called upon his Lord and this verse was revealed: Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding, so let them reflect upon them.

Tafsir al-Tabari

Abu Ja'far said: This is an argument from God, the Most High, against the one who said that, and against all of His creation, that He is the Manager, the Disposer of things, and the One who subjects what He loves, and that enrichment and poverty are up to Him and in His hand. So He, the Most High, said: Ponder, O people, and consider. In what I created and created of the heavens and the earth for your livelihood, your sustenance, and your provisions, and in what I alternated between the night and the day, and made them differ and alternate for you, you use this for your livelihood, and you live in this for the comfort of your bodies, a lesson and a reminder, and verses and sermons. So whoever among you has a mind and intellect, knows that whoever attributes to me that I am poor while he is rich, is a liar and a slanderer, for all of that is in My hand, I turn it over and direct it, and if I invalidated that, you would perish. So how can poverty be attributed to He by whom all that is in the heavens and the earth is in His hand and to Him? Or how can he be rich if his provision is in someone else's hand, if he wants he can provide for him and if he wants he can deprive him of it? So take heed, you people of understanding.

Tafsir al-Qurtubi

First: The Almighty's saying: **Indeed, in the creation of the heavens and the earth** has been mentioned in the meaning of this verse in Al-Baqarah in more than one place. So the Almighty concluded this surah with the command to look and reason in His verses, since they are not issued except by a Living, Self-Sustaining, Holy, Peaceful One who is independent of the worlds, so that their faith is based on certainty and not on imitation. **Signs for those of understanding** who use their minds to contemplate the evidence. It was narrated on the authority of Aisha, may God be pleased with her, that she said: When this verse was revealed to the Prophet, may God bless him and grant him peace, he stood up to pray, and Bilal came to him to call him to prayer. He saw him crying and said: O Messenger of God, are you crying when God has forgiven you your past and future sins! He said: O Bilal, should I not be a grateful servant, when God revealed to me last night the verse: **Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.** Then He said: Woe to the one who reads it and does not contemplate it.

Second: The scholars said: It is recommended for the one who wakes up from sleep to wipe his face and begin his standing by reciting these ten verses, following the example of the Prophet, may God bless him and grant him peace. This has been proven in the two Sahih and others, and it will come. Then he prays what has been written for him, combining contemplation and action, and this is better, as will be explained in this verse after this.

It was narrated on the authority of Abu Hurairah that the Messenger of God, may God bless him and grant him peace, used to recite ten verses from the end of Surat Al Imran every night. It was narrated by Abu Nasr Al-Wa'ili Al-Sijistani Al-Hafiz in the book Al-Ibanah from the hadith of Sulayman bin Musa on the authority of Muzahir bin Aslam Al-Makhzumi on the authority of Al-Maqburi on the authority of Abu Hurairah, and the beginning of the surah was mentioned earlier on the authority of Uthman, who said: Whoever recites Al Imran at night will be credited with the reward of standing in prayer for a night.

Tafsir Ibn Kathir

Al-Tabarani said: Al-Husayn ibn Ishaq Al-Tastari told us, Yahya Al-Hamami told us, Yaquub Al-Qummi told 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, who said: The Quraysh came to the Jews and said: How did Moses come to you? They said: His staff and his hand were white for the onlookers. They came to the Christians and said: How was Jesus? They said: He used to heal the blind and the lepers, and revive the dead. So they came to the Prophet, may God bless him and grant him peace, and said: Ask God to make

Safa gold for us. So he asked his Lord, and this verse was revealed: **Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.** So let them ponder over it. This is problematic, because this verse was revealed in Medina, and their question that Safa be gold was in Mecca, and God knows best. The meaning of the verse is that God Almighty says: **Indeed, in the creation of the heavens and the earth** meaning this in its height and breadth, and this in its lowness, density and lowliness, and what they contain of great visible signs of planets, fixed stars, seas, mountains, deserts, trees, plants, crops, fruits, animals and minerals, and benefits of different colors, scents, tastes and properties, **and the alternation of the night and the day** meaning their succession and their interchange of length and shortness, so sometimes one becomes long and the other short, then they become equal, then one takes from the other, and what was short becomes long and short. Which was long. And all of that is the estimation of the Almighty, the All-Knowing, and for this reason the Almighty said, **Signs for those of understanding**, meaning the complete, intelligent minds that perceive things in their true and obvious aspects, and they are not like the deaf and dumb who do not understand, about whom God said, "And how many a sign is there in the heavens and the earth which they pass by while they are turning away from it. And most of them do not believe in God except while they associate others with Him." Then the Almighty described those of understanding, saying, **Those who remember God standing, sitting, and [lying] on their sides.** As it was proven in Sahih Al-Bukhari on the authority of Imran bin Husain: "The Messenger of God, may God bless him and grant him peace, said, 'Pray standing, and if you cannot, then sitting, and if you cannot, then on your side,'" meaning they do not stop mentioning Him in all their states in their secrets, consciences, and tongues, **and they reflect on the creation of the heavens and the earth**, meaning they understand what is in them of wisdom indicating the greatness of the Creator, His power, knowledge, wisdom, choice, and mercy. Sheikh Abu Sulayman Al-Darani said: I leave my house and my eyes do not fall on anything except that I see that God has blessed me with it and I have a lesson in it. Narrated by Ibn Abi Al-Dunya in the book of trust and consideration and on the authority of Al-Hasan Al-Basri that he said: Thinking for an hour is better than standing all night. Al-Fudayl said: Al-Hasan said: Thinking is a mirror that shows you your good and bad deeds. Sufyan bin Uyaynah said: Thinking is a light that enters your heart and perhaps he would quote this verse:

If a person has an idea, then there is a lesson in everything.

It was narrated that Jesus, peace be upon him, said: Blessed is he whose speech is remembrance, whose silence is contemplation, and whose gaze is a lesson. Luqman the Wise said: Prolonged solitude inspires thought, and prolonged thought is evidence of knocking on the door of Paradise. Wahb ibn Munabbih said: No man's thought is prolonged without understanding, and no man has ever understood without knowledge, and no man has ever known without acting. Omar ibn Abdul Aziz said: Speaking in

remembrance of God Almighty is good, and contemplating the blessings of God is the best form of worship. Mughis al-Aswad said: Visit the graves every day and contemplate, and see the situation with your hearts, and look at who will lead the two groups to Paradise or Hell, and let your hearts and bodies feel the remembrance of Hell, its whips and its chambers. He would cry at that until he was raised up dead from among his companions, his mind gone. Abdullah ibn al-Mubarak said: A man passed by a monk at a cemetery and a garbage dump, so he called out to him and said: O monk, you have two treasures from the treasures of this world in which you will learn: the treasure of men, and the treasure of money. On the authority of Ibn Omar: Whenever he wanted to examine his heart, he would go to a ruined place, stand at its door and call out in a sad voice, saying: Where are your people? Then he would return to himself and say: **Everything will perish except His Face.** On the authority of Ibn Abbas, he said: Two moderate rak'ahs of contemplation are better than standing all night while the heart is heedless. Al-Hasan Al-Basri said: O son of Adam, eat a third of your stomach, drink a third of it, and leave the other third to breathe for contemplation. Some of the wise men said: Whoever looks at the world without admiration, the sight of his heart will be obscured to the extent of that heedlessness. Bishr bin Al-Harith Al-Hafi said: If people contemplated the greatness of God Almighty, they would not disobey Him. Al-Hasan said on the authority of Amir bin Abdul Qais, he said: I heard more than one, two, or three of the companions of the Prophet, may God bless him and grant him peace, say: The light of faith or the radiance of faith is contemplation. It was narrated on the authority of Jesus, peace be upon him, that he said: O weak son of Adam, fear God wherever you are, and be a guest in this world, and make the mosques your home, and teach your eyes to weep, your body to be patient, and your heart to think, and do not worry about tomorrow's provision. And on the authority of the Commander of the Faithful, Omar bin Abdul Aziz, may God be pleased with him, that he cried one day among his companions, and he was asked about that, so he said: I thought about the world, its pleasures and desires, and I learned from it, and its desires are almost gone until its bitterness clouds them, and if there is no lesson in it for those who learn, then there are sermons in it for those who remember. And Ibn Abi Al-Dunya said: Al-Hussein bin Abdul Rahman recited to me:

The believer's walk is the believer's pleasure is the lesson

We thank God alone, we are all in danger

There is a man who is distracted and his life has passed and he does not feel it

There is a life that was beyond desire, full of flowers

In the murmur of the eyes and the shade of the trees

And joy from the plant and goodness from the fruit

His jealousy and his family's speed of time with jealousy

We thank God alone, for in this there is a lesson.

Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.

Indeed in this is a lesson for the wise if he takes heed.

God the Almighty has condemned those who do not consider His creations that indicate His Essence, Attributes, Law, Power and Signs, saying: **And how many are the signs in the heavens and the earth which they pass by while they are turning away from them? And most of them do not believe in God except while they associate others with Him.** And He praised His believing servants, **Those who remember God while standing, sitting, and [lying] on their sides, and reflect on the creation of the heavens and the earth,** saying: **Our Lord, You did not create this in vain.** That is, You did not create this creation in vain, but rather in truth, so that You may reward those who do evil for what they have done, and reward those who do good with goodness. Then He declared Him free from vainness and the creation of falsehood, saying: **Glory be to You,** that is, from creating anything in vain. **Save us from the punishment of the Fire.** That is, O He who created creation with truth and justice, O He who is free from deficiencies, faults and vainness. Save us from the punishment of the Fire by Your power and strength, and provide us with deeds that please You. And guide us to righteous deeds that will guide us to the Gardens of Bliss, and protect us from Your painful punishment. Then they said, **Our Lord, whoever You admit to the Fire - You have disgraced him.** That is, You have humiliated him and made his disgrace apparent to the people of the assembly. **And for the wrongdoers there are no helpers.** That is, on the Day of Resurrection, they will have no protector from You. Nor will they be able to escape from what You intended for them. **Our Lord, indeed we have heard a caller calling to faith,** that is, a caller calling to faith, and he is the Messenger, may God bless him and grant him peace. **Believe in your Lord,** so we have believed. That is, he says, **Believe in your Lord,** so we have believed, that is, we responded to him and followed him, that is, with our faith and following of Your Prophet. **Our Lord, so forgive us our sins,** that is, cover them, **and remove from us our misdeeds,** between us and You, **and cause us to die with the righteous,** that is, join us with the righteous. **Our Lord, and give us what You promised us through Your messengers,** it was said: its meaning is through faith in Your messengers, and it was said: its meaning is through the tongues of Your messengers. This is more evident - and Imam Ahmad said: Abu Al-Yaman told us, Ismail bin Ayyash told us, on the authority of Amr bin Muhammad, on the authority of Abu Uqal, on the authority of Anas bin Malik, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Asqalan is one of the two brides. God will raise from it on the Day of Resurrection seventy thousand who will not be held accountable, and He will raise from it fifty thousand martyrs who will come to God, and in it are rows of martyrs with their heads severed in their hands, their veins gushing with blood, saying, 'Our Lord, and give us what You promised us through Your messengers and do not disgrace us on the Day of Resurrection. Indeed, You do not fail to fulfill Your promise.' God will say, 'My servants have spoken the truth. Wash them in the River of the Egg.' So they will emerge from it pure

and white. They will roam in Paradise wherever they wish." This hadith is considered one of the strange hadiths in the Musnad, and some consider it fabricated, and God knows best. **And do not disgrace us on the Day of Resurrection** meaning in front of all creation, **Indeed, You do not fail to fulfill Your promise** meaning the promise that Your messengers informed us about must come, which is the standing before You on the Day of Resurrection. Al-Hafiz Abu Ya'la said: Al-Harith bin Surayj told us, Al-Mu'tabar told us, Al-Fadl bin Isa told us, Muhammad bin Al-Munkadir told us that Jabir bin Abdullah told him that the Messenger of God, may God bless him and grant him peace, said: **Shame and disgrace will reach the son of Adam on the Day of Resurrection in his standing before God Almighty to the extent that a servant would wish to be ordered to the Fire.** A strange hadith. It has been proven that the Messenger of God, may God bless him and grant him peace, used to recite these ten verses from the end of Al Imran when he got up at night to perform the night prayer. Al-Bukhari, may God have mercy on him, said: Saeed bin Abi Maryam told us, Muhammad bin Jaafar told us, Sharik bin Abdullah bin Abi Namir told me on the authority of Kurayb, on the authority of Ibn Abbas, may God be pleased with them both, who said: "I spent the night with my aunt Maymunah, and the Messenger of God, may God bless him and grant him peace, talked with his family for an hour, then he went to sleep. When the last third of the night had passed, he sat up and looked at the sky and said: 'Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding' [the verses]. Then he got up, performed ablution, used the siwa', and prayed eleven rak'ahs. Then Bilal called the adhan and prayed two rak'ahs, then he went out and led the people in the dawn prayer." Muslim narrated it in this way on the authority of Abu Bakr bin Ishaq al-San'ani, on the authority of Ibn Abi Maryam. Then Al-Bukhari narrated it through various chains of transmission on the authority of Malik, on the authority of Mukhrama bin Sulayman, on the authority of Kurayb, that Ibn Abbas informed him that he spent the night with Maymunah, the wife of the Prophet, may God bless him and grant him peace, and she was his aunt. He said: "I lay down on the width of the pillow, and the Messenger of God, may God bless him and grant him peace, and his family lay down on its length. The Messenger of God, may God bless him and grant him peace, slept until it was midnight, or a little before or after it. The Messenger of God, may God bless him and grant him peace, woke up from his sleep and began to wipe the sleep from his face with his hand. Then he recited the last ten verses of Surat Al Imran. Then he went to a hanging bag and performed ablution from it, and he performed his ablution well. Then he stood up to pray. Ibn Abbas, may God be pleased with them both, said: So I got up and did as he did, then I went and stood beside him. The Messenger of God, may God bless him and grant him peace, put his right hand on my head, and took hold of my right ear, twisting it. He prayed two rak'ahs, then two rak'ahs, then two rak'ahs, then two rak'ahs, then two rak'ahs, then two rak'ahs, then two rak'ahs, then he prayed the witr prayer. Then he lay down

until..." The muezzin came to him, so he stood up and prayed two light rak'ahs, then he went out and prayed the dawn prayer." And the rest of the group narrated it in this way through various chains of transmission on the authority of Malik. Muslim also narrated it, and Abu Dawud narrated it through other chains of transmission on the authority of Mukhrimah ibn Sulayman on his authority.

Another way for this hadith on the authority of Ibn Abbas, may God be pleased with them both. Abu Bakr bin Mardawayh said: Muhammad bin Ahmad bin Muhammad bin Ali told us, Abu Yahya bin Abi Masarra told us, Khallad bin Yahya told us, Yunus bin Abi Ishaq told us, on the authority of Al-Munhal bin Amr, on the authority of Ali bin Abdullah bin Abbas, on the authority of Abdullah bin Abbas, who said: Al-Abbas ordered me to spend the night with the family of the Messenger of God, may God bless him and grant him peace, and to preserve his prayers. He said: "The Messenger of God, may God bless him and grant him peace, led the people in the last 'Isha' prayer until there was no one left in the mosque except him. He stood up and passed by me and said: Who is this? 'Abdullah?' I said: Yes. He said: So who? I said: Al-Abbas ordered me to spend the night with you. He said: Then the truth, the truth. When he entered, he said: Did you spread out 'Abdullah? So a pillow of silk was brought. He said: The Messenger of God, may God bless him and grant him peace, slept on it until I heard him snoring. Then he sat up on his bed. He said: He raised his head to the sky and said: Glory be to the King, the Holy, three times. Then he recited these verses from the end of Surat Al-Imran until he finished it." Muslim, Abu Dawud, and Al-Nasa'i also narrated a hadith on the authority of 'Ali ibn 'Abdullah ibn 'Abbas on the authority of his father on the authority of his father on this matter as well.

