

Tafsir Al-Qur'an

A Complete English
Translation of Classical
Qur'anic Commentaries

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

Volume 9
5:103 – 6:138



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# Tafsir Al-Qur'an: A Complete English Translation of
# Classical Qur'anic Commentaries (Version 0.1)
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ISBN: 9798316952977

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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-Maehad 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 9 presents a simple, but **complete English translation** of the major classical commentaries on the Qur'an, covering the last verses of *Sūrat l-Mā'idah*, and the first verses of *Sūrat l-An'ām*. These *tafsir* works are foundational to Islamic scholarship, each offering a distinct methodology and historical perspective:

- **Tafsir al-Tabari (923 CE)** – One of the earliest and most comprehensive tafsirs, authored by **Imam al-Tabari**. It is based on tafsir bi'l-ma'thur (interpretation through transmitted reports) and includes extensive narrations from the Prophet (pbuh), the Sahabah, and early scholars.
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- **Tafsir al-Jalalayn (1505 CE)** – A brief yet highly regarded tafsir written by **Jalal al-Din al-Mahalli** and completed by **Jalal al-Din al-Suyuti**. It is a widely studied introductory tafsir, particularly in traditional Islamic education.
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- **Fath al-Qadir (1834 CE)** – Written by Imam al-Shawkani, this tafsir combines tafsir bi'l-ma'thur with rational analysis and legal insights, making it a comprehensive and independent work.

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

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

Sincerely
Ben Abrahamson

Table of Contents

Tafsir Al-Qur'an	i
Surat al-Ma'idah 5:103	10
Surat al-Ma'idah 5:104	21
Surat al-Ma'idah 5:105	25
Surat al-Ma'idah 5:106	35
Surat al-Ma'idah 5:107	55
Surat al-Ma'idah 5:108	68
Surat al-Ma'idah 5:109	76
Surat al-Ma'idah 5:110	80
Surat al-Ma'idah 5:111	85
Surat al-Ma'idah 5:112	88
Surat al-Ma'idah 5:113	96
Surat al-Ma'idah 5:114	101
Surat al-Ma'idah 5:115	109
Surat al-Ma'idah 5:116	118
Surat al-Ma'idah 5:117	124
Surat al-Ma'idah 5:118	128
Surat al-Ma'idah 5:119	132
Surat al-Ma'idah 5:120	136
Surat al-An'am 6: 1	138
Surat al-An'am 6: 2	146
Surat al-An'am 6: 3	151
Surat al-An'am 6: 4	154
Surat al-An'am 6: 5	156
Surat al-An'am 6: 6	158
Surat al-An'am 6: 7	161
Surat al-An'am 6: 8	164
Surat al-An'am 6: 9	167
Surat al-An'am 6: 10	170
Surat al-An'am 6: 11	172
Surat al-An'am 6: 12	176
Surat al-An'am 6: 13	180
Surat al-An'am 6: 14	182
Surat al-An'am 6: 15	185
Surat al-An'am 6: 16	187
Surat al-An'am 6: 17	189
Surat al-An'am 6: 18	191
Surat al-An'am 6: 19	193
Surat al-An'am 6: 20	198
Surat al-An'am 6: 21	201
Surat al-An'am 6: 22	204
Surat al-An'am 6: 23	206
Surat al-An'am 6: 24	210
Surat al-An'am 6: 25	214
Surat al-An'am 6: 26	219
Surat al-An'am 6: 27	224
Surat al-An'am 6: 28	228

Surat al-An'am 6: 29	231
Surat al-An'am 6: 30	233
Surat al-An'am 6: 31	236
Surat al-An'am 6: 32	240
Surat al-An'am 6: 33	243
Surat al-An'am 6: 34	247
Surat al-An'am 6: 35	251
Surat al-An'am 6: 36	255
Surat al-An'am 6: 37	259
Surat al-An'am 6: 38	262
Surat al-An'am 6: 39	268
Surat al-An'am 6: 40	271
Surat al-An'am 6: 41	274
Surat al-An'am 6: 42	276
Surat al-An'am 6: 43	279
Surat al-An'am 6: 44	281
Surat al-An'am 6: 45	285
Surat al-An'am 6: 46	288
Surat al-An'am 6: 47	291
Surat al-An'am 6: 48	293
Surat al-An'am 6: 49	295
Surat al-An'am 6: 50	297
Surat al-An'am 6: 51	302
Surat al-An'am 6: 52	306
Surat al-An'am 6: 53	317
Surat al-An'am 6: 54	322
Surat al-An'am 6: 55	328
Surat al-An'am 6: 56	332
Surat al-An'am 6: 57	335
Surat al-An'am 6: 58	339
Surat al-An'am 6: 59	342
Surat al-An'am 6: 60	348
Surat al-An'am 6: 61	352
Surat al-An'am 6: 62	356
Surat al-An'am 6: 63	359
Surat al-An'am 6: 64	365
Surat al-An'am 6: 65	371
Surat al-An'am 6: 66	384
Surat al-An'am 6: 67	386
Surat al-An'am 6: 68	388
Surat al-An'am 6: 69	393
Surat al-An'am 6: 70	396
Surat al-An'am 6: 71	401
Surat al-An'am 6: 72	410
Surat al-An'am 6: 73	416
Surat al-An'am 6: 74	426
Surat al-An'am 6: 75	432
Surat al-An'am 6: 76	438
Surat al-An'am 6: 77	446
Surat al-An'am 6: 78	450

Surat al-An'am 6: 79	454
Surat al-An'am 6: 80	458
Surat al-An'am 6: 81	462
Surat al-An'am 6: 82	466
Surat al-An'am 6: 83	473
Surat al-An'am 6: 84	478
Surat al-An'am 6: 85	482
Surat al-An'am 6: 86	485
Surat al-An'am 6: 87	488
Surat al-An'am 6: 88	491
Surat al-An'am 6: 89	493
Surat al-An'am 6: 90	497
Surat al-An'am 6: 91	502
Surat al-An'am 6: 92	509
Surat al-An'am 6: 93	512
Surat al-An'am 6: 94	520
Surat al-An'am 6: 95	526
Surat al-An'am 6: 96	530
Surat al-An'am 6: 97	535
Surat al-An'am 6: 98	537
Surat al-An'am 6: 99	543
Surat al-An'am 6: 100	552
Surat al-An'am 6: 101	556
Surat al-An'am 6: 102	558
Surat al-An'am 6: 103	561
Surat al-An'am 6: 104	569
Surat al-An'am 6: 105	572
Surat al-An'am 6: 106	578
Surat al-An'am 6: 107	580
Surat al-An'am 6: 108	582
Surat al-An'am 6: 109	587
Surat al-An'am 6: 110	593
Surat al-An'am 6: 111	596
Surat al-An'am 6: 112	599
Surat al-An'am 6: 113	605
Surat al-An'am 6: 114	610
Surat al-An'am 6: 115	613
Surat al-An'am 6: 116	615
Surat al-An'am 6: 117	617
Surat al-An'am 6: 118	619
Surat al-An'am 6: 119	621
Surat al-An'am 6: 120	625
Surat al-An'am 6: 121	628
Surat al-An'am 6: 122	639
Surat al-An'am 6: 123	643
Surat al-An'am 6: 124	647
Surat al-An'am 6: 125	652
Surat al-An'am 6: 126	660
Surat al-An'am 6: 127	662
Surat al-An'am 6: 128	664

Surat al-An'am 6: 129.....	669
Surat al-An'am 6: 130.....	671
Surat al-An'am 6: 131.....	675
Surat al-An'am 6: 132.....	677
Surat al-An'am 6: 133.....	679
Surat al-An'am 6: 134.....	682
Surat al-An'am 6: 135.....	684
Surat al-An'am 6: 136.....	687
Surat al-An'am 6: 137.....	691
Surat al-An'am 6: 138.....	696

Surat al-Ma'idah 5:103

God has not made any Bahīrah, nor Sa'ībah, nor Wasīlah, nor Hamī, but those who disbelieve invent a lie against God, and most of them do not reason.

Surat al-Ma'idah 5:103

God has not made any Bahīrah, nor Sa'ībah, nor Wasīlah, nor Hamī, but those who disbelieve invent a lie against God, and most of them do not reason.

Tafsir al-Jalalayn

103 - **God has not made** a law of **bahīrah, nor sā'ibah, nor wasīlah, nor Hām** as the people of the Jahiliyyah used to do. Al-Bukhari narrated on the authority of Sa'id ibn al-Musayyab who said: The bahīrah is the one whose milk is given to the tyrants, so no one among the people milks it. The sā'ibah is the one that they used to leave for their gods, so nothing is carried on it. The wasīlah is the virgin she-camel that gives birth to a female first in the first generation of camels, then gives birth to a second female later, and they used to leave it for their tyrants if one of them is mated to another, and there is no male between them. The Hām is the male camel that strikes the numbered pairs. When it has finished striking, they leave it for the tyrants and exempt it from having anything carried on it, and they call it the Hāmī. **But those who disbelieve invent a lie against God** in that and in attributing it to Him **and most of them do not reason** that this is a fabrication because they imitated their fathers in that.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: God did not make a sea a lake, nor a free-ranging wild animal, nor a connection a connection, nor a protection a hot one, but you are the ones who did that, O infidels, so you forbade it as a slander against your Lord, like the one who:

Muhammad ibn Abdullah ibn Abdul-Hakam told me, he said, my father and Shu'ayb ibn al-Layth told me, on the authority of al-Layth, on the authority of Ibn al-Haad, and Yunus told me, he said, Abdullah ibn Yusuf told us, he said, al-Layth told me, he said, Ibn al-Haad told me, on the authority of Ibn Shihab, on the authority of Sa'id ibn al-Musayyab, on the authority of Abu Hurayrah, he said, I heard the Messenger of God, may God bless him and grant him peace, say: I saw Amr ibn Amir al-Khuza'i dragging his intestines in the fire, and he was the first to let the sib go.

Hannad bin Al-Sarri narrated to us, Yunus bin Bakir narrated to us, Muhammad bin Ishaq narrated to us, Muhammad bin Ibrahim bin Al-Harith narrated to me, on the authority of Abu Salih, on the authority of Abu Hurairah, who said: I heard the Messenger of God, may God bless him and grant him peace, say to Aktham bin Al-Jun: **O Aktham, I saw Amr bin Luhay bin Qama'ah bin Khandaf dragging his intestines in the Fire, and I have never seen a man more similar to another man than you to him, nor to him than you!**

Aktham said: Perhaps his resemblance will harm me, O Messenger of God! The Messenger of God, may God bless him and grant him peace, said: "No, you are a believer and he is an unbeliever. He was the first to change the religion of Ishmael, and the sea of Al-Buhayrah, and the captives of As-Sa'iba, and he was called Al-Hami."

Hannad told us, Yunus told us, Hisham bin Saad told me, on the authority of Zaid bin Aslam: The Messenger of God, may God bless him and grant him peace, said: "I knew the first one to sail the seas, a man from Mudlij who had two she-camels. He cut off their ears, forbade their milk and their backs, and said: These are for God! Then he needed them, so he drank their milk and rode on their backs." He said: I saw him in the Fire, the stench of his reeds bothering the people of the Fire.

Hannad told us, he said, Abdah told us, on the authority of Muhammad ibn Amr, on the authority of Abu Salamah, on the authority of Abu Hurayrah, he said: The Messenger of God, may God bless him and grant him peace, said: "The Fire was shown to me, and I saw in it Umar and Ibn so-and-so Ibn so-and-so Ibn Khandaf dragging his intestines in the Fire. He was the first to change the religion of Abraham, and he let loose the loose. The one I saw most resembling him was Aktham ibn al-Jun!" Aktham said: O Messenger of God, does his resemblance harm me? He said: **No, because you are a Muslim, and he is an unbeliever.**

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: I saw Amr bin Aamer al-Khuza'i dragging his intestines in the fire, and he was the first to set the stray animals free.

Al-Hasan bin Yahya narrated, Abd al-Razzaq narrated, Muammar narrated, on the authority of Zayd bin Aslam, who said: The Messenger of God, may God bless him and grant him peace, said: **I know the first to set free the sa'iba, and the first to change the covenant of Abraham!** They said: Who is he, O Messenger of God? He said: "Amr bin Luhay, the brother of Banu Ka'b. I saw him dragging his intestines in the Fire, his stench bothering the people of the Fire. And I know the first to open the seas!" They said: Who is he, O Messenger of God? He said: "A man from Banu Mudlij. He had two she-camels. He cut off their ears and forbade them from their milk, then he drank their milk after that. I saw him in the Fire, and they were biting him with their mouths and beating him with their hooves."

The active participle of the word *bahira* is derived from the saying of the speaker: *bahirat* the ear of this camel, meaning he split it, he split it open, and the camel is *mabhura*, then the passive participle is converted to *fa'ila*, so it is said: it is a bahira. As for the *bahir* of camels, it is the one that has been afflicted with a disease from drinking too much water, and it is said from it: the camel *bahir* is *bahir*, and from it is the saying of the poet:

I will brand him with a mark that will never leave him, just as the sea is affected by the brand's fever.

In a manner similar to what we said about the meaning

of the lake, the report came from the Messenger of God, may God bless him and grant him peace.

Abdul Hamid bin Bayan narrated that Muhammad bin Yazid narrated on the authority of Ismail bin Abi Khalid on the authority of Abu Ishaq on the authority of Abu Al-Ahwas on the authority of his father who said: I entered upon the Prophet, may God bless him and grant him peace, and the Prophet, may God bless him and grant him peace, said to him: What do you think of your camels? Do you not give birth to them with intact ears, and then you take a razor and cut their ears, saying: This is a bahīrah, and you slit their ears, saying: This is a sarm? He said: Yes! He said: Then the help of God is stronger, and the help of God is one! All of your property is lawful for you, and nothing of it is forbidden to you.

Muhammad ibn al-Muthanna narrated, Muhammad ibn Ja'far narrated, Shu'bah narrated, on the authority of Abu Ishaq, who said: I heard Abu al-Ahwas, on the authority of his father, who said: I came to the Messenger of God, may God bless him and grant him peace, and he said: Do the camels of your people give birth with healthy ears, and you take a razor and cut off their ears and say: This is a sea, and split them or split their skins and say: This is a sarm, and forbid them to yourself and your family? He said: Yes! He said: What God has given you is permissible for you, and the help of God is stronger, and the help of God is one - and perhaps he said: the help of God is stronger than your help, and the help of God is one of your razors.

As for the free, it is the one that is set free. In the pre-Islamic era, one of them would do this with some of his livestock, and it would be forbidden for him to benefit from it, just as some of the people of Islam would free their slave free, and they would not benefit from him or his loyalty.

And the word *al-Masiba* was used in the word *al-Sa'iba*, as it was said: **A satisfied life**, meaning: pleasing.

As for the wasila, if a female camel was born to a male and a female, it was said: The female has connected her brother by preventing him from being slaughtered, so they called her wasila.

As for the protector, he is the stallion of the camels whose back is protected from riding and benefit, due to the succession of offspring that result from his stallion.

The people of interpretation differed regarding the characteristics of those named by these names, and the reason for which they did that.

Mentioning the narration of what was said about it:

Ibn Humayd narrated to us, he said: Salamah ibn al-Fadi narrated to us, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Ibrahim ibn al-Harith al-Taymi: Abu Salih al-Samman narrated to him: He heard Abu Hurayrah say: I heard the Messenger of God, may God bless him and grant him peace, say to Aktham ibn al-Jun al-Khuza'i: "O Aktham, I saw Amr ibn Luhay ibn Qama'ah ibn Khandaf dragging his intestines in the Fire, and I have never seen a man more similar to another man than you to him, nor to him than you! Aktham said: Does any doubt harm me, O Prophet of God? He said: No, you are a believer and

he is an unbeliever, and he was the first to change the religion of Ishmael, and to set up idols, and to let al-Sa'ib go free among them."

This is because if a female camel was followed by ten female camels, and none of them had a male, it would be left alone, and no one would ride its back, its hair would be cut, and its milk would be drunk except a guest. If a female camel gave birth after that, its ear would be slit, and it would be left with its mother among the camels. No one would ride its back, its hair would be cut, and its milk would be drunk except a guest, just as it had been sterilized by its mother. It is the Bahīrah, the daughter of al-Sa'ibah.

The wasila is that if a ewe gives birth to ten females in a row in five pregnancy without a male, she is called a wasila. They say: it was connected, and what she gives birth to after that is for the males among them without their females, unless one of them dies, in which case they share in eating it, their males and females.

Al-Hami is that if a stallion produces ten females in a row, without a male among them, his back is protected, he is not ridden, his hair is not sheared, and he is left to mate with his camels, and he is not benefited from anything else. God Almighty says: **God has not made any bahīrah, nor sā'ibah, nor wasilah, nor Hām**, until His saying: **nor are they guided**.

Ibn Bashar told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of al-A'mash, on the authority of Abu al-Dhaha, on the authority of Masruq, regarding this verse: **God has not ordained any bahīrah, nor sā'ibah, nor wasilah, nor Hām**, Abu Ja'far said: I think he missed a word, he said: So I went to Alqamah and asked him, and he said: What do you mean by something that the people of the Age of Ignorance used to do?

Yahya bin Ibrahim Al-Mas'udi told me, he said, my father told us, on the authority of his father, on the authority of his grandfather, on the authority of Al-A'mash, on the authority of Muslim, he said: I came to Alqamah and asked him about the statement of God the Most High: **God has not ordained any bahīrah, nor sā'ibah, nor wasilah, nor Hām**. He said: What do you want with this? This is something from the actions of the Age of Ignorance! He said: So I came to Masruq and asked him, and he said: The bahīrah is when a female camel gave birth to five or seven offspring, they would slit her ear and say: This is a bahīrah. He said: **Nor sā'ibah**. He said: A man would take some of his money and say: This is a sā'ibah. He said: **Nor wasilah**. He said: When a female camel gave birth to a male, the males would eat it but not the females. And if it gave birth to a male and a female in one pregnancy, they would say: She joined her brother, and they would not eat them. He said: If the male dies, the males eat it, but not the females. He said: **And no fever**. He said: When the camel gave birth and gave birth to its offspring, they said: This has finished what was due to it, so they did not benefit from its back. They said: This is fever.

12835 - Ibn Wakee' narrated to us, he said, Muhammad ibn Ubayd narrated to us, on the authority of Al-A'mash, on the authority of Muslim ibn Subayh,

God has not made any Bahīrah, nor Sa'ībah, nor Wasīlah, nor Hamī, but those who disbelieve invent a lie against God, and most of them do not reason.

he said: I asked Alqamah about his statement: **Either God has made a bahīrah nor a sa'ībah**, he said: **What do you do with this?** This is something that the people of the Jahiliyyah used to do. 12835 - Ibn Wakee' narrated to us, he said, Yahya ibn Yaman and Yahya ibn Adam narrated to us, on the authority of Isra'il, on the authority of Abu Ishaq, on the authority of Abu Al-Ahwas: **Either God has made a bahīrah**, he said: The bahīrah is the one who has given birth to five wombs and then left them. 12836 - Ibn Hamid narrated to us, he said: Jarir ibn Abd Al-Hamid narrated to us, on the authority of Mughirah, on the authority of Al-Sha'bi: Concerning what God has made of a bahīrah, he said: The bahīrah is the one who has given birth to five wombs and then left them. 12837 - Ibn Wakee' narrated to us, he said, 12838 - Ibn Wakee' narrated to us, saying, Ishaq al-Azraq narrated to us, on the authority of Zakariya, on the authority of al-Sha'bi: That he was asked about the bahīrah, and he said: It is the one whose ears are cut off. And he was asked about the Sa'ībah, and he said: They used to offer camels and sheep to their gods and leave them with their gods, so they would go and mix with the sheep of the people, and no one would drink their milk except men. And if one of them died, all the men and women would eat it. 12839 - Muhammad ibn 'Amr narrated to me, saying, Abu 'Asim narrated to us, saying, 'Isa narrated to us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God Almighty: **If God made of it a good thing** and what is with it: the bahīrah, from the camels, the people of the Jahiliyyah forbade their hair, back, meat, and milk except for men. So whatever it gave birth to of a male and a female is in its form, and if 12845 - 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: Either God made from bahīrah*, then bahīrah is the female camel, if a man gave birth to five wombs, he would take the fifth one as long as it was not pregnant, he would cut off its ears, he would not cut its hair, and he would not wither its milk, so that was bahīrah, or saibah*, a man would let go of his money as he wished, or wasīlah*, so it is the sheep when it gave birth 12841 - Al-Muthanna told me, he said, Abd al-Tahbar Salih told us, he said, Muawiyah bin Salih told us, on the authority of Ali bin Abi Talhah, on the authority of Ibn Abbas, his saying: Either God made a bahīrah or a sa'ībah for them to take them as free-ranging camels, he said: the sheep, or a ham, he said: the male camel. 12842 - Bishr bin Mu'adh told us, he said, Yazid bin Zari' told us, he said, Sa'id told us, on the authority of Qatadah, his saying: Either God made a bahīrah or a sa'ībah or a wasīlah or a ham, he said: the male camel. Their money, and to be harsh on them, so the bahīrah was from the camels, if a man produced five of his camels, he looked at the fifth womb, if it was a saqb, it was slaughtered and the men ate it without the women, and if it was dead, the male and female shared in it, and if it was a ha'il - which is the female - it was left, so her ear was cut off, so her hair was not permitted, nor was her milk drunk, nor was her back ridden, nor was her gums mentioned in her name. And the sa'ībah, they let loose whatever

they wanted of their money, so she did not stay in a basin from whomever she set out, nor from a sanctuary to graze in it, and the wasīlah was from the sheep, from the seventh womb, if it was a kid it was slaughtered and the men ate it without the women. And if it was dead, the male and female shared in it. And if it came with a male and a female, it was said: she connected her brother and prevented him from being slaughtered, and the ha'am, if the stallion rode ten of his sons, or his son's son, it was said: ha'am protected his back, so he did not restrain or bridle or ride 12843 - Muhammad ibn al-Husayn told me, he said, Muhammad ibn Mufaddal told us, he said, Asbat told us, on the authority of al-Suddi: May God make you from a bahīrah, not a sa'ībah, nor a wasīlah, nor a Ham. A bahīrah is a type of camel. If a female camel gave birth to five offspring, if the fifth was a saqbā, they would slaughter it and offer it to their gods. Its mother was from the camels that were in the Ḍabā', and if it was a Ḍabā', they would keep it alive, and they would slit the ear of its mother, and cut its hair, and leave it in the open plain, so it would not be cut for them as blood money, and they would not milk it for it, nor cut its hair for it, nor would they carry it on its back. It is from the livestock whose backs are forbidden. As for a sa'ībah, it is a man who lets go of his wealth as he wishes as a form of gratitude. If his wealth increases or he recovers from an illness, or he rides a she-camel and succeeds, then he is called a sa'ībah, and he sends it out, and no one from the Arabs approaches it except that he will be punished in this world. As for a wasīlah, it is from the sheep. It is a ewe that gives birth to three or five offspring. 12844 - Al-Hasan bin Yahya narrated to us, he said, Abd al-Razzaq informed us, he said, Muammar informed us, on the authority of al-Zuhri, on the authority of Ibn al-Musayyab, regarding his statement: Either God made from Bahirah, nor Sa'ībah, nor Wasilah, nor Ham, he said: Bahirah is from the camels, whose milk is given to the tyrants, and Sa'ībah is from the camels, they used to let them go for their tyrants, and Wasilah is from the camels, the female camel would give birth first with a female, then give birth to another female, so they called her Wasilah, they said: She connected. M Manthani with no male between them, so they would cut off her head for their tyrants - M W: they would slaughter her, doubt from Abu Jaafar - and the Ham, the male camel, was striking the counted strikes? 12845 - Al-Hasan bin Yahya narrated to us, he said: Abd Al-Razzaq narrated to us, he said: Muammar narrated to us, on the authority of Qatada, he said: The Bahira is from the camels, if the female camel gave birth to five lambs, if the fifth was a male, it was as if it was for the men without the women, and if it was a female, they would nick its ears and then let it go, so they did not slaughter a child for it, nor did they drink milk for it, nor did they ride its back. As for the Sa'ība, they would let some of their camels go, so they would not prevent a pond from drinking it, nor a pasture from grazing it, and the Wasila is the ewe that gave birth to seven lambs, if the seventh was a male, it was slaughtered and eaten by the men without the women, and if it was a female, it was left. 12846 - I narrated to Al-Husayn bin Al-Faraj, he said: I heard Abu Mu'adh Al-Fadl bin Khalid say:

Ubayd bin Sulayman narrated to us. On the authority of Ad-Dahhak: Either God made from Bahira, nor Sa'ibah, nor Wasilah, nor Ham. As for Bahira, if a female camel gave birth to five offspring, they would slaughter the fifth if it was a young camel, and if it was four, they would slit its ear and spare it, and it was Bahira. As for Sa'ib, their women would not eat from it, and it was exclusively for their men. If the female camel died, they would give birth to it dead, and their men and women would be equal in it, and they would eat from it. As for Sa'ibah, a man would leave some of his wealth from the livestock, and neglect it in the fever, and he would not benefit from its back, nor its offspring, nor its milk, nor its hair, nor its wool. As for Wasilah, if a sheep gave birth to seven offspring, they would slaughter the seventh if it was a young goat, and if it was a young goat, they would spare it. If it was a young goat and a young goat, they would spare both of them. They said: The young goat was connected to its sister, so it is forbidden to us. As for Hami, if they rode the offspring of his son, they would say: This one has protected his back. 12847 - Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said in his statement: Either God has made a bahīrah or a sā'ibah or a wasīlah or a hamām, he said: This is something that the people of the Jahiliyyah used to do to you, and it has gone. He said: The bahīrah is when a man cuts off the ears of his she-camel, then sets her free as he sets free his slave girl or his slave boy, she is not milked or ridden, and the sā'ibah is when he sets her free without cutting off her, and the hamām is when he gives birth to seven females in succession. 12848 - Yunus narrated to us, he said, Ibn Wahb narrated to us, he said, Abd al-Tah ibn Yusuf narrated to us, he said, al-Layth ibn Sa'd narrated to us, he said, Ibn al-Haad narrated to me, on the authority of Ibn Shihab, he said, Sa'id ibn al-Musayyab said: The one who was let loose was the one who was not carried, and the bahīrah, whose blood was given to the tyrants so no one milked it, and the wasīlah, the virgin female camel that gives birth to the first offspring of camels with a female, then gives birth again with another female, and they used to call it for the tyrants, they called it the wasīlah, if it connected its sisters, one to the other, and the Hāmī, the male camel, he beats ten camels, so when he shakes off his beat, they call him for the tyrants, and they exempt him from the load so they do not charge him with anything, and they called him the Hāmī. Abu Ja'far said: These were matters that were in the pre-Islamic period. Islam has nullified it, and we do not know of any people who practice it today. If that is the case, and what the Jahiliyyah used to practice cannot be known, since it has no effect on Islam today, nor on polytheism, that we know of, except through report, and the report about what they used to do of that differed as we mentioned, then the correct thing to say about that is to say: As for the meanings of these names, we explained at the beginning of the discussion of the interpretation of this verse, and as for how the people acted in that, we have no knowledge of it. report has come describing their action in that, as we have narrated, and ignorance of that does not harm if what is meant by the knowledge that is needed is connected to its reality, which is that the people used to forbid themselves from their blessings what God did not forbid, following in the footsteps of Satan, so God Almighty made them do that and informed them that all

of that is permissible. So what is forbidden is the Sunnah of everything according to us that which God Almighty and His Messenger forbade by text or evidence, and what is permissible is what God and His Messenger have made permissible in reality. Abu Ja'far said: The people of interpretation differed about the meaning of **those who disbelieved** in this place, and what is meant by his saying: **and their most part do not reason**. Some of them said: What is meant by **with them** are the Jews, and by **those who do not reason** are the people of idols. Mention of those who said that: 12849 - Ibn Wakee' told us, he said, Abu Usamah told us, on the authority of Sufyan, on the authority of Dawud ibn Abi Hind, on the authority of Muhammad ibn Abi Musa: **But those who disbelieved invent lies about God**, not: the People of the Book, or their most part do not reason. He said: the people of idols. Others said: Rather, they are people of one faith, but the slanderers are the ones who are followed, and those who do not reason are the ones who are followed. 12855 - It was narrated on the authority of Al-Husayn ibn Al-Faraj who said, I heard Abu Muadh who said, Kharijah narrated to us, on the authority of Dawud ibn Abi Hind, on the authority of Al-Sha'bi regarding his statement: **But those who disbelieve invent lies about God, and most of them do not reason**. They are the followers. As for those who invent, they reason that they have invent. Abu Ja'far said: The most correct of the statements in this regard in our view is to say that those meant by his statement: **But those who disbelieve invent lies about God, and most of them do not reason**, are those who sailed the seas, set free the free-ranging animals, connected the connections, and protected the wild animals, such as Amr ibn Luhay and his likes who established bad traditions for the polytheists, and changed the religion of God to the religion of truth, and attributed to God, the Most High, that He is the One who forbade what they forbade, and permitted what they permitted, inventing lies about God while they knew, and fabricating slander against Him while they understood. So God, the Most High, denied them in their statement of that, because they attributed it to Him. What they added of analyzing what they made permissible and forbidding what they forbade, so the Most High said: I have not made a Bahira nor a Sa'iba, but the disbelievers are the ones who do that, and they attribute lies to God. And it can be said that those meant by His saying: **Or most of them do not reason** *, are the followers of those who established these traditions for them from the ignorant polytheists, so they are undoubtedly more than those who established that for them, so God described them as not reasoning, because they did not understand that those who explained those traditions to them and told them that they were from God, were lying in their report and falsehood, rather they thought that they were right in what they said, and truthful in their report. Rather, the meaning of the speech is: And most of them do not understand that that prohibition which these polytheists forbade and added to God, the Most High, is a lie and falsehood. This statement that we said about that is similar to the statement of Al-Sha'bi that we mentioned before. And there is no meaning to the statement of those who said: **I mean by those who disbelieved the People of the Book**, and that is because the denial at the beginning of the tool is from

God has not made any Bahīrah, nor Sa'ībah, nor Wasīlah, nor Hamī, but those who disbelieve invent a lie against God, and most of them do not reason.

God, the Most High. He mentioned it to the polytheists of the Arabs, so the seal is more appropriate for them than others, since there was no presentation in the speech that would divert it from them to others. And Qatada used to say something similar to that: 12851 - Bishr bin Sa'adh told us, he said, Yazid told us, he said, Sa'id told us, on the authority of Qatada, regarding his statement: **And most of them do not reason**, he says: The prohibition of the comb that was forbidden to them was only from the devil, and they do not reason.