Another way Narrated by Ibn Mardawayh from the hadith of Asim bin Bahdalah from some of his companions, from Saeed bin Jubair, from Ibn Abbas, "That the Messenger of God, may God bless him and grant him peace, went out one night after the night had passed, and he looked at the sky and recited this verse: 'Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.' to the end of the surah, then he said: O God, place in my heart light, and in my hearing light, and in my sight light, and on my right light, and on my left light, and in front of me light, and behind me light, and above me light, and below me light, and make my light greater on the Day of Resurrection." This supplication is proven in some ways of the Sahih from the narration of Kurayb from Ibn Abbas, may God be pleased with him. Then Ibn Mardawayh and Ibn Abi Hatim narrated from the hadith of Ja'far bin Abi Al-Mughira from Saeed bin Jubair, from Ibn Abbas, who said: The Quraysh came to the Jews and said: What signs did Moses bring to you? They said: His staff and his white hand are for the onlookers. And they came to the Christians and said: How was Jesus among you? They said: He used to heal the blind and the lepers and bring the dead back to life. So they came to the Prophet (peace and blessings of God be upon him) and said: Call upon your Lord to turn Safa into gold for us. So he called upon his Lord, the Mighty and Sublime, and the

following verse was revealed: **Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.** He said: **Let them ponder over them.** This is the wording of Ibn Mardawayh. This hadeeth was mentioned earlier in the narration of al-Tabarani at the beginning of the verse. This necessitates that these verses were revealed in Makkah, but the well-known view is that they were revealed in Madinah. Its evidence is the other hadeeth. Ibn Mardawayh said: Isma'il ibn 'Ali ibn Isma'il told us, Ahmad ibn 'Ali al-Harrani told us, Shuja' ibn Ashras told us, Hashraj ibn Nabatah al-Waseeti Abu Makram told us on the authority of al-Kalbi, who is Abu Janab, on the authority of 'Ata' who said: I, Ibn 'Umar, and 'Ubaid ibn 'Umair went to 'Aa'ishah **may God be pleased with her.** We entered upon her and there was a veil between us and her. She said: O 'Ubaid, what prevents you from visiting us? He said: The poet said: Visit often and you will increase in love. Ibn Umar said: "Leave us and tell us about the most amazing thing you saw from the Messenger of God, may God bless him and grant him peace." She cried and said: "Everything about him was amazing. He came to me during my night until his skin touched my skin, then he said: 'Leave me to worship my Lord, the Almighty and Majestic.'" She said: "I said: By God, I love being close to you, and I love that you worship your Lord." So he went to the water skin and performed ablution, but did not pour much water. Then he stood up to pray and cried until his beard was wet, then he prostrated and cried until the ground was wet, then he lay on his side and cried until Bilal came to call him to the dawn prayer. She said: "He said: O Messenger of God, what makes you cry when God has forgiven you your sins, past and future?" He said: "Woe to you, Bilal! What prevents me from crying when it was revealed to me this night: 'Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.' " Then he said: **Woe to the one who recites it and does not reflect on it.** Abd ibn Humayd narrated it in his interpretation on the authority of Ja'far ibn 'Awn on the authority of Abu Janab Al-Kalbi narrated on the authority of 'Ata' who said: I, Abdullah bin Omar, and Ubaid bin Umair entered upon the Mother of the Believers Aisha, may God be pleased with her, while she was in her chamber. We greeted her and she said: Who are these? We said: This is Abdullah bin Omar and Ubaid bin Umair. She said: O Ubaid bin Umair, what prevents you from visiting us? He said: What did the first one say: Visit often and you will increase in love. She said: We love visiting you and having intercourse with you. Abdullah bin Omar said: Leave this idleness of yours, "Tell us about the most amazing thing you saw from the Messenger of God, may God bless him and grant him peace." She said: So she cried and then said: Everything about him was amazing. He came to me during my night until he entered my bed with me, until his skin stuck to my skin, then he said: O Aisha, give me permission to worship my Lord. She said: I love your closeness and I love your love. She said: So he went to a water skin in the house and poured water frequently, then he got up and recited the Qur'an, then he cried until I saw that his tears had reached his waist. She said: Then he sat and praised God and extolled Him, then he cried until I saw that his tears had reached his lap. She said: Then

Surat Al Imran 3:190

Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.

he leaned on his right side and put his hand under his cheek. She said: Then he cried until I saw that his tears had reached the ground. Bilal entered upon him and called him to the dawn prayer, then he said: The prayer, O Messenger of God. When Bilal saw him crying, he said: O Messenger of God, are you crying when God has forgiven you your past and future sins? He said: O Bilal, should I not be? A grateful servant? Why should I not cry when tonight the following verse was revealed to me: **Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding** until His saying: **Glory be to You! Save us from the punishment of the Fire.** Then He said: Woe to the one who recites these verses and does not reflect upon them. This is how Abu Hatim Ibn Hibban narrated it in his Sahih on the authority of Imran Ibn Musa, on the authority of Uthman Ibn Abi Shaybah, on the authority of Yahya Ibn Zakariya, on the authority of Ibrahim Ibn Suwaid Al-Nakha'i, on the authority of Abdul Malik Ibn Abi Sulayman, on the authority of Ata', who said: I and Ubayd Ibn Umair entered upon Aisha and he mentioned something similar. This is how Abdullah Ibn Muhammad Ibn Abi Al-Dunya narrated it in the book Al-Tafkur wal-l'tibar on the authority of Shuja' Ibn Ashras. Then he said: Al-Hasan bin Abdul Aziz told me: I heard a chain of transmission on the authority of Sufyan, who is Al-Thawri, who traced it back to the Prophet, who said: **Whoever recites the end of Al Imran and does not reflect on it, woe to him**, counting ten on his fingers. Al-Hasan bin Abdul Aziz said: Ubayd bin Al-Sa'ib told me: It was said to Al-Awza'i: What is the limit of reflecting on them? He said: He recites them while understanding them. Ibn Abi Al-Dunya said: Qasim bin Hashim told me: Ali bin Ayyash told us: Abdul Rahman bin Sulayman told us: I asked Al-Awza'i about the minimum that a person who is attached to them can contemplate on them and what will save him from this woe? He lowered his head for a while, then said: He recites them while understanding them.

Another hadith contains something strange. Abu Bakr bin Mardawayh said: Abd al-Rahman bin Bashir bin Numayr told us, Ishaq bin Ibrahim al-Basti told us /H and Ishaq bin Ibrahim bin Zaid told us, Ahmad bin Amr told us, Hisham bin Ammar told us, Sulayman bin Musa al-Zuhri told us, Muzahir bin Aslam al-Makhzumi told us, Saeed bin Abi Saeed al-Maqburi told us on the authority of Abu Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, used to recite ten verses from the end of Surat Al Imran every night." Muzahir bin Aslam is weak.

Fath al-Qadir

His statement 190- **Indeed, in the creation of the heavens** This is a new sentence to establish that He, the Most High, is the exclusive property of what He mentioned therein. What is meant is the essence of the heavens and the earth and their attributes. **And the alternation of the night and the day** meaning their succession, and the fact that each one of them succeeds the other, and the fact that the increase of

one results in the decrease of the other and their difference in length and shortness, heat and cold, and other things **are signs** meaning: clear indications and evident proofs that point to the Creator, the Most High. The explanation of some of what is here has been presented in Surat Al-Baqarah. What is meant by those of understanding are: people of sound minds that are free from any impurities of deficiency, for merely thinking about what God has related in this verse is sufficient for the rational person and leads him to faith that is not shaken by doubts or repelled by skepticism.

Tafsir al-Baghawi

190- **Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.** 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-Isfarayni, on the authority of Abu 'Awanah Ya'qub ibn Ishaq al-Hafiz, on the authority of Ahmad ibn Abd al-Jabbar, on the authority of Ibn Fadil, on the authority of Hisayn ibn Abd al-Rahman, on the authority of Habib ibn Abi Thabit, on the authority of Muhammad ibn Ali ibn Abd God ibn Abbas, on the authority of his father, on the authority of Abd God ibn Abbas, may God be pleased with them both, that he "slept with the Messenger of God, may God bless him and grant him peace, and saw him wake up, so he used a miswak, then performed ablution, saying: 'Indeed, in the creation of the heavens and the earth' until he finished the surah. Then he stood up and prayed two rak'ahs, in which he prolonged the standing, bowing, and prostration. Then he turned away and slept until he blew. Then he did that three times, six rak'ahs, each time using a miswak. Then he performed ablution, then recited these verses, then he prayed the witr with three rak'ahs. Then the muezzin came to him, so he went out to pray, saying: O God, place light in my sight, light in my hearing, and light in my My tongue is light, and make light behind me and light in front of me, and make light above me and light below me. O God, give me light."

Narrated by Krayb on the authority of Ibn Abbas, may God be pleased with them both, and he added: **O God, place light in my heart, light in my sight, light in my hearing, light to my right, and light to my left.**

The Almighty said: **Signs for those of understanding** those with intellects. Then He described them and said:

Tafsir al-Baidawi

190 "Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding." Clear evidence of the existence of the Creator, His Oneness, and the perfection of His knowledge and power for those with

clear minds free from the impurities of the senses and imagination, as previously mentioned in Surat Al Imran, Al Baqarah. Perhaps the limitation to these three in this verse is because the basis of the evidence is change, and this is exposed to all its types, as it is either in the thing itself, such as the change of night and day, or part of it, such as the change of elements by changing their forms, or external to it, such as the change of the spheres by changing their positions. And from the Prophet, may God bless him and grant him peace, "Woe to the one who reads it and does not reflect on it."

Surat Al Imran 3:191

Those who remember God while standing, sitting, and lying on their sides, and reflect on the creation of the heavens and the earth, [saying], “Our Lord, You did not create this in vain. Glory be to You. So protect us from the punishment of the Fire.”

Surat Al Imran 3:191

Those who remember God while standing, sitting, and lying on their sides, and reflect on the creation of the heavens and the earth, [saying], “Our Lord, You did not create this in vain. Glory be to You. So protect us from the punishment of the Fire.”

Tafsir al-Jalalayn

Those who is an adjective for what preceded it or a substitute **remember God while standing, sitting, and lying on their sides** in every situation, and according to Ibn Abbas they pray likewise according to their ability **and reflect on the creation of the heavens and the earth** to prove from it the power of their Creator, they say **Our Lord, You did not create this** the creation that we see **in vain** a state, in vain, but rather as evidence of the perfection of Your power **Glory be to You** purifying You from vainness **Save us from the punishment of the Fire**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: His saying: **Those who remember God standing and sitting** is a description of those with understanding, and *those* is in the accusative case in response to his saying: **For those with understanding.**

The meaning of the verse: Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding, who remember God while standing, sitting, and lying on their sides. By that he means: standing in their prayers, sitting in their testimony of faith and outside of their prayers, and lying on their sides while sleeping, as:

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, regarding his statement: **Those who remember God while standing and sitting**, the verse, he said: It is the remembrance of God in prayer and outside of prayer, and the recitation of the Qur'an.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **Those who remember God while standing, sitting, and lying on their sides.** These are all your states, O son of Adam, so remember Him while you are on your side, as an ease and relief from God.

Abu Ja'far said: If someone were to say: How was it said: **And on their sides**? Then *on* which is an adjective was connected to *standing* and *sitting* which are two nouns? It was said: Because his saying: **And on their sides** is in the meaning of a noun, and its meaning is: and asleep, or: lying on their sides, so it was good to

connect that to standing and sitting for that meaning, as it was said: **And when harm touches man, he calls upon Us, lying on his side or sitting or standing** (Yunus 10:12), so his saying **or sitting or standing** was connected to his saying: **on his side**, because the meaning of his saying **on his side** is lying down, so he connected the sitting and standing to their meaning. And so it is with his saying: **And on their sides.**

As for his saying: **And they reflect on the creation of the heavens and the earth**, he means by that that they consider the craftsmanship of the Maker of that, and they know that none can make that except the One who is like nothing, and who is the Owner of everything and its Provider, and the Creator and Manager of everything, and who is over all things competent, and in His hand is enrichment and poverty, honor and humiliation, life and death, misery and happiness.

Abu Ja'far said: By that, the Most High means: **And they ponder the creation of the heavens and the earth**, saying: **Our Lord, You did not create this in vain.** So he left out mentioning those who said it, since there was evidence of it in what appeared in the speech.

And His statement: **I did not create this in vain**, means: He did not create this creation in vain or for play, and He did not create it except for a great matter of reward and punishment, accountability and recompense. Rather, He said, **I did not create this in vain**, and did not say, **I did not create this**, or *these*, because He meant by *this* the creation in the heavens and the earth. This is indicated by His statement: **Glory be to You, save us from the punishment of the Fire**, and their desire to their Lord to save them from the punishment of Hell. If what was meant by His statement, **I did not create this in vain**, was the heavens and the earth, then His statement following that, **Save us from the punishment of the Fire**, would not have had an understood meaning, **that the heavens and the earth** are evidence of their Creator, not of reward and punishment. Rather, the evidence of reward and punishment is the command and prohibition.

Rather, the Most High described those of understanding, whom He mentioned in this verse: that when they see those who are commanded and forbidden, they will say: O our Lord, You did not create these in vain, glory be to You, meaning: Exalted be You from doing anything in vain, but You created them for a great matter, Paradise or Hell.

Then they turned to their Lord, asking Him to protect them from the torment of Hell, and not to make them among those who disobeyed Him and violated His command, so that they would be among the people of Hell.

Tafsir al-Qurtubi

Third : The Almighty said : " Those who remember God while standing, sitting, and lying on their sides. " God mentioned three states that the son of Adam is never without in most of his affairs, as if they limit his time. From this meaning is the saying of Aisha **may God be pleased with her** : " The Messenger of God (blessings and peace of God be upon him) used to remember God at all times. " Narrated by Muslim. This includes being in the bathroom or otherwise. The scholars differed on this. Abdullah ibn Amr, Ibn Sirin, and al-Nakha'i permitted it, while Ibn Abbas, Ata', and al-Sha'bi disliked it. The first is more correct due to the generality of the verse and the hadith. al-Nakha'i said : There is nothing wrong with remembering God while in the bathroom, for it ascends. The meaning is : the angels ascend with it written in their scrolls. So the complement was omitted. The evidence for this is the Almighty's saying : " Not a word does he utter but there is a watcher by him ready to record it. " (Qaf : 18) , and He said : " And indeed, over you are guardians , noble and recording . " (Al-Infitar : 10-11)] And because God Almighty commanded His servants to remember Him in every situation and did not make any exception, so He said : **Remember God with much remembrance** (Al-Ahzab : 41) , and He said : **Then remember Me, and I will remember you** (Al-Baqarah : 152) , and He said : **Indeed, We do not allow to be lost the reward of one who does good work** (Al-Kahf : 30) , so He is general, so remembering God Almighty in all his situations is rewarded, God willing. Abu Nu'aym said : Abu Bakr bin Malik told us, Abdullah bin Ahmad bin Hanbal told us, my father told us, Wakee' told us, Sufyan told us, on the authority of Ata' bin Abi Marwan, on the authority of his father, on the authority of Ka'b Al-Ahbar, who said : Moses, peace be upon him, said : O Lord, are You near so that I may commune with You, or are You far so that I may call out to You? He said : O Moses, I am the companion of the one who remembers Me. He said : O Lord, for we are in one state after another, we respect You and magnify You by remembering You. He said : What is it? He said : Major ritual impurity and defecation. He said : O Moses, remember Me in every situation. The dislike of those who dislike that is either to sanctify the remembrance of God Almighty in places where it is desirable not to mention Him, such as the dislike of reciting the Qur'an in the bathroom, or to keep the honorable scribes on the condition that they be placed in a place of filth and impurity to write down what is spoken, and God knows best. **Standing and sitting** is in the accusative case as a state , **and on their sides** is in the place of the state, meaning and lying down. Similar to it is the statement of God Almighty : **He called us on his side or sitting or standing** (Yunus : 12) , on the contrary, meaning he called us lying on his side. A group of commentators, including Al-Hasan and others, said that his statement **they remember God** to the end is only an expression of prayer, meaning they do not waste it, so in the case of an excuse they pray it sitting or on their sides, and it is like the statement of God Almighty : **And when you have completed the prayer, remember God standing, sitting, and lying on your sides** (An-Nisa' : 103) , according to the statement of Ibn Mas'ud, as will be explained. And if the verse is in Prayer and its

understanding is that a person prays standing, and if he is unable to do so, then sitting, and if he is unable to do so, then on his side, as was proven on the authority of Imran bin Husayn, who said : I had hemorrhoids, so I asked the Prophet, may God bless him and grant him peace, about prayer. He said : Pray standing, and if you are unable to do so, then sitting, and if you are unable to do so, then on your side . Narrated by the imams. And the Prophet, may God bless him and grant him peace, used to pray sitting in voluntary prayers a year before his death, according to what is in Sahih Muslim. Al-Nasa'i narrated, " On the authority of Aisha, may God be pleased with her, who said : I saw the Messenger of God, may God bless him and grant him peace, praying while sitting cross-legged. " Abu Abd al-Rahman said : I do not know of anyone who narrated this hadith other than Abu Dawud al-Hafri, who is trustworthy. I do not think this hadith is anything but a mistake, and God knows best .

Fourth : The scholars differed on the manner and form of the prayer of the sick and the one who is sitting. Ibn Abd al-Hakam reported on the authority of Malik that he should sit cross-legged while standing. Al-Buwayti said the same on the authority of al-Shafi'i. Then when he wants to prostrate, he should prepare for prostration to the extent that he is able. He said : The same applies to the one who is performing a voluntary prayer. A similar opinion is that of al-Thawri. Al-Layth, Ahmad, Ishaq, Abu Ayyusuf, and Muhammad also said the same. Al-Shafi'i said in the narration of al-Muzani : He should sit throughout his prayer like the sitting for the testimony of faith. This was narrated on the authority of Malik and his companions. The first is the well-known opinion and is the apparent meaning of al-Madwa. Abu Hanifa and Zufar said : He should sit like the sitting for the testimony of faith, and likewise he should prepare himself and prostrate .