Tafsir al-Qurtubi

It contains seven issues:

The first - the Almighty's saying: **What God has made here means *named* as God Almighty said: *Indeed, We have made it an Arabic Qur'an* (al-Zukhruf 43:3), meaning We named it. The meaning in this verse is that God did not name it, nor did He establish it as a ruling, nor did He worship it as a law, but rather He decreed it with knowledge and brought it into existence with His power and will as a creation, for God is the Creator of everything: good and evil, benefit and harm, obedience and disobedience.**

The second - the Almighty's saying: **From a bahīrah nor a sā'ibah** from is redundant and bahīrah is in the sense of ma'ūlah, and it is on the weight of an-naṭīhah and an-ḥībah. In the Sahih on the authority of Sa'd ibn al-Musayyab: bahīrah is the one whose milk is forbidden to the tyrants, so no one among the people milks it. As for sā'ibah, it is the one that they used to leave for their gods. It was said: bahīrah in language is the she-camel with a split ear. It is said: bahīrah the she-camel's ear is split, meaning he split it wide. The she-camel is bahīrah and mubahūrah, and the sea was a sign of being set free. Ibn Sidah said: It is said that bahīrah is the one that was left without a shepherd, and the abundant she-camel is called bahīrah. Ibn Ishaq said: bahīrah is the daughter of sā'ibah, and sā'ibah is the she-camel that has been followed by ten females, and there is no male among them who did not ride her back, cut her hair, or drink her milk except a guest. So after that, no female produced a slit ear and was set free with her mother, so no one rode her back, cut her hair, or drink her milk except a guest, as was done with her mother, so she is bahīrah, the daughter of sā'ibah. He said: Al-Shafi'i: If a female camel gives birth to five female offspring, her ear is pierced and she is forbidden. He said:

It is forbidden for people to eat its meat, and we are not in any way like the lakes.

Ibn Aziz said: The bahīra is a she-camel that has given birth to five offspring. If the fifth is a male, they slaughter it and men and women eat it. If the fifth is a female, they slit its ear. Its meat and milk are forbidden to women. This was said by Ikrimah. If it dies, it is permissible for women and the camel that is set free is let loose by a vow that a man must make if God saves

him from illness or he attains a high position to do so. It is not prevented from grazing or watering and no one is allowed to ride it. Abu Ubaid said: The poet said:

And a free woman, may God bless her, grows, thank God, whether she is healthy or hungry.

They may also leave behind other than the female camel. If they leave behind a slave, he is not to be held accountable. It has been said that the freed slave is the one who has no chains attached to him, and no shepherd for him. The subject is the object, like **A life of contentment** (al-Haqqah 69:21), meaning pleasing, from the snake that let loose and flowed. The poet said:

You have hamstrung a she-camel that belonged to my Lord and was free, so stand up for the punishment.

As for the wasilah and the ham, Ibn Wahb said: Malik said: The people of the Jahiliyyah used to free camels and sheep and let them go. As for the ham from the camels, when the male finished his estrus, they would put peacock feathers on him and let him go. As for the wasilah from the sheep, when a female was born after a female, they would let her go. Ibn Aziz said: The wasilah in the sheep, he said: When a sheep gave birth to seven wombs, they would look, and if the seventh was a male, it would be slaughtered and the men and women would eat from it. If it was a female, it would be left among the sheep. If it was a male and a female, they would say it joined its brother, so it was not slaughtered because of its location, and its meat was forbidden to women, and the milk of the female was forbidden to women unless one of them died, in which case the men and women would eat it. The ham is the male when he rode his offspring. He said:

Abu Qaboos protected her during the glory of his reign, just as he protected his grandchildren's grandchildren.

It is said: If ten wombs are produced from his loins, they say: He has protected his back, so he is not ridden, nor is he prevented from pasture or water. Ibn Ishaq said: The wasila is the ewe that gives birth to ten females in succession in five wombs, with no male among them, they say: She has given birth, and what she gives birth to after that is male for the males among them, not the females, unless one of them dies, in which case the males and females share in eating it.

Third: Muslim narrated on the authority of Abu Hurairah, who said: "The Messenger of God, may God bless him and grant him peace, said:

I saw Amr ibn Amir Al-Khuza'i dragging a reed in the fire, and he was the first to set the stray animals free. And in the narration of Amr ibn Luhay ibn Qama'ah ibn Khandaf, the brother of these Banu Ka'b, dragging a reed in the fire. Abu Hurairah narrated that he heard the Messenger of God, may God bless him and grant him peace, say to Aktham ibn Lajun:

I saw Amr ibn Luhay ibn Qama'ah ibn Khandaf dragging his reed in the Fire, and I have never seen a man more similar to another man than you, nor to another man than you. Aktham said: I fear that his

resemblance will harm me, O Messenger of God. He said: No, you are a believer and he is an unbeliever. He was the first to change the religion of Ismail, the Bahirah Sea, the Saibah Sea, and the Hama al-Hami. And in another narration: I saw him as a short, hairy man with a thick beard, dragging his reed in the Fire. And in the narration of Ibn al-Qasim and others on the authority of Malik on the authority of Zayd ibn Aslam on the authority of Ata' ibn Yasar on the authority of the Prophet, may God bless him and grant him peace:

It harms the people of Hell with its smell. It was mentioned by Ibn al-Arabi: It was said that the first one to innovate that was Junada bin Awf, and God knows best. In Sahih Kifaya, Ibn Ishaq narrated: The reason for setting up idols and changing the religion of Abraham, peace be upon him, was Amr bin Luhay, who left Mecca for Syria. When he arrived in Ma'ab in the land of Balqa, where at that time the Amalekites were, the sons of Amalek - and it is said Amalek - bin Lawdh bin Sam bin Noah, he saw them worshipping idols and said to them: What are these idols that I see you worshipping? They said: These are idols that we ask for rain from, and we receive rain, and we ask for victory from, and we are victorious. He said to them: Why don't you give me an idol from them so that I can travel to the land of the Arabs and worship it? So they gave him an idol called Hubal, and he arrived in Mecca with it, set it up, and the people began to worship and glorify it. When God sent Muhammad, God revealed to him: "God has not appointed any Bahira, or Sa'iba, or Wasila, or Ham." **But those who disbelieve** meaning from Quraysh, Khuza'a, and the polytheists of the Arabs **invent lies about God**. By saying: God has ordered its prohibition and they claim that they do it to please their Lord in obedience to God, you only know from His statement and they did not have from God that statement, so that is what they fabricate against God and they said: **What is in the bellies of these livestock is exclusively for our males** (al-An'am 6:139) meaning of children and milk **and forbidden to our wives even if it is dead** meaning if she gave birth to it dead, the man and the women share in it, so that is what God the Almighty said: "They are partners in it. He will recompense them for their description" meaning for their lie with the punishment in the Hereafter **He is Wise and Knowing** (al-An'am 6:139) meaning of prohibition and permissibility, and He revealed to him: "Say: Have you seen what God has sent down to you of provision, then you made some of it unlawful and some of it lawful? Say: Has God permitted you, or do you invent a lie against God?" (Yunus 10:59) and He revealed to him: **Eight pairs** (al-An'am 6:143) the verse and He revealed to him: **And livestock over which they do not mention the name of God, inventing a lie against Him** (al-An'am 6:143)

Fourth - Abu Hanifa, may God be pleased with him, related in his prohibition of endowments and his rejection of endowments that God Almighty criticized the Arabs for what they did of letting the animals loose and their livestock and holding their breath from them, and he made an analogy with the bahirah and the sa'ibah, and the difference between if a man intended to go to his estate and said: This will be an endowment, its fruit will not be harvested, its land will not be cultivated, and no benefit will be gained from it, it

would be permissible to compare this to the bahirah and the sa'ibah. Alqamah said to someone who asked him about these things: What do you want to do with something that was from the work of the people of ignorance? Ibn Zayd and the majority of scholars said something similar to him on the permissibility of endowments and endowments, except for Abu Hanifa, Abu Yusuf and Zufar, and it is the saying of Shuraih, except that Abu Yusuf retracted Abu Hanifa's saying on that when Ibn 'Ali narrated to him on the authority of Ibn 'Awn on the authority of Nafi' on the authority of Ibn 'Umar that he asked permission from the Messenger of God, may God bless him and grant him peace, to give his share of Khaybar in charity, so the Messenger of God, may God bless him and grant him peace, said to him:

Then detain the principal and the path of the fruit. And this is what all those who permitted endowments used as evidence, and it is a sound hadith said by Abu Omar. Also, the issue is a consensus of the Companions, and that is because Abu Bakr, Amr, Uthman, Ali, Aisha, Fatima, Amr ibn al-Aas, Ibn al-Zubayr, and Jabir all endowed endowments, and their endowments in Mecca and Medina are well-known and famous. It was narrated that Abu Yusuf said to Malik in the presence of al-Rashid: **Detainment is not permissible.** Malik said to him: "These endowments are the endowments of the Messenger of God, may God bless him and grant him peace, in Khaybar and Fadak, and the endowments of his companions." As for what Abu Hanifa used as evidence from the verse, there is no evidence in it, because God Almighty only criticized them for spending their minds without a law directed to them, or an obligation imposed on them, thus cutting off the path of benefit and taking away the blessing of God Almighty, and removing the interest that the servants have in those camels. And with this, these matters differed from endowments and endowments. Among what Abu Hanifa and Zafar used as evidence is what was narrated by Ata' ibn al-Musayyab, who said: I **asked Shuraih about a man who made...** He confined his house to another of his sons, so he said: There is no confinement from the obligations of God. They said: This is Shuraih, the judge of Omar, Othman, and Ali, the Rightly-Guided Caliphs, who ruled accordingly. He also provided evidence for what Ibn Lahi'ah narrated on the authority of his brother Isa on the authority of Ikrimah and Ibn Abbas, who said:

I heard the Prophet, may God bless him and grant him peace, say after Surat An-Nisa was revealed and God revealed the obligatory duties in it: He forbids withholding. Al-Tabari said: The charity that the giver spends during his life according to what God permitted through the tongue of His Prophet and what the Rightly-Guided Imams, may God be pleased with them, did is not withholding from God's obligatory duties, and there is no proof in the statement of Shuraih or in the statement of anyone who contradicts the Sunnah and the actions of the Companions, who are the proof for all creation. As for the hadith of Ibn Abbas, it was narrated by Ibn Lahi'ah, who was a man whose mind became confused at the end of his life and whose brother was unknown, so there is no proof in it, as Ibn Al-Qassar said.

Surat al-Ma'idah 5:103

God has not made any Bahīrah, nor Sa'ībah, nor Wasīlah, nor Hamī, but those who disbelieve invent a lie against God, and most of them do not reason.

If it is said: How can the land be taken out of the ownership of its owners by the endowment and not into the ownership of its owner? Al-Tahawi said: It is said to them: What is objectionable about this when you and your opponent agreed on the land, its owner making it a mosque for the Muslims and leaving them alone with it, and it has thus been taken out of ownership to someone other than its owner, and it has thus been taken out of ownership to someone other than its owner, but to God Almighty, and likewise the water troughs, bridges, and arches. So whatever you oblige your opponent to do in your argument against him obliges you in all of this, and God knows best.

Fifth - Those who permit the confinement differed regarding the disposal of the confiscator. Al-Shafi'i said: It is forbidden for the person in charge of the confinement to own it, just as it is forbidden for him to own the slave's neck, except that it is permissible for him to take charge of his charity and have it in his hand to distribute it and spend it in whatever it was given out, because 'Umar ibn al-Khattab - may God be pleased with him - did not cease to take charge of his charity - as far as we have been informed - until God Almighty took him. He said: And likewise Ali and Fatima - may God be pleased with them - used to take charge of their charity. Abu Yusuf said the same. Malik said: Whoever confines land, palm trees, or a house to the poor, and it was in his hand, he takes care of it, rents it out, and distributes it among the poor until he dies, and the confinement is in his hands, it is not confinement unless someone else permits it, and it is an inheritance, and a quarter is with him. Walls and land, their confinement is not valid and their possession is not complete, until someone else takes charge of it from his confinement, unlike the friend and the weapon. This is the summary of his doctrine according to a group of his companions, and Ibn Abi Laila said the same.

Sixth: It is not permissible for the founder to benefit from his endowment, because he has given it to God and cut it off from His ownership, so benefiting from any part of it is a revocation of his charity. It is only permissible for him to benefit if he stipulated that in the endowment, or if the endowed person or his heirs become poor, in which case it is permissible for them to eat from it. Ibn Habib mentioned on the authority of Malik that he said: If someone endows an asset whose yield is to be given to the poor, then his children are given from it if they become poor - whether they were rich or poor on the day of its endowment - but they are not given all of the yield for fear that the endowment will be lost, but a share of it will remain for the poor so that the endowment will remain with him, and a letter is written on the children that they are only given what they gave as a way of poverty and not as a right for them without the poor.

Seventh: Emancipation of a freed slave is permissible, which is for the master to say to his slave: **I have emancipated you as a freed slave.** The well-known view of the Maliki school of thought among a group of his companions is that his allegiance is to the Muslim community and his emancipation is valid. This is what

Ibn al-Qasim, Ibn Abd al-Hakam, and others narrated from him. Ibn Wahb said the same. Ibn Wahb narrated from Malik that he said: "No one emancipates a freed slave, because the Messenger of God, may God bless him and grant him peace, forbade the sale of allegiance and its gift." Ibn Abd al-Barr said: "This, according to everyone who followed his school of thought, is only based on the undesirability of freeing a freed slave and nothing else. If it occurs, it is valid and the ruling on it is what we mentioned." Ibn Wahb also narrated from Malik that he said: **I dislike freeing a freed slave and forbade it, because if it occurs, it is valid and it is an inheritance for the Muslim community and its blood money is on them.** Asbagh said: **There is nothing wrong with freeing a freed slave initially.** He went to the well-known view of the Maliki school of thought. Ismail al-Qadi Ibn Ishaq cited it as evidence and he followed it. His proof that freeing a freed slave is widespread in Madinah is from him. No scholar denies it, and Abdullah bin Omar and others from the Salaf freed Sa'iba. It was narrated on the authority of Ibn Shihab, Rabi'ah, and Abu al-Zinad, and it is the opinion of Omar bin Abdul Aziz, Abu al-Aaliyah, Ata', Amr bin Dinar, and others.

I said: Abu Al-Aaliyah Al-Riyahi Al-Basri Al-Tamimi - may God be pleased with him - is one of those who freed a freed slave. His female slave from Banu Riyah freed him for the sake of God Almighty, and she paraded him around the mosque. His name was Rafi' bin Mihran. Ibn Nafi' said: There is no freed slave today in Islam, and whoever frees a freed slave, his allegiance is to him. Al-Shafi'i, Abu Hanifa, and Ibn Al-Majishun said the same. Ibn Al-Arabi leaned towards it and they cited as evidence the saying of the Prophet, may God bless him and grant him peace:

Whoever frees a slave, his loyalty is to him. And by his saying:

Loyalty is only to the one who frees. So he denied that loyalty is to anyone other than the one who frees. They argued with the words of God Almighty: **God has not appointed any bahīrah, nor sā'ibah, nor wasīlah, nor Ḥām.** And with the hadith:

There is no sa'iba in Islam. And as narrated by Abu Qais on the authority of Hazil bin Shurahbil, who said: A man said to Abdullah: I have freed a slave of mine as sa'iba, so what do you think of him? Abdullah said: The people of Islam do not free slaves, it was only the pre-Islamic era that they were freed. You are his heir and his benefactor.

Tafsir Ibn Kathir

Al-Bukhari said: Musa bin Ismail told us, Ibrahim bin Saad told us, on the authority of Salih bin Kaysan, on the authority of Ibn Shihab, on the authority of Saeed bin Al-Musayyab, who said: The bahīrah is the one whose milk is forbidden to the tyrants, so no one among the people milks it, and the sā'ibah they used to leave for their gods, and nothing was carried on it.

He said: Abu Hurairah said: The Messenger of God, may God bless him and grant him peace, said: "I saw Amr ibn Amir Al-Khuza'i dragging his intestines in the fire. He was the first to set free the sa'iba **ravenous camels.**" The wasilah is the virgin female camel that gives birth early in the first generation of camels, and even gives birth to a female after that. They used to set them free for their idols if one of them was mated with the other and there was no male between them. The haam is the male camel that strikes the counted number of times. When it has finished striking, they leave it for the idols and spare it from pregnancy, so nothing is carried on it, and they call it the haami. Muslim and Al-Nasa'i narrated this in the same way from the hadith of Ibrahim ibn Sa'd. Then Al-Bukhari said: Abu Al-Yaman told me, Shu'ayb told us from Al-Zuhri, he said: I heard Sa'id narrating this. He said: Abu Hurairah said something similar from the Prophet, may God bless him and grant him peace. Ibn Al-Haad narrated it from Ibn Shihab, from Sa'id, from Abu Hurairah, may God be pleased with him, from the Prophet, may God bless him and grant him peace. Al-Hakim said: Al-Bukhari wanted Yazid bin Abdullah bin Al-Haad to narrate it on the authority of Abdul-Wahhab bin Bakht, on the authority of Al-Zuhri. This is how our Sheikh Abu Al-Hajjaj Al-Mizzi narrated it in Al-A'traf, and he was silent and did not point it out. There is a problem with what Al-Hakim said, because Imam Ahmad and Abu Ja'far bin Jarir narrated it from the hadith of Al-Layth bin Sa'd, on the authority of Ibn Al-Haad, on the authority of Al-Zuhri himself, and God knows best.

Then Al-Bukhari said: Muhammad bin Abi Yaqub Abu Abdullah Al-Karmani told us, Hassan bin Ibrahim told us, Yunus told us on the authority of Al-Zuhri, on the authority of Urwah, that Aisha, may God be pleased with her, said: The Messenger of God, may God bless him and grant him peace, said: **I saw Hell crushing each other, and I saw Amr dragging his intestines, and he was the first to set the stray animals free.**

Al-Bukhari alone narrated it. Ibn Jarir said: Hannad told us, Yunus bin Bakir told us, Muhammad bin Ishaq told us, Muhammad bin Ibrahim bin Al-Harith told us on the authority of Abu Salih, on the authority of Abu Hurairah, who said: I heard the Messenger of God, may God bless him and grant him peace, say to Aktham bin Al-Jun: **O Aktham, I saw Amr bin Luhay bin Qama'ah bin Khandaf dragging his intestines in the Fire, and I have never seen a man more similar to another man than you to him, nor to him than you.**

Aktham said: Are you afraid that his resemblance will harm me, O Messenger of God? The Messenger of God, may God bless him and grant him peace, said: "No, you are a believer and he is an unbeliever. He was the first to change the religion of Abraham, and the sea of the lake, and the freed slave, and the protected protector." Then he narrated it on the authority of Hanad, on the authority of Abdah, on the authority of Muhammad ibn Amr, 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, in a similar or similar manner. These two paths are not in the books.

Imam Ahmad said: Amr ibn Mujammi' narrated to us, Ibrahim al-Hijri narrated to us, on the authority of Abu al-Ahwas, on the authority of Abdullah ibn Mas'ud, on

the authority of the Prophet, may God bless him and grant him peace, who said: **The first to set free the sa'iba and worship idols was Abu Khuza'ah Amr ibn Amir, and I saw him dragging his intestines in the Fire.** Ahmad is the only one to narrate it from this source. Abd al-Razzaq said: Muammar informed us, on the authority of Zayd ibn Aslam, who said: The Messenger of God, may God bless him and grant him peace, said: "I know the first to set free the sa'iba and the first to change the religion of Abraham, peace be upon him." They said: Who is he, O Messenger of God? He said: "Amr ibn Luhay, the brother of Banu Ka'b. I saw him dragging his intestines in the Fire, his smell bothering the people of the Fire, and I know the first to open the seas." They said: Who is he, O Messenger of God? He said, "A man from Banu Mudlij had two she-camels. He cut off their ears and forbade them from milking them. Then he drank their milk after that. I saw him in the fire while they were biting him with their mouths and trampling him with their hooves." This Amr is the son of Luhay ibn Qama'ah, one of the leaders of Khuza'ah who took charge of the House after Jurhum. He was the first to change the religion of Abraham, the friend of God. He introduced idols to the Hijaz and called upon the common people to worship them and seek closeness through them. He established for them these pre-Islamic laws regarding livestock and other things, as God Almighty mentioned in Surat Al-An'am when He said, **And they assigned to God a share of what He created of crops and livestock.** to the end of the verses on that.

As for the bahirah, Ali ibn Abi Talhah said on the authority of Ibn Abbas, may God be pleased with them both: It is a female camel that has given birth to five offspring. They look at the fifth, and if it is a male, they slaughter it. The men eat it, but not the women. If it is a female, they cut off its ears and say: This is a bahirah. As-Suddi and others mentioned something similar to this. As for the sa'ibah, Mujahid said that it is a type of sheep similar to what was explained about the bahirah, except that it did not give birth to a child and there were six children between them. It remained in its form. If it gave birth to the seventh, a male or two, they slaughtered it. The men ate it, but not the women. Muhammad ibn Ishaq said: The sa'ibah is a female camel that has given birth to ten female offspring, none of whom were male. It was left unattended and not ridden, its hair was not cut, and its milk was not milked except for a guest. Abu Ruq said: The sa'ibah was that if a man went out and satisfied his need, he would leave a female camel or something else from his wealth and give it to the tyrants. Whatever it gave birth to was its own. Al-Suddi said: If a man among them had his need met, or recovered from an illness, or his wealth increased, he would leave some of his wealth for the idols. If any of the people encountered him, he would be punished with a punishment in this world.

As for the wasila, Ali bin Abi Talha said on the authority of Ibn Abbas: It is a sheep that has given birth to seven wombs. They look at the seventh. If it is a male or female and it is dead, the men share in it but not the women. If it is a female, they spare it. If it is a male and a female in one womb, they spare them both and say: His sister joined him, so he is forbidden to us. Narrated by Ibn Abi Hatim. Abdul Razzaq said: Muammar informed us on the authority of Al-Zuhri, on

God has not made any Bahīrah, nor Sa'ībah, nor Wasīlah, nor Hamī, but those who disbelieve invent a lie against God, and most of them do not reason.

the authority of Saeed bin Al-Musayyab: **And no wasila.** He said: The wasila from the camels is the female camel that gave birth first to a female, then gave birth to a female, so they called her the wasila. They say: She joined two females with no male between them, so they would cut off her throat for their idols. This is also narrated on the authority of Imam Malik bin Anas, may God have mercy on him. Muhammad bin Ishaq said: The wasila from the sheep if it gives birth to ten females in five wombs, twins in each womb, is called the wasila and is left. Any male or female that is born after that is given to the males but not the females. If it is dead, they share in it.

As for the Hami: Al-Awfi said on the authority of Ibn Abbas, he said: If a man had inseminated his stallion ten times, it would be said: He has become Hami, so leave him. Abu Rawq and Qatadah said the same. Ali bin Abi Talhah said on the authority of Ibn Abbas: As for the Hami, it is the male camel that when he gives birth to his offspring, they say: This one has become Hami on his back, so they do not burden him with anything, nor do they cut off his hair, nor do they prevent him from a pasture or a watering place from which he can drink, even if the watering place does not belong to his owner. Ibn Wahb said: I heard Malik say: As for the Hami, it is the camel. It used to strike camels, and when his strike was over, they would put peacock feathers on it and let it go. Other than that has been said in the interpretation of this verse.

There is a hadith in this regard narrated by Ibn Abi Hatim on the authority of Abu Ishaq al-Sabi'i, on the authority of Abu al-Ahwas al-Jashmi, on the authority of his father Malik ibn Nadlah, who said: I came to the Prophet, may God bless him and grant him peace, wearing two pieces of clothing, and he said to me: **Do you have any wealth?** I said: Yes. He said: **From what wealth?** I said: "From all wealth: camels, sheep, horses, and slaves." He said: **So if God gives you wealth and it increases for you, then he said: Do your camels give birth with their ears intact?** I said: **Yes, do camels give birth except in this way?** He said: "Perhaps you will take a razor and cut off the ears of a group of them and say: 'This is a bahīrah,' and slit the ears of a group of them and say: 'This is a sanctuary.'" I said: Yes. He said: **Then do not do that, for everything that God has given you is permissible for you.** Then he said: **God has not made bahīrah, sa'ībah, wasīlah, or ḥām.** As for the lake, it is the one whose ears they cut off, so that his wife, daughters, and none of his family will benefit from its wool, fur, hair, or milk. When it dies, they share in it.

As for the one who is free, she is the one who is left for their gods and goes to their gods and leaves them. As for the one who is left, the ewe gives birth to six wombs, and when she gives birth to the seventh, her horn is cut off, and they say: She has arrived, so they do not slaughter her, nor is she beaten or prevented whenever she comes to a pond. This is how the explanation of that is mentioned, inserted in the hadith.

Another version was narrated on the authority of Abu Ishaq, on the authority of Abu Al-Ahwas Aouf bin Malik,

from his statement, and it is more similar. This hadith was narrated by Imam Ahmad on the authority of Sufyan bin Uyaynah, on the authority of Abu Al-Zura'a Amr bin Amr, on the authority of his uncle Abu Al-Ahwas Aouf bin Malik bin Nadlah, on the authority of his father, and it does not contain an explanation of this, and God knows best.

God the Almighty says: **But those who disbelieve invent lies about God, and most of them do not reason.** That is, God did not legislate these things, nor do they bring Him closer to Him. Rather, the polytheists fabricated them and made them a law for themselves and a means of drawing closer to Him. But that is not what they will achieve, rather it is a disaster for them. **And when it is said to them, 'Come to what God has revealed and to the Messenger,' they say, 'Sufficient for us is that which we found our fathers following.'** That is, when they are called to the religion of God and His law and what He has made obligatory, and to abandon what He has forbidden, they say, **Sufficient for us is that which we found our fathers and grandfathers following of ways and paths.** God the Almighty says: **Or even if their fathers did not know anything?** That is, they did not understand the truth, nor did they know it, nor were they guided to it. So how can they follow them in this case? None follows them except those who are more ignorant than them and further astray.

Fath al-Qadir

His statement: 103- **What God has made of a bahīrah** This is an introductory statement that includes a response to the people of ignorance in what they innovated, and made here means named as He said **Indeed, We have made it an Arabic Qur'an.** And bahīrah is a fa'lah with the meaning of ma'ūlah like an-naṭīhah and an-dabīhah, and it is taken from the bahīrah, which is the splitting of the ear. Ibn Sidah said: The bahīrah is the one that is left without a shepherd, it was said that it is the one whose milk is given to the tyrants so that no one among the people milks it, and the splitting of its ear was made a sign for that. Al-Shafi'i said: If a female camel gave birth to five female offspring, its ear would be pierced and it would be forbidden. It was also said that if a female camel gave birth to five offspring, if the fifth was a male, its ear would be pierced and men and women would eat it. If the fifth was a female, its ear would be pierced and its meat and milk would be forbidden to women. It was also said that if a female camel gave birth to five offspring without specifying females, its ear would be pierced and riding it and its milk would be forbidden. As-Sa'ibah is a female camel that is let loose, or a camel that is let loose is a vow made by a man that if God saves him from sickness or reaches his home, he will not be prevented from grazing or watering, and no one will ride him. This was said by Abu Ubaid. The poet said:

And may God bless you, may you grow and prosper.
May God grant you good health and happiness.

It was said that it is the one that is left to God, with no restrictions on it and no shepherd for it. From this is the saying of the poet:

You hamstrung a camel that was a slave to my Lord,
so stand up for the punishment.

It was said that it is the one that followed ten females, and there was no male among them. In that case, its back was not ridden. Its hair was not cut, and its milk was not drunk except by a guest. It was said that they used to let the slave go wherever he wanted, and no one had a hand on him. Al-Wasilah: It was said that it is the female camel that gave birth to a female after a female. It was also said that it is the ewe, if it gave birth to a female, it was for them. If it gave birth to a male, it was for their gods. If it gave birth to a male and a female, they said that it joined its brother, so they did not slaughter the male for their gods. It was also said that if a ewe gave birth to seven wombs, they would look. If the seventh was a male, it was slaughtered and the men and women ate from it. If it was a female, it was left among the sheep. If it was a male and a female, they said that it joined its brother, so it was not slaughtered in its place. Its meat was forbidden to women, unless it died, in which case the men and women would eat it. Al-Ham: the stallion that protects its back from being ridden. If the stallion's offspring was ridden, they would say that it protected its back, so it was not ridden. The poet said:

Abu Qaboos protected her during the glory of his reign,
just as he protected his stallion sons.

Tafsir al-Baghawi

103- The Almighty said: **God has not made any bahīrah** meaning: what God has not sent down or commanded, **nor sā'ibah nor wasilah nor Hām**. Ibn Abbas said in explaining these [conditions]: The bahīrah is the female camel that when it gave birth to five children, they cut off its ear, meaning: they cut it open and left it unloaded and unriden, and they did not cut off its hair and did not prevent it from water and pasture. Then they looked at its fifth offspring, and if it was a male, they slaughtered it and the men and women ate it. If it was a female, they cut off its ear, meaning: they cut it open and left it, and its milk and benefits were forbidden to women. Its benefits were specific to men, but when it died, it was permissible for men and women.

It was said: If a female camel had been female for twelve years, it would be left alone, and no one would ride it, cut its hair, or drink its milk except a guest. If a female camel gave birth after that, its ear would be cut and it would be left with its mother among the camels. It would not be ridden, its hair would be cut, or its milk drunk except a guest, as was done with its mother. It is the Bahīrah bint al-Sa'ibah.

Abu Ubaid said: The Sa'iba is the camel that is let loose. This is because when a man from the pre-Islamic era became ill and a relative of his was absent, he would make a vow and say: **If God Almighty heals me, or if a sick person is healed, or if my absent one is returned, then this she-camel of mine will be let**

loose. Then he would let it loose and it would not be prevented from grazing or watering, and no one would ride it, so it was like a bahīrah.

Alqamah said: He is the slave who is set free on the condition that he has no loyalty, blood money, or inheritance. The Prophet, may God bless him and grant him peace, said: **Loyalty is only for the one who frees**.

The active participle is the active participle in the sense of the passive participle, and it is the passive participle, as in the Almighty's saying: **gushing water** meaning: poured out, **a life of contentment**.

As for the wasila: among the sheep, if a sheep gave birth to seven wombs, they would look. If the seventh was a male, they would slaughter it and the men and women would eat from it. If it was a female, they would leave it with the sheep. If it was a male and a female, they would spare the male for the sake of the female, and they would say: She joined her brother, so they would not slaughter him. The milk of the female was forbidden to women. If one of them died, the men and women would eat it together.

As for the Ham: it is the stallion if he rides his offspring, and it is said: if ten wombs are produced from his loins, they said his back is protected so he is not ridden or carried and is not prevented from grass or water, and if he dies, men and women eat him.

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, Ibrahim bin Saad told us, on the authority of Salih bin Kaysan, on the authority of Ibn Shihab, on the authority of Saeed bin Al-Musayyab, who said: The bahīrah whose milk is given to the tyrants, and no one among the people milks it, and the sā'ibah, they used to leave it for their gods, and nothing was carried on it.

Abu Hurairah said: The Messenger of God, may God bless him and grant him peace, said: **I saw Omar bin Amir Al-Khuzai' dragging a reed in the fire, and he was the first to set the stray animals free**.

Muhammad ibn Ishaq narrated on the authority of Muhammad ibn Ibrahim al-Taymi on the authority of Abu Salih al-Samman on the authority of Abu Hurayrah: He said: The Messenger of God, may God bless him and grant him peace, said to Aktham ibn Jun al-Khuzai': "O Aktham, I saw Amr ibn Luhay ibn Qama'ah [ibn Khandaq] dragging his intestines in the Fire. I have never seen a man more similar to another man than you to him, nor to him than you. This is because he was the first to change the religion of Ismail, set up idols, set up the Bahira, set free the Sa'iba, join the Wasilah, and protect the Ham. I saw him in the Fire, harming the people of the Fire with the smell of his intestines." Aktham said: **Does his resemblance harm me, O Messenger of God? He said: No, for you are a believer and he is an unbeliever**.

The Almighty said: **But those who disbelieve invent lies about God**, in their saying that God has commanded us to do so, **and most of them do not reason**.

Surat al-Ma'idah 5:103

God has not made any Bahīrah, nor Sa'ībah, nor Wasīlah, nor Hamī, but those who disbelieve invent a lie against God, and most of them do not reason.

Tafsir al-Baidawi

103Allah has not made any bahīrah, nor sā'ibah, nor wasīlah, nor Ḥām is a refutation and denial of what the people of ignorance innovated, which is that if a female camel gave birth to five offspring, the last of which was a male, they would slit its ear and set it free, so it could not be ridden or milked. A man among them would say: If I recover, my she-camel is šā'ibah, making it like a bahīrah in prohibiting benefit from it. If a sheep gave birth to a female, it is theirs, and if it gave birth to a male, it is for their gods, and if it gave birth to both of them, it would say the female joined her brother, so the male is not slaughtered for her. If ten offspring were born from the loins of a male, they would forbid its back and not prevent it from water or pasture, and they would say: its back has been protected. The meaning of what was made is what was prescribed and established, and for this reason it is transitive to one object, which is bahīrah, and from an additional verb. **But those who disbelieve invent a lie against God** by prohibiting that and attributing it to God, the Most High. **And most of them do not reason,** meaning the lawful from the unlawful, the permissible from the forbidden, or the command from the prohibition, but they imitate their elders. It is mentioned that some of them know the invalidity of that, but the love of leadership and imitating their fathers prevents them from acknowledging it.

Surat al-Ma'idah 5:104

And when it is said to them, **Come to what God has revealed and to the Messenger**, they say, **Sufficient for us is that upon which we found our fathers**. Even if their fathers did not know anything, nor were they guided?

Tafsir al-Jalalayn

104 - **And when it is said to them, Come to what God has revealed and to the Messenger** that is, to His ruling of making permissible what you have forbidden **they say, Sufficient for us is that upon which we found our fathers** of religion and law. God Almighty said: *A* That is sufficient for them **even though their fathers did not know anything and were not guided** to the truth.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And if it is said to those who sail the seas and let loose the wandering animals, who do not understand that by attributing the prohibition of that to God Almighty they are fabricating lies against God: Come to the revelation of God and the verses of His Book and to His Messenger, so that the lie of what you say about what you attribute to God Almighty of your prohibition of what you prohibit of these things becomes clear to you, they will respond to the one who called them to that by saying: What we found our fathers doing before us is sufficient for us, and they will say: (We follow them and they are our leaders and leaders. We are satisfied with what we took from them, and we are satisfied with what they were doing of prohibition and permission). God Almighty said to His Prophet Muhammad, may God bless him and grant him peace: Or were these fathers of ours who said this statement not knowing anything? He says: They did not know that what they were adding to God, the Most High, of prohibiting the bahīrah, the sā'ibah, the wasīlah, and the Ḥām, was a lie and a slander against God. There was no truth to that and no validity to it, because they were followers of the slanderers who began to prohibit that, slandering God by saying what they were saying about attributing to God, the Most High, what they were adding. Nor were they doing what they were doing with that on the right path and correctness, rather they were on misguidance and error.

Tafsir al-Qurtubi

God Almighty says: **And when it is said to them, 'Come to what God has revealed and to the Messenger,' they say, 'Sufficient for us is that upon which we found our fathers.'** The meaning of the verse was presented and discussed in Al-Baqarah, so there is no point in repeating it.

Tafsir Ibn Kathir

Al-Bukhari said: Musa bin Ismail told us, Ibrahim bin Saad told us, on the authority of Salih bin Kaysan, on the authority of Ibn Shihab, on the authority of Saeed bin Al-Musayyab, who said: The bahīrah is the one whose milk is forbidden to the tyrants, so no one among the people milks it, and the sā'ibah they used to leave for their gods, and nothing was carried on it. He said: Abu Hurairah said: The Messenger of God, may God bless him and grant him peace, said: "I saw Amr ibn Amir Al-Khuza'i dragging his intestines in the fire. He was the first to set free the sa'iba **ravenous camels**." The wasilah is the virgin female camel that gives birth early in the first generation of camels, and even gives birth to a female after that. They used to set them free for their idols if one of them was mated with the other and there was no male between them. The haam is the male camel that strikes the counted number of times. When it has finished striking, they leave it for the idols and spare it from pregnancy, so nothing is carried on it, and they call it the haami. Muslim and Al-Nasa'i narrated this in the same way from the hadith of Ibrahim ibn Sa'd. Then Al-Bukhari said: Abu Al-Yaman told me, Shu'ayb told us from Al-Zuhri, he said: I heard Sa'id narrating this. He said: Abu Hurairah said something similar from the Prophet, may God bless him and grant him peace. Ibn Al-Haad narrated it from Ibn Shihab, from Sa'id, from Abu Hurairah, may God be pleased with him, from the Prophet, may God bless him and grant him peace. Al-Hakim said: Al-Bukhari wanted Yazid bin Abdullah bin Al-Haad to narrate it on the authority of Abdul-Wahhab bin Bakht, on the authority of Al-Zuhri. This is how our Sheikh Abu Al-Hajaj Al-Mizzi narrated it in Al-A'traf, and he was silent and did not point it out. There is a problem with what Al-Hakim said, because Imam Ahmad and Abu Ja'far bin Jarir narrated it from the hadith of Al-Layth bin Sa'd, on the authority of Ibn Al-Haad, on the authority of Al-Zuhri himself, and God knows best.

Then Al-Bukhari said: Muhammad bin Abi Yaqub Abu Abdullah Al-Karmani told us, Hassan bin Ibrahim told us, Yunus told us on the authority of Al-Zuhri, on the authority of Urwah, that Aisha, may God be pleased with her, said: The Messenger of God, may God bless him and grant him peace, said: **I saw Hell crushing each other, and I saw Amr dragging his intestines, and he was the first to set the stray animals free.**

Al-Bukhari alone narrated it. Ibn Jarir said: Hannad told us, Yunus bin Bakir told us, Muhammad bin Ishaq told us, Muhammad bin Ibrahim bin Al-Harith told us on the authority of Abu Salih, on the authority of Abu Hurairah, who said: I heard the Messenger of God, may God bless him and grant him peace, say to Aktham bin Al-Jun: **O Aktham, I saw Amr bin Luhay bin Qama'ah bin Khandaf dragging his intestines in the Fire, and I have never seen a man more similar to another man than you to him, nor to him than you.** Aktham said: Are you afraid that his resemblance will harm me, O Messenger of God? The Messenger of God, may God bless him and grant him peace, said: "No, you are a believer and he is an unbeliever. He was the first to change the religion of Abraham, and the sea of the lake, and the freed slave, and the protected protector." Then he narrated it on the

Surat al-Ma'idah 5:104

And when it is said to them, "Come to what God has revealed and to the Messenger," they say, "Sufficient for us is that upon which we found our fathers." Even if their fathers did not know anything, nor were they guided?

authority of Hanad, on the authority of Abdah, on the authority of Muhammad ibn Amr, 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, in a similar or similar manner. These two paths are not in the books.

Imam Ahmad said: Amr ibn Mujammi' narrated to us, Ibrahim al-Hijri narrated to us, on the authority of Abu al-Ahwas, on the authority of Abdullah ibn Mas'ud, on the authority of the Prophet, may God bless him and grant him peace, who said: **The first to set free the sa'iba and worship idols was Abu Khuza'ah Amr ibn Amir, and I saw him dragging his intestines in the Fire.** Ahmad is the only one to narrate it from this source. Abd al-Razzaq said: Muammar informed us, on the authority of Zayd ibn Aslam, who said: The Messenger of God, may God bless him and grant him peace, said: "I know the first to set free the sa'iba and the first to change the religion of Abraham, peace be upon him." They said: Who is he, O Messenger of God? He said: "Amr ibn Luhay, the brother of Banu Ka'b. I saw him dragging his intestines in the Fire, his smell bothering the people of the Fire, and I know the first to open the seas." They said: Who is he, O Messenger of God? He said, "A man from Banu Mudlij had two she-camels. He cut off their ears and forbade them from milking them. Then he drank their milk after that. I saw him in the fire while they were biting him with their mouths and trampling him with their hooves." This Amr is the son of Luhay ibn Qama'ah, one of the leaders of Khuza'ah who took charge of the House after Jurhum. He was the first to change the religion of Abraham, the friend of God. He introduced idols to the Hijaz and called upon the common people to worship them and seek closeness through them. He established for them these pre-Islamic laws regarding livestock and other things, as God Almighty mentioned in Surat Al-An'am when He said, **And they assigned to God a share of what He created of crops and livestock.** to the end of the verses on that.

As for the bahirah, Ali ibn Abi Talhah said on the authority of Ibn Abbas, may God be pleased with them both: It is a female camel that has given birth to five offspring. They look at the fifth, and if it is a male, they slaughter it. The men eat it, but not the women. If it is a female, they cut off its ears and say: This is a bahirah. As-Suddi and others mentioned something similar to this. As for the sa'ibah, Mujahid said that it is a type of sheep similar to what was explained about the bahirah, except that it did not give birth to a child and there were six children between them. It remained in its form. If it gave birth to the seventh, a male or two, they slaughtered it. The men ate it, but not the women. Muhammad ibn Ishaq said: The sa'ibah is a female camel that has given birth to ten female offspring, none of whom were male. It was left unattended and not ridden, its hair was not cut, and its milk was not milked except for a guest. Abu Ruq said: The sa'ibah was that if a man went out and satisfied his need, he would leave a female camel or something else from his wealth and give it to the tyrants. Whatever it gave birth

to was its own. Al-Suddi said: If a man among them had his need met, or recovered from an illness, or his wealth increased, he would leave some of his wealth for the idols. If any of the people encountered him, he would be punished with a punishment in this world.

As for the wasila, Ali bin Abi Talha said on the authority of Ibn Abbas: It is a sheep that has given birth to seven wombs. They look at the seventh. If it is a male or female and it is dead, the men share in it but not the women. If it is a female, they spare it. If it is a male and a female in one womb, they spare them both and say: His sister joined him, so he is forbidden to us. Narrated by Ibn Abi Hatim. Abdul Razzaq said: Muammar informed us on the authority of Al-Zuhri, on the authority of Saeed bin Al-Musayyab: **And no wasila.** He said: The wasila from the camels is the female camel that gave birth first to a female, then gave birth to a female, so they called her the wasila. They say: She joined two females with no male between them, so they would cut off her throat for their idols. This is also narrated on the authority of Imam Malik bin Anas, may God have mercy on him. Muhammad bin Ishaq said: The wasila from the sheep if it gives birth to ten females in five wombs, twins in each womb, is called the wasila and is left. Any male or female that is born after that is given to the males but not the females. If it is dead, they share in it.

As for the Hami: Al-Awfi said on the authority of Ibn Abbas, he said: If a man had inseminated his stallion ten times, it would be said: He has become Hami, so leave him. Abu Rawq and Qatadah said the same. Ali bin Abi Talhah said on the authority of Ibn Abbas: As for the Hami, it is the male camel that when he gives birth to his offspring, they say: This one has become Hami on his back, so they do not burden him with anything, nor do they cut off his hair, nor do they prevent him from a pasture or a watering place from which he can drink, even if the watering place does not belong to his owner. Ibn Wahb said: I heard Malik say: As for the Hami, it is the camel. It used to strike camels, and when his strike was over, they would put peacock feathers on it and let it go. Other than that has been said in the interpretation of this verse.

There is a hadith in this regard narrated by Ibn Abi Hatim on the authority of Abu Ishaq al-Sabi'i, on the authority of Abu al-Ahwas al-Jashmi, on the authority of his father Malik ibn Nadlah, who said: I came to the Prophet, may God bless him and grant him peace, wearing two pieces of clothing, and he said to me: **Do you have any wealth?** I said: **Yes.** He said: **From what wealth?** I said: "From all wealth: camels, sheep, horses, and slaves." He said: **So if God gives you wealth and it increases for you,** then he said: **Do your camels give birth with their ears intact?** I said: **Yes, do camels give birth except in this way?** He said: "Perhaps you will take a razor and cut off the ears of a group of them and say: 'This is a bahirah,' and slit the ears of a group of them and say: 'This is a sanctuary.'" I said: **Yes.** He said: **Then do not do that, for everything that God has given you is permissible for**

you. Then he said: **God has not made bahīrah, saṭbah, wasīlah, or ḥām.** As for the lake, it is the one whose ears they cut off, so that his wife, daughters, and none of his family will benefit from its wool, fur, hair, or milk. When it dies, they share in it.

As for the one who is free, she is the one who is left for their gods and goes to their gods and leaves them. As for the one who is left, the ewe gives birth to six wombs, and when she gives birth to the seventh, her horn is cut off, and they say: She has arrived, so they do not slaughter her, nor is she beaten or prevented whenever she comes to a pond. This is how the explanation of that is mentioned, inserted in the hadith.

Another version was narrated on the authority of Abu Ishaq, on the authority of Abu Al-Ahwas Aouf bin Malik, from his statement, and it is more similar. This hadith was narrated by Imam Ahmad on the authority of Sufyan bin Uyaynah, on the authority of Abu Al-Zura'a Amr bin Amr, on the authority of his uncle Abu Al-Ahwas Aouf bin Malik bin Nadlah, on the authority of his father, and it does not contain an explanation of this, and God knows best.

God the Almighty says: **But those who disbelieve invent lies about God, and most of them do not reason.** That is, God did not legislate these things, nor do they bring Him closer to Him. Rather, the polytheists fabricated them and made them a law for themselves and a means of drawing closer to Him. But that is not what they will achieve, rather it is a disaster for them. **And when it is said to them, 'Come to what God has revealed and to the Messenger,' they say, 'Sufficient for us is that which we found our fathers following.'** That is, when they are called to the religion of God and His law and what He has made obligatory, and to abandon what He has forbidden, they say, **Sufficient for us is that which we found our fathers and grandfathers following of ways and paths.** God the Almighty says: **Or even if their fathers did not know anything?** That is, they did not understand the truth, nor did they know it, nor were they guided to it. So how can they follow them in this case? None follows them except those who are more ignorant than them and further astray.

Fath al-Qadir

And it was said that it is the stallion if ten are born from his loins, they said that his back is protected so he is not ridden and is not prevented from pasture or water, then God the Almighty described them that they did not say that except to slander God and lie, not for the law that God legislated for them nor for the mind that guided them to it, and glory be to God the Almighty, how weak and feeble are the minds of these people, they do these actions that are pure vulgarity and the essence of foolishness 104- **And when it is said to them, Come to what God has revealed and to the Messenger, they say, Sufficient for us is that upon which we found our fathers,**" and these are the actions of their fathers and the traditions that they established for them, and God the Almighty spoke the truth when He said: "Or even if their fathers did not know anything and were not guided," meaning even if they were ignorant and astray, and the waw is for the state with the question mark added to it, and it was said to be for

the conjunction of an implied sentence: meaning I think that they were even if their fathers were. And we have already discussed a verse like this in Al-Baqarah. This article that the pre-Islamic era said has become the target of the imitators and their stick that they lean on if the caller of truth calls them and the one who shouts to them the Book and the Sunnah cries out to them. So their argument with the one they imitated who is like them in worshipping according to the law of God while his words contradict the Book of God or the Sunnah of His Messenger is like the words of these people, and the difference is only in the verbal expression, not in the meaning upon which the benefit and gain revolve. Oh God, forgive us.

Ibn Jarir, Ibn Abi Hatim and Abu Sheikh narrated on the authority of Al-Suddi regarding the verse: He said: The wicked are the polytheists and the good are the believers. Al-Bukhari, Muslim and others narrated on the authority of Anas who said: "The Prophet, may God bless him and grant him peace, delivered a sermon the like of which I had never heard before. A man said: Who is my father? He said: So-and-so. Then this verse was revealed: 'Do not ask about things.'" Al-Bukhari and others narrated something similar from the hadith of Ibn Abbas. This questioner was explained in other narrations as being Abdullah ibn Hudhafah and that he said: Who is my father? The Prophet, may God bless him and grant him peace, said: Your father is Hudhafah. Ibn Hibban narrated on the authority of Abu Hurairah that the Messenger of God, may God bless him and grant him peace, delivered a sermon and said: O people, God has made Hajj obligatory upon you. A man stood up and said: Every year, O Messenger of God? He remained silent. Then he repeated it three times. Then he said: If I had said yes, it would have been obligatory, and if it had been obligatory, you would not have performed it. Leave me as I have left you, for those before you were destroyed because of their excessive questioning and their disagreement with their prophets. So if I forbid you from something, avoid it, and if I command you to do something, do as much of it as you can. This is because this verse, I mean **Do not ask about things,** was revealed about that. Ibn Jarir, Abu al-Shaykh, and Ibn Mardawayh narrated something similar to this from him. Ibn Mardawayh narrated something similar from Ibn Abbas as well. Ahmad, al-Tirmidhi, Ibn Majah, Ibn al-Mundhir, Ibn Abi Hatim, al-Daraqutni, al-Hakim, and Ibn Mardawayh narrated something similar from Ali. All of these stated clearly in their hadiths that the verse was revealed about that. Al-Bukhari, Muslim and others narrated on the authority of Sa'd ibn Abi Waqqas who said: They used to ask about something that was permissible for them, and they would keep asking until it was forbidden for them. When it was forbidden for them, they would commit it. Ibn al-Mundhir narrated on his authority that the Messenger of God (peace and blessings of God be upon him) said: **The greatest sin of a Muslim against another Muslim is the one who asks about something that is not forbidden and it is forbidden because of his question.** Ibn Jarir, Ibn al-Mundhir and al-Hakim narrated **and authenticated it** on the authority of Abu Tha'labah al-Khushani who said: The Messenger of God (peace and blessings of God be upon him) said: "God has set limits, so do not transgress them. He has

Surat al-Ma'idah 5:104

And when it is said to them, "Come to what God has revealed and to the Messenger," they say, "Sufficient for us is that upon which we found our fathers." Even if their fathers did not know anything, nor were they guided?

imposed obligations for you, so do not neglect them. He has forbidden things, so do not violate them. He has left things out, not out of forgetfulness but out of mercy for you, so accept them and do not search for them." Sa'id ibn Mansur, Ibn Jarir, Ibn al-Mundhir, Abu al-Shaykh and Ibn Mardawayh narrated on the authority of Ibn Abbas regarding his statement: **Do not ask about things**, he said: al-Bahirah, al-Sa'ibah, al-Wasilah and al-Ham. Al-Bukhari, Muslim and others narrated on the authority of Saeed bin Al-Musayyab who said: The bahirah is the one whose milk is forbidden to the tyrants and no one brings it. The sa'ibah they used to leave for their gods and nothing was carried on it. The wasilah is the virgin she-camel that gives birth early in the first generation of camels and then gives birth to a female. They used to leave it for their tyrants if one of them is mated to the other and there is no male between them. The hami is the male camel that strikes the counted number of times. When he has finished his strike, they leave him for the tyrants and exempt him from the pregnancy and nothing was carried on him and they called him the hami. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ali Ibn Abi Talha on the authority of Ibn Abbas who said: "The bahirah is a female camel that has given birth to five offspring. They look at the fifth one. If it is a male, they slaughter it and the men eat it, but not the women. If it is a female, they cut off its ears and say, 'This is a bahirah.' As for the sa'ibah, they used to set free some of their livestock for their gods. They would not ride on their backs, milk them, cut off their wool, or load anything on them. As for the wasilah, it is a sheep that has given birth to seven offspring. They would look at the seventh. If it is a male or female and it is dead, the men share in it, but not the women. If it is a female, they spare it. If it is a male or female in a pregnancy, they spare them both and say, 'His sister joined him, so he is forbidden to us.' As for the Ham, it is a male camel that when he gives birth to his offspring, they say, 'This one has protected his back.' They would not load anything on him, cut off his wool, or prevent him from a protected area or a trough from which he can drink, even if the trough does not belong to his owner." Ibn Jarir, Ibn Abi Hatim, and Ibn Mardawayh narrated something similar on his authority, on the authority of Al-Awfi.

Tafsir al-Baidawi

104 "And when it is said to them, **Come to what God has revealed and to the Messenger**, they say, **Sufficient for us is that which we found our fathers doing**. This is a statement of the shortcomings of their minds and their preoccupation with imitation and that they have no support other than it. **Or even if their fathers did not know anything and were not guided**. The waw is for the state and the hamza was added to it to deny the action in this state, meaning, what they found their fathers doing is sufficient for them, even if they were ignorant and misguided. The meaning is that following the example is only valid for someone who is known to be knowledgeable and guided, and that is not known except by proof, so imitation is not sufficient.

Tafsir al-Baghawi

104- **And when it is said to them, 'Come to what God has revealed and to the Messenger,'** in analyzing the cultivation and livestock and explaining the laws and rulings, **they say, 'Sufficient for us is what we found our fathers following,'** of religion. God Almighty said: **Or even if their fathers did not know anything and were not guided.**

Surat al-Ma'idah 5:105

O you who have believed, upon you is yourselves. He who goes astray will not harm you if you are guided. To God is your return all together, and He will inform you about what you used to do.

Tafsir al-Jalalayn

105 - **O you who have believed, upon you is yourselves** meaning, protect yourselves and take care of yourselves **He who goes astray will not harm you if you are guided** It was said that what is meant is that he who goes astray from the People of the Book will not harm you, and it was said that what is meant is others, according to the hadith of Abu Tha'labah Al-Khushani: I asked the Messenger of God, may God bless him and grant him peace, about it, and he said: "Command what is right and forbid what is wrong, until when you see greed being obeyed, desire being followed, the worldly life being preferred, and every opinionated person being impressed by his own opinion, then you should take care of yourself" Narrated by Al-Hakim and others **To God is your return, all of you, and He will inform you of what you used to do** and He will reward you for it.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: O you who have believed, upon you is your souls, so reform them, and work to save them from the punishment of God Almighty, and look for them in what brings them closer to their Lord, for **he who goes astray will not harm you**, meaning: he who disbelieves and follows a path other than the truth will not harm you, if you are guided and believe in your Lord, and obey Him in what He has commanded you to do and in what He has forbidden you from, so you forbid what He has forbidden and permit what He has permitted.

And the word *yourselves* is used as an inducement, and the Arabs induce attributes with **upon you**, "with you," **below you**, and **to you**.

The interpreters differed in their interpretation of this.

Some of them said that it means: **O you who believe, upon you is yourselves**, if you command what is right and forbid what is wrong and it is not accepted from you.

Who said that?

Suwar bin Abdullah told us, he said, my father told us, he said, Abu Al-Ashhab told us, on the authority of Al-Hasan: This verse was recited to Ibn Masoud: "O you who have believed, upon you is yourselves. He who strays will not harm you if you are guided." Ibn Masoud said: This is not the time for it. Say it as long as it is accepted from you, and when it is returned to you, upon you is yourselves.

Ibn Wakee' told us, he said, Abu Usamah told us, on the authority of Abu Al-Ashhab, on the authority of Al-Hasan, he said: It was mentioned in the presence of Ibn Masoud: **O you who have believed**, then he mentioned something similar.

Yaqub told us, he said, Ibn Ulayyah told us, on the authority of Yunus, on the authority of Al-Hasan, he said: A man said to Ibn Mas'ud: Did not God say: "O you who have believed, upon you is yourselves. He who strays will not harm you if you are guided"? He said: This is not the time for it. Say it as long as it is accepted from you, and when it is returned to you, upon yourselves.

Al-Hasan bin Arafah narrated to us, Shababah bin Suwar narrated to us, Al-Rabi bin Subaih narrated to us, on the authority of Sufyan bin Uqal, who said: It was said to Ibn Umar: Why don't you sit these days and neither command nor forbid, for God the Most High says: "You are responsible for yourselves. He who strays will not harm you if you are guided." Ibn Umar said: It is not for me nor for my companions, because the Messenger of God, may God bless him and grant him peace, said: **Let the witness inform the absent**, so we were the witnesses and you are the absent. But this verse is for people who will come after us. If they speak, it will not be accepted from them.

Ahmad bin Al-Muqaddam told us, Al-Mu'tamir bin Sulayman told us, I heard my father say, Qatada told us, on the authority of Abu Mazen, who said: I went to Medina during the time of Uthman, and there were a group of Muslims sitting, and one of them recited this verse: **You are responsible for yourselves**, and most of them said: The interpretation of this verse has not come today.

Muhammad bin Bashir told us, he said, Amr bin Asim told us, he said, Al-Mu'tamir told us, on the authority of his father, on the authority of Qatada, on the authority of Abu Mazen, something similar.

Muhammad bin Bashir narrated, Muhammad bin Ja'far and Abu 'Asim narrated, Awf narrated, on the authority of Suwar bin Shabib, who said: I was with Ibn 'Umar when a man with a sharp eye and a sharp tongue came to him and said: O Abu 'Abd al-Rahman, we are six, all of whom have recited the Qur'an quickly, and all of them are diligent and do not spare any effort, and all of them hate to be base, and in doing so they testify against one another for polytheism! A man from the group said: What baseness do you mean, more than that they testify against one another for polytheism! The man said: I am not asking you, I am asking the sheikh! So 'Abdullah repeated the hadith to him, and 'Abdullah bin 'Umar said: Perhaps you see, may you have no father, that I am going to order you to go and kill them! Advise them and forbid them, and if they disobey you, then you should take care of yourself, for God the Almighty says: "O you who have believed, upon you is yourselves. He who strays will not harm you when you are guided. To God is your return all together, and He will inform you about what you used to do."

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Mu'ammal told us, on the authority of al-Hasan: A man asked Ibn Mas'ud about his saying:

O you who have believed, upon you is yourselves. He who goes astray will not harm you if you are guided. To God is your return all together, and He will inform you about what you used to do.

"You are responsible for yourselves. He who goes astray will not harm you if you are guided." He said: This is not its time. Today it is accepted, but a time is about to come when you will command what is right and such and such will be done to you - or he said: it will not be accepted from you - and then: "You are responsible for yourselves. He who goes astray will not harm you."

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, on the authority of a man who said: I was in Medina during the caliphate of Uthman, in a circle in which there were companions of the Prophet, may God bless him and grant him peace, and there was an old man among them whom they were leaning on, so a man recited: "You are responsible for yourselves. He who goes astray will not harm you if you are guided," so the old man said: Its interpretation is the end of time.

Bishr bin Muadh narrated, Yazid bin Zari' narrated, Saeed narrated, on the authority of Qatada, who narrated, Abu Mazen, a righteous man from the Azd tribe from Banu al-Hadan, said: I went to Madinah during the lifetime of Uthman, and sat with a group of the Companions of the Messenger of God, may God bless him and grant him peace. A man from the people recited this verse: **He who goes astray will not harm you if you are guided.** Then an elderly man from the people said: Leave this verse, for its interpretation will be in the end times.

Al-Qasim narrated, Al-Husayn narrated, Ibn Fadala narrated, on the authority of Muawiyah ibn Masalih, on the authority of Jubayr ibn Nufayr, who said: I was in a circle in which there were companions of the Messenger of God, may God bless him and grant him peace, and I was the most patient of the people. They discussed enjoining good and forbidding evil, so I said: Does not God say in His Book: "O you who have believed, upon you is yourselves. He who strays will not harm you if you are guided." They turned to me with one voice and said: Are you quoting a verse from the Quran that you do not know and do not know its interpretation? I wished I had not spoken. Then they began to talk, and when it was time for them to stand up, they said: You are a young boy, and you have quoted a verse that you do not know what it is. Perhaps you will live to see that time, when you see greed being obeyed, desires being followed, and every opinionated person being impressed by his own opinion. So, take care of yourself, he who strays will not harm you if you are guided.

Hannad narrated, saying: Laith bin Harun narrated, saying: Ishaq Al-Razi narrated, on the authority of Abu Ja'far, on the authority of Al-Rabi' bin Anas, on the authority of Abu Al-'Aliyah, on the authority of 'Abdullah bin Mas'ud, regarding the statement of God, "O you who have believed, upon you is yourselves. He who strays will not harm you if you are guided. To God is your return all together, and He will inform you about what you used to do." He said: They were sitting with 'Abdullah bin Mas'ud, and there happened between

two men what happens between people, until each one of them stood up to his companion. A man from among 'Abdullah's companions said: Shall I not get up and enjoin them to do good and forbid them from doing evil? Another one next to him said: Take care of yourself, for God the Most High says: "Take care of yourselves. He who strays will not harm you if you are guided." Ibn Mas'ud heard it and said: Hold on, the interpretation of this has not yet come! The Qur'an was revealed where it was revealed, and some of its verses had their interpretations passed before they were revealed, and some of its interpretations occurred during the time of the Prophet, may God bless him and grant him peace, and some of its interpretations occurred shortly after the Prophet, may God bless him and grant him peace, and some of its interpretations will occur after today, and some of its interpretations will occur at the Hour, as mentioned about the Hour, and some of its interpretations will occur on the Day of Judgment, as mentioned about the Judgment, Paradise, and Hell. So long as your hearts are one and your desires are one, you will not mix with sects, and some of you will not taste the violence of others, so command and forbid. But if hearts and desires differ, and you mix with sects, and some of you will taste the violence of others, so command and forbid, and at that time the interpretation of this verse will come.

Al-Qasim narrated, Al-Hussein narrated, Hajjaj narrated, on the authority of Abu Ja'far Al-Razi, on the authority of Al-Rabi' bin Anas, on the authority of Abu Al-'Aliyah, on the authority of Ibn Mas'ud: There was some talk between two men, as happens between people, until each one of them stood up to his companion, then he mentioned something similar. Ahmad bin Al-Muqaddam narrated, on the authority of Harami... He said: I heard Al-Hasan say: Some of the companions of the Prophet, may God bless him and grant him peace, interpreted this verse: "O you who have believed, upon you is yourselves. He who strays will not harm you if you are guided." So some of his companions said: Leave this verse, it is not for you.

Ismail bin Isra'il al-Lal al-Ramli told me, he said, Ayoub bin Suwaid told us, he said, Utbah bin Abi Hakim told us, on the authority of Amr bin Jariyah al-Lakhmi, on the authority of Abu Umayyah al-Sha'bani, he said: I asked Abu Tha'labah al-Khushani about this verse: **O you who have believed, upon you is yourselves,** and he said: "You have asked an expert about it. I asked the Messenger of God, may God bless him and grant him peace, about it and he said: Abu Tha'labah, enjoin what is right and forbid what is wrong. So if you see the world being preferred, and greed being obeyed, and every opinionated person admiring his own opinion, then take care of yourself! After you are days of patience, and the one who adheres to what you are upon on that day will have the reward of fifty workers! They said: O Messenger of God, the reward of fifty workers among them? He said: No, the reward of fifty workers among you."

Ali bin Sahl narrated that Al-Walid bin Muslim narrated on the authority of Ibn Al-Mubarak and others on the authority of Utbah bin Abi Hakim on the authority of

Amr bin Jariyah Al-Lakhmi on the authority of Abu Umayyah Al-Sha'bani who said: I asked Abu Tha'labah Al-Khushani: What should we do with this verse: "O you who have believed, upon you is yourselves. He who strays will not harm you if you were guided"? Abu Tha'labah said: "I asked an expert about it. I asked the Messenger of God, may God bless him and grant him peace, about it and he said: Enjoin what is right and forbid what is wrong. Then, when you see greed being obeyed, desires being followed, and every opinionated person being impressed by his own opinion, then stick to your own soul and leave the common people. For there are days ahead of you in which the reward of the one who works in it will be like the reward of fifty of you."