Fifth : He said : If he is unable to sit, he should pray on his side or back, as a choice. This is the view of Al-Mudawwana. Ibn Habib narrated on the authority of Ibn Al-Qasim that he should pray on his back. If he is unable, then on his right side, then on his left side. In the book of Ibn Al-Mawaz, it is the opposite. He should pray on his right side, otherwise on the left, otherwise on his back. Sahnun said : He should pray on his right as he is placed in his grave, otherwise on his back, otherwise on his left. Malik and Abu Hanifah said : If he prays lying down, his feet should be towards the qiblah. Al-Shafi'i and Al-Thawri said : He should pray on his side and his face towards the qiblah .

Sixth : If he becomes strong due to a light illness while he is praying, Ibn al-Qasim said : He should stand for the rest of his prayer and continue from what he has gone before. This is the opinion of al-Shafi'i, Zufar, and al-Tabari. Abu Hanifah and his two companions, Ya'qub and Muhammad, said about someone who prays a rak'ah lying down and then it becomes valid : He should start the prayer from the beginning. If he was sitting, bowing and prostrating, then it becomes valid, he should continue according to Abu Hanifah's opinion, but not according to Muhammad's opinion. Abu Hanifah and his companions said : If someone begins the prayer standing and then reaches the point of gesturing, he should make it clear. This was narrated from Abu Yusuf. Malik said about a sick

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Those who remember God while standing, sitting, and lying on their sides, and reflect on the creation of the heavens and the earth, [saying], “Our Lord, You did not create this in vain. Glory be to You. So protect us from the punishment of the Fire.”

person who is unable to bow or prostrate but is able to stand and sit : He should pray standing and nod to bowing, and if he wants to prostrate, he should sit and nod to prostration. This is the opinion of Abu Yusuf and is analogous to the opinion of al-Shafi'i. Abu Hanifah and his companions said : He should pray sitting .

Seventh : As for the prayer of one who is lying down, it was narrated in the hadith of Imran bin Husayn an addition that is not found in any other hadith, which is : “ The prayer of one who is lying down is like half the prayer of one who is sitting . ” Abu Omar said : The majority of scholars do not permit the voluntary prayer while lying down. This is a hadith that was only narrated by Husayn al-Mu'allim, namely Husayn bin Dhakwan, on the authority of Abdullah bin Buraidah, on the authority of Imran bin Husayn. There is a difference of opinion regarding Husayn's chain of transmission and text, a difference that requires us to stop regarding it. Even if it is authentic, I do not know what its basis is. If any of the scholars permitted the voluntary prayer while lying down for those who are able to sit or stand, then this hadith of Husayn is either wrong or abrogated. It was said : What is meant by the verse are those who use the creation of the heavens and the earth as evidence that what changes must have a changer, and that changer must be able to perfect it, and he has the right to send messengers. If he sends a messenger and indicates his truthfulness, With one miracle, no one has any excuse. These are the ones who remember God in every situation, and God knows best . Eighth : The Almighty's saying : “ And they reflect on the creation of the heavens and the earth . ” We have already explained the meaning of **and they reflect**, which is either remembrance with the tongue or prayer, its obligatory and voluntary acts. So God, the Almighty, connected another act of worship to one of them with another act of worship, which is reflecting on the power of God, His creations, and the lessons He has spread, so that this would increase their insight .

And in everything there is a sign that indicates that it is one. It was said : **they disbelieve** is in apposition to the state. It was said : it is disjunctive, and the first is more likely. Thought : the heart hesitates about something. It is said : he thought, and a thoughtful man thinks a lot . The Prophet (peace and blessings of God be upon him) passed by some people who were contemplating God and said : **Contemplate the creation but do not contemplate the Creator, for you cannot appreciate His value** . Rather, contemplation, consideration and expansion of the mind are in the creation, as He said : **and they contemplate the creation of the heavens and the earth** . It was narrated that Sufyan al-Thawri **may God be pleased with him** prayed two rak'ahs behind the Maqam, then he raised his head to the sky. When he saw the stars, he fainted and was urinating blood from the length of

his grief and contemplation. It was narrated on the authority of Abu Hurayrah **may God be pleased with him** who said : “ The Messenger of God (peace and blessings of God be upon him) said : ‘ While a man was lying on his bed, he raised his head and looked at the stars and at the sky and said, ‘I bear witness that you have a Lord and a Creator. O God, forgive me.’ So God looked at him and forgave him. ’ ” And he (peace and blessings of God be upon him) said : **There is no worship like contemplation** . It was narrated that he (peace and blessings of God be upon him) said : **Contemplation for an hour is better than worship for a year** . Ibn al-Qasim narrated on the authority of Malik who said : Umm al-Darda' was asked : ‘What was Abu al-Darda's main concern?’ She said : ‘Contemplation was his main concern.’ It was said to him : ‘Do you consider contemplation to be an action?’ He said : Yes, it is certainly. Ibn Al-Musayyab was asked about the prayer between Dhuhr and Asr. He said : This is not worship. Rather, worship is abstaining from what God has forbidden and contemplating the commands of God. Al-Hasan said : Contemplation for an hour is better than standing all night. Ibn Abbas and Abu Al-Darda' said the same. Al-Hasan said : Contemplation is the mirror of the believer in which he looks at his good and bad deeds. Among the things he contemplates are fears of the Hereafter, such as the gathering and resurrection, Paradise and its delights, and Hell and its torment. It is narrated that Abu Sulayman Al-Darani **may God be pleased with him** took a cup of water to perform ablution for the night prayer and he had a guest with him. When he put his finger in the ear of the cup, he saw that he remained contemplating until dawn came. He said to him : What is this, O Abu Sulayman? He said : When I put my finger in the ear of the cup, I thought about the words of God Almighty : **When the shackles are around their necks and the chains are dragged** (Ghafir : 71) . I thought about my condition and how I would receive the shackles if they were placed around my neck on the Day of Resurrection. I continued in that state until morning. Ibn Atiyyah said : This is the ultimate fear, and the best of matters are their middle ground. The scholars of the nation, who are the proof for this method, and reading the knowledge of the Book of God Almighty and the meanings of the Sunnah of the Messenger of God, may God bless him and grant him peace, for one who understands and hopes to benefit from it, are not better than this. Ibn al-Arabi said : People differed as to which of the two deeds is better : contemplation or prayer. The Sufis went to the view that contemplation is better, as it produces knowledge and is the best of the legal stations. The jurists went to the view that prayer is better, because of what was mentioned in the hadith about urging it, calling to it, and encouraging it. In the two Sahihs, on the authority of Ibn Abbas, that he spent the night with his aunt Maymunah, and in it : The Messenger of God, may God bless him and grant him peace, stood up and wiped the letter *nun* from his face, then he recited the ten final verses of Surat Al Imran, and stood up to sing. He performed a light ablution and then prayed thirteen

rak'ahs. Look, may God have mercy on you, at his combination of contemplating the creation and then turning to his prayer after that. This is the Sunnah that is relied upon. As for the way of the Sufis, that the sheikh should be among them, thinking for a day, a night, and a month without slackening, then this is a way that is not right for humans, nor does it continue according to the Sunnah. Ibn 'Atiyyah said : My father told me, on the authority of some scholars of the East, he said : I was spending the night in the Mosque of Al-Aqdam in Egypt, and I prayed the Isha prayer. I saw a man lying down in his cloak, covered with his cloak until morning. We prayed that night. When the dawn prayer was called, that man stood up, faced the qibla, and prayed with the people. I was astonished at his boldness in praying without ablution. When the prayer was finished, he went out, so I followed him to admonish him. When I approached him, I heard him recite poetry :

The body is lying down, absent, present and alert, the heart is silent and mindful

He is contracted in the unseen and expanded, like that of the one who knows and remembers.

He spends the night thinking, for he is asleep and awake all night.

He said : I knew that he was one of those who worship by thought, so I turned away from him . Ninth : The Almighty's saying : " Our Lord, You did not create this in vain. " That is, they say : You did not create it in vain or jest, but rather You created it as evidence of Your power and wisdom. Falsehood is the vanishing and passing away, and from it is the saying of Labid :

Verily, everything except God is false, meaning it will perish. And **in vain** is in the accusative case because it is a deleted verbal noun, meaning a false creation. And it was said : It is in the accusative case because the preposition was removed, meaning I did not create it for falsehood. And it was said : It is in the second object, and creation can mean making. " Glory be to You. " An- Nahhas narrated on the authority of Musa ibn Talhah, who said : The Messenger of God, may God bless him and grant him peace, was asked about the meaning of **Glory be to God** , so he said : " To sanctify God from evil . " And its meaning has already been fully presented in Al-Baqarah. **Save us from the punishment of the Fire** means, **Save us from its punishment**. And it has already been presented .