Others said: The meaning of this is that if a servant acts in obedience to God, he will not be harmed by those who go astray after him and perish. Those who said this mentioned:

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: "O you who have believed, upon you is yourselves. He who goes astray will not harm you," meaning: If the servant obeys me in what I command him of what is lawful and unlawful, then he who goes astray will not harm him after that, if he does what I command him to do.

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: "You should take care of yourselves. He who goes astray will not harm you if you are guided," meaning: Obey my command and keep my advice.

Hannad told us, he said, Laith bin Harun told us, he said, Ishaq al-Razi told us, on the authority of Abu Ja'far al-Razi, on the authority of Safwan bin al-Jun, he said: A young man from the people of desires entered upon him, and he mentioned something about his situation, so Safwan said: Shall I not guide you to the special thing that God has given to His friends? "O you who have believed, upon you is yourselves. He who has gone astray will not harm you," the verse.

Abdul Karim bin Abi Umair told us, Abu Al-Mutraf Al-Makhzumi told us, Juwaybir told us, on the authority of Al-Dahhak, on the authority of Ibn Abbas, who said: "You should take care of yourselves. He who goes astray will not harm you if you are guided," as long as it is not a sword or a whip.

Ali bin Sahl told us, Damrah bin Rabi'ah told us, Al-Hasan recited this verse: "O you who have believed, upon you is yourselves. He who strays will not harm you if you are guided." Al-Hasan said: Praise be to God for it, and praise be to God for it. There was no believer in the past, nor a believer in what remains, except that there was a hypocrite beside him who hated his actions.

Others said: Rather, the meaning of this is: **O you who believe, upon you is yourselves**, so act in obedience to God, **He who goes astray will not harm you if you are guided**, so you command what is right and forbid what

is wrong.

Who said that?

Ibn Hamid told us, he said, Hakam bin Salm told us, on the authority of Anbasa, on the authority of Saad Al-Baqal, on the authority of Saeed bin Al-Musayyab: **He who goes astray will not harm you if you are guided**. He said: If you command what is right and forbid what is wrong, he who goes astray will not harm you if you are guided.

Ibn Wakee' told us, Yahya bin Yaman told us, on the authority of Sufyan, on the authority of Abu Al-Umayy, on the authority of Abu Al-Bukhtari, on the authority of Hudhayfah: "You should take care of yourselves. He who goes astray will not harm you if you are guided." He said: If you command and forbid.

Hannad told us, he said, Wakee' told us, and Ibn Wakee' told us, he said, Ab told us, on the authority of Ibn Abi Khalid, on the authority of Qais Ibn Abi Hazim, he said, Abu Bakr said: You read this verse: **He who goes astray will not harm you if you are guided**, and if people see the oppressor - Ibn Wakee' said - and they do not stop him, God is likely to punish them all.

Ibn Wakee' told us, he said, Jarir and Ibn Fadil told us, on the authority of Bayan, on the authority of Qais, he said, Abu Bakr said: You recite this verse: "O you who have believed, upon you is yourselves. He who strays will not harm you if you are guided," and if the people see the oppressor and do not take him by the hand, God will punish them all.

Ibn Wakee' told us, he said, Jarir told us, on the authority of Ismail, on the authority of Qais, on the authority of Abu Bakr, on the authority of the Prophet, may God bless him and grant him peace, and he mentioned something similar.

Muhammad ibn al-Husayn told us, Ahmad ibn Mufaddal told us, Asbat told us, on the authority of al-Suddi, his statement: "O you who have believed, upon you is yourselves. He who strays will not harm you if you are guided," meaning: Enjoin what is right and forbid what is wrong. Abu Bakr ibn Abi Quhafah said: O people, do not be deceived by the statement of God: **Upon yourselves**, lest one of you say: Upon myself, by God, you must enjoin what is right and forbid what is wrong, or the worst of you will be appointed over you, and they will make you taste the worst of torment, then God will call upon the best of you, and He will not respond to them.

Abu Hisham Al-Rafa'i told us, he said, Ibn Fadil told us, he said, Bayan told us, on the authority of Qais bin Abi Hazim, he said, Abu Bakr said while he was on the pulpit: O people, you are reading this verse in the wrong place: **He who goes astray will not harm you if you are guided**, and if people see an oppressor and do not stop him, God will punish them all.

Al-Harith told me, he said, Abdul Aziz told us, he said, Isa bin Al-Musayyab Al-Bajali told us, Qais bin Abi Hazim told us: I heard Abu Bakr Al-Siddiq, may God be pleased with him, reciting this verse: "O you who have believed, upon you is yourselves. He who strays will not harm you if you are guided." He said: "I heard the Messenger of God, may God bless him and grant

O you who have believed, upon you is yourselves. He who goes astray will not harm you if you are guided. To God is your return all together, and He will inform you about what you used to do.

him peace, say: If the people see evil and do not change it, and the oppressor and do not stop him, then God will soon afflict them all with punishment."

Al-Rabi' narrated to us, he said: Asad bin Musa narrated to us, he said: Saeed bin Salem narrated to us, he said: Mansour bin Dinar narrated to us, on the authority of Abdul Malik bin Maisarah, on the authority of Qais bin Abi Hazim, he said: Abu Bakr ascended the pulpit, the pulpit of the Messenger of God, may God bless him and grant him peace, and he praised God and extolled Him, then he said: O people, you recite a verse from the Book of God and consider it a concession, but by God, God has not revealed in His Book anything more severe than it: "O you who have believed, upon you is yourselves. He who goes astray will not harm you if you are guided." By God, you must enjoin what is right and forbid what is wrong, or God will punish you for it. Muhammad bin Bashir told us, he said, Ishaq bin Idris told us, he said, Saeed bin Zaid told us, he said, Mujalid bin Saeed told us, on the authority of Qais bin Abi Hazim, he said: I heard Abu Bakr say while he was addressing the al-Nas 114: O people, you read this verse and you do not know what it is: "O you who have believed, upon you is yourselves. He who strays will not harm you if you are guided." "And I heard the Messenger of God, may God bless him and grant him peace, say: If the people see an evil and do not change it, God will punish them all."

Others said: Rather, the meaning of this verse is: Those who deviate from the straight path and disbelieve in God from among the People of the Book will not harm you.

Who said that?

Yaqub told me, he said, Hisham told us, on the authority of Abu Bishr, on the authority of Saeed bin Jubair, regarding his statement: **He who goes astray will not harm you if you are guided**, he said: He means whoever goes astray from the People of the Book.

Ibn Bashir told us, he said, Muhammad ibn Ja'far told us, he said, Shu'bah told us, on the authority of Abu Bishr, on the authority of Sa'id ibn Jubayr, regarding this verse: **He who goes astray will not harm you if you are guided**, he said: It was revealed about the People of the Book.

Others said: He meant by that everyone who has strayed from the true religion of God.

Who said that?

Yunus bin Abdul A'la told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement, "O you who have believed, upon you is yourselves. He who strays will not harm you if you are guided," he said: When a man converted to Islam, they would say to him: You have made your fathers foolish and led them astray, and you did this and that, and you made your fathers such and such! You should have supported them and done that! So God Almighty said, "O you who have believed, upon you is yourselves. He who strays will not harm you if you are guided."

Abu Ja'far said: The most correct of these sayings and the most correct interpretations in our view of this verse is what was narrated on the authority of Abu Bakr al-Siddiq **may God be pleased with him** regarding it, which is: **O you who have believed, upon you is yourselves**, adhere to working in obedience to God and what He has commanded you to do, and refrain from what God has forbidden you from doing. **He who goes astray will not harm you if you are guided**, meaning: The straying of he who goes astray will not harm you if you adhere to working in obedience to God, and you fulfill what God has obligated you to do with those who have gone astray, of enjoining what is right and forbidding what is wrong that they do or try to do, and taking them by the hand if they seek to wrong a Muslim or a covenanted person and preventing them from doing so but they refuse to desist from that, and there is no harm to you in their persistence in their error and misguidance if you are guided and fulfill the right of God, the Most High, in them.

We said that this is the most correct interpretation of this, because God the Most High commanded the believers to act justly and cooperate in righteousness and piety. Acting justly includes stopping the oppressor. And cooperating in righteousness and piety includes enjoining what is right. This is in addition to what the reports have shown from the Messenger of God (blessings and peace of God be upon him) regarding his command to enjoin what is right and forbid what is wrong. If people were to abandon this, then the command to do so would have no meaning, except in the case in which the Messenger of God (blessings and peace of God be upon him) permitted it to be abandoned, which is the case of inability to do it with the apparent limbs. In this case, it would be permissible for him to abandon it, if he then fulfills God's obligation upon him in this regard in his heart. If what we have described of the interpretation of the verse is more correct, then it is clear that what Hudhayfah and Sa'id ibn al-Musayyab said, that it is: if you enjoin what is right and forbid what is wrong, and the meaning of what Abu Tha'labah al-Khushani narrated from the Messenger of God (blessings and peace of God be upon him).

Abu Ja'far said: God the Almighty says to His believing servants: Do, O believers, what I have commanded you to do, and refrain from what I have forbidden you from, and command the people of deviation and misguidance and those who have deviated from My path with what is right, and forbid them from what is wrong. If they accept, then it is for them and for you, but if they persist in their error and misguidance, then to Me is the return of all of you and your destiny in the Hereafter and their destiny, and I am the Knower of what all of you do of good and evil, so I will inform each group of you there of what they did in this world, then I will reward them for the work they have done before Me with the reward they deserve, for the work of any worker among you, male or female, is not hidden from Me.

Tafsir al-Qurtubi

It has four issues:

First: Our scholars said: The connection between this verse and what preceded it is to warn against what one must beware of, which is the state of the one whose description was mentioned above, who relied in his religion on the imitation of his fathers and ancestors. The apparent meaning of this verse indicates that enjoining what is right and forbidding what is wrong is not an obligation if the person is upright, and that no one will be held accountable for the sin of another, were it not for what was mentioned in its interpretation in the Sunnah and the sayings of the Companions and Followers, as we will mention, God Almighty willing.

The second - the Almighty's saying: **Upon you yourselves** means protect yourselves from sins. You say **upon you Zaid** meaning stick to Zaid, and it is not permissible to say **upon him Zaid** rather this is sufficient from addressing in three words: **upon you Zaid** meaning take Zaid, and **with you is Amr** meaning he is present, and **behind you is Zaid** meaning he is close to you, and he recited:

Oh, you who pour water, pour your bucket without me

As for his saying: **A man who is not me** is upon him, it is anomalous.

Third: Abu Dawud, Al-Tirmidhi and others narrated on the authority of Qais who said: Abu Bakr Al-Siddiq, may God be pleased with him, addressed us and said: You recite this verse and interpret it in a way other than its interpretation. O you who believe, upon you is yourselves. He who goes astray will not harm you if you are guided. And I heard the Messenger of God, may God bless him and grant him peace, say:

If people see an oppressor and do not stop him, God will soon afflict them all with a punishment from Him. Abu 'Eisa said: This is a good and authentic hadith. Ishaq ibn Ibrahim said: I heard 'Amr ibn 'Ali say: I heard Wakee' say: Not a single hadith is authentic from Abu Bakr from the Prophet, may God bless him and grant him peace. I said: Not even Ismail from Qays. He said: Ismail narrated from Qays with a chain of transmission ending with him. Al-Naqqash said: This is an exaggeration on the part of Wakee'. Shu'bah narrated it from Sufyan and Ishaq from Ismail with a chain of transmission ending with the Prophet. Abu Dawud, al-Tirmidhi and others narrated it from Abu Umayyah al-Sha'bani, who said:

I came to Abu Tha'labah Al-Khushani and said to him: How do you deal with this verse? He said: Which verse? I said: The words of God the Almighty: {O you who have believed, upon you is yourselves. He who strays will not harm you if you are guided.} He said: By God, I asked about it in Khaybar. I asked the Messenger of God, may God bless him and grant him peace, about it, and he said: Rather, enjoin what is right and forbid what is wrong, until when you see greed being obeyed, desire being followed, the world being preferred, and every person with an opinion being impressed by his opinion, then you should mind your own self and leave the affairs of the masses, for there are days ahead of

you in which patience will be like holding hot coals. The one who works in them will have the reward of fifty men who work like you.} In another narration: It was said: O Messenger of God, the reward of fifty of us or of them? He said: By wetness, the reward of fifty of you.} Isa said: This is a good and strange hadith. Ibn Abd Al-Barr said: His statement: Rather of you, this phrase was not mentioned by some of the narrators and they did not mention it. It was mentioned earlier. Al-Tirmidhi narrated on the authority of Abu Hurayrah on the authority of the Prophet, may God bless him and grant him peace, who said:

You are in a time when whoever among you abandons a tenth of what he was commanded to do will perish. Then a time will come when whoever among you does a tenth of what he was commanded to do will be saved." He said: This is a strange hadith. It was narrated on the authority of Ibn Mas'ud that he said: This is for me in a time of this verse: **Speak the truth that has been accepted from you, but when it is rejected from you, then be gentle.** And it was said to Ibn 'Umar during some times of tribulations:

If you left the speech these days, why would you not command or forbid? He said, "The Messenger of God, may God bless him and grant him peace, said to us: 'Let the witness inform the absent,' and we have witnessed, so it is incumbent upon us to inform you. A time will come when if the truth is said, it will not be accepted." In a narration from Ibn Umar after his saying: **Let the witness inform the absent**, we were the witnesses and you were the absent. However, this verse is for people who will come after us. If they say, it will not be accepted from them. Ibn al-Mubarak said that the Almighty's statement, **Upon you yourselves**, is addressed to all believers, meaning, upon you are the people of your religion, like the Almighty's statement, **And do not kill yourselves**, so it is as if He said: Let some of you command others and be gentle with others. This is evidence of the obligation of enjoining what is right and forbidding what is wrong, and the misguidance of the polytheists, hypocrites, and People of the Book will not harm you. This is because enjoining what is right is done with Muslims who are disobedient, as mentioned above. The meaning of this was narrated from Saeed bin Jubair. Saeed bin al-Musayyab said: The meaning of the verse is that those who go astray will not harm you if you are guided after enjoining what is right and forbidding what is wrong. Ibn Khuwaiz Mandad said: The verse includes a person's preoccupation with his own self and his abandonment of it. Expose people's faults and search for their conditions, for they do not ask about their condition, so do not ask about their condition. This is like the Almighty's saying: **Every soul is a pledge for what it has earned** (al-Muddaththir 74:38), **And no bearer of burdens shall bear the burden of another** (al-An'am 6:164 and Fatir 35:18), and the saying of the Prophet, may God bless him and grant him peace:

Be a guardian of your home and take care of yourself in particular." It is possible that what is meant by it is the time when it is difficult to enjoin what is right and forbid what is wrong, so he forbids it in his heart and is busy with reforming himself.

I said: The hadith is strange. It was narrated by Ibn

Surat al-Ma'idah 5:105

O you who have believed, upon you is yourselves. He who goes astray will not harm you if you are guided. To God is your return all together, and He will inform you about what you used to do.

Lahi'ah. He said: Bakr bin Sawadah Al-Judhami told us on the authority of Uqbah bin Amir: "The Messenger of God, may God bless him and grant him peace, said:

If it is two hundred, then do not command what is right and do not forbid what is wrong, and you should take care of yourselves in particular. Our scholars said: The Prophet (peace be upon him) only said that because of the change in time, the corruption of conditions, and the scarcity of those who helped him. Jabir bin Zaid said: The meaning of the verse is, "O you who believe, from the descendants of those who sailed the sea and set free the wandering animals, take care of yourselves in the straight path, for those who will not be harmed by the error of Islam if you are guided." He said: And when a man converted to Islam, the infidels would say to him: You have made your fathers foolish and led them astray, and you did this and that. So God revealed the verse because of that. It was said: The verse is about the people of desires who are not benefited by preaching, so if you know that a people will not accept, but rather hide and appear, then be silent about them. It was said: It was revealed about the prisoners whom the polytheists tortured until some of them apostatized, so it was said to those who remained in Islam: Take care of yourselves, the apostasy of your companions will not harm you. Saeed bin Jubair said: It is about the People of the Book. Mujahid said: It is about the Jews and Christians and those like them, they go to the meaning that disbelief will not harm you. The People of the Book if they pay the jizya. It was said: It was abrogated by the command to do good and forbid evil. Al-Mahdawi said: Ibn Atiyah said: This is weak and its speaker is not known.

I said: It was reported on the authority of Ibn Abi Ubaid al-Qasim Ibn Salam that he said: There is no verse in the Book of God Almighty that combines the abrogating and the abrogated except this verse. Someone else said: The abrogating verse among them is His statement: **If you are guided**. Guidance here is enjoining what is right and forbidding what is wrong, and God knows best.

Fourth: Enjoining what is right and forbidding what is wrong is a pleasure whenever there is hope of acceptance or there is hope of repelling the oppressor, even if it is violent, unless the one enjoining fears harm that will befall him personally, or a trial that he will bring upon the Muslims, either by disobeying God or by harm that will befall a group of people. If this is feared, then **You are responsible for yourselves** is a decisive statement that must be adhered to, and it is not a condition for the one forbidding to be just, as mentioned above. And this is what the group of scholars say, so be aware of it.

Tafsir Ibn Kathir

God the Almighty says, commanding His believing servants to reform themselves and do good with their effort and energy, and informing them that whoever

reforms his affairs will not be harmed by the corruption of those who are corrupt among the people, whether they are close to him or far away. Al-Awfi said on the authority of Ibn Abbas in his interpretation of this verse, God the Almighty says: If the servant obeys Me in what I command him to do of what is lawful and what I forbid him from what is unlawful, then he will not be harmed by those who go astray after him if he does what I command him to do. This is what Al-Walibi narrated on his authority, and this is what Muqatil bin Hayyan said. So God the Almighty's statement: **O you who have believed, upon you is yourselves** is in the accusative case of enticement, "He who goes astray will not harm you if you are guided. To God is your return all together, and He will inform you of what you used to do," meaning that He will reward every worker for his work, whether good or evil. There is no evidence in it for abandoning enjoining what is right and forbidding what is wrong, if doing so is possible.

Imam Ahmad, may God have mercy on him, said: Hashim bin Al-Qasim told us, Zuhair, meaning Ibn Muawiyah, told us, Ismail bin Abi Khalid told us, Qais told us: Abu Bakr Al-Siddiq, may God be pleased with him, stood up, praised God and thanked Him, then said: 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," and you put it in the wrong place. I heard the Messenger of God, may God bless him and grant him peace, say: **If people see evil and do not change it, God Almighty will soon punish them all**. He said: I heard Abu Bakr say: O people, beware of lying, for lying is contrary to faith. This hadith was narrated by the authors of the four Sunans, Ibn Hibban in his Sahih, and others through many chains of transmission on the authority of a large group, on the authority of Ismail bin Abi Khalid, with it connected and traceable back to the Prophet. Some of them narrated it on his authority with it traced back to Abu Bakr, and al-Daraqutni and others preferred it to be traceable back to the Prophet. We mentioned its chains of transmission and discussed it at length in Musnad al-Siddiq, may God be pleased with him.

Abu Isa Al-Tirmidhi said: Saeed bin Yaqoub Al-Talaqani told us, Abdullah bin Al-Mubarak told us, Utbah bin Abi Hakim told us, Amr bin Jariyah Al-Lakhmi told us on the authority of Abu Umayyah Al-Sha'bani who said: I came to Abu Tha'labah Al-Khushani and said to him: What do you say about this verse? He said: Which verse? I said: The saying of God the Most High: "O you who have believed, upon you is yourselves. He who strays will not harm you if you are guided." He said: By God, you have asked an expert about it. I asked the Messenger of God, may God bless him and grant him peace, about it and he said: "Rather, enjoin what is right and forbid what is wrong. Until when you see greed being obeyed, desires being followed, the world being preferred, and every opinionated person being impressed by his own opinion, then you should focus on yourself in particular and leave the common people, for there are days ahead of you, the one who is patient in them will be like the one holding hot coals, and the one who works

in them will have the reward of fifty men who work as you do." Abdullah bin Al-Mubarak said: And other than Utbah added: It was said: O Messenger of God, the reward of fifty men from us or from them? He said, **Rather, the reward of fifty of you.** Then Al-Tirmidhi said: This is a good, strange, authentic hadith. Abu Dawud narrated it in the same way on the authority of Ibn Al-Mubarak, and Ibn Majah, Ibn Jarir, and Ibn Abi Hatim narrated it on the authority of Utbah Ibn Abi Hakim.

Abdul Razzaq said: Ma'mar informed us on the authority of Al-Hasan that a man asked Ibn Mas'ud **may God be pleased with him** about the statement of God, "Upon you be yourselves. He who goes astray will not harm you if you are guided," so he said: This is not its time, today it is acceptable, but its time is about to come, you will be commanded to do such and such, or he said: It will not be accepted from you, so at that time, upon yourselves, he who goes astray will not harm you. Abu Ja'far Al-Razi narrated it on the authority of Al-Rabi', on the authority of Abu Al-Aaliyah, on the authority of Ibn Mas'ud regarding the statement of God, "O you who have believed, upon you be yourselves. He who goes astray will not harm you," the verse, he said: They were sitting with Abdullah Ibn Mas'ud, and there was something between two men as is the case between people, until each one of them stood up to his companion, so a man from among those sitting with Abdullah said: Shall I not get up and command them to do good and forbid them from evil? Another one next to him said: Upon yourself, for God says, **Upon you be yourselves**, the verse. He said: Ibn Mas'ud heard it and said: No, the interpretation of this has not yet come. The Qur'an was revealed where it was revealed. Some of its verses had their interpretations passed before they were revealed. Some of its verses had their interpretations during the time of the Messenger of God, may God bless him and grant him peace. Some of its verses had their interpretations shortly after the Prophet, may God bless him and grant him peace. Some of its verses will be interpreted after today. Some of its verses will be interpreted at the Hour, as mentioned about the Hour. Some of its verses will be interpreted on the Day of Reckoning, as mentioned about the Reckoning, Paradise, and Hell. So long as your hearts are one, and your desires are one, and you have not become sects, and some of you have not tasted the violence of others, then command and forbid. But if hearts and desires differ, and you become sects, and some of you have tasted the violence of others, then a person is his own self. At that time the interpretation of this verse came to us. Ibn Jarir narrated it.

Ibn Jarir said: Al-Hasan bin Arfa told us, Shababah bin Suwar told us, Al-Rabi bin Subaih told us, on the authority of Sufyan bin Aqal, who said: It was said to Ibn Umar: Why don't you sit during these days and neither command nor forbid, for God said: "You are responsible for yourselves. He who goes astray will not harm you if you are guided." Ibn Umar said: It is not for me or my companions, because the Messenger of God, may God bless him and grant him peace, said: **Let the witness inform the absent.** So we were the witnesses and you were the absent. But this verse is for people who will come after us. If they speak, it will not be accepted from them. He also said: Muhammad

bin Bashar told us, Muhammad bin Ja'far and Abu 'Asim told us, they said: Auf told us on the authority of Suwar bin Shabib, he said: I was with Ibn 'Umar when a man with a cold eye and a sharp tongue came to him and said: O Abu 'Abd al-Rahman, there are six men, all of whom have recited the Qur'an quickly, and all of them are diligent and do not spare any effort, and all of them hate to commit baseness, and in that, some of them testify against others of polytheism. A man from the group said: What baseness do you want more than that some of them testify to polytheism? A man said: I am not asking you, I am asking the Sheikh. He repeated the hadith to 'Abdullah, and 'Abdullah said: Perhaps you see - may your father be cursed - that I will order you to go and kill them, admonish them and forbid them, and if they disobey you, then take care of yourself, for God the Almighty says: **O you who have believed, upon yourselves** (al-Baqarah 2:17).

He also said: Ahmad bin Al-Muqaddam told me, Al-Mu'tamir bin Sulaiman told us, I heard my father, Qatada told us, on the authority of Abu Mazen, who said: I went to Medina during the time of Uthman, and there were a group of Muslims sitting, and one of them recited this verse: **Upon you is yourselves; he who goes astray will not harm you.** Most of them said: The interpretation of this verse has not come today. And he said: Al-Qasim told us, Al-Hussein told us, Ibn Fadala told us, on the authority of Muawiyah bin Salih, on the authority of Jubayr bin Nufayr, who said: I was in a circle in which there were the companions of the Messenger of God, may God bless him and grant him peace, and I was the youngest of the group, and they discussed enjoining what is right and forbidding what is wrong, so I said: Doesn't God say in His Book: **O you who have believed, uphold yourselves; he who goes astray will not harm you if you are guided.** They turned to me with one voice and said: You are taking a verse from the Quran that you do not know and do not know its interpretation? I wished I had not spoken, and they began to talk. When it was time for them to stand up, they said: You are a young boy, and you have recited a verse without knowing what it is. Perhaps you will live to see that time, when you see greed being obeyed, desires being followed, and every person with an opinion admiring his own opinion. Then, mind yourself. Those who go astray will not harm you if you are guided.

Ibn Jarir said: Ali bin Sahl told us, Damrah bin Rabi'ah told us: Al-Hasan recited this verse: "O you who have believed, upon you is yourselves. He who strays will not harm you if you are guided." Al-Hasan said: Praise be to God for it, and praise be to God for it. There was no believer in the past or in the future except that there was a hypocrite beside him who hated his actions. Saeed bin Al-Musayyab said: If you enjoin what is right and forbid what is wrong, he who strays will not harm you if you are guided. Narrated by Ibn Jarir. It was also narrated via Sufyan Ath-Thawri, on the authority of Abu Al-Umayy, on the authority of Abu Al-Bukhtari, on the authority of Hudhayfah, something similar. More than one of the early Muslims said the same. Ibn Abi Hatim said: My father told us, Hisham bin Khalid Al-Dimashqi told us, Al-Walid told us, Ibn Lahi'ah told us on the authority of Yazid bin Abi Habib, on the authority of Ka'b regarding his statement, "You are responsible for yourselves. He who goes astray will

O you who have believed, upon you is yourselves. He who goes astray will not harm you if you are guided. To God is your return all together, and He will inform you about what you used to do.

not harm you if you are guided," he said: If the church of Damascus is demolished and turned into a mosque, and the wearing of the headband appears, then this is the interpretation of this verse.

Fath al-Qadir

That is, adhere to yourselves or preserve them as you say to Zayd: that is, adhere to him. 105- **It will not harm you** was read in the subjunctive mood as a response to the command indicated by the verbal noun. Nafi' and others read it in the nominative case as a new sentence, like the poet's saying:

Their leader said, **Dock and let's go.**

Or that the damma of the ra' is for following, and it was read **la yadhirkum** with a kasra on the dad, and it was read **la yadhirkum** and the meaning is: the misguidance of those who have gone astray from the people will not harm you if you are guided to the truth, you are in yourselves, and there is nothing in the verse that indicates the fall of enjoining what is right and forbidding what is wrong, because whoever abandons it while it is one of the greatest religious obligations is not guided. And God the Almighty said **if you are guided** and the verses of the Qur'an and the many hadiths have indicated the obligation of enjoining what is right and forbidding what is wrong with a strict and inevitable obligation, so this verse is carried on the one who is not able to carry out the obligation of enjoining what is right and forbidding what is wrong, or does not think of the effect in any case, or fears for himself that something that will harm him will happen to him with a harm that justifies him leaving it **to God is your return** on the Day of Resurrection **and He will inform you of what you used to do** in this world, so He will reward the doer of good for his good and the wrongdoer for his wrongdoing.

Ibn Abi Shaybah, Ahmad, Abd ibn Humayd, Abu Dawud, al-Tirmidhi **who authenticated it**, al-Nasa'i, Ibn Majah, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, Ibn Hibban, al-Daraqutni, al-Dhiya' in al-Mukhtara and others narrated on the authority of Qays ibn Abi Hazim who said: Abu Bakr stood up, praised and extolled God and said: 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," but you put it in the wrong places. I heard the Messenger of God (blessings and peace of God be upon him) say: **If people see evil and do not change it, God will soon punish them all.** And in a wording of Ibn Jarir on his authority: **By God, you must enjoin what is right and forbid what is wrong, or God will punish you all.** Al-Tirmidhi narrated it and authenticated it, and Ibn Majah, Ibn Jarir, Al-Baghawi in his Mu'jam, Ibn Abi Hatim, Al-Tabarani, Abu Al-Shaykh, Al-Hakim and authenticated it, and Ibn Mardawayh and Al-Bayhaqi in Al-Sha'b narrated it on the authority of Abu Umayyah Al-Sha'thani who said: "I came to Abu Tha'labah Al-Khushani and said to him: What do you do with this verse? He said: Which verse? I said: His statement: 'O you who have believed, upon you is yourselves. He

who strays will not harm you if you are guided.' He said: By God, you have asked an expert about it. I asked the Messenger of God, may God bless him and grant him peace, about it. He said: Rather, enjoin what is right."

And forbid evil until if you see greed being obeyed, desires being followed, the world being preferred, and every person with an opinion admiring his own opinion, then you should focus on yourself and leave the affairs of the common people, for there are days ahead of you in which patience will be like grasping hot coals, and the one who works in them will have the reward of fifty men who work like you." In another version: "It was said: O Messenger of God, the reward of fifty men from us or from them? He said: Rather, the reward of fifty from you." Ahmad, Ibn Abi Hatim, Al-Tabarani and Ibn Mardawayh narrated on the authority of Amir Al-Ash'ari that there was a blind man among them, and he was detained from the Messenger of God, may God bless him and grant him peace, then he came to him and said: What detained you? He said: O Messenger of God, I recited this verse: "O you who have believed, upon you is yourselves. He who strays will not harm you if you are guided." He said: The Prophet, may God bless him and grant him peace, said to him: Where did you go? It is only that he who goes astray will not harm you if you are guided." And Abd al-Razzaq, Sa'id ibn Mansur, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, al-Tabarani, and Abu al-Shaykh narrated on the authority of al-Hasan that a man asked Ibn Mas'ud about his statement: **You are responsible for yourselves.** He said: O people, it is not its time. Today it is accepted, but a time is about to come when you will command what is right and such and such will be done to you, or he said: It will not be accepted from you. Then, you are responsible for yourselves. He who goes astray will not harm you if you are guided. And Sa'id ibn Mansur, Abd ibn

It was narrated from him regarding the verse: "Order what is right and forbid what is wrong unless there is a whip or sword. If that is the case, then you are responsible for yourselves." Ibn Jarir and Ibn Mardawayh narrated from Ibn Umar that he said regarding this verse: It is for people who will come after us. If they speak, it will not be accepted from them. Abd al-Razzaq and Ibn Jarir narrated from a man who said: I was in Medina during the caliphate of Umar ibn al-Khattab in a circle in which there were companions of the Messenger of God (blessings and peace of God be upon him), and there was an old man among them, I think he said Ubayy ibn Ka'b, so he recited: **Respond to yourselves**, and he said: Its interpretation is for the end of time. Abd ibn Humayd, Ibn Jarir and Abu al-Shaykh narrated from Abu Mazin who said: I went to Medina during the time of Uthman and there were people sitting. One of them recited: **Respond to yourselves**, and most of them said: The interpretation of this verse has not come today. Ibn Jarir narrated on the authority of Jubayr ibn Nufayr who said: I was in a circle in which there were the companions of the Prophet (peace and blessings of God be upon him), and I was the youngest of the group. They discussed enjoining good and forbidding

evil, so I said: Does not God say: **You are responsible for yourselves?** They turned to me with one voice and said: Are you taking out a verse from the Qur'an that we do not know and do not know its interpretation? I wished I had not spoken. Then they began to talk, and when it was time for them to stand up, they said: You are a young boy, and you have taken out a verse that we do not know what it is. Perhaps you will live to see that time: If you see greed being obeyed, desires being followed, and everyone admiring his own opinion, then take care of yourself. Those who go astray will not harm you if you are guided. Ibn Mardawayh narrated on the authority of Muadh ibn Jabal on the authority of the Prophet (peace and blessings of God be upon him) something similar to the hadeeth of Abu Tha'labah al-Khushani mentioned above, and at the end of it:

Like the reward of fifty men among you. Ibn Mardawayh narrated on the authority of Abu Saeed Al-Khudri who said: This verse was mentioned to the Messenger of God, may God bless him and grant him peace, and the Prophet, may God bless him and grant him peace, said: "Its interpretation has not yet come. Its interpretation will not come until Jesus, son of Mary, peace be upon him, descends." There are many narrations on this subject, and what we have mentioned is sufficient, for it contains what guides us to what we have presented of combining this verse with the verses and hadiths that have been reported on enjoining what is right and forbidding what is wrong.

Tafsir al-Baghawi

105- The Almighty said: "O you who have believed, upon you is yourselves. He who goes astray will not harm you if you are guided." We narrated on the authority of Abu Bakr al-Siddiq, may God be pleased with him, that he said: O people, you recite this verse: "O you who have believed, upon you is yourselves. He who goes astray will not harm you if you are guided," and you put it in the wrong place and you do not know what it is. I heard the Messenger of God, may God bless him and grant him peace, say: **If people see an evil and do not change it, God Almighty will soon punish them all.**

In another narration: "You must enjoin what is right and forbid what is wrong, or God Almighty will use the worst of you against you, and they will subject you to the worst of torment. Then the best of you will call upon God Almighty, but He will not answer [your prayers]."

Abu Ubaid said: Abu Bakr feared that people would interpret the verse in a way other than its intended meaning, and would call them to abandon enjoining what is right and forbidding what is wrong. So he informed them that it was not like that, and that what was permitted to refrain from changing the wrong was the polytheism that those with whom a treaty was made uttered because they practiced it and had been reconciled to it. As for immorality, disobedience, and doubt on the part of the people of Islam, it does not enter into it.

Mujahid and Saeed bin Jubair said: The verse is about the Jews and Christians, meaning: Take care of

yourselves. Those of the People of the Book who have gone astray will not harm you, so take the jizya from them and leave them alone.

On the authority of Ibn Mas'ud, he said about this verse: "Order what is right and forbid what is wrong, as long as it is accepted from you. If it is rejected, then you are responsible for yourselves." Then he said: "The Qur'an has revealed verses: 'Their interpretation had already passed before they were revealed,' and verses: 'Their interpretation had occurred during the time of the Messenger of God, may God bless him and grant him peace,' and verses: 'The first of them will occur shortly after the Messenger of God,' and verses: 'Their interpretation will occur at the end of time,' and verses: 'Their interpretation will occur on the Day of Resurrection,' as mentioned about the reckoning, Paradise, and Hell. So long as your hearts and desires are one and you have not become sectarian and some of you have not tasted the violence of others, then command and forbid. But if hearts and desires differ and you become sectarian and some of you have tasted the violence of others, then a person and his soul, and at that time came the interpretation of this verse."

Abdul Wahid Al-Malhi told us, I told Ahmad bin Abdullah Al-Nuaimi, I told Abu Jaafar Ahmad bin Muhammad Al-Anzi, I told Isa bin Nasr, I told Abdullah bin Al-Mubarak, I told Utbah bin Abi Hakim, I told Omar bin Jariyah Al-Lakhmi, I told Abu Amna Al-Sha'bani, he said: I came to Abu Tha'labah Al-Khushani and said: **O Abu Tha'labah, what do you do with this verse?** He said: **Which verse?** I said: The saying of God the Almighty: "Upon you be yourselves. He who strays will not harm you if you are guided." He said: By God, you have asked an expert about it. I asked the Messenger of God, may God bless him and grant him peace, about it, and he said: "Rather, enjoin what is right and forbid what is wrong. Until when you see greed being obeyed, desire being followed, the world being preferred, and every person with an opinion being impressed by his opinion, and you see a matter that you cannot do without, then take care of yourself and leave the affairs of the common people, for behind you are days of patience, and whoever is patient in them will grasp hot coals. The one who works in them will have the reward of fifty men who work like him." Ibn Al-Mubarak said: And someone else added to me: "They said: O Messenger of God, what is the reward of fifty of them? He said: "The reward of fifty of you."

It was said: It was revealed about the people of desires. Abu Jaafar al-Razi said: A young man from the people of desires entered upon Safwan ibn Mahraz and mentioned something about his situation. Safwan said: Shall I not guide you to the special thing that God has given to His friends: "O you who have believed, upon you is yourselves. He who strays will not harm you if you are guided."

The Almighty says: **To God is your return, all of you, the lost and the guided, and He will inform you of what you used to do.**

O you who have believed, upon you is yourselves. He who goes astray will not harm you if you are guided. To God is your return all together, and He will inform you about what you used to do.

Tafsir al-Baidawi

105 **O you who have believed, upon you is yourselves** meaning, protect them and adhere to their reform, and the preposition with the noun is made a noun for adherence and therefore the noun of yourselves is in the accusative case. It is read in the nominative case as a subject. **He who goes astray will not harm you if you are guided** Misguidance will not harm you if you are guided, and guidance includes denouncing evil according to one's ability as the Prophet (peace and blessings of God be upon him) said, **Whoever among you sees an evil and is able to change it with his hand, let him change it with his hand, and if he is not able to, then with his tongue, and if he is not able to, then with his heart.** The verse was revealed when the believers felt sorry for the disbelievers and wished for their faith, and it was said that when a man converted to Islam, they would say to him, **You have made your fathers foolish**, so it was revealed. **La yadhirkum** may be in the nominative case as a new sentence, and this is supported by the fact that it was read **La yadhirkum** and the jussive mood as an answer or a prohibition, but the ra' was added as a damma in imitation of the damma of the dad that was transferred to it from the assimilated ra', and this is supported by the reading of those who read **La yadhirkum** with a fatha, and **La yadhirkum** with a kasra of the dad and a damma from *darah yadhiruhu* and *yadhuru*. **To God is your return, all of you, and He will inform you of what you used to do.** A promise and a threat to both groups, and a warning that no one will be held accountable for the sin of another.

Surat al-Ma'idah 5:106

O you who have believed, when death approaches one of you at the time of making a will, there should be two just men from among you, or two others from outside you. If you are traveling in the land and a disaster of death befalls you, you should detain them after the prayer and let them swear by God if you are in doubt. We do not purchase with it a price, even if it were a relative, nor do we conceal the testimony of God. Indeed, then we would be among the sinners.

Tafsir al-Jalalayn

106 - **O you who have believed, let there be testimony among you when death approaches one of you** its causes **at the time of making the will, two just men from among you** report with the meaning of the command, that is, to bear witness, and adding testimony to *between* is broad, and when is a substitute for if or a circumstance for attended or **two others from other than you** that is, not from your religion **if you travel in the land and the disaster of death befalls you, detain them** stop them, a description of the other two **after the prayer** that is, the afternoon prayer **and they swear by God if you doubt** you doubt it and they say **We do not exchange it by God a price** a compensation that we take in exchange for it from this world by swearing by it or bearing false witness for it **even if the one to whom the oath is made and the one to whom the testimony is made is a relative** a relative to us **and we do not conceal the testimony of God** which He has commanded us **for if we conceal it we would be among the sinners**

Tafsir al-Suyuti

The Almighty said: O you who believe! A testimony between you, the verse. Al-Tirmidhi narrated, and he declared it weak, and others on the authority of Ibn Abbas on the authority of Tamim al-Dari regarding this verse: O you who believe! A testimony between you, when death approaches one of you. He said: People are innocent of it except me and Adi bin Bada. They were Christians who used to go to Ash-Sham before Islam. They came to Ash-Sham for their trade, and a client of Banu Sahm called Badil bin Abi Maryam came to them for trade, and with him was a silver cup. He fell ill, so he made a will to them and ordered them to deliver what his family had left. Tamim said: When he died, we took that cup and sold it for a thousand dirhams, then Adi bin Bada and I divided it up. When we returned to his family, we gave them what we had with us, and they lost the cup. They asked us about it, and we said: He did not leave anything but this, and he did not give us anything else. When I converted to Islam, I felt guilty about that, so I went to his family and told them the report, and I gave them five hundred dirhams and told them that my companion had the same amount. They brought it to the Messenger of God, may God bless him and grant him peace, and he asked them. The evidence was not found, so he ordered them to swear him an oath, so he swore. Then God revealed: O you who believe! Testimony between

you until His saying: That oaths be returned after their oaths. Then Amr ibn al-Aas and another man stood up and swore an oath, so the five hundred dirhams were taken from Adi bin Bada'.

Alert: Al-Dhahabi asserted that the Tamim who revealed it is not Tamim al-Dari, and he attributed it to Muqatil Ibn Hibban. Al-Hafiz Ibn Hajar said: It is not good, because it is stated explicitly in this hadith that he is al-Dari.

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to those who believe in Him: **O you who believe, a testimony between you**, meaning to bear witness between you, **when death approaches one of you at the time of making a will**, meaning at the time of making a will, **two just men from among you**, meaning two men of sound mind, intellect, and wisdom from among the Muslims, as:

Muhammad bin Bashar and Ubaidullah bin Yusuf al-Jubayri told us, they said: Muammil bin Ismail told us, he said: Shu'bah told us, on the authority of Qatada, on the authority of Saeed bin al-Musayyab, regarding his statement: **And bring to witness two just men among you** (al-Talaq 65:2), he said: People of reason.

The interpreters differed in their interpretation of his statement: **two just men among you**.

Some of them said: Who did he mean? Did he follow your religion?

Who said that?

Humaid bin Mas'adah told us, Yazid bin Zurai' told us, on the authority of Saeed, on the authority of Qatada, on the authority of Saeed bin Al-Musayyab, who said: Two witnesses **of justice from among you**, from among the Muslims.

Imran bin Musa Al-Qazzaz told us, he said: Abdul-Warith bin Saeed told us, he said: Ishaq bin Suwaid told us, on the authority of Yahya bin Ya'mar, regarding his statement: **Two just men among you**, from among the Muslims.

Ibn Bashar and Ibn Al-Muthanna told us, they said: Ibn Abi Uday told us, on the authority of Saeed, on the authority of Qatada, on the authority of Saeed Ibn Al-Musayyab, regarding his statement: **Two just men among you**, he said: Two of your religious people.

Abu Kuraib told us, he said, Ibn Idris told us, on the authority of Ash'ath, on the authority of Ibn Siriq, on the authority of Ubaidah, he said: I asked him about the statement of God Almighty: **Two just men among you**, he said: From the religion.

Abu Kuraib told us, he said, Ibn Idris told us, on the authority of Hisham, on the authority of Ibn Sirin, on the authority of Ubaidah, similarly, except that he said in it: from the people of the religion.

Yaqub told me, he said, Ibn Ulayyah told us, on the authority of Hisham, on the authority of Ibn Sirin, he said: I asked Ubaydah about this verse: **Two just men**

Surat al-Ma'idah 5:106

O you who have believed, when death approaches one of you at the time of making a will, there should be two just men from among you, or two others from outside you. If you are traveling in the land and a disaster of death befalls you, you should detain them after the prayer and let them swear by God if you are in doubt. We do not purchase with it a price, even if it were a relative, nor do we conceal the testimony of God. Indeed, then we would be among the sinners.

among you, he said: From the people of the religion.

Ibn Wakee' told us, he said, my father told us, on the authority of Ibn Awn, on the authority of Ibn Sirin, on the authority of Ubaidah, the same.

Ibn Wakee' told us, he said, Hussain told us, on the authority of Zaida, on the authority of Hisham, on the authority of Ibn Sirin, he said: I asked Ubaidah, and he mentioned something similar.

Ibn Wakee' told us, he said, Ibn Mahdi told us, on the authority of Hammad, on the authority of Ibn Abi Nujayh - and he said, Malik bin Ismail told us, on the authority of Hammad bin Zayd, on the authority of Ibn Abi Nujayh - on the authority of Mujahid, the same.

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: **Two just men among you**, he said: Two just men among the people of Islam.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **Those among you who are just**, he said: Among the Muslims.

Bishr told us on the authority of Muadh, who said: Yazid told us, who said: Saeed told us, on the authority of Qatada, who said: Saeed bin Al-Musayyab used to say: **Two just men from among you**, meaning: from the people of Islam. Others said: What he meant by that is: two just men from the living quarters of the testator. This is a statement narrated on the authority of Ikrimah, Ubaidah, and several others.

They differed about the description of the two mentioned by God in this verse. What are they and what are they?

Some of them said: They are two witnesses who testify to the testator's will.

Others said: They are two guardians.

The interpretation of those who claimed that they were witnesses is his statement: **A testimony between you**, so that two just witnesses from among you may bear witness to your will.

The interpretation of those who said: They are two guardians, not two witnesses, is his statement: **A testimony between you**, meaning attendance and witnesses to what the patient bequeaths to them, from your saying: I witnessed the will of so-and-so, meaning I attended it.

Abu Ja'far said: The more correct of the two interpretations of his statement: **Two just men among you**, is the interpretation of those who interpreted it to mean that they are from the people of the religion, not those who interpreted it to mean that they are from the tribe of the testator.

We said that this is the more correct of the two interpretations of the verse, because God Almighty mentioned it as general in addressing the believers in this way in His statement: **O you who have believed, when death approaches one of you at the time of making a will, let there be two just men from among you as witnesses**. It is not permissible to divert what God Almighty mentioned as general to the specific except with an argument that must be accepted. Since this is the case, then it is necessary that the reference to His mention be general, just as He mentioned them initially as general.

The first meaning of his statement: **A testimony between you** is the oath, not the testimony that someone gives as testimony for someone else, that he does not have, against someone who has it before the judges. Because we do not know of any ruling by God Almighty in which an oath is required of the witness, so it would be permissible to divert the testimony in this case to the testimony that some people give before the judges and imams.

In the ruling of the verse in this, the oath is upon the just, and upon those who take their place, with the oath in His saying: **You shall detain them after the prayer, and they shall swear by God**, the clearest evidence of the correctness of what we have said in that, that the testimony in it is: the oaths, not the testimony that is ruled upon for the one for whom the testimony is given against the one against whom the testimony is given, and the invalidity of what contradicts it.

If someone were to say: Did you find in the ruling of God Almighty an oath that is obligatory for the claimant, so that your statement about the testimony in this place is directed to validity? If you say: It does not show the corruption of your interpretation of that according to what you interpreted, because according to this interpretation it is necessary that the two who swore in His statement: {But if it is found that they have deserved a sin, then two others shall take their place from among those against whom the first two were guilty. Then they shall swear by God, **Our testimony is truer than their testimony**} (al-Ma'idah 5:107), are the claimants.

If you say: Yes, you will be asked: In which ruling of God, the Most High, did you find that? It will be said: We found that in most meanings. That is in the ruling of a man who claims money from another man, and the defendant acknowledges it and claims to pay it, so the word of the creditor is taken. And a man knows that the other man has goods, so he claims that the exchange in his hand is that he bought them from the claimant, or that the claimant gave them to him as a gift, and so on, which are too numerous to count. In this way, God, the Most High, made it obligatory in this place to take an oath from the two claimants who found the two traitors in what they had betrayed.

Abu Jaafar said: The Arab scholars differed regarding the subject of the statement: **A testimony between you**, and his statement: **Two just men among you**.

Some of the grammarians of Basra said: The meaning of his saying: **A testimony between you** is the testimony of two just men, then the testimony was given, and the two were established in its place, so they were raised by what the testimony would have been raised by if it had been included in the speech. He said: That is, by deleting what was deleted from it, and establishing what was established in place of what was deleted, similar to his saying: **And ask the town** (Yusuf 12:82). Rather, he means: And ask the people of the town, and the town was erected by the erection of the people, and it took its place, then he conjoined his saying: or two others to the two. Some of the grammarians of Kufa said: The two were raised by the testimony, meaning: Let two Muslims bear witness to you, or two others from outside you.

Another of them said: The testimony was lifted by **if he is present**. He said: It was only lifted by that, because he said: **if he is present**, so he made it a testimony, deleted and renewed, not the testimony that has been lifted for all of creation, because God Almighty said: **or two others from other than you**, and this is a testimony that does not occur except in this case, and it is not something that is proven.

Abu Ja'far said: The most correct of these statements in my opinion is the statement of the one who said: The testimony is raised by his saying: **If he is present**, because his saying: **If he is present**, means: when one of you is about to die, and the two are raised by the imagined meaning, which is: that two people testify, so the one who said: that he testifies, was satisfied with what had been mentioned of the testimony in his saying: **A testimony between you**.

We said that this is more correct because the testimony is a verbal noun in this position, and the two are nouns, and the noun cannot be a verbal noun. However, the Arabs may put nouns in the place of verbs. So even if this is the case, diverting all of that to the most correct of its aspects, as far as we can find a way to it, is more appropriate for us than diverting it to the weakest of them.

Abu Jaafar said: God Almighty says to the believers: Let two just men from among the Muslims, or two others from among the non-Muslims, bear witness between you when death approaches one of you.

The interpreters differed in their interpretation of his statement: **Or two others from among you**.

Some of them said: Its meaning is: **Or two others from other than you**, similar to what we said about it.

Who said that?

Humayd ibn Mas'adah and Bishr ibn Mu'adh told us, Yazid ibn Zurai' told us, on the authority of Sa'id, on the authority of Qatada, on the authority of Sa'id ibn al-Musayyab: **Or two others from among you**, from among the People of the Book.

Muhammad ibn Bashir and Muhammad ibn al-Muthanna told us, he said, Muhammad ibn Ja'far

told us, he said, Shu'bah told us, he said, I heard Qatada narrating, on the authority of Sa'id ibn al-Musayyab: **Or two others from other than you**, from the People of the Book.

Abu Hafs Al-Jubayri told me, Ubaidullah bin Yusuf said, Muammil bin Ismail told us, Shu'bah told us, on the authority of Qatada, on the authority of Saeed bin Al-Musayyab, the same.

Muhammad bin Bashir told us, he said, Ibn Abi Uday told us, on the authority of Saeed, on the authority of Qatada, on the authority of Saeed, the same.

Yaqub told me, he said, Hisham told us, he said, Mughirah told us, on the authority of Ibrahim and Sulayman al-Taymi, on the authority of Sa'id ibn al-Musayyab: that they said regarding his statement: **Or two others from other than you**, they said: From among the people of your religion who have a choice.

Yaqub told me, he said, Hisham told us, he said, - Mughirah told us, he said, someone told me who heard Saeed bin Jubair say, something like that.

Yaqub told me, he said, Hisham told us, he said, Al-Tami told us, on the authority of Abu Majlaz, he said: From outside the people of your religion.

Ibn Bashir told us, he said, Muhammad ibn Ja'far told us, he said, Shu'bah told us, on the authority of Mughirah, on the authority of Ibrahim, the same.

Ibn Wakee' told us, he said, Jarir told us, on the authority of Mugheera, on the authority of Ibrahim, he said: If there is a Muslim near him, he should have them witness it, otherwise he should have two polytheists witness it.

Amr bin Ali told us, Abu Qutaybah told us, Hisham told us, on the authority of Al-Mughira, on the authority of Ibrahim and Saeed bin Jubair, regarding his statement: **Or two others from other than you**, they said: from other than the people of your religion.

Amr told us, Yahya bin Saeed told us, Saeed told us, on the authority of Qatada, on the authority of Saeed: **Or two others from other than you**, he said: from the People of the Book.

Amr told us, he said, Muhammad bin Sawa told us, he said, Saeed told us, on the authority of Qatada, on the authority of Saeed bin Al-Musayyab, the same.

Hannad told us, he said, Wakee' told us, and Ibn Wakee' told us, he said, my father told us, on the authority of Shu'bah, on the authority of Qatada, on the authority of Saeed bin Al-Musayyab, the same.

Imran bin Musa told us, he said: Abdul-Warith bin Saeed told us, he said: Ishaq bin Suwaid told us, on the authority of Yahya bin Ya'mar, regarding his statement: **Two just men among you**, from among the Muslims. If you do not find any from among the Muslims, then from among the non-Muslims.

Muhammad ibn al-Muthanna told us, Abd al-A'la told us, Dawud told us, on the authority of Aamer, on the authority of Shuraih, regarding this verse: **O you who have believed, when death approaches one of you at the time of making a will, let there be two just men**

O you who have believed, when death approaches one of you at the time of making a will, there should be two just men from among you, or two others from outside you. If you are traveling in the land and a disaster of death befalls you, you should detain them after the prayer and let them swear by God if you are in doubt. We do not purchase with it a price, even if it were a relative, nor do we conceal the testimony of God. Indeed, then we would be among the sinners.

from among you or two others from outside you as witnesses. He said: If a man is in a foreign land and cannot find a Muslim to witness his will, then he should have a Jew, a Christian, or a Zoroastrian as a witness, and their testimony is acceptable. But if two Muslim men come and testify to something contrary to their testimony, the testimony of the Muslims is accepted and the testimony of the others is invalidated.

Yaqub told me, he said, Hisham told us, he said, Al-A'mash told us, on the authority of Ibrahim, on the authority of Shuraih: that he did not permit the testimony of Jews and Christians against a Muslim except in a will, and he did not permit their testimony regarding a will except if they were traveling.

Amr bin Ali told us, he said, Abu Muawiyah and Waki' told us, they said, Al-A'mash told us, on the authority of Ibrahim, on the authority of Shuraih, he said: The testimony of a Jew or a Christian is not permissible except in a journey, and it is not permissible in a journey except in a will.

Ibn Wakee' told us, he said, my father told us, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Shureih, something similar.

Amr bin Ali told us, he said, Muhammad bin Abdullah bin Al-Zubayr Al-Asadi told us, he said, Sufyan told us, on the authority of Mansur, on the authority of Ibrahim, he said: Hisham bin Hubayrah wrote to Muslima about the testimony of polytheists against Muslims, so he wrote: The testimony of polytheists against Muslims is not permissible except in a will, and it is not permissible in a will unless the man is traveling.

Abu Kuraib told us, he said, Ibn Idris told us, on the authority of Ashhab, on the authority of Ibn Sirin, on the authority of Ubaidah, he said: I asked him about the statement of God Almighty: **Or two others from other than you**, he said: From a different religion.

Abu Kuraib told us, he said, Ibn Idris told us, on the authority of Hisham, on the authority of Ibn Sirin, on the authority of Ubaidah, similarly.

Yaqub told me, he said, Ibn Ulayyah told us, on the authority of Hisham, on the authority of Ibn Sirin, he said: I asked Ubaydah about that and he said: From outside the people of the religion.

Ibn Wakee' told us, he said, Jarir told us, on the authority of Hisham, on the authority of Ibn Sirin, on the authority of Ubaidah, who said: From those who are not praying.

Ibn Wakee' told us, he said, Ibn Idris told us, on the authority of Hisham, on the authority of Ibn Sirin, on the authority of Ubaidah, who said: From people other than your religion.

Ibn Wakee' told us, he said, Hussain told us, on the authority of Zaida, on the authority of Hisham, on the

authority of Ibn Sirin, on the authority of Ubaidah, who said: From outside the people of the religion.

Amr bin Ali told us, he said, Abu Dawud told us, he said, Abu Hurairah told us, on the authority of Muhammad bin Sirin, on the authority of Ubaidah: **Or two others from other than you**, he said: from other than the people of your religion.

Amr bin Ali told us, Abd al-Rahman bin Uthman told us, Hisham bin Muhammad told us: I asked Saeed bin Jubair about the statement of God: **Or two others from other than you**, he said: From other than the people of your religion.

Ibn Wakee' told us, Malik bin Ismail told us, on the authority of Hammad bin Zaid, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

Amr told us, Abu Dawood told us, Hammad bin Zaid told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, who said: From outside your religion.

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: **Or two others from other than you**, from other than the people of Islam.

Abu Kuraib told us, he said, Abu Bakr bin Ayyash told us, he said, Abu Ishaq said: **Or two others from other than you**, he said: From the Jews and Christians, he said, Shuraih said: The testimony of a Jew or a Christian is not permissible except in a will, and it is not permissible in a will except in a journey.

Yaqub told me, Hisham told us, Zakariya told us, on the authority of Al-Sha'bi: That a Muslim man was dying with this Daquuq. He said: So death came to him and he did not find anyone from the Muslims to witness his will, so he made two men from the People of the Book witness to him, so they went to Kufa and went to Al-Ash'ari and informed him, and they came with his estate and will, so Al-Ash'ari said: This is a matter that did not happen after what happened during the time of the Messenger of God, may God bless him and grant him peace! So he made them swear and confirmed their testimony. Amr bin Ali told us, he said, Abu Dawud told us, he said, Shu'bah told us, on the authority of Mughirah Al-Azraq, on the authority of Al-Sha'bi: That Abu Musa ruled with it with Daquuq.

Amr told us, he said, Uthman bin Al-Haitham told us, he said, Aouf told us, on the authority of Muhammad: that he used to say regarding his statement: **Two just men from among you or two others from other than you**, two witnesses from among the Muslims and non-Muslims.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: **Or two others from other than you**, from other than the people of Islam.

Al-Muthanna told me, he said, Ishaq told us, he said, Abd al-Rahman ibn Sa'd told us, he said, Abu Hafs told us, on the authority of Layth, on the authority of Mujahid, he said: From outside the people of Islam.

Yunus told me, he said, Ibn Wahb told us, he said, Abdullah bin Ayyash told me, he said: Zaid bin Aslam said about this verse: **A testimony between you**, the whole verse, he said: That was about a man who died and there was no one from the people of Islam with him, and that was at the beginning of Islam, and the land was at war, and the people were infidels, except that the Messenger of God, may God bless him and grant him peace, and his companions were in Medina, and the people used to inherit from each other by will, then the will was abrogated and the obligatory duties were imposed, and the Muslims acted upon them.

Others said: Rather, the meaning of this is: Or two others from outside your tribe and clan.

Who said that?

Amr bin Ali told us, he said, Uthman bin Al-Haitham bin Al-Jahm told us, he said, Aouf told us, on the authority of Al-Hasan, regarding his statement: **Two just men from among you or two others from outside you**, he said: Two witnesses from among your people and from outside your people.

Amr told us, Abu Dawud told us, Salih bin Abi Al-Akhdar told us, on the authority of Al-Zuhri, who said: The Sunnah has passed that the testimony of an infidel is not permissible in the presence or travel, it is only for Muslims.

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, he said: Al-Hasan used to say: **Two just men from among you**, meaning: from his clan, **or two others from other than you**, he said: from other than his clan.

Ibn Wakee' told us, he said, Abu Usamah told us, on the authority of Thabit bin Zaid, on the authority of Asim, on the authority of Ikrimah: **Or two others from other than you**, he said: from other than the people of your neighborhood.

Ibn Wakee' told us, he said, Ibn Mahdi told us, on the authority of Thabit bin Zaid, on the authority of Asim, on the authority of Ikrimah: **Or two others from other than you**, he said: from other than your tribe.

Amr bin Ali told us, Abu Dawud told us, Thabit bin Zaid told us, on the authority of Asim al-Ahwal, on the authority of Ikrimah, regarding the statement of God Almighty: **Or two others from other than you**, he said: from other than the people of his neighborhood, meaning: from the Muslims.

Al-Harith bin Muhammad told me, he said, Abdul Aziz told us, he said, Mubarak told us, on the authority of Al-Hasan: **Or two others from other than you**, he said: from other than your clan, and other than your people, all of them are Muslims.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Ayoub, on the authority of Ibn Sirin, on the authority of Ubaydah, regarding his statement: **Or two others from other than you**, he said: Muslims from other than your

tribe.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Al-Layth told me, he said, Aqil told me, he said: I asked Ibn Shihab about the statement of God, the Most High: **O you who have believed, let there be testimony between you when death approaches one of you**, until His statement: **And God does not guide the wicked people**. I said: Tell me about the two whom God mentioned, who are not the people of the person making the testation, are they Muslims or are they from the People of the Book? Tell me about the other two who take their place, are they not the people of the person making the testation or are they from the Muslims? Ibn Shihab said: We have not heard about this verse from the Messenger of God, may God bless him and grant him peace, nor from the Imams of the community, a Sunnah that I can remember. We used to discuss it with some of our scholars sometimes, and they would not mention a known Sunnah or a ruling from a just Imam, but their opinions differed regarding it. The opinion they found most surprising to us was that they used to say: It is between the inheritors of the Muslims, some of them witness the deceased whom they inherit, and some of them are absent, and those who witnessed it testify to what he bequeathed to the relatives, so they inform those of them who were absent from him of what they were present of the bequest. If they are satisfied, his bequest is valid, and if they doubt that they changed the statement of the deceased, and preferred in the bequest whoever they wanted from those to whom the deceased did not bequeath anything, the two who testified to that swear an oath after the prayer - it is the prayer of the Muslims - and they swear by God: **If you doubt, we will not exchange it for a price even if it is a relative, nor will we conceal the testimony of God, for then we would be among the sinners**. If they swear to that, their testimony and oaths are valid, unless it is found that they have committed a sin in any of that. If it is found that they have committed a sin in any of that, two others from the people of inheritance, from the opponents who deny what the first two who were sworn to testify against him the first time, shall take their place. They shall swear by God that our testimony is more valid than your testimony, that you are lying or that what you have testified to is invalid, "And we have not transgressed. Indeed, if we did, we would be among the wrongdoers." **That is more likely that they will produce the testimony properly or fear that oaths will be rejected after their oaths**. The verse.

Abu Jaafar said: The most correct of the two interpretations of this, in our view, is the interpretation of the one who interpreted it: or two others who are not Muslims.

This is because God Almighty made known to His believing servants, when giving a will, the testimony of two just believers, or two non-believers. There is no reason to say in the speech the description of the testimony of two believers from among you, or two men from outside your clan, but rather it is said: the description of the testimony of two men from your clan or from outside your clan, or two men from among the believers or from the non-believers.

If there is no basis for this in speech, then it is not

Surat al-Ma'idah 5:106

O you who have believed, when death approaches one of you at the time of making a will, there should be two just men from among you, or two others from outside you. If you are traveling in the land and a disaster of death befalls you, you should detain them after the prayer and let them swear by God if you are in doubt. We do not purchase with it a price, even if it were a relative, nor do we conceal the testimony of God. Indeed, then we would be among the sinners.

permissible to divert the meaning of the speech of God Almighty except to its best aspects.

We have previously demonstrated that the Almighty's statement: **Those among you who are just** refers to those of your religion and faith, which is sufficient for those who are guided to understand it.