Tafsir Ibn Kathir

Al-Tabarani said: Al-Husayn ibn Ishaq Al-Tastari told us, Yahya Al-Hamani told us, Yaqub Al-Qummi told 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, who said: The Quraysh came to the Jews and said: How did Moses come to you? They said: His staff and his hand were white for the onlookers. They came to the Christians and said: How was Jesus? They said: He used to heal the blind and the lepers, and revive the dead. So they came to the Prophet, may God bless him and grant him peace, and said: Ask God to make

Safa gold for us. So he asked his Lord, and this verse was revealed: **Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding**. So let them ponder over it. This is problematic, because this verse was revealed in Medina, and their question that Safa be gold was in Mecca, and God knows best. The meaning of the verse is that God Almighty says: **Indeed, in the creation of the heavens and the earth** meaning this in its height and breadth, and this in its lowness, density and lowliness, and what they contain of great visible signs of planets, fixed stars, seas, mountains, deserts, trees, plants, crops, fruits, animals and minerals, and benefits of different colors, scents, tastes and properties, **and the alternation of the night and the day** meaning their succession and their interchange of length and shortness, so sometimes one becomes long and the other short, then they become equal, then one takes from the other, and what was short becomes long and short. Which was long. And all of that is the estimation of the Almighty, the All-Knowing, and for this reason the Almighty said, **Signs for those of understanding**, meaning the complete, intelligent minds that perceive things in their true and obvious aspects, and they are not like the deaf and dumb who do not understand, about whom God said, "And how many a sign is there in the heavens and the earth which they pass by while they are turning away from it. And most of them do not believe in God except while they associate others with Him." Then the Almighty described those of understanding, saying, **Those who remember God standing, sitting, and [lying] on their sides**. As it was proven in Sahih Al-Bukhari on the authority of Imran bin Husain: "The Messenger of God, may God bless him and grant him peace, said, 'Pray standing, and if you cannot, then sitting, and if you cannot, then on your side,'" meaning they do not stop mentioning Him in all their states in their secrets, consciences, and tongues, **and they reflect on the creation of the heavens and the earth**, meaning they understand what is in them of wisdom indicating the greatness of the Creator, His power, knowledge, wisdom, choice, and mercy. Sheikh Abu Sulayman Al-Darani said: I leave my house and my eyes do not fall on anything except that I see that God has blessed me with it and I have a lesson in it. Narrated by Ibn Abi Al-Dunya in the book of trust and consideration and on the authority of Al-Hasan Al-Basri that he said: Thinking for an hour is better than standing all night. Al-Fudayl said: Al-Hasan said: Thinking is a mirror that shows you your good and bad deeds. Sufyan bin Uyaynah said: Thinking is a light that enters your heart and perhaps he would quote this verse:

If a person has an idea, then there is a lesson in everything.

It was narrated that Jesus, peace be upon him, said: Blessed is he whose speech is remembrance, whose silence is contemplation, and whose gaze is a lesson. Luqman the Wise said: Prolonged solitude inspires thought, and prolonged thought is evidence of knocking on the door of Paradise. Wahb ibn Munabbih said: No man's thought is prolonged without understanding, and no man has ever understood without knowledge, and no man has ever known without acting. Omar ibn Abdul Aziz said: Speaking in

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remembrance of God Almighty is good, and contemplating the blessings of God is the best form of worship. Mughis al-Aswad said: Visit the graves every day and contemplate, and see the situation with your hearts, and look at who will lead the two groups to Paradise or Hell, and let your hearts and bodies feel the remembrance of Hell, its whips and its chambers. He would cry at that until he was raised up dead from among his companions, his mind gone. Abdullah ibn al-Mubarak said: A man passed by a monk at a cemetery and a garbage dump, so he called out to him and said: O monk, you have two treasures from the treasures of this world in which you will learn: the treasure of men, and the treasure of money. On the authority of Ibn Omar: Whenever he wanted to examine his heart, he would go to a ruined place, stand at its door and call out in a sad voice, saying: Where are your people? Then he would return to himself and say: **Everything will perish except His Face.** On the authority of Ibn Abbas, he said: Two moderate rak'ahs of contemplation are better than standing all night while the heart is heedless. Al-Hasan Al-Basri said: O son of Adam, eat a third of your stomach, drink a third of it, and leave the other third to breathe for contemplation. Some of the wise men said: Whoever looks at the world without admiration, the sight of his heart will be obscured to the extent of that heedlessness. Bishr bin Al-Harith Al-Hafi said: If people contemplated the greatness of God Almighty, they would not disobey Him. Al-Hasan said on the authority of Amir bin Abdul Qais, he said: I heard more than one, two, or three of the companions of the Prophet, may God bless him and grant him peace, say: The light of faith or the radiance of faith is contemplation. It was narrated on the authority of Jesus, peace be upon him, that he said: O weak son of Adam, fear God wherever you are, and be a guest in this world, and make the mosques your home, and teach your eyes to weep, your body to be patient, and your heart to think, and do not worry about tomorrow's provision. On the authority of the Commander of the Faithful, Omar bin Abdul Aziz, may God be pleased with him, that he cried one day among his companions, and he was asked about that, so he said: I thought about the world, its pleasures and desires, and I learned from it, and its desires are almost gone until its bitterness clouds them, and if there is no lesson in it for those who learn, then there are sermons in it for those who remember. And Ibn Abi Al-Dunya said: Al-Hussein bin Abdul Rahman recited to me:

The believer's walk is the believer's pleasure is the lesson

We thank God alone, we are all in danger

There is a man who is distracted and his life has passed and he does not feel it

There is a life that was beyond desire, full of flowers

In the murmur of the eyes and the shade of the trees

And joy from the plant and goodness from the fruit

His jealousy and his family's speed of time with jealousy

We thank God alone, for in this there is a lesson.

Indeed in this is a lesson for the wise if he takes heed.

God the Almighty has condemned those who do not consider His creations that indicate His Essence, Attributes, Law, Power and Signs, saying: **And how many are the signs in the heavens and the earth which they pass by while they are turning away from them? And most of them do not believe in God except while they associate others with Him.** And He praised His believing servants, **Those who remember God while standing, sitting, and [lying] on their sides, and reflect on the creation of the heavens and the earth,** saying: **Our Lord, You did not create this in vain.** That is, You did not create this creation in vain, but rather in truth, so that You may reward those who do evil for what they have done, and reward those who do good with goodness. Then He declared Him free from vainness and the creation of falsehood, saying: **Glory be to You,** that is, from creating anything in vain. **Save us from the punishment of the Fire.** That is, O He who created creation with truth and justice, O He who is free from deficiencies, faults and vainness. Save us from the punishment of the Fire by Your power and strength, and provide us with deeds that please You. And guide us to righteous deeds that will guide us to the Gardens of Bliss, and protect us from Your painful punishment. Then they said, **Our Lord, whoever You admit to the Fire - You have disgraced him.** That is, You have humiliated him and made his disgrace apparent to the people of the assembly. **And for the wrongdoers there are no helpers.** That is, on the Day of Resurrection, they will have no protector from You. Nor will they be able to escape from what You intended for them. **Our Lord, indeed we have heard a caller calling to faith,** that is, a caller calling to faith, and he is the Messenger, may God bless him and grant him peace. **Believe in your Lord,** so we have believed. That is, he says, **Believe in your Lord,** so we have believed, that is, we responded to him and followed him, that is, with our faith and following of Your Prophet - **Our Lord, so forgive us our sins,** that is, cover them, **and remove from us our misdeeds,** between us and You, **and cause us to die with the righteous,** that is, join us with the righteous. **Our Lord, and give us what You promised us through Your messengers,** it was said: its meaning is through faith in Your messengers, and it was said: its meaning is through the tongues of Your messengers. This is more evident - and Imam Ahmad said: Abu Al-Yaman told us, Ismail bin Ayyash told us, on the authority of Amr bin Muhammad, on the authority of Abu Uqal, on the authority of Anas bin Malik, who said: “The Messenger of God, may God bless him and grant him peace, said: ‘Asqalan is one of the two brides. God will raise from it on the Day of Resurrection seventy thousand who will not be held accountable, and He will raise from it fifty thousand martyrs who will come to God, and in it are rows of