Since this is correct based on what we have demonstrated, it is known that the meaning of his statement, **or two others from other than you**, is: or two others from other than your religion and nation. Since this is the case, it is the same whether the other two who are not from our religion are Jews, Christians, Zoroastrians, idol worshippers, or any other religion. This is because God, the Most High, did not specify others from a specific religion rather than another religion, after they are not from the people of Islam.

Abu Ja'far said: God Almighty says to the believers: The description of the testimony between you when death approaches one of you at the time of making a will is that two just men from among you, O believers, bear witness, or two other men from outside your religion, if you travel going and coming in the land. We have previously explained the reason why the traveler is called the one who travels in the land.

Then the calamity of death befell you, meaning: death befell you.

Most of the people of interpretation have directed this passage to the meaning of a consequence rather than a choice, and they said: Its meaning is: a testimony between you when death approaches one of you at the time of making a will, two just men from among you if they are found, and if they are not found, then two others from outside you. The one who did that did it because he directed the meaning of the testimony, in his statement: **a testimony between you**, to the meaning of the testimony that requires the people to have its owner stand before the judge, or to invalidate it.

Some of those who interpreted this also mentioned:

Imran bin Musa Al-Qazzaz told us, Abdul-Warith bin Saeed told us, Ishaq bin Suwaid told us, on the authority of Yahya bin Ya'mar, regarding his statement: **two just men among you**, from among the Muslims. If you cannot find any among the Muslims, then from among the non-Muslims.

Muhammad ibn Bashir and Muhammad ibn al-Muthanna told us, they said: Ibn Abi Uday told us, on the authority of Sa'id, on the authority of Qatada, on the authority of Sa'id ibn al-Musayyab, regarding his statement: **Two just men from among you or two others from other than you**, he said: Two from among the people of your religion, **or two others from other than you**, from the People of the Book, if he is in a country where he cannot find anyone other than them.

Ibn al-Muthanna told us, he said, Abd al-A'la told us, he said, Dawud told us, on the authority of Amer, on the authority of Shuraih, regarding this verse: **A testimony between you**, to His saying: **or two others from outside you**, he said: If a man is in a foreign land and cannot find a Muslim to witness his will, then he has a Jew, a Christian, or a Zoroastrian witness, then their testimony is valid.

Muhammad ibn al-Husayn told me, he said, Ahmad ibn Mufaddal told us, he said, Asbat told us, on the authority of al-Suddi: **O you who have believed, let there be testimony between you when death approaches one of you at the time of making a will - two just men from among you**, he said: This is in the case of those who are at home, **or two others from outside you**, in the case of those who are traveling, **if you travel through the land and the disaster of death befalls you**, this is, a man is overtaken by death while he is traveling and there is no Muslim present with him, so he calls two men from among the Jews, Christians, or Magians and makes a will to them.

Al-Qasim told us, Al-Hussein told us, Hisham told us, Mughirah told us, on the authority of Ibrahim and Saeed bin Jubair that they said about this verse: **O you who believe, there is testimony between you** the verse, he said: If a man is on his deathbed while traveling, then two Muslim men should bear witness. If he does not find two Muslim men, then two men from the People of the Book.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas: **O you who have believed, a testimony between you**, until His saying: **two just men from among you**, this is for the one who died and there were Muslims with him, so God commanded him to have two just men from among the Muslims witness his will. Then He said: **or two others from among others, if you travel throughout the land and a disaster of death befalls you**, this is for the one who died and there was no Muslim with him, so God commanded him to have two just men from among the non-Muslims witness.

Others have attributed this to the meaning of choice, and said: What is meant by testimony in this context is the oaths on the will that he left to them, and the deceased's trusting them with the money that he entrusted to them so that they may deliver it to his heirs after his death, if there is any doubt about them. They said: A man may trust his money to someone he sees as a place of trust, whether a believer or a disbeliever, whether traveling or at home. We have mentioned the narration from some of those who said this previously, and we will mention the rest of it, God willing, later.

Abu Ja'far said: God Almighty says to the believers in Him and His Messenger: A testimony between you

when death approaches one of you, if two just men from among you testify, or if he has made a will to them, or two others from outside you, if you were on a journey and death approached you, and you made a will to them, and gave to them what you had of money and an inheritance for your heirs, then if you made a will to them and gave to them what you had of money, and the calamity of death befalls you, and they give to your heirs what you entrusted to them and claim against them a betrayal that they betrayed from what was entrusted to them, then the ruling concerning them at that time is that you detain them, meaning: you should detain them after the prayer. And in the speech there is an omission that was made sufficient by the indication of what appeared from it to what was omitted, which is: Then the calamity of death befell you, and you entrusted your will to them, and you gave them whatever money you had with you, so you detain them after the prayer, **and they swear by God if you have doubts**, meaning: They swear by God if you accuse them of betrayal in what we entrusted to them of changing or altering a will that he entrusted to them, and doubt is accusation, **we do not buy a price for it**, meaning: They swear by God that we do not buy a price for our oaths in God, meaning: We do not swear falsely on compensation that we take from him, or on money that we go with, or on a right that we deny for these people whose guardian and their dead have entrusted to us.

The letter *ha* in his saying: **by Him** is from the mention of God, and what is meant by it is the oath and vow. However, since the mention of the oath by Him had occurred before that, and the meaning of the speech was known, it was sufficient to repeat the mention of the oath and vow.

Even if he is a relative, it is said: We swear by God that we do not seek compensation for our swearing by God, so we lie to anyone, even if the one we swear by is a relative of ours.

In a similar manner to what we said about that, the report was narrated on the authority of Ibn Abbas.

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **Or two others from other than you, if you travel throughout the land and a disaster of death befalls you**, this is for someone who dies and there is no Muslim with him, so God commanded him to have two non-Muslim men testify. If there is doubt about their testimony, they should swear by God after the prayer: We did not exchange our testimony for a small price.

His saying: **You detain them after the prayer**, from the prayer of others. The meaning of the words: Or two others from other than you whom you detain after the prayer, if you have doubts about them, so they swear by God that we will not buy a price for them even if they are relatives.

They differed about the prayer that God Almighty mentioned in this verse, and He said: **You detain them after the prayer**.

Some of them said: It is the afternoon prayer.

Who said that?

Yaqub told me, Hisham told us, Zakariya told us, on the authority of Al-Sha'bi: Death came to a Muslim man in Daquq, and he could not find any Muslim to witness his will, so he called two men from the People of the Book to witness. He said: So they went to Kufa and went to Al-Ash'ari and informed him, and they came with his estate and will, and Al-Ash'ari said: This is a matter that did not happen after what happened during the time of the Messenger of God, may God bless him and grant him peace. He said: So he made them swear after the afternoon prayer: By God, they did not betray, nor lie, nor exchange, nor conceal, nor alter, and this is the man's will and his estate. He said: So he confirmed their testimony. Ibn Bishr and Amr ibn Ali told us, they said: Muhammad ibn Ja'far told us, he said: Shu'bah told us, on the authority of Abu Bishr, on the authority of Sa'id ibn Jubayr: **Or two others from other than you**, he said: If a man is in a land of polytheism and he makes a will to two men from the People of the Book, then they swear after the afternoon prayer.

Ibn Bashir told us, he said, Muhammad ibn Ja'far told us, he said, Shu'bah told us, on the authority of Mughirah, on the authority of Ibrahim, similarly.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **O you who have believed, a testimony between you to and the disaster of death befalls you**, this is a man who died in a foreign land, and left his estate, and made a will, and two men testified to his will. If there is doubt about their testimony, they are to be made to swear an oath after the afternoon prayer. It was said: At that point, the oaths become binding.

Al-Qasim narrated to us, Al-Husayn narrated to us, Hisham narrated to me, Mughirah narrated to us, on the authority of Ibrahim and Sa'id ibn Jubayr: that they said regarding this verse: **O you who have believed, a testimony between you**, they said: If a man is on his way to death while traveling, let two Muslim men bear witness. If he cannot find any, then two men from the People of the Book. Then when they come with his estate, if the heirs believe them, their statement is accepted. If they accuse them, they should swear after the afternoon prayer: By God, we did not lie, nor did we conceal, nor did we betray, nor did we change.

Amr bin Ali told us, Yahya al-Qattan told us, Zakariya told us, Amer told us: A man died in Daquq, and he could not find anyone to witness his will except two Christian men from the people there. Abu Musa made them swear after the afternoon prayer in the mosque of Kufa: By God, he did not mention his name or anyone else, and that this was the will. So he approved it.

Others said: Rather, they are to be sworn after the prayers of the people of their religion and faith.

Who said that?

Muhammad ibn al-Husayn told me, Ahmad ibn Mufaddal told us, Asbat told us, on the authority of al-Suddi: **O you who have believed, a testimony**

O you who have believed, when death approaches one of you at the time of making a will, there should be two just men from among you, or two others from outside you. If you are traveling in the land and a disaster of death befalls you, you should detain them after the prayer and let them swear by God if you are in doubt. We do not purchase with it a price, even if it were a relative, nor do we conceal the testimony of God. Indeed, then we would be among the sinners.

between you, to His saying: **two just men among you**, he said: This is in the will at the time of death, he makes a will and has two men from among the Muslims witness what he has and what he owes, he said: This is in the city, **or two others from outside you**, in the journey, **if you travel through the land and the disaster of death befalls you**, this is, a man is overtaken by death while he is travelling and no one from among the Muslims is with him, so he calls two men from among the Jews, Christians, and Magians, and makes a will to them, and gives them his inheritance. They accept it. If the family of the deceased is satisfied with the will and knows the wealth of their companion, they leave the two men alone. If they have doubts, they refer them to the ruler. This is what His saying: **You shall detain them after the prayer, and they shall swear by God if you have doubts**: Abdullah ibn Abbas said: It is as if I can see the two foreigners when they were taken to Abu Musa al-Ash'ari in his house, so he opened the document, and the family of the deceased denied it and betrayed them. Abu Musa wanted to make them swear after the afternoon prayer, so I said to him: They do not care about the afternoon prayer, but make them swear after their prayer in their religion. So the two men stand after their prayer in their religion, and swear by God: We will not buy it for a small price even if it is a relative, and we will not conceal the testimony of God, for then we would be among the sinners, that their companion had bequeathed this, and that this is his estate. So the imam will say to them before they swear: If you concealed it or betrayed it, I will disgrace you among your people, and your testimony will not be accepted, and I will punish you! So if he says that to them, it is more likely that they will give the testimony properly.

Abu Ja'far said: The more correct of the two opinions in this regard, in our view, is the opinion of the one who said: **You will detain them after the prayer**. Because God, the Most High, defined the prayer in this place by including the definite article in it, and the Arabs do not include them except in a known way, either in a genus, or in one well-known and familiar one among the people who are speaking. So since this is the case, and the prayer in this place is unanimously agreed upon not to mean all the prayers, it is not permissible for it to mean the prayer of the one who is being sworn from among the Jews and Christians, because they have prayers that are not the same, so it is known that it is what is meant by that. So since this is the case, it is correct that it is a specific prayer of the prayers of the Muslims. And since this is the case, and it is authentically reported from the Prophet, may God bless him and grant him peace, that when he cursed between the two Al-'Ajlani, he cursed between them after the 'Asr prayer and not any other prayer, it is known that what was meant by his saying: **You will detain them after the prayer** is the prayer that the Messenger of God, may God bless him and grant him peace, chose to use to swear someone who wanted to

make an oath more severe. This is in addition to the fact that the disbelievers in God venerate that time, due to its proximity to sunset.

Ibn Zayd used to say in his statement: **We do not buy a price for it**, what:

Yunus bin Abdul A'la told me that Ibn Wahb told us that Ibn Zayd said about his statement: **We do not buy a price for it**, he said: We take a bribe with it.

Abu Ja'far said: There are different readings of this. The majority of the people in the regions read it as: **And we do not conceal the testimony of God**, by adding the testimony to God and lowering the name of God Almighty, meaning: We do not conceal the testimony of God from us.

It was mentioned on the authority of Al-Sha'bi that he used to recite it as follows:

Ibn Wakee' told us, he said, Abu Usamah told us, on the authority of Ibn Awn, on the authority of Aamer: that he used to recite: "And we do not conceal the testimony of God. Indeed, if we did, we would be among the sinners" - by cutting off the alif and lowering the name of God - this is how Ibn Wakee' told us.

It is as if Al-Shaabi directed the meaning of the speech to: They swear by God that we will not buy a price with it, nor will we conceal its testimony from them. Then he began the oath with a question: By God, if they buy a price with their oaths or conceal its testimony from them, then they are sinners.

It has been narrated from Al-Sha'bi regarding the reading of this narration that contradicts this narration, and that is what: Ahmad bin Yusuf Al-Taghlabi told me, he said, Al-Qasim bin Salam told us, he said, Ibad bin Ibad told us, on the authority of Ibn Awn, on the authority of Al-Sha'bi: that he read: "And we do not conceal the testimony of God. Indeed, if we did, we would be among the sinners." Ahmad said: Abu Ubaid said: *Testimony* is nunated and *God* is lowered for the sake of connection. He said: Some of them have narrated it by cutting off the alif for the sake of interrogation.

Abu Jaafar said: My memorization of Al-Shaabi's reading is to leave out the interrogative.

Some of them read it: **We do not conceal the testimony of God**, with the tanween of the testimony and the accusative of the name *God*, meaning: **We do not conceal from God the testimony that we have**.

Abu Ja'far said: The most correct reading in this regard, in our view, is the reading of those who read: **And we do not conceal the testimony of God**, by adding the testimony to the name *God*, and lowering the name *God*, because it is the widespread reading in the readings of the regions, the correctness of which is not disputed by the nation.

Ibn Zayd used to say in this regard: We do not conceal God's testimony, even if it is far away.

Yunus told me that, he said, Ibn Zayd told us, on his authority.

Tafsir al-Qurtubi

It contains twenty-seven issues:

First: Makki said, may God have mercy on him: These three verses, according to the people of meaning, are among the most difficult in the Qur'an in terms of grammar, meaning, and ruling. Ibn Atiyah said: These are the words of someone who has no idea about their interpretation, and this is clear from his book, may God have mercy on him.

I said: What Makki - may God have mercy on him - mentioned was also mentioned by Abu Ja'far al-Nahhas before him, and I do not know of any disagreement that these verses were revealed because of Tamim al-Dari and 'Adi ibn Bad'. Al-Bukhari, al-Darqutni, and others narrated on the authority of Ibn Abbas, who said:

Tamim ad-Dari and Adi ibn Bad' used to travel to Mecca. A young man from Banu Sahm went out with them and died in a land where there were no Muslims. He left a will to them, so they gave his estate to his family and kept a silver cup decorated with gold. The Messenger of God, may God bless him and grant him peace, made them swear that they had not concealed anything from him nor had they found out. Then the cup was found in Mecca and they said: We bought it from Adi and Tamim. Two men from the heirs of al-Sahmi came and swore that this cup belonged to al-Sahmi, and that our testimony was more valid than their testimony and that we had not transgressed. He said: So they took the cup, and this verse was revealed about them. Wording by al-Daraqutni. Al-Tirmidhi narrated on the authority of Tamim ad-Dari regarding this verse.

O you who believe! A testimony between you The people are innocent of it except for me and Adi bin Bada' - they were Christians who used to go to Ash-Sham before Islam. They came to Ash-Sham with their trade, and a client of Banu Sahm called Badil bin Maryam came to them with a trade, and with him was a silver cup with which he wanted to take the king, and his trade was great. He fell ill and made a will to them and ordered them to deliver what his family had left. Tamim said: When he died, we took the cup and sold it for a thousand dirhams, then we divided it, me and Adi bin Bada'. When we returned to his family, we gave him what we had with us, and they lost the cup. They asked us about it, and we said: He left nothing but this, and he did not give us anything else. Tamim said: When I converted to Islam after the arrival of the Messenger of God, may God bless him and grant him peace, to Medina, I felt guilty about that, so I went to his family and told them the report, and I paid them five hundred dirhams, and I told them that my companion had the same amount. They brought it to the Messenger of God, may God bless him and grant him peace, and he asked them for evidence, but they did

not find any, so he ordered them to swear by what would be decisive for the people of his religion. So he swore, and God the Almighty revealed: **O you who believe! A testimony between you** until His saying: **After their belief.** So Amr ibn al-As and another man from them stood up and swore, and the five hundred were taken from the hands of 'Adi ibn Bad'. Abu 'Eisa said: This is a strange hadith, and its chain of transmission is not sound. Al-Waqidi mentioned that the three verses were revealed about Tamim and his brother 'Adi, and they were Christians. Their trade was to Mecca. When the Prophet, may God bless him and grant him peace, migrated to Medina, Ibn Abi Maryam, the freed slave of 'Amr ibn al-As, came to Medina intending to trade with Syria. He went out with Tamim and his brother 'Adi, and he mentioned the hadith. Al-Naqqash said: It was revealed about Badil ibn Abi Maryam, the freed slave of al-'Aas ibn Wa'il al-Sahmi. He had gone on a journey by sea to the land of the Negus, and with him were two Christian men, one of whom was called Tamim and was from Lakhm, and 'Adi ibn Bad'. Badil died while they were on the ship, so he was thrown into the sea. He had written his will and then put it in the luggage, saying: Deliver this luggage to my family. When Badil died, they took the money and took from it what they liked, and it was among what they took. A silver vessel containing three hundred mithqals, engraved and gilded. He mentioned the hadith and Sunayd mentioned it. He said: When they arrived in the Levant, Badil became ill, and he was a Muslim.

The second - the Almighty's saying: **A testimony between you.** Testimony is mentioned in the Book of God the Almighty in different types: including His saying the Almighty: **And bring to witness two witnesses from among your men** (al-Baqarah 2:282). It was said that its meaning is bring. And from it is the word *witness* meaning he decided, i.e. he knew, said Abu Ubaidah, like His saying the Almighty: **God bears witness that there is no god but Him** (Al Imran 3:18). And from it is the word *witness* meaning he acknowledged, like His saying the Almighty: **And the angels bear witness** (An-Nisa': 166). And from it is the word *witness* meaning he judged, God the Almighty said: **And a witness from her family testified** (Yusuf 12:26). Testimony means he swore, as in the case of cursing, and testified means he bequeathed, as in His saying the Almighty: **O you who believe, a testimony between you.** And it was said that its meaning here is attending the will. It is said: I witnessed the will of so-and-so, i.e. I attended it. Al-Tabari went to the view that testimony means an oath, so the meaning is an oath between you, that two people swear, and he provided evidence that this is not the testimony that is given to the one for whom testimony is given, that he does not know a ruling for God in which the witness must swear, and this view was chosen by Al-Qaffal. And the oath is called testimony because it proves The ruling is established by testimony, and Ibn Atiyah chose that the testimony here is the testimony that is preserved and then performed, and he weakened its meaning of presence and oath.

Third - The Almighty's saying: **between you.** It was said: Its meaning is what is between you, so *what* was deleted and the testimony was added to the circumstance and it was used as a noun in reality, and

O you who have believed, when death approaches one of you at the time of making a will, there should be two just men from among you, or two others from outside you. If you are traveling in the land and a disaster of death befalls you, you should detain them after the prayer and let them swear by God if you are in doubt. We do not purchase with it a price, even if it were a relative, nor do we conceal the testimony of God. Indeed, then we would be among the sinners.

it is what grammarians call the subject of breadth, as he said:

And a day we saw it safe and prosperous

He wanted to witness it. God Almighty said: **Rather, it is your plotting by night and by day** (Saba': 33), meaning your plotting in them. He recited:

Shake hands with those you meet who are hostile to me, and keep your eyes closed.

He meant what is between your eyes, so he deleted it. From this is the saying of God Almighty: **This is a parting between me and you** (al-Kahf 18:78), meaning what is between me and you.

Fourth - The Almighty's saying: **When he is present** means when he is close to being present. Otherwise, when death is present, no dead person is present. This is like the Almighty's saying: **So when you recite the Qur'an, seek refuge in God** (al-Nahl 16:98) and His saying: **When you divorce women, divorce them** (al-Talaq 65:1). There are many similar examples. The factor in *when* is the source, which is testimony.

Fifth - The Almighty's saying: **When the will is made, two** When is a time adverb and the factor in it is presence and His saying two requires two people in absolute terms, and it is possible for two men except that when He said after that: **two men of justice** He made clear that He meant two men because it is a word that is only suitable for the masculine, just as **two men of justice** (al-Rahman 55:46) is only suitable for the feminine, and two were raised as the predicate of the subject which is testimony. Abu Ali said: Testimony is raised by the subject and the predicate in His saying: two, the estimate is testimony between you in your wills, the testimony of two, so the added word was deleted and the added word was placed in its place as the Almighty said: **And his wives are their mothers** (al-Ahzab 33:6) meaning like their mothers. And it is permissible for two to be raised by the testimony of the estimate and in what was revealed to you or let there be from you that two bear witness, or for the value of the testimony two.

Sixth - The Almighty's saying: **Two just men among you**. Just men is a description of His saying *two*, and **among you** is a description after a description. And His saying: **Or two others from other than you** means or the testimony of others from other than you, so **from other than you** is a description of others. This section is the problem in this verse, and the investigation into it is to say: The scholars differed about it in three opinions.

First: That the Kaf and Meem in His statement: **from you** are a pronoun for the Muslims, **or two others from other than you** for the disbelievers. Based on this, the testimony of the People of the Book against the Muslims is permissible while traveling if it is a will, and

this is more similar to the context of the verse, along with what is established from the hadiths, which is the statement of three of the Companions who witnessed the revelation: Abu Musa al-Ash'ari, Abdullah bin Mas'ud, and Abdullah bin Abbas. The meaning of the verse from beginning to end, according to this statement, is that God Almighty informed that the wisdom in testating against the testator when death approaches is that it be the testimony of two just men. If he is traveling, which is traveling the earth, and there is no believer with him, then let two witnesses from among the disbelievers who were present testify. Then, when they come forward and give testimony to his will, they swear after the prayer that they did not lie or change and that what they testified to is true, and that they did not conceal it as testimony, and the ruling is based on their testimony. If it is discovered after that that they lied or betrayed or something similar to this, which is a sin, then let a man from the testator's guardians swear while traveling, and the two witnesses pay what appears against them. This is the meaning of the verse according to the school of Abu Musa al-Ash'ari and Sa'id bin Al-Musayyab, Yahya bin Ya'mar, Sa'id bin Jubayr, Abu Majlaz, Ibrahim, Shuraih, Ubaidah Al-Salmani, Ibn Sirin, Mujahid, Qatadah, Al-Suddi, Ibn Abbas, and others said this from the jurists, Sufyan Al-Thawri, and Abu Ubaid Al-Qasim bin Salam leaned towards it due to the large number of those who said this, and Ahmad bin Hanbal chose it and said: The testimony of the People of the Covenant is permissible against Muslims when traveling when there are no Muslims. They all say, **From among you are believers**, and the meaning of **from among others** means the infidels. Some of them said: This is because the verse was revealed, **And there is no believer except in Medina**, and they used to travel for trade in the company of the People of the Book, idol worshippers, and various types of infidels, and the verse is decisive according to the school of Abu Musa, Shuraih, and others.

The second statement - that His Almighty's saying **or two others from other than you** is abrogated. This is the statement of Zayd ibn Aslam, Al-Nakha'i, Malik, Al-Shafi'i, Abu Hanifa and other jurists, except that Abu Hanifa disagreed with them and said: The testimony of some infidels against others is permissible, but it is not permissible against Muslims. They cited as evidence the Almighty's saying: **From among those whom you accept as witnesses** (al-Baqarah 2:282) and His saying: **And bring to witness two just men from among you** (al-Talaq 65:2). These people claimed that the verse on religion was among the last to be revealed and that it contains **from among those whom you accept as witnesses**, so it abrogates that. Islam at that time was only in Madinah, so the testimony of the People of the Book was permissible, and today it is the entire earth, so the testimony of the infidels was dropped. The Muslims agreed that the testimony of the wicked is not

permissible, and the infidels are wicked, so their testimony is not permissible. I said: What you mentioned is correct, except that we say according to it and that it is permissible in the testimony of the People of the Covenant against Muslims in a will while traveling, especially out of necessity, such that there is no Muslim. However, if there is a Muslim, then it is not, and what came You claimed that it was abrogated by someone who witnessed the revelation, and three of the Companions said the first, but that is not the case in any other verse. The Companions' disagreement with others turns people away from it, and this is strengthened by the fact that Surat Al-Ma'idah was among the last verses of the Qur'an to be revealed, to the extent that Ibn Abbas, Al-Hasan, and others said that there was nothing abrogated in it. What they claimed of abrogation is not correct, because abrogation requires proof of the abrogator in a way that contradicts combining them with the delay of the abrogator. What they mentioned cannot be abrogating, because it is in a story other than the story of the will due to the need and necessity, and it does not prevent a difference in the ruling in times of necessity, and because the infidel may be trustworthy with the Muslim and he accepts him in times of necessity, so what they said is not abrogating.

The third statement: That there is no abrogation in the verse. This was said by Al-Zuhri, Al-Hasan and Ikrimah. The meaning of his statement: **from you** is from your clan and relatives because they are more retentive, more precise and further removed from forgetfulness. The meaning of his statement: **or two others from other than you** is from other than your kinship and clan. Al-Nahhas said: This is based on an ambiguous meaning in Arabic, and that is because the meaning of *other* in Arabic is of the same type as the first. You say: I passed by a generous person and another generous person. So his statement *other* indicates that it is of the same type as the first. It is not permissible for the people of Arabic to say: I passed by a generous person and another lowly person, or I passed by a man and another donkey. So it is necessary from this that the meaning of his statement: **or two others from other than you** is two just people. The infidels cannot be just people, so it is valid according to the statement of those who said: **from other than you** from other than your clan from the Muslims. This is a good meaning from the point of view of the language, and it may be used as evidence for Malik and those who said what he said, because the meaning for them is **from other than you** from other than your tribe. However, this statement has been opposed by the fact that in the verse **O you who believe**, the group of believers is addressed.

Seventh: Abu Hanifa used this verse as evidence for the permissibility of the testimony of the infidels from the People of the Covenant among themselves. He said: The meaning of **or two others from other than you** is from other than the people of your religion. So it indicates the permissibility of some of them testifying against others. It is said to him: You do not say in accordance with this verse because it was revealed regarding the acceptance of the testimony of the People of the Covenant against the Muslims and you do not say so, so your argument based on it is not valid. If it is said: This verse indicates the permissibility

of accepting the testimony of the People of the Covenant against the Muslims by way of speech and indicates the acceptance of their testimony against the People of the Covenant by way of warning, and that is because if their testimony is accepted against the Muslims, then it is more appropriate for it to be accepted against the People of the Covenant. Then the evidence indicates the invalidity of their testimony against the Muslims, so their testimony against the People of the Covenant remains as it was. This is nothing, because accepting the testimony of the People of the Covenant against the People of the Covenant is a branch of accepting their testimony against the Muslims. So if their testimony against the Muslims is invalidated, which is the origin, then it is more appropriate for their testimony against the People of the Covenant to be invalidated and in its branch, and God knows best.

Eighth - The Almighty's saying: **If you travel throughout the land meaning you traveled**. There is an omission in the speech, the meaning of which is if you travel throughout the land **and the disaster of death befalls you** so you made a will to two just women, as you thought, and you gave them what you had of money, then you died and they went to your heirs with the inheritance, and they doubted their affair and claimed treason against them, so the ruling is that you detain them after the prayer, meaning you should be certain of it. And God Almighty called death in this verse a disaster. Our scholars said: And death, even if it is a great disaster and a major calamity, what is greater than it is heedlessness of it and turning away from mentioning it and abandoning contemplation of it and abandoning work for it. And in it alone is a lesson for those who consider and a thought for those who think. And it was narrated from the Prophet, may God bless him and grant him peace, that he said:

If the animals knew about death what you know, you would not have eaten any of them while they were fat. He sees that a Bedouin was riding his camel and the camel fell dead. The Bedouin got off it and began to walk around it and think about it and say: What is the matter with you that you do not stand up? What is the matter with you that you do not rise? These are your limbs complete and your organs sound. What is the matter with you? What was carrying you? What was sending you? What knocked you down? What prevented you from moving? Then he left it and went away, thinking about its condition and wondering about its situation.

Ninth - The Almighty's saying: **You detain them both**. Abu Ali said: **You detain them** is an attribute of the other two. He interrupted between the attribute and the described by saying: **If you are**. This verse is a principle in detaining the one upon whom it is due. Rights are of two types: some of them can be collected immediately and some of them can only be collected deferred. If the one upon whom the right is owed is vacated, disappears and the right is voided and lost, then there is no alternative but to secure it, either by compensation for the right, which is called a mortgage, or by a person who takes his place in the claim and the responsibility, which is the guarantor, and he is less than the first, because it is possible for him to be absent as if he were absent and his existence is

O you who have believed, when death approaches one of you at the time of making a will, there should be two just men from among you, or two others from outside you. If you are traveling in the land and a disaster of death befalls you, you should detain them after the prayer and let them swear by God if you are in doubt. We do not purchase with it a price, even if it were a relative, nor do we conceal the testimony of God. Indeed, then we would be among the sinners.

impossible as if he were impossible, but more than this is not possible. If both of them are impossible, then nothing remains except to secure it according to his ability until he fulfills what he owes of the right or his hardship is established.

Tenth - If the right is physical and cannot be exchanged, such as the prescribed punishments and retaliation, and it cannot be fulfilled immediately, then there is no alternative but to ensure his imprisonment. For this reason, imprisonment was prescribed. Abu Dawud, Al-Tirmidhi, and others narrated on the authority of Bahz bin Hakim, on the authority of his father, on the authority of his grandfather:

The Prophet, may God bless him and grant him peace, imprisoned a man on suspicion. Abu Dawud narrated on the authority of Amr ibn al-Sharid on the authority of his father, "On the authority of the Messenger of God, may God bless him and grant him peace, he said:

The one who finds it is permitted to expose his honor and punish him. Ibn al-Mubarak said: He is permitted to expose his honor and punish him by imprisoning him. Al-Khattabi said: Imprisonment is of two types: imprisonment as punishment and imprisonment to prove it. Punishment is only for an obligation. As for what was based on suspicion, it is only proven to prove it in order to uncover what is behind it. It was narrated that he imprisoned a man based on suspicion for an hour during the day, then released him. Muammar narrated on the authority of Ayoub on the authority of Ibn Sirin, who said: When Shuraih ruled against a man with a right, he ordered him to be imprisoned in the mosque until he stood up. If he gave him his right, then fined him, otherwise he ordered him to prison.

Eleventh - The Almighty's saying: "After the prayer" means the afternoon prayer. This was said by most scholars because people of religions venerate that time and avoid lying and false oaths during it. Al-Hasan said: The noon prayer. It was said: Any prayer it was. It was said: After their prayer on the grounds that they were disbelievers. Al-Suddi said: It was said that the benefit of stipulating it after the prayer is to venerate the time and to frighten the angels by witnessing that time. In the Sahih:

Whoever swears a false oath after the afternoon prayer will meet God while he is responsible.

Eighteenth - This verse is the basis for making oaths more severe, and making oaths more severe can be done in four ways: First - time, as we mentioned. Second - place, such as the mosque and the pulpit, contrary to Abu Hanifa and his companions, who say: It is not necessary to make anyone swear at the pulpit of the Prophet, may God bless him and grant him peace, nor between the corner and the station, neither in small things nor in large things. Al-Bukhari - may God have mercy on him - went to this statement,

where he titled the chapter: The defendant swears wherever the oath is required of him, and he is not diverted from one place to another. Malik and Al-Shafi'i said: In the oaths of the Qassama, whoever is from its districts is brought to Mecca, and he swears between the corner and the station, and whoever is from its districts is brought to Medina, and he swears at the pulpit. Third - the situation. Mutraf, Ibn Al-Majishun, and some of Al-Shafi'i's companions narrated that he swears standing, facing the dome, because that is more effective in deterrence and warning. Ibn Kinanah said: He swears while sitting. Ibn Al-Arabi said: What I have is that he swears as he is judged by it, if he is standing, then standing, and if he is sitting, then sitting, because it has not been proven in any trace or opinion that this is considered standing or sitting.

I said: Some scholars have inferred from his statement in the hadith of Alqamah bin Wa'il on the authority of his father, **He went to swear an oath while standing** - and God knows best - narrated by Muslim the fourth - the emphasis in the wording, so a group went to swearing by God and nothing more than that, based on the Almighty's statement: **So they swear by God** and His statement: "Say: Yes, by my Lord" (Yunus 10:53) and He said: **And by God, I will surely destroy your idols** (Al-Anbiya': 57) and his statement, peace be upon him:

Whoever swears, let him be careful or keep silent. And the man's saying: By God, I will not add to them. Malik said: He swears by God, there is no god but Him, he has no right with me, and what he claims against me is false. The proof for him is what Abu Dawud narrated. Musaddad told us. He said: Abu Al-Ahwas told us. He said: Ata' bin Al-Sa'ib told us on the authority of Abu Yahya on the authority of Ibn Abbas. "That the Prophet, may God bless him and grant him peace, said: A man should specify his oath: Swear by God, there is no god but Him, he has no right with you." He meant the claimant. Abu Dawud said: Abu Yahya's name is Ziyad, a trustworthy Kufi, reliable. The Kufians said: He swears by God and nothing else. If the judge accuses him, he makes the oath severe, so he makes him swear by God, there is no god but Him, the Knower of the unseen and the seen, the Most Gracious, the Most Merciful, who knows of the secret what He knows of the open, who knows the treachery of the eyes and what the hearts conceal. The companions of Al-Shafi'i added severity by the Qur'an. Ibn Al-Arabi said: It is an innovation that no one from the companions ever mentioned. Al-Shafi'i claimed that he saw Ibn Mazin, the judge of Sana'a, swearing by the Qur'an and ordering his companions to do so. Narrated by Ibn Abbas, but it is not authentic.

I said: In the book Al-Muhadhdhab, even if he swears by the Qur'an and what is in it of the Qur'an, Al-Shafi'i narrated on the authority of Mutraf ibn Al-Zubayr, he used to swear on the Qur'an. He said: I saw Mutraf in Sana'a swearing on the Qur'an. Al-Shafi'i said: It is

good. Ibn Al-Mundhir said: They agreed that the ruler should not swear by divorce, emancipation, and the Qur'an.

I said: It was mentioned in the chapter on faith: Qatada used to swear by the Qur'an. Ahmad and Ishaq said: This is not disliked. Ibn al-Mundhir narrated it from them.

Thirteenth - Malik and Al-Shafi'i differed in this regard regarding the amount of money that one swears by in order to cut off a right. Malik said: The oath in order to cut off a right is not to be less than three dirhams, by analogy with amputation. Everything in which the hand is cut off and the sanctity of the limb is lost is grave. Al-Shafi'i said: The oath in this regard is not to be less than twenty dinars, by analogy with zakat, and likewise at the pulpit of every mosque.

Fourteenth - The Almighty's saying: **So they swear by God.** The *fā* in **so they swear** is a conjunction of a sentence to a sentence or the answer to a conditional clause because **you detain them** means detain them, meaning for the oath, so it is the answer to the command indicated by the speech, as if he said: If you detain them, they will swear. He said, Dhu al-Rummah said:

A person with eyes that see the water sometimes appears and sometimes it gathers and he drowns

Fifteenth - There is a difference of opinion about what is meant by his saying: **and they divide.** It was said: The two guardians if there is doubt about their statement. It was said: The two witnesses if they are not just and the judge doubts their statement and makes them swear. Ibn al-Arabi said, invalidating this statement: What I heard - and it is an innovation - and from Ibn Abi Laila is that the claimant swears with his two witnesses that what they testified to is true, and then the judgment is made in his favor with the truth. The interpretation of this, in my opinion, is if the judge doubts the seizure, then he swears that it is still valid. As for other than that, no attention is paid to it in the case of the claimant. So how can a witness be detained if he swears? This is something that is not paid attention to.

I said: It was mentioned earlier from the statement of al-Tabari that God does not know a ruling in which the witness must swear an oath, and it was said: The two witnesses were sworn because they became defendants when the heirs claimed that they had betrayed the money.

Sixteenth - The Almighty's saying: **If you are in doubt** is a condition without which the two witnesses cannot be sworn. Whenever there is no doubt or difference, there is no oath. Ibn Atiyah said: As for what appears from the ruling of Abu Musa regarding the dhimmis swearing, it is by the oath that their testimony is completed and the will is executed for its people. Abu Dawud narrated on the authority of Al-Sha'bi.

A Muslim man was dying in this Daququq' and could not find any Muslim present to witness his will. He called two men from the People of the Book to witness. They went to Kufa and came to al-Ash'ari and informed him. They came with his estate and will. Al-Ash'ari said: This is a matter that did not exist after

what happened during the time of the Messenger of God, may God bless him and grant him peace. So he made them swear after the afternoon prayer: **By God, he did not betray, nor did he lie, nor did he change, nor did he conceal, nor did he change, and this is the man's will and his estate.** So he confirmed their testimony. Ibn Atiyah said: This doubt, according to those who do not see the verse as abrogated, results from betrayal and the accusation of leaning towards some of the legatees over others. In addition, an oath is taken in his view. As for those who see the verse as abrogated, no oath is taken unless the suspicion is in betrayal or transgression in some way. In this case, the oath is taken according to the claim against the denier, not as a completion of the testimony. Ibn al-Arabi said: The oath of doubt and accusation is of two types: One of them is what the oath takes after the truth has been established and the claim has been made. There is no disagreement about the necessity of the second oath. The absolute accusation in rights and limits, and its details are explained in the books of branches, and here the claim and my strength have been confirmed, as I mentioned in the narrations.

Seventeenth: The condition in his saying: **If you are in doubt** is related to his saying: **You detain them both** not to his saying **So they swear an oath** because this detention is the reason for the oath.

Eighteenth - The Almighty's saying: **We do not exchange it for a price, even if he is a relative.** That is, they say in their oath ... what we have been given, in place of what he has bequeathed, nor do we give it to anyone, even if the one to whom we are giving the oath is a relative of ours." The hidden meaning of the statement is much, like His saying: "And the angels will enter upon them from every gate, 'Peace be upon you.'" (Al-Ra'd: 23-24) That is, they say: "Peace be upon you." The purchase here means selling, rather it is the acquisition.

Nineteenth - The lam in his saying: **We do not buy** is an answer to his saying: **They swear**, because **I swear** meets with *what* in the oath, which is *la*, and *ma* in the negation, and *in*, and the lam in the affirmation, and the ha in *bi*h refers back to the name of God Almighty, and it is the closest mentioned meaning: We do not sell our share from God Almighty for this offer, and it is possible that it refers back to the testimony, and it was mentioned in the sense of saying, as the Prophet, may God bless him and grant him peace, said:

And fear the supplication of the oppressed, for there is no veil between them and God." So he repeated the pronoun to mean supplication, which is prayer, and it was mentioned previously in Surat An-Nisa.

Al-Muwaffiyah twentieth - The Almighty's saying: **A price.** The Kufians said: The meaning is **a price**, meaning a commodity with a price. So the noun was omitted and the noun to which it was added was put in its place. According to us and to many scholars, the price could be the commodity or the price, for according to us the price is purchased, just as the thing being sold is purchased. So each of the two sold items is a price and a thing being sold, whether the sale is based on a commodity and cash, or on two commodities, or on two commodities. And on this principle the question is built: If the buyer goes

O you who have believed, when death approaches one of you at the time of making a will, there should be two just men from among you, or two others from outside you. If you are traveling in the land and a disaster of death befalls you, you should detain them after the prayer and let them swear by God if you are in doubt. We do not purchase with it a price, even if it were a relative, nor do we conceal the testimony of God. Indeed, then we would be among the sinners.

bankrupt and the seller finds his goods, is he more deserving of them? Abu Hanifa said: It is not for the one who is more deserving of it, and he based it on this principle, and he said: Its owner is like the creditors. Malik said: He is more entitled to it in the case of bankruptcy than in death. Al-Shafi'i said: Its owner is more entitled to it in the case of bankruptcy and death. Abu Hanifa held to what we mentioned, and that the general principle is that the debt is in the possession of the bankrupt and the dead, and what is in their hands is a place for payment, so all the creditors share in it according to the amount of their capital, and there is no difference in that between the goods being present or not, since they have left the ownership of their seller and their prices are due to them in the possession by consensus, so they are only entitled to their prices or what is found of them. Malik and Al-Shafi'i specified this principle with reports narrated in this chapter, narrated by the imams Abu Dawud and others.

Twenty-one - The Almighty's saying: **And we do not conceal the testimony of God** meaning what God has informed us of the testimony. There are seven readings of it. Whoever wants it will find it in Al-Tahsil and other books.

Tafsir Ibn Kathir

This noble verse includes a precious ruling that was said to have been abrogated. Al-Awfi narrated it on the authority of Ibn Abbas. Hammad bin Abi Sulayman said on the authority of Ibrahim: It was abrogated. Others said: They are the majority in what Ibn Jarir said, rather it is decisive, and whoever claims that it was abrogated must clarify. The Almighty's saying: **O you who have believed, when death approaches one of you at the time of making a will, there are two witnesses between you** This is the report of His saying **witness between you**. It was said: Its meaning is the testimony of two, the complement was deleted, and the complement was established in its place. It was said: The speech indicates that two should testify. The Almighty's saying: **two just men** described the two as being just. And His saying **from among you** means from among the Muslims. This was said by the majority. Ali bin Abi Talha said, on the authority of Ibn Abbas, may God be pleased with him, regarding his statement, **two just men among you**, he said: from among the Muslims. Narrated by Ibn Abi Hatim. Then he said: It was narrated on the authority of Ubaidah, Saeed bin Al-Musayyab, Al-Hasan, Mujahid, Yahya bin Ya'mar, Al-Suddi, Qatadah, Muqatil bin Hayyan, Abd Al-Rahman bin Zaid bin Aslam and others, something similar to that. Ibn Jarir said: Others said: **two just men among you**, meaning from the people of the testator, and that is a statement narrated on the authority of Ikrimah, Ubaidah and several others.

And his saying, **or two others from other than you**, Ibn Abi Hatim said: My father told us, Saeed bin Awn told us, Abdul Wahid bin Ziyad told us, Habib bin Abi Umrah told us on the authority of Saeed bin Jubayr who said: Ibn Abbas said regarding his saying, **or two others from other than you**, he said: from other than the Muslims, meaning the People of the Book. Then he said: And it was narrated on the authority of Ubaidah, Shuraih, Saeed bin Al-Musayyab, Muhammad bin Sirin, Yahya bin Ya'mar, Ikrimah, Mujahid, Saeed bin Jubayr, Al-Sha'bi, Ibrahim Al-Nakha'i, Qatadah, Abu Majlaz, Al-Suddi, Muqatil bin Hayyan, Abdul Rahman bin Zaid bin Aslam and others, something similar to that. And based on what Ibn Jarir narrated on the authority of Ikrimah and Ubaidah regarding his saying, **from among you**, that what is meant from the tribe of the testator is what is meant here, **or two others from other than you**, meaning from other than the tribe of the testator. And Ibn Abi Hatim narrated something similar on the authority of Al-Hasan Al-Basri and Al-Zuhri, may God have mercy on them.

And the Almighty's saying: **If you travel throughout the land means travel and a disaster of death befalls you**. These are two conditions for the permissibility of the testimony of dhimmis when there are no believers: that it be while traveling, and that it be in a will, as Shuraih the judge stated. Ibn Jarir said: Amr ibn Ali told us, Abu Mu'awiyah and Waki' told us, they said: Al-A'mash told us, on the authority of Ibrahim, on the authority of Shuraih, who said: The testimony of Jews and Christians is not permissible except while traveling, and it is not permissible while traveling except in a will. Then he narrated it on the authority of Abu Kurayb, on the authority of Abu Bakr ibn Ayyash, on the authority of Abu Ishaq al-Subai'i, who said: Shuraih said and mentioned something similar. Something similar was narrated on the authority of Imam Ahmad ibn Hanbal, may God have mercy on him, and this issue is one of his individuals. The three disagreed with him and said: The testimony of dhimmis against Muslims is not permissible, and Abu Hanifah permitted it among themselves.

Ibn Jarir said: Amr ibn Ali told us, Abu Dawud told us, Salih ibn Abi Al-Akhdar told us, on the authority of Al-Zuhri, who said: The Sunnah has established that the testimony of a non-Muslim is not permissible whether he is at home or traveling, and it only applies to Muslims. Ibn Zayd said: This verse was revealed about a man who died and there was no Muslim with him, and that was at the beginning of Islam, and the land was at war, and the people were non-Muslims, and people used to inherit from each other by will, then the will was abrogated, and the obligatory duties were imposed and the people acted upon them. Narrated by Ibn Jarir, and there is some consideration in this, and God knows best. Ibn Jarir said: There is a difference of opinion regarding the statement of God, "Testimony between you when death approaches one of you at the

time of making a will: two just men from among you, or two others from outside you." Does it mean that he should make a will to them or have them witness it? There are two opinions **one of them** that he should make a will to them, as Muhammad ibn Ishaq said on the authority of Yazid ibn Abdullah ibn Qusayt, who said: Ibn Mas'ud, may God be pleased with him, was asked about this verse. He said: This is a man who traveled and had money, and his wealth reached its limit. If he finds two Muslim men, he will give them his estate, and he will have two just Muslims as witnesses to it. Narrated by Ibn Abi Hatim, but it contains an interruption. **The second opinion** is that they will be witnesses, and this is the apparent context of the noble verse. If there is no third guardian with them, then the two descriptions are combined in them: guardianship and testimony, as in the story of Tamim al-Dari and Adi ibn Bad', as will be mentioned above, God willing, and with Him is success.

Ibn Jarir questioned the fact that they were two witnesses. He said: Because we do not know of a ruling that a witness swears, and this does not prevent the ruling included in this noble verse, which is an independent ruling in itself and does not necessarily follow the analogy of all rulings, but this is a special ruling, with a special testimony, in a special place, and matters have been forgiven in it that have not been forgiven in other cases. So if there is evidence of doubt, this witness swears in accordance with what this noble verse indicates. And the Almighty's saying: **You shall detain them after the prayer**, Al-Awfi said, Ibn Abbas said, meaning the afternoon prayer, and so did Saeed bin Jubayr, Ibrahim Al-Nakha'i, Qatadah, Ikrimah, and Muhammad bin Sirin. Al-Zuhri said: meaning the prayer of the Muslims. Al-Suddi said, on the authority of Ibn Abbas: meaning the prayer of the people of their religion. It was narrated on the authority of Abd Al-Razzaq, on the authority of Ayoub, on the authority of Ibn Sirin, on the authority of Ubaidah. And so did Ibrahim, Qatadah, and others. The meaning is that these two witnesses should be brought after a prayer in which the people have gathered in their presence, **and they should swear by God** meaning they should swear by God **if you have any doubt** meaning if any doubt appears to you about them being treacherous or cheating, then they should swear by God **we will not exchange it** meaning by our oaths, as Muqatil ibn Hayyan said, **for a price** meaning we will not exchange it for a small amount of this fleeting, transient world **even if he is a relative** meaning even if the one being testified against is a relative of ours, we will not show favoritism to him **nor will we conceal the testimony of God** he attributed it to God to honor it and magnify its matter, and some of them read **nor will we conceal the testimony of God** in the genitive case as an oath, narrated by Ibn Jarir, on the authority of Amir al-Sha'bi, and it was narrated from some of them that he read it **nor will we conceal the testimony of God** and the first reading is the well-known one **then we would be among the sinners** meaning if we did something like that, such as distorting the testimony or changing it or altering it or concealing it completely.

Then God the Almighty said: **But if it is found that they have committed a sin** meaning if it becomes well-known and becomes apparent and it is confirmed from the two testamentary witnesses that they have

betrayed or stolen some of the money bequeathed to them, and it becomes apparent against them, **then two others shall take their place from among those against whom the first two are entitled** This is the reading of the majority, **from whom the first two are entitled** It was narrated from Ali and Abu al-Hasan al-Basri that they read it **from whom the first two are entitled** And al-Hakim narrated in al-Mustadrak through the chain of transmission of Ishaq ibn Muhammad al-Farwi from Sulayman ibn Bilal from Ja'far ibn Muhammad, from his father, from Ubaydullah ibn Abi Rafi', from Ali ibn Abi Talib, may God be pleased with him, that the Prophet, may God bless him and grant him peace, read **from among those against whom the first two are entitled**, then he said: It is authentic according to the conditions of Muslim, and they did not include it. Some of them, including Ibn Abbas, read **from among those against whom the first two are entitled**. Al-Hasan read: **From those against whom the first two are entitled**, as narrated by Ibn Jarir. According to the reading of the majority, the meaning of that is that when it is confirmed by the correct report of their betrayal, then two of the heirs who are entitled to the estate should stand up, and they should be among the first to inherit that money. **And they swear by God that our testimony is more true than their testimony**, meaning that our saying that they betrayed is more true, more correct, and more certain than their previous testimony. **And we did not transgress**, meaning in what we said about them of betrayal. **Indeed, then we would be among the wrongdoers**, meaning if we had lied to them. This oath is for the heirs and the return to their word in this case, just as the guardians of the murdered person swear if blemish appears on the part of the murderer. The heirs swear on the murderer and he gives the entire amount to them, as is established in the chapter on oath-taking in the rulings. The Sunnah has come with something similar to what this noble verse indicates. Ibn Abi Hatim said: My father told us, Al-Husayn ibn Ziyad told us, Muhammad ibn Salamah told us, on the authority of Muhammad ibn Ishaq, on the authority of Abu Al-Nadr, on the authority of Badhan, meaning Abu Salih. Mawla Umm Hani bint Abi Talib, on the authority of Ibn Abbas, on the authority of Tamim al-Dari, regarding this verse: **O you who have believed, a testimony between you when death approaches one of you**, he said: The people were innocent of it except for me and Adi bin Bada', and they were Christians who used to go to Ash-Sham before Islam. They came to Ash-Sham for their trade, and a mawla of Banu Sahn called Badil bin Abi Maryam came to them with a trade, with him was a silver cup with which he wanted to take possession, and it was his greatest trade. He fell ill and made a will to them and ordered them to deliver what his family had left behind. Tamim said: When he died, we took that cup and sold it for a thousand dirhams, and Adi and I divided it up. When we returned to his family, we gave them what we had with us, and they missed the cup, so they asked us about it. We said: He left nothing but this and nothing else was given to us. Tamim said: When I converted to Islam after the arrival of the Messenger of God, may God bless him and grant him peace, to Medina, I felt guilty about that, so I went to his family and told them the report, and gave them five hundred dirhams, and told them that my companion had the same amount, so they attacked him, so the Prophet ordered them to make him swear

O you who have believed, when death approaches one of you at the time of making a will, there should be two just men from among you, or two others from outside you. If you are traveling in the land and a disaster of death befalls you, you should detain them after the prayer and let them swear by God if you are in doubt. We do not purchase with it a price, even if it were a relative, nor do we conceal the testimony of God. Indeed, then we would be among the sinners.

by what would be great for the people of his religion, so he swore, so the verse was revealed: **O you who believe! Testimony between you** until His saying: **Then they swear by God that our testimony is truer than their testimony.** So Amr ibn al-Aas and another man from them stood up and swore, so the five hundred were taken from Adi ibn Bad'. This is how Abu 'Isa al-Tirmidhi and Ibn Jarir narrated it, both of them on the authority of al-Hasan ibn Ahmad ibn Abi Shu'ayb al-Harrani, on the authority of Muhammad ibn Salamah, on the authority of Muhammad ibn Ishaq, and he mentioned it, and with him: So they brought him to the Messenger of God, may God bless him and grant him peace, so he asked them for evidence, but they did not find any, so he ordered them to make him swear by what would be great for the people of his religion, so he swore, so God revealed this verse until His saying: **Or they fear that oaths will be returned after "Their oaths,** so Amr ibn al-Aas and another man stood up and swore, and the five hundred were taken from Adi ibn Bad'. Then he said: This is a strange hadith, and its chain of transmission is not authentic. Abu al-Nadr, from whom Muhammad ibn Ishaq narrated this hadith, is in my opinion Muhammad ibn al-Sa'ib al-Kalbi, whose nickname is Abu al-Nadr. The scholars of hadith have abandoned him, and he is the author of the tafsir. I heard Muhammad ibn Ismail say: Muhammad ibn al-Sa'ib al-Kalbi is called Abu al-Nadr. Then he said: We do not know of any narration from Abu al-Nadr from Abu Salih, the freed slave of Umm Hani'.

And something like this was narrated from Ibn Abbas in an abbreviated form from a different source. Sufyan bin Wakee' told us, Yahya bin Adam told us, from Ibn Abi Zaydah, from Muhammad bin Abi Al-Qasim, from Abdul Malik bin Saeed bin Jubair, from his father, from Ibn Abbas, who said: A man from Banu Sahm went out with Tamim Al-Dari and Adi bin Bada', and Al-Sahmi died in a land where there were no Muslims. When they returned with his estate, they lost a silver cup decorated with gold, so the Messenger of God, may God bless him and grant him peace, made them swear, and the cup was found in Mecca, and it was said: We bought it from Tamim and Adi, so two men from the heirs of Al-Sahmi stood up and swore by God that our testimony was more valid than their testimony, and that the cup belonged to their owner, and about them was revealed **O you who believe! Testimony between you** the verse, and Abu Dawud narrated it likewise from Al-Hasan bin Ali from Yahya bin Adam with it, then Al-Tirmidhi said: This is a good and strange hadith, and it is the hadith of Ibn Abi Zaydah and Ahmad bin Abi Al-Qasim Al-Kufi, and it was said: His hadith is sound.

This story was mentioned in a mursals hadith by more than one of the followers, including Ikrimah, Muhammad ibn Sirin and Qatadah. They mentioned that the oath was made after the afternoon prayer. It

was narrated by Ibn Jarir. It was also mentioned in a mursals hadith by Mujahid, al-Hasan and al-Dahhak. This indicates its fame among the Salaf and its authenticity. Among the evidence for the authenticity of this story is also what Abu Ja'far ibn Jarir narrated: Ya'qub told me, Hisham told us, Zakariya told us on the authority of al-Sha'bi that a Muslim man was dying in this place. He said: Death came to him and he did not find anyone from the Muslims to witness his will, so he called two men from the People of the Book to witness. He said: They went to Kufa and came to al-Ash'ari, meaning Abu Musa al-Ash'ari, may God be pleased with him, and informed him. They went to Kufa about his estate and his will. Al-Ash'ari said: This is a matter that did not happen after what happened during the time of the Messenger of God, may God bless him and grant him peace. He said: So he made them swear after the afternoon prayer by God that they had not betrayed, nor lied, nor substituted, nor concealed, nor changed, and that it was the man's will and his estate. He said: So he confirmed her testimony, then he narrated it on the authority of Amr ibn Ali al-Fallas, on the authority of Abu Dawud al-Tayalisi, on the authority of Shu'bah, on the authority of Mughirah al-Azraq, on the authority of al-Sha'bi that Abu Musa ruled in favour of Daquq, and these are two authentic chains of transmission to al-Sha'bi, on the authority of Abu Musa al-Ash'ari. So his statement: This is a matter that did not exist after what happened during the time of the Messenger of God, may God bless him and grant him peace, it appears - and God knows best - that he only meant by that the story of Tamim and Adi ibn Bad'a, and they mentioned that the conversion to Islam of Tamim ibn Aws al-Dari, may God be pleased with him, was in the year nine of the Hijrah, so based on this, this ruling is later and the one who claims its abrogation needs decisive evidence in this regard, and God knows best.

Asbat said on the authority of Al-Suddi regarding the verse: **O you who have believed, when death approaches one of you at the time of making a will, let there be two just men from among you.** He said: This is regarding the will at the time of death, he makes a will and has two Muslim men witness his wealth and what he owes. He said: This is in the city, **or two others from outside you** while traveling, **if you travel through the land and the disaster of death befalls you.** This man is overtaken by death while traveling, and there is no Muslim with him, so he calls two men from the Jews, Christians, and Magians, and makes a will to them and gives them his inheritance, and they accept it. If the family of the deceased is satisfied with the will and knows what their companion has, they leave them alone. If they have doubts, they refer them to the ruler. This is what God Almighty said: **You detain them after the prayer, and they swear by God if you have doubts.** Abdullah bin Abbas, may God be pleased with him, said: It is as if I can see the two foreigners until they reached Abu Musa Al-Ash'ari in his house. He opened

the document, and the family of the deceased disapproved and frightened them, so Abu Musa wanted to make them swear after the afternoon prayer. I said: They do not care about the afternoon prayer, but I will make them swear after their prayer about their religion. So the two men stand after their prayer about their religion and swear by God that we will not buy it for a price even if it is a relative, and we will not conceal the testimony of God, for then we are among the sinners, that their companion made a will about this, and that this is for his estate. So the imam says to them before they swear: If you conceal or betray, I will disgrace you among your people, and your testimony will not be accepted, and I will punish you. So when he says that to them, **That is more likely to make them give testimony in the proper manner.** Narrated by Ibn Jarir.

Ibn Jarir said: Al-Qasim told us, Al-Husayn told us, Hisham told us, Mughirah told us on the authority of Ibrahim and Saeed bin Jubair that they said about this verse, **O you who believe, a testimony between you,** the verse, they said: If a man is on his deathbed while traveling, let two Muslim men bear witness. If he cannot find two Muslim men, then two men from the People of the Book. When they come with his estate, if the heirs believe them, their statement is accepted. If they accuse them, they swear after the afternoon prayer, **By God, we did not conceal, nor did we lie, nor did we betray, nor did we change.** Ali bin Abi Talhah said on the authority of Ibn Abbas in the interpretation of this verse: If there is doubt about their testimony, they swear after the afternoon prayer, **By God, we did not buy our testimony for a small price.** If the guardians find out that the disbelievers lied in their testimony, two of the guardians stand up and swear: By God, the testimony of the disbelievers is invalid and we did not transgress. This is what God Almighty said: **But if it is found that they have committed a sin,** meaning: If it is found that the disbelievers lied. **Then two others will take their place.** He says: From the guardians, so they swore by God that the testimony of the unbelievers is invalid, and we did not accustom ourselves to it, so the testimony of the unbelievers is rejected and the testimony of the guardians is permissible. This is how Al-Awfi narrated on the authority of Ibn Abbas, and Ibn Jarir narrated them both. This is how this ruling was decided based on the requirements of this verse by more than one of the imams of the followers and the predecessors, may God be pleased with them, and it is the school of Imam Ahmad, may God have mercy on him.

His statement, **That is more likely to make them bear witness properly,** meaning that the legitimacy of this ruling in this acceptable manner is more acceptable than the swearing of two non-Muslim witnesses, and doubts about them are closer to their giving testimony properly. His statement, **or they fear that oaths will be returned after their oaths,** means that what motivates them to bear witness properly is the greatness of swearing by God and respecting and honoring Him, and the fear of disgrace among the people if the oath is returned to the heirs, so they swear and deserve what they claim. For this reason, He said, **or they fear that oaths will be returned after their oaths,** then He said, **And fear God,** meaning in all your affairs, **and listen,** meaning and obey, **and God does not guide the**

wicked people, meaning those who go against His obedience and following His law.

Fath al-Qadir

Maki said: These three verses are among the most difficult in the Quran in terms of grammar, meaning and ruling. Ibn Atiyyah said: These are the words of someone who has not achieved any results in interpreting them, and this is clear from his book, may God have mercy on him: meaning from the book of Maki. Al-Qurtubi said: What Maki mentioned was mentioned by Abu Ja'far al-Nahhas before him as well. Al-Sa'd said in his commentary on al-Kashshaf: They agreed that it is the most difficult in the Quran in terms of grammar, structure and ruling. His statement: 106- **A testimony between you** He added the testimony to the *between* as an extension because it is current between them. It was said that its origin is the testimony of what is between you, so what was deleted and added to the circumstance like the Almighty's statement: **Rather, the plotting of night and day** and from it the poet's statement:

Shake hands with whoever you meet, he is my enemy, and he is far away from me

He wanted what is between your eyes, and the other one is like it:

And a day we saw it safe and prosperous

That is, we testified in it, and from it is the saying of the Most High: **This is a parting between me and you.** It was said that testimony here means a will, and it was said that it means attendance for the will. Ibn Jarir al-Tabari said: It is here in the sense of an oath, so the meaning is: an oath between you that two people swear. He provided evidence for what he said by saying that God does not know of a ruling in which an oath is required of a witness. Al-Qaffal chose this saying, and Ibn Atiyyah weakened it and chose that testimony here is the testimony given by witnesses. His saying: **When death approaches one of you** is an adverb for testimony, and what is meant is when its signs are present, because the one who has died cannot have witnesses, and the object is brought forward for emphasis and for the complete ability of the subject in the soul. His saying: **at the time of the will** is an adverb for attendance or for death, or a substitute for the first adverb. His saying: *Two* is the predicate of testimony on the assumption of an omitted word: meaning the testimony of two people or the subject of testimony on the condition that its predicate is omitted: meaning in what was imposed upon you, the testimony of two people on the assumption that two people testify. Abu Ali al-Farisi mentioned the two views. His saying: **Two just men among you** is an attribute of the two, and likewise **from you:** meaning two of you: meaning from your relatives, **or two others** is conjoined with *two*, and **from other than you** is an attribute of it: meaning two of the strangers. It was said that the pronoun in **from you** refers to the Muslims, and in **other than you** refers to the infidels, and this is more appropriate to the context of the verse, and Abu Musa al-Ash'ari, Abdullah ibn Abbas, and others said the same. Thus, the verse is evidence of the permissibility of the testimony of the People of the Covenant against the Muslims while

O you who have believed, when death approaches one of you at the time of making a will, there should be two just men from among you, or two others from outside you. If you are traveling in the land and a disaster of death befalls you, you should detain them after the prayer and let them swear by God if you are in doubt. We do not purchase with it a price, even if it were a relative, nor do we conceal the testimony of God. Indeed, then we would be among the sinners.

traveling, especially in wills, as is indicated by the Qur'anic structure, and the reason for revelation bears witness to it, and it will come. So if there is no one with the testator to testify to his will from among the Muslims, then let two men from among the infidels testify. When they come and give testimony to his will, they swear after the prayer that they did not lie or change it, and that what they testified to is true, and then the ruling is based on their testimony. **If it is found** after that **that they** are such and such or have betrayed, two men from the testator's guardians shall swear an oath and the two unbelieving witnesses shall pay for what has been revealed of betrayal or the like. This is the meaning of the verse according to those mentioned above, and it is what Saeed bin Al-Musayyab, Yahya bin Ya'mar, Saeed bin Jubayr, Abu Majlaz, Al-Nakha'i, Shuraih, Ubaidah Al-Salmami, Ibn Sirin, Mujahid, Qatadah, Al-Suddi, Al-Thawri, Abu Ubaid and Ahmad bin Hanbal said. The first opinion was held: I mean the interpretation of the pronoun **from among you** as kinship or clan, and the interpretation of **from other than you** as strangers. Al-Zuhri, Al-Hasan and Ikrimah. Malik, Al-Shafi'i, Abu Hanifah and other jurists held that the verse was abrogated, and they provided evidence for it with His statement: **from among those whom you accept as witnesses**. His statement: **And bring to witness two just men from among you** are general in terms of persons, times and circumstances, and this verse is specific to the case of traveling in the land, to a will and to the case of the absence of Muslim witnesses, and there is no contradiction between a general and a specific one. His saying: **If you** is the subject of an omitted verb that is explained by **you struck**, or a subject and what follows is its predicate. The first is the opinion of the majority of grammarians, and the second is the opinion of Al-Akhfash and the Kufians. Striking in the land is traveling. His saying: **Then the disaster of death befell you** is conjoined with what preceded it and its answer is omitted, meaning if you struck in the land and death descended upon you and you wanted to make a will but did not find Muslim witnesses to it, then they went to your heirs with your will and what you left behind and they doubted their affair and claimed treason against them, then the ruling is that you imprison them. It is permissible for it to be a resumption of the answer to an implied question, as if they said: What should we do if we doubt their testimony? So he said: You imprison them after the prayer if you doubt their testimony. And he specified after the prayer: meaning the afternoon prayer. Most said it is the time when God is angry with whoever swears a wicked oath at it as in the authentic hadith. It was said that it is the time when people gather and the rulers sit for judgment. It was said that it is the noon prayer, and it was said that it is any prayer. Abu Ali Al-Farisi said: **You detain them** is an attribute of two others, and he interrupted the attribute and the described by saying: **If you travel throughout the land**. What is meant by *detainment* is the detention of the two witnesses at that time to make

them swear. This is evidence of the permissibility of detention in the general sense, and of the permissibility of making it difficult for the one swearing by time, place, and the like. His saying: **They swear by God** is connected to **you detain them**, meaning that the two witnesses to the will or the two guardians swear by God.