martyrs with their heads severed in their hands, their veins gushing with blood, saying, 'Our Lord, and give us what You promised us through Your messengers and do not disgrace us on the Day of Resurrection. Indeed, You do not fail to fulfill Your promise.' God will say, 'My servants have spoken the truth. Wash them in the River of the Egg.' So they will emerge from it pure and white. They will roam in Paradise wherever they wish." This hadith is considered one of the strange hadiths in the Musnad, and some consider it fabricated, and God knows best. **And do not disgrace us on the Day of Resurrection** meaning in front of all creation, **Indeed, You do not fail to fulfill Your promise** meaning the promise that Your messengers informed us about must come, which is the standing before You on the Day of Resurrection. Al-Hafiz Abu Ya'la said: Al-Harith bin Surayj told us, Al-Mu'tabar told us, Al-Fadl bin Isa told us, Muhammad bin Al-Munkadir told us that Jabir bin Abdullah told him that the Messenger of God, may God bless him and grant him peace, said: **Shame and disgrace will reach the son of Adam on the Day of Resurrection in his standing before God Almighty to the extent that a servant would wish to be ordered to the Fire.** A strange hadith. It has been proven that the Messenger of God, may God bless him and grant him peace, used to recite these ten verses from the end of Al Imran when he got up at night to perform the night prayer. Al-Bukhari, may God have mercy on him, said: Saeed bin Abi Maryam told us, Muhammad bin Jaafar told us, Sharik bin Abdullah bin Abi Namir told me on the authority of Kurayb, on the authority of Ibn Abbas, may God be pleased with them both, who said: "I spent the night with my aunt Maymunah, and the Messenger of God, may God bless him and grant him peace, talked with his family for an hour, then he went to sleep. When the last third of the night had passed, he sat up and looked at the sky and said: 'Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding' [the verses]. Then he got up, performed ablution, used the siwa', and prayed eleven rak'ahs. Then Bilal called the adhan and prayed two rak'ahs, then he went out and led the people in the dawn prayer." Muslim narrated it in this way on the authority of Abu Bakr bin Ishaq al-San'ani, on the authority of Ibn Abi Maryam. Then Al-Bukhari narrated it through various chains of transmission on the authority of Malik, on the authority of Mukhrama bin Sulayman, on the authority of Kurayb, that Ibn Abbas informed him that he spent the night with Maymunah, the wife of the Prophet, may God bless him and grant him peace, and she was his aunt. He said: "I lay down on the width of the pillow, and the Messenger of God, may God bless him and grant him peace, and his family lay down on its length. The Messenger of God, may God bless him and grant him peace, slept until it was midnight, or a little before or after it. The Messenger of God, may God bless him and grant him peace, woke up from his sleep and began to wipe the sleep from his face with his hand. Then he recited the last ten verses of Surat Al Imran. Then he went to a hanging bag and performed ablution from it, and he performed his ablution well. Then he stood up to pray. Ibn Abbas, may God be pleased with them both, said: So I got up and did as he did, then I went and stood beside him. The Messenger of God, may God bless him and grant him peace, put his right hand on my

head, and took hold of my right ear, twisting it. He prayed two rak'ahs, then two rak'ahs, then two rak'ahs, then two rak'ahs, then two rak'ahs, then two rak'ahs, then he lay down until..." The muezzin came to him, so he stood up and prayed two light rak'ahs, then he went out and prayed the dawn prayer." And the rest of the group narrated it in this way through various chains of transmission on the authority of Malik. Muslim also narrated it, and Abu Dawud narrated it through other chains of transmission on the authority of Mukhramah ibn Sulayman on his authority.

Another way for this hadith on the authority of Ibn Abbas, may God be pleased with them both. Abu Bakr bin Mardawayh said: Muhammad bin Ahmad bin Muhammad bin Ali told us, Abu Yahya bin Abi Masarra told us, Khallad bin Yahya told us, Yunus bin Abi Ishaq told us, on the authority of Al-Munhal bin Amr, on the authority of Ali bin Abdullah bin Abbas, on the authority of Abdullah bin Abbas, who said: Al-Abbas ordered me to spend the night with the family of the Messenger of God, may God bless him and grant him peace, and to preserve his prayers. He said: "The Messenger of God, may God bless him and grant him peace, led the people in the last 'Isha' prayer until there was no one left in the mosque except him. He stood up and passed by me and said: Who is this? 'Abdullah?' I said: Yes. He said: So who? I said: Al-Abbas ordered me to spend the night with you. He said: Then the truth, the truth. When he entered, he said: Did you spread out 'Abdullah? So a pillow of silk was brought. He said: The Messenger of God, may God bless him and grant him peace, slept on it until I heard him snoring. Then he sat up on his bed. He said: He raised his head to the sky and said: Glory be to the King, the Holy, three times. Then he recited these verses from the end of Surat Al-Imran until he finished it." Muslim, Abu Dawud, and Al-Nasa'i also narrated a hadith on the authority of 'Ali ibn 'Abdullah ibn 'Abbas on the authority of his father on the authority of his father on this matter as well.

Another way Narrated by Ibn Mardawayh from the hadith of Asim bin Bahdalah from some of his companions, from Saeed bin Jubair, from Ibn Abbas, "That the Messenger of God, may God bless him and grant him peace, went out one night after the night had passed, and he looked at the sky and recited this verse: 'Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.' to the end of the surah, then he said: O God, place in my heart light, and in my hearing light, and in my sight light, and on my right light, and on my left light, and in front of me light, and behind me light, and above me light, and below me light, and make my light greater on the Day of Resurrection." This supplication is proven in some ways of the Sahih from the narration of Kurayb from Ibn Abbas, may God be pleased with him. Then Ibn Mardawayh and Ibn Abi Hatim narrated from the hadith of Ja'far bin Abi Al-Mughira from Saeed bin Jubair, from Ibn Abbas, who said: The Quraysh came to the Jews and said: What signs did Moses bring to you? They said: His staff and his white hand are for the onlookers. And they came to the Christians and said: How was Jesus among you? They said: He used to heal the blind and the lepers and bring the dead back

Those who remember God while standing, sitting, and lying on their sides, and reflect on the creation of the heavens and the earth, [saying], “Our Lord, You did not create this in vain. Glory be to You. So protect us from the punishment of the Fire.”

to life. So they came to the Prophet (peace and blessings of God be upon him) and said: Call upon your Lord to turn Safa into gold for us. So he called upon his Lord, the Mighty and Sublime, and the following verse was revealed: **Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.** He said: **Let them ponder over them.** This is the wording of Ibn Mardawayh. This hadeeth was mentioned earlier in the narration of al-Tabarani at the beginning of the verse. This necessitates that these verses were revealed in Makkah, but the well-known view is that they were revealed in Madinah. Its evidence is the other hadeeth. Ibn Mardawayh said: Isma'il ibn 'Ali ibn Isma'il told us, Ahmad ibn 'Ali al-Harrani told us, Shuja' ibn Ashras told us, Hashraj ibn Nabatah al-Waseeti Abu Makram told us on the authority of al-Kalbi, who is Abu Janab, on the authority of 'Ata' who said: I, Ibn 'Umar, and 'Ubaid ibn 'Umair went to 'Aa'ishah **may God be pleased with her.** We entered upon her and there was a veil between us and her. She said: O 'Ubaid, what prevents you from visiting us? He said: The poet said: Visit often and you will increase in love. Ibn Umar said: "Leave us and tell us about the most amazing thing you saw from the Messenger of God, may God bless him and grant him peace." She cried and said: "Everything about him was amazing. He came to me during my night until his skin touched my skin, then he said: 'Leave me to worship my Lord, the Almighty and Majestic.'" She said: "I said: By God, I love being close to you, and I love that you worship your Lord." So he went to the water skin and performed ablution, but did not pour much water. Then he stood up to pray and cried until his beard was wet, then he prostrated and cried until the ground was wet, then he lay on his side and cried until Bilal came to call him to the dawn prayer. She said: "He said: O Messenger of God, what makes you cry when God has forgiven you your sins, past and future?" He said: "Woe to you, Bilal! What prevents me from crying when it was revealed to me this night: 'Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.' " Then he said: **Woe to the one who recites it and does not reflect on it.** Abd ibn Humayd narrated it in his interpretation on the authority of Ja'far ibn 'Awn on the authority of Abu Janab Al-Kalbi narrated on the authority of 'Ata' who said: I, Abdullah bin Omar, and Ubaid bin Umair entered upon the Mother of the Believers Aisha, may God be pleased with her, while she was in her chamber. We greeted her and she said: Who are these? We said: This is Abdullah bin Omar and Ubaid bin Umair. She said: O Ubaid bin Umair, what prevents you from visiting us? He said: What did the first one say: Visit often and you will increase in love. She said: We love visiting you and having intercourse with you. Abdullah bin Omar said: Leave this idleness of yours, "Tell us about the most amazing thing you saw from the Messenger of God, may God bless him and grant him peace." She said: So she cried and then said: Everything about him was amazing. He came to me during my night until he