Ibn Abi Layla used this as evidence for the swearing of two witnesses absolutely if there is doubt about their testimony. This is questionable because the swearing of two witnesses here is only for the accusation of treason or something similar against them. His statement, **If you doubt** is the answer to this condition, which is omitted and is indicated by what came before, as mentioned above. His statement, **We will not buy a price for it** is the answer to the oath, and the pronoun in **for it** refers to God the Almighty. The meaning is: We will not sell our share from God the Almighty for this small offering, and swear falsely by it for the sake of the money that you claimed against us. It was said that it refers to the oath: that is, we will not exchange the validity of the oath by God for worldly goods. It was said that it refers to the testimony, and the pronoun was mentioned because it means saying: that is, we will not exchange our testimony for a price. The Kufians said: The meaning is **of a price**, so the noun was omitted and the noun to which it was added was used in its place. This is based on the fact that goods are not called a price, and according to most, they are called a price just as they are called a sale. His statement: **And even if he was a relative** means even if the one to whom the oath was made or the one for whom the testimony was given was a relative, then we would give preference to truth and honesty, and we would not give preference to worldly honor or kinship. The answer to *if* is omitted because what preceded it indicates it: that is, even if he was a relative, we would not exchange it for anything. His statement: **And we do not conceal the testimony of God** is conjoined with **we do not exchange**, and is included with it in the ruling on the oath. He attributed the testimony to God Almighty because He is the One who commands it to be established and forbids its concealment.

Tafsir al-Baghawi

106- The Almighty's saying, **O you who believe, a testimony between you**, the reason for the revelation of this verse is what was narrated that Tamim bin Aws al-Dari and Adi bin [Bada] left Medina to trade for the land of Ash-Sham, and they were Christians, and with them was Badil, the freed slave of Omar bin Al-Aas, who was a Muslim. When his illness became severe, he gave instructions to Tamim and Adi, and ordered them to hand over his belongings when they returned to his family. Badil died, so they searched his belongings and took from him a silver vessel engraved

with gold in which were three hundred mithqals of silver, and they hid it. Then they fulfilled their need, and returned to Medina, and handed over the belongings to the people of the house. They searched and found a document listing what he had with him, so they came to Tamim and Adi and said: Did our friend sell any of his belongings? They said: No. They said: Did he engage in trade? They said: No. They said: Did his illness last long, so he spent on himself? They said: No. They said: We found in his belongings a document in which was named what he had with him, and we lost from it a silver vessel adorned with gold, containing three hundred mithqals of silver. They said: We do not know. He only bequeathed something to us and ordered us to give it to you, so we gave it to him, and we had no knowledge of the vessel. They argued before the Prophet, may God bless him and grant him peace, but he insisted on denying it, and they swore an oath, so God Almighty revealed this verse: **O you who have believed, let there be two witnesses between you when death approaches one of you at the time of making the will.** That is, let two witnesses. Its wording is a report, but its meaning is a command.

It was said: Its meaning is: The testimony among you regarding the will at death is two, and they differed regarding these two, so some people said that they are the two witnesses who testify to the will of the testator.

Others said: They are the two guardians, because the verse was revealed about them and because He said: **You shall detain them after the prayer, and they shall divide**, and the witness is not required to swear an oath. He made the guardian two for emphasis, so on this basis the testimony means attendance, like your saying: I witnessed the will of so-and-so, meaning I attended. God Almighty said: **And let a group of believers witness their punishment** (al-Nur 24:2), meaning attendance, **two of you of justice**, meaning trustworthiness and reason, **from among you**, meaning those who follow your religion, **O group of believers, or two others from other than you**, meaning from other than your religion and creed, according to the opinion of most of the commentators. Ibn Abbas and Abu Musa al-Ash'ari said this, and it is the opinion of Sa'id ibn al-Musayyab, Ibrahim al-Nakha'i, Sa'id ibn Jubayr, Mujahid, and Ubayd.

Then these people differed regarding the ruling of the verse. Al-Nakha'i and a group said: It is abrogated, and the testimony of the People of the Covenant was acceptable at first, then it was abrogated.

Some people believed that it was proven, and said: If we do not find Muslims, then we will testify that they are infidels.

Shuraih said: If someone is in a foreign land and cannot find a Muslim to witness his will, then he should have two infidels witness, regardless of their religion, whether they are followers of the Book or idol worshippers. Their testimony is valid, but the testimony of an infidel against a Muslim is not valid except regarding a will while travelling.

On the authority of Al-Sha'bi, that a Muslim man was dying in Daquq and he could not find a Muslim to witness his will, so he had two men from the People of the Book witness. They came to Kufa with his estate

and went to Al-Ash'ari. Al-Ash'ari said: This is a matter that did not happen after what happened during the time of the Prophet, may God bless him and grant him peace. So he made them swear and confirmed their testimony.

Others said: His statement, **two just men among you**, means: from the neighborhood of the testator or two others from outside your neighborhood and clan, and this is the statement of Al-Hasan, Al-Zuhri, and Ikrimah. They said: The testimony of an unbeliever is not permissible in any of the rulings, **if you set out**, meaning you traveled and journeyed, **in the land and a disaster of death befalls you**, and you make a will to them and give them your money, and some of the heirs accuse them and claim treason against them, so rule in it that you **detain them**, meaning: you stop them, **after the prayer**, meaning: after the prayer, and *from* is a conjunction meaning after the prayer. This is the statement of Al-Sha'bi, Al-Nakha'i, Sa'id bin Jubayr, Qatadah, and most of the commentators, because all people of religions venerate that time and avoid false oaths during it. Al-Hasan said: He meant after the noon prayer, and Al-Suddi said: after the prayer of the people of their religion and faith because they do not care about the afternoon prayer, **then they swear**, they swear, **by God if you doubt**, meaning: you doubt and suspicion befalls you. In the statement of the two witnesses and their truthfulness, that is, in the statement of those who are not of your religion, if they are Muslims then there is no oath upon them, **We do not exchange it for a price**, that is, we do not swear falsely by God for compensation that we take or money that we take or a right that we deny, **even if he is a relative**, even if the one for whom the testimony is given is a relative of ours, **nor do we conceal the testimony of God**, he attributed the testimony to God because He commanded it to be established and forbade concealing it, and Ya'qub read *testimony* with the tanween of *God* extended, and made the interrogative a substitute for the letter of the oath, and it is narrated from Abu Ja'far *testimony*, with the tanween of *God* with the cutting of the alif and the kasra of the ha' without an interrogative at the beginning of the oath, that is, by God, **then we would be among the sinners**, that is, if we concealed it then we would be among the sinners.

When this verse was revealed, the Messenger of God, may God bless him and grant him peace, prayed the afternoon prayer and called Tamim and Adi and made them swear by the pulpit by God, there is no god but Him, that they had not betrayed anything that was given to them. They swore to that, and the Messenger of God, may God bless him and grant him peace, let them go.

Then the vessel appeared and they differed about how it appeared. Saeed bin Jubair narrated on the authority of Ibn Abbas, may God be pleased with them, that it was found in Mecca, and they said: We bought it from Tamim and Adi. Others said: When the period was long, they showed it, and that reached Banu Sahm, so they came to them about that and said: We had bought it from him. They said to them: Didn't you claim that our companion did not sell any of his goods? They said: We did not have any evidence of it and we were reluctant to acknowledge it to you, so we concealed it

Surat al-Ma'idah 5:106

O you who have believed, when death approaches one of you at the time of making a will, there should be two just men from among you, or two others from outside you. If you are traveling in the land and a disaster of death befalls you, you should detain them after the prayer and let them swear by God if you are in doubt. We do not purchase with it a price, even if it were a relative, nor do we conceal the testimony of God. Indeed, then we would be among the sinners.

for that reason. So he brought them to the Messenger of God, may God bless him and grant him peace.

narrated from him with other forms, such as their saying, **God, I will do it**. "Indeed, then we are among the sinners" meaning if we conceal it. It was read **among the sinners** by deleting the hamza and placing its vowel on the lam and assimilating the nun into it.

Tafsir al-Baidawi

106 **O you who have believed, a testimony among you** meaning in what you are commanded, a testimony among you, and what is meant by testimony is the witnessing of the will and its addition to the circumstance in the expansion, and *testimony* was read in the accusative and with the tanween on **to stand**. **If death approaches one of you** if he is close to it and its signs appear, and it is a circumstance of testimony. **When the will is made** is a substitute for it, and its substitution is an indication that the will is something that should not be taken lightly, or it is a circumstance of the present. *Two* is the subject of testimony, and it is possible for its predicate to be with the omission of the added. **Two just men among you** meaning from your relatives or from the Muslims, and they are two attributes of two. **Or two others from other than you** is in apposition to two, and whoever interprets *other* as the People of the Covenant made it abrogated, because his testimony against a Muslim is not heard unanimously. **If you travel in the land** meaning you travel in it. **And the disaster of death befalls you** meaning you are close to the appointed time. **You detain them** you make them stand and you make them patient is an attribute of the others and the condition with its deleted answer indicated by his saying or two others from other than you is an objection, the benefit of which is to indicate that two of you should testify, and if that is not possible as in the case of travel, then from other than you, or a resumption as if it was said how do we act if we are in doubt about the two witnesses and he said you detain them. **After the prayer** the afternoon prayer, because it is the time when people gather and the angels of the night and the angels of the day clash. And it was said any prayer it was. **Then they swear by God if you are in doubt** if the heir among you is in doubt. **We will not buy with it a price** sworn upon, and if you are in doubt is an objection indicating that the oath is specific to the case of doubt. The meaning is we will not exchange the oath or by God for a worldly gain, i.e. we will not swear falsely by God out of greed. **Even if he is a relative** even if the one to whom the oath is made is close to us, and its answer is also deleted, i.e. we will not buy. **And we do not conceal the testimony of God** meaning the testimony that God has commanded us to establish. It was narrated from Al-Sha'bi that he stopped at the testimony and then began with God with the extension, deleting the letter of the oath and replacing it with the letter of interrogation. It was

Surat al-Ma'idah 5:107

But if it is found that they have committed a sin, then two others shall take their place from among those against whom the former two have committed a sin. Then they shall swear by God, "Our testimony is truer than their testimony, and we have not transgressed. Indeed, then we would be among the wrongdoers."

Tafsir al-Jalalayn

107 - **If it is found** after their oath **that they have committed a sin** that is, they have committed what necessitates it of treachery or lying in the testimony, such as finding with them, for example, what they were accused of and they claimed that they bought it from the deceased or that he bequeathed it to them **then two others shall take their place** in directing the oath to them **from those who are entitled to it** the will, and they are the heirs. The first two are replaced by the deceased, meaning those closest to him. In the reading {the first two}, the first is a plural of description or a substitute for those **and they swear by God** about the treachery of the two witnesses and they say **our testimony** our oath **is more valid** more truthful **than their testimony** their oath **and we have not transgressed** we have exceeded the truth in the oath **indeed, then we would be among the wrongdoers** meaning that the dying person should have two witnesses to his will or he should bequeath to them from among his co-religionists or others if he lost them due to travel or the like. If the heirs doubt them, then they should claim They betrayed by taking something or giving it to someone claiming that the deceased had bequeathed it to him, so let them swear, etc. If he finds evidence of their denial and they claim to have paid it, the closest heirs should swear to their lie and believe what they claim. The ruling is established for the two testators and is abrogated for the two witnesses. Likewise, the testimony of non-Muslims is abrogated. The consideration of the afternoon prayer is for severity, and the oath in the verse is specific to two of the closest heirs for the specific incident for which it was revealed, which is what Al-Bukhari narrated that a man from Banu Sahm went out with Tamim Al-Dari and Adi bin Bada', meaning they were Christians. Al-Sahmi died in a land where there were no Muslims. When they came with his estate, they lost a silver cup decorated with gold, so they brought it to the Prophet, may God bless him and grant him peace, so it was revealed and he made them swear. Then he found the cup in Mecca and they said, **We bought it from Tamim and Adi**. So the second verse was revealed, so two men from the heirs of Al-Sahmi stood up and swore. In the narration of Al-Tirmidhi, Amr bin Al-Aas and another man from them stood up and swore, and he was closer to him. In the narration, he fell ill. He recommended them to him and ordered them to deliver what his family had left behind. When he died, they took the cup and gave what remained to his family.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty means by His saying: **If he stumbles**, if he appears from them or appears.

The root of the word *stumbling* is to stumble upon something and fall on it. This is what they say: **So-and-so's finger stumbled over something**, meaning it hit him, injured him, and fell on him. This is also what Al-A'sha Maymun ibn Qays said: **If she stumbles in the shade of Afranat, then wretchedness is closer to her than for me to say, 'La'a'**.

He means by his saying: she stumbled, her hoof hit a stone or something else. Then this is used for everything that happened to something that was hidden from her, like their saying: a ship stumbled upon the yarn, so it did not leave any monkeys in Najd, meaning: it fell.

As for his statement: **that they have committed a sin**, then the Most High says: If it becomes clear from the two trustees whose matter God mentioned in this verse, after they swore by God, **We will not exchange our oaths for a price, even if it is a relative, and We will not conceal the testimony of God**, "that they have committed a sin," meaning: that they have committed a sin with the oaths they swore, and that is to find out that they were lying in their oaths by God, that they did not betray, nor did they change, nor did they alter. If it is found that they have betrayed some of the deceased's money, or changed his will, or changed it, and thus committed a sin in their oath by their Lord, **then two others will take their place**, meaning, then the first two heirs of the deceased will take their place.

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

Who said that?

Muhammad ibn Bashar told us, he said, Muhammad ibn Ja'far told us, he said, Shu'bah told us, on the authority of Abu Bishr, on the authority of Sa'id ibn Jubayr: **Or two others from among you**, he said: If a man is in a land of polytheism and bequeaths to two men from among the People of the Book, then they will swear after the afternoon prayer. Then if it is found out that they have betrayed something after their oath, then the heirs of the deceased will swear that it was such and such, then they will be entitled to it.

Ibn Bashar told us, he said, Muhammad ibn Ja'far told us, he said, Shu'bah told us, on the authority of Mughirah, on the authority of Ibrahim, similarly.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **Or two others from among you**, from among the non-Muslims, **whom you detain after the prayer**, if there is doubt about their testimony, they swear by God after the prayer: We did not purchase our testimony for a small price. If the guardians find out that the disbelievers lied in their testimony, two men from among the guardians stand up and swear by God: The testimony of the disbelievers is invalid, and we did not transgress. That is what His statement: **But if it is found that they have deserved a sin**, meaning: if it is found that the

Surat al-Ma'idah 5:107

But if it is found that they have committed a sin, then two others shall take their place from among those against whom the former two have committed a sin. Then they shall swear by God, "Our testimony is truer than their testimony, and we have not transgressed. Indeed, then we would be among the wrongdoers."

disbelievers lied, **then two others take their place**, meaning: from among the guardians, so they swear by God: The testimony of the disbelievers is invalid, and we did not transgress. So the testimony of the disbelievers is rejected, and the testimony of the guardians is permitted.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **If it is found that they have committed a sin**, meaning: if it is found that they have committed a treachery, that they have lied or concealed something.

The people of interpretation differed regarding the meaning of the ruling of God Almighty on the two witnesses to the oaths, and He transferred it to the others, after He found that they had committed a sin.

Some of them said: They are only required to swear an oath if there is doubt about their testimony regarding the deceased's will, that he made a will other than what is permissible according to Islamic law, and that is to testify that he made a will of all his money, or made a will that some of his money be given to some of his children.

Who said that?

Muhammad ibn Sa'd told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn 'Abbas: **O you who have believed, let there be testimony between you when death approaches one of you**, to His saying: **two just men among you**, from among the people of Islam, **or two others from among others**, from among those who are not from among the people of Islam, **if you travel throughout the land**, to: **then they swear by God**, he says: they swear by God after the prayer, and if they swear about something that contradicts what God Almighty has revealed of the obligation, meaning those who are not from among the people of Islam, **then two others shall take their place**, from among the guardians of the deceased, and they swear by God: Our companion would not have recommended this, or: that they are liars, and our testimony is more valid than their testimony.

Muhammad ibn al-Husayn told me, Ahmad ibn Mufaddal told us, Asbat told us, on the authority of al-Suddi, who said: Two men stand after their prayer regarding their religion, and they swear by God: **We will not exchange it for anything even if it is from a relative, nor will we conceal the testimony of God; if we did, we would be among the sinners**. Your companion made a will regarding this, and this is his estate. So when they testify, and the Imam accepts their testimony regarding what they have testified, he says to the man's guardians: Go and travel the land and ask about them. If you find any treachery against them, or someone who slanders them, we will reject their testimony. So the guardians go and ask, and if they find anyone who slanders them, or they are not acceptable to them, or it is found that they have

betrayed some of the money they found with them, the guardians come and testify before the Imam, and they swear by God: Our testimony that they are traitors, accused in their religion, and slandered, is more deserving than their testimony regarding what they have testified, and we have not transgressed. This is what he said: **If it is found that they have committed a sin, then two others will take their place from among those against whom the first two committed a sin**.

Others said: Rather, the two witnesses were required to swear an oath because they claimed that he had bequeathed some money to them. It is only transferred to the others for that reason, if they doubt their claim.

Who said that?

Imran bin Musa Al-Qazzaz narrated to us, he said: Abdul-Warith bin Saeed narrated to us, he said: Ishaq bin Suwaid narrated to us, on the authority of Yahya bin Ya'mar, regarding his statement: **You shall detain them after the prayer, and they shall swear by God**, he said: They claimed that he had bequeathed such and such to them. **But if it is found that they have committed a sin**, meaning: by their claim for themselves, **then two others shall take their place from among those against whom the first two were entitled**, that our companion did not bequeath to you anything of what you say.

Abu Ja'far said: The correct statement in this regard, according to us, is that the two witnesses were obligated to swear an oath in this regard by the heirs of the deceased accusing them of what the deceased had paid them from his money, and their claim before them was that they had betrayed a known amount of money, and it was later transferred to the heirs when the suspicion that the heirs had in them appeared, and the accusation against them was proven by the testimony of a witness against them or one of them, so the heir then swears with the testimony of the witness against them or one of them, that his claim is only proven since he has confirmed his right, or: the admission is from the witnesses of some of what the heir claimed against them or all of it, then their claim in what they acknowledged of the deceased's money is something in which their claim is not accepted except with evidence, then they have no evidence for that claim, so the oath is then transferred to the guardians of the deceased.

We said that this is the most correct of the opinions on this matter, because we do not know of any Islamic ruling in which an oath is required from witnesses, whether their testimony is in doubt or not, so that the ruling on this testimony would be similar to that, nor - if we do not find it like that - is it validated by a report from the Messenger, may God bless him and grant him peace, nor by the consensus of the nation. Because making witnesses swear in this case is from the ruling of God Almighty, so it is an accepted principle. And if a statement is not a principle or similar to a principle in what the nation disputes about, then its

corruption is clear.

If this statement is invalidated by what we have mentioned, then the statement that the two witnesses were sworn by the one who came, that they claimed that the deceased had bequeathed them money from his property, is invalidated, because there is no disagreement among the people of knowledge that one of the rulings of God, the Most High, mentioned is that if a claimant claims a will in the property of a deceased, then the statement of the claimant's heirs regarding his property in the will is accepted along with their oaths, without the statement of the claimant regarding that with his oath, and that is if the claimant does not have evidence. And God, the Most High, made the oath in this verse upon the witnesses if they are doubted, and the oaths were transferred from them to the guardians of the deceased if it was found that the witnesses deserved a sin in their oaths. So it is known from this that the statement of the one who said: The oath is binding on the witnesses, because they claim for themselves a will that the deceased had bequeathed to them from his property.

However, what we said about the people of interpretation is the interpretation that was reported in the report from some of the companions of the Messenger of God, may God bless him and grant him peace: that the Messenger of God, may God bless him and grant him peace, ruled with it when this verse was revealed, among those about whom it was revealed and because of them.

Who said that?

Ibn Wakee' told me, he said, Yahya bin Adam told us, on the authority of Yahya bin Abi Zaida, on the authority of Muhammad bin Abi Al-Qasim, on the authority of Abdul Malik bin Saeed bin Jubair, on the authority of his father, on the authority of Ibn Abbas, he said: A man from Banu Sahm went out with Tamim Ad-Dari and Adi bin Bada', and the Sahm died in a land where there were no Muslims. When they returned with his inheritance, they lost a silver cup decorated with gold, so the Messenger of God (may God bless him and grant him peace) made them swear an oath. Then he found the cup in Mecca, and they said: We bought it from Tamim Ad-Dari and Adi bin Bada'. Two men from the Sahmites' heirs stood up and swore: Our testimony is more valid than their testimony, and the cup belongs to their companion. He said: And it was about them that the verse was revealed: **O you who have believed, there is testimony between you.**

Al-Hasan bin Ahmad bin Abi Shuaib Al-Harrani narrated to us, he said: Muhammad bin Salamah Al-Harrani narrated to us, he said: Muhammad bin Ishaq narrated to us, on the authority of Abu Al-Nadr, on the authority of Badhan, the freed slave of Umm Hani bint Abi Talib, on the authority of Ibn Abbas, on the authority of Tamim Al-Dari regarding this verse: **O you who have believed, a testimony between you when death approaches one of you**, he said: The people were innocent of it except for me and Adi bin Bada', and they were Christians who used to go to Ash-Sham before Islam. They came to Ash-Sham for their trade, and a freed slave of Banu Sahm called Burayl bin Abi Maryam came to them with a trade, and

with him was a silver cup with which he wanted to take possession, and it was the bulk of his trade. He fell ill, so he left a will to them, and ordered them to deliver what his family had left behind. Tamim said: When he died, we took that cup and sold it for a thousand dirhams, and Adi bin Bada' and I divided it. When we returned to his family, we gave them what we had with us, and they missed the cup, so they asked about it, and we said: He did not leave anything but this, and he did not give us anything else. Tamim said: When I converted to Islam after the arrival of the Messenger of God (may God bless him and grant him peace) to Medina, I felt guilty about that, so I went to his family and told them the report, and I paid them five hundred dirhams, and I told them that my companion had the same amount! So they jumped to him and brought him to the Messenger of God (may God bless him and grant him peace). He asked them for proof, but they could not find any. So he ordered them to make him swear by something that would be difficult for the people of his religion, so he swore, and God the Most High revealed: **O you who have believed, a testimony between you** until His saying: **that oaths should be returned after their oaths.** So Amr ibn al-Aas and another man from them stood up and swore, and the five hundred were taken from Adi ibn Bada'.

Al-Qasim narrated to us, he said, Al-Husayn narrated to us, he said, Abu Sufyan narrated to us, on the authority of Muammar, on the authority of Qatada, Ibn Sirin and others, he said: Al-Hajjaj narrated to us, on the authority of Ibn Jurayj, on the authority of Ikrimah, some of their hadiths were included in one another: **O you who believe, there is testimony between you** the verse, he said: Adi and Tamim Al-Dari, who were from Lakhm, were Christians, and they were trading to Mecca during the pre-Islamic era. When the Messenger of God, may God bless him and grant him peace, migrated, they moved their business to Medina, and Ibn Abi Maria, the client of Amr ibn Al-As, came to Medina, intending to trade in Syria, so they all set out, and when they were part of the way, Ibn Abi Maria fell ill, so he wrote his will with his own hand, then hid it in his belongings, then he made a will to them. When he died, they opened his belongings and took what they wanted. Then they went to his family and gave them what they wanted. His family opened his belongings and found his book and his will and what he had taken out with him, but they had lost something. They asked them about it and they said: This is what we received for him and gave to us. His family said to them: Did he sell or buy something? They said: No. They said: Did he consume any of his belongings? They said: No. They said: Is there any trade? They said: No. They said: We have lost some of it! They forgot about it and took it to the Messenger of God (peace and blessings of God be upon him), and this verse was revealed: **O you who have believed, let there be testimony between you when death approaches one of you** until His saying: **Indeed, then we would be among the sinners.** He said: So the Messenger of God (peace and blessings of God be upon him) ordered them to swear after the afternoon prayer: By God, there is no god but Him, we have not received anything for him other than this, nor have we concealed it. He said: So they stayed as long as God willed them to stay, then a silver vessel appeared with them, engraved and gilded.

But if it is found that they have committed a sin, then two others shall take their place from among those against whom the former two have committed a sin. Then they shall swear by God, "Our testimony is truer than their testimony, and we have not transgressed. Indeed, then we would be among the wrongdoers."

His family said: Is this from his belongings? They said: Yes, but we bought it from him and forgot to mention it when we swore, so we hated to lie to ourselves! So they took their case to the Messenger of God, may God bless him and grant him peace, and the other verse was revealed: **But if it is found that they have deserved a sin, then two others shall take their place from among those against whom the first two have deserved it.** So the Messenger of God, may God bless him and grant him peace, ordered two men from the family of the deceased to swear on what they had concealed and hidden and to claim it. Then Tamim al-Dari converted to Islam and pledged allegiance to the Prophet, may God bless him and grant him peace, and he used to say: God and His Messenger spoke the truth: I took the vessel!

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement, **O you who have believed, let there be testimony between you, when death approaches any of you, at the time of making a will, of two just men from among you,** the entire verse. He said: This was something that existed when Islam was only in Medina, and the entire earth was unbelief, so God Almighty said: **O you who have believed, let there be testimony between you, when death approaches any of you, at the time of making a will, of two just men from among you,** from the Muslims, **or two others from outside you,** from outside the people of Islam, **if you travel through the land and a disaster of death befalls you,** he said: A man would go out traveling, and the Arabs were people of unbelief, and perhaps he would die on his journey, so he would entrust his will to two men from among them, **and they would swear by God if you doubt,** about their matter. If the heirs say: **Our friend had such and such,** then they swear by God that he had nothing with him except what we said. **If it is found that they have committed a sin,** that they swore falsely and lied, **then two others shall take their place from among those against whom the first two have committed a sin,** regarding the deceased, "and they shall swear by God that our testimony is truer than their testimony, and that we have not transgressed. Indeed, in that case we would be among the wrongdoers." We mentioned that our friend had such and such with him! These people said: **He did not have it with him!** He said: Then some of the goods were found with them, and when that was found, the oath was returned to his heir, so they swore, and then these two were liable. God Almighty said: **That is more likely that they will give testimony as it should be, or that they will fear that oaths will be returned after their oaths,** so their oaths will be invalidated. "And fear God and listen. And God does not guide the wicked people," the liars, who swear falsely. Ibn Zayd said: Tamim al-Dari and his companion came, and they were polytheists at that time, and they had not converted to Islam. They were informed that a man had left a will for them, and they came with his estate. The heirs of the deceased said: Our companion had such and such, and he had a silver pitcher with him!

The other two said: He had nothing with him except what we brought! So they swore after the prayer, then they were found later and the pitcher was with them. When they were found, the oath was returned to the heirs of the deceased with what they said their companion had, then he guaranteed them what the first two had sworn to.

Al-Rabi' narrated to us, he said: Al-Shafi'i narrated to us, he said: Abu Saeed Muadh bin Musa Al-Jafari narrated to us, on the authority of Bakir bin Maruf, on the authority of Muqatil bin Hayyan, Bakir said: Muqatil said: I took this interpretation from Mujahid, Al-Hasan and Al-Dahhak, regarding the statement of God: **Two just men among you,** that two Christian men from the people of Darin, one of them was Tamimi and the other was Yamani, their companion was a client of the Quraysh in trade. So they embarked on a sea trip, and with the Quraysh was a known amount of money that his heirs had known about, including vessels, fine linen and paper. So the Quraysh fell ill and made his will to the two Darians, then he died, and the two Darians took possession of the money and the will, and gave it to the heirs of the deceased, and brought some of his money. The people were displeased with the small amount of money, so they said to the two Darians: Our companion went out with more money than you brought us, so did he sell anything or buy something and put it in it, and did his illness last long so he spent it on himself? They said: No! They said: Then you have betrayed us! So they took the money and brought their case to the Prophet, may God bless him and grant him peace. Then God revealed: **O you who believe! A testimony between you** to the end of the verse. When it was revealed that they should be detained after the prayer, the Prophet, may God bless him and grant him peace, commanded that they stand up after the prayer and swear by God, Lord of the heavens: "Your master has left no wealth except what we have given you. And we will not exchange our oaths for a small price in this world, even if it were a relative. Nor will we conceal the testimony of God; then we would be among the sinners." When they swore, he released them. Then they found one of the vessels of the dead man, so the two men seized it and said: **We bought it from him during his lifetime!** They lied, so they were asked to provide evidence, but they were unable to provide it. So they brought that to the Prophet, may God bless him and grant him peace, and God Almighty revealed: **But if it is found out,** meaning: if it is found out, **that they have deserved a sin,** meaning the two Dariyyin, if they concealed a truth, **then two others,** from the heirs of the deceased, **shall take their place from those against whom the first two have deserved,** so they swear by God: Our companion's wealth was such and such, and that what was sought before the two Dariyyin was right, and we have not transgressed; indeed, if we did, we would be among the wrongdoers