entered my bed with me, until his skin stuck to my skin, then he said: O Aisha, give me permission to worship my Lord. She said: I love your closeness and I love your love. She said: So he went to a water skin in the house and poured water frequently, then he got up and recited the Qur'an, then he cried until I saw that his tears had reached his waist. She said: Then he sat and praised God and extolled Him, then he cried until I saw that his tears had reached his lap. She said: Then he leaned on his right side and put his hand under his cheek. She said: Then he cried until I saw that his tears had reached the ground. Bilal entered upon him and called him to the dawn prayer, then he said: The prayer, O Messenger of God. When Bilal saw him crying, he said: O Messenger of God, are you crying when God has forgiven you your past and future sins? He said: O Bilal, should I not be? A grateful servant? Why should I not cry when tonight the following verse was revealed to me: **Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding** until His saying: **Glory be to You! Save us from the punishment of the Fire.** Then He said: Woe to the one who recites these verses and does not reflect upon them. This is how Abu Hatim Ibn Hibban narrated it in his Sahih on the authority of Imran Ibn Musa, on the authority of Uthman Ibn Abi Shaybah, on the authority of Yahya Ibn Zakariya, on the authority of Ibrahim Ibn Suwaid Al-Nakha'i, on the authority of Abdul Malik Ibn Abi Sulayman, on the authority of 'Ata', who said: I and Ubayd Ibn Umair entered upon Aisha and he mentioned something similar. This is how Abdullah Ibn Muhammad Ibn Abi Al-Dunya narrated it in the book Al-Tafkur wal-l'tibar on the authority of Shuja' Ibn Ashras. Then he said: Al-Hasan bin Abdul Aziz told me: I heard a chain of transmission on the authority of Sufyan, who is Al-Thawri, who traced it back to the Prophet, who said: **Whoever recites the end of Al Imran and does not reflect on it, woe to him,** counting ten on his fingers. Al-Hasan bin Abdul Aziz said: Ubayd bin Al-Sa'ib told me: It was said to Al-Awza'i: What is the limit of reflecting on them? He said: He recites them while understanding them. Ibn Abi Al-Dunya said: Qasim bin Hashim told me: Ali bin Ayyash told us: Abdul Rahman bin Sulayman told us: I asked Al-Awza'i about the minimum that a person who is attached to them can contemplate on them and what will save him from this woe? He lowered his head for a while, then said: He recites them while understanding them.

Another hadith contains something strange. Abu Bakr bin Mardawayh said: Abd al-Rahman bin Bashir bin Numayr told us, Ishaq bin Ibrahim al-Basti told us *H* and Ishaq bin Ibrahim bin Zaid told us, Ahmad bin Amr told us, Hisham bin Ammar told us, Sulayman bin Musa al-Zuhri told us, Muzahir bin Aslam al-Makhzumi told us, Saeed bin Abi Saeed al-Maqburi told us on the authority of Abu Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, used to recite ten verses from the end of Surat Al Imran every night." Muzahir bin Aslam is weak.

Fath al-Qadir

His statement 191- **Those who remember God while standing, sitting, and lying on their sides** The relative pronoun is an attribute of those with understanding. It was also said that it is separated from it as a predicate of a deleted subject, or it is accusative for praise. What is meant by remembrance here is His remembrance, glory be to Him, in these states, without any difference between the state of prayer and other states. A group of commentators went to the view that remembrance here is an expression for prayer: that is, they do not waste it in any state, so they pray it standing when they have no excuse, and sitting and lying on their sides when they have an excuse. His statement, **and they reflect on the creation of the heavens and the earth** is conjoined with his statement, **they remember**. It was also said that it is conjoined with the state, I mean **standing and sitting**. It was also said that it is separate from the first, and the meaning is that they reflect on the wonder of their creation and their perfection, despite the greatness of their bodies, for if this reflection is sincere, it will lead them to faith in God, glory be to Him. His saying, **Our Lord, You did not create this in vain**, is an estimation of the saying: that is, they say, **You did not create this in vain and amusement, but rather You created it as evidence of Your wisdom and power**. And vain means that which is fleeting and gone, and from it is the saying of Labid:

Everything except God is false

It is in the accusative case as an adjective for a deleted source: i.e., a false creation. It was said: It is in the accusative case by removing the preposition. It was said: It is a second object. And created means made, or it is in the accusative case as a state. The reference in His saying: *This* is to the heavens and the earth, or to creation as it means the created. His saying: **Glory be to You** means: Exaltation of You from what is not befitting of You from the matters, one of which is that Your creation of these creatures is in vain. And His saying: **Save us from the punishment of the Fire** the *fa* is to arrange this supplication after what preceded it.

Tafsir al-Baghawi

191- **Those who remember God while standing, sitting, and lying on their sides**. Ali ibn Abi Talib, Ibn Abbas, may God be pleased with them, Al-Nakha'i, and Qatadah said: This is in prayer. He prays standing, and if he is unable to do so, then sitting, and if he is unable to do so, then on his side.

Abu Uthman Saeed bin Ismail Al-Dhabi told us, Abu Muhammad 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, Hannad told us, Wakee' told us, Ibrahim bin Tahman told us, Hussain Al-Mu'allim told us, Abdullah bin Buraidah told us, Imran bin Husain said, I asked the Messenger of God, may God bless him and grant him peace, about the prayer of the sick person, and he said: **Pray standing, and if you are unable to do so, then sitting, and if you are unable to**

do so, then on your side.

Other commentators said that he meant by it the persistence in remembrance in all circumstances because man rarely omits one of these three states, similar to it in Surat An-Nisa': **So when you have completed the prayer, remember God while standing, sitting, or [lying] on your sides** (An-Nisa': 103), **and they reflect on the creation of the heavens and the earth**, and what He has created in them, so that this may guide them to the power of God and they may know that it has a Creator, Able, Planner, and Wise. Ibn 'Awn said: Reflection removes heedlessness and creates fear in the heart, just as water creates plants, and hearts are not cleansed by sorrows, nor are they enlightened by reflection. **Our Lord**, that is, and they say, **Our Lord**, "You did not create this," referring it back to creation, so that is why He did not say *this*, "in vain," that is, in vain and playful, but rather You created it for a great matter, and falsehood is in the accusative case by removing the preposition, that is, by falsehood, **Glory be to You, so save us from the punishment of the Fire**.

Tafsir al-Baidawi

191 **Those who remember God while standing, sitting, and lying on their sides** meaning they remember Him constantly in all situations, standing, sitting, and lying down. And from him, peace and blessings be upon him, **Whoever loves to graze in the gardens of Paradise, let him remember God often**. It was said that its meaning is that they pray in the three positions according to their ability, based on his saying, peace and blessings be upon him, to Imran bin Husain: **Pray standing, and if you cannot, then sitting, and if you cannot, then on your side, nodding**. It is an argument for Al-Shafi'i, may God be pleased with him, that the sick person prays while lying on his right side, facing the front of his body. **And they reflect on the creation of the heavens and the earth** as evidence and consideration, and it is the best of acts of worship, as he, peace and blessings be upon him, said, **There is no worship like reflection**. Because it is specific to the heart and the intended purpose of creation, and from him, peace and blessings be upon him: "While a man was lying on his bed, he raised his head and looked at the sky and the stars and said: I bear witness that you have a Lord and Creator: O God, forgive me. So God looked at him and forgave him." This is clear evidence of the honor of the science of Usul and the excellence of its people. **Our Lord, You did not create this in vain** with the intention of saying, meaning they think while saying that, and this is an indication of what is being thought about, meaning creation, as it is intended by it the created from the heavens and the earth, or to them because they are in the meaning of the created, and the meaning is that You did not create it in vain and wasted without wisdom, but You created it for great wisdom, among which is that it be the beginning of man's existence and the reason for his livelihood and a guide that guides him to Your knowledge and urges him to obey You so that he may attain eternal life and everlasting happiness in Your company. **Glory be to You** is to exonerate You from frivolity and creating falsehood,

Surat Al Imran 3:191

Those who remember God while standing, sitting, and lying on their sides, and reflect on the creation of the heavens and the earth, [saying], “Our Lord, You did not create this in vain. Glory be to You. So protect us from the punishment of the Fire.”

and it is an objection. **Save us from the punishment of the Fire** for failing to contemplate it and do what it requires. The benefit of the letter *fa* is to indicate that their knowledge of the reason for which the heavens and the earth were created led them to seek refuge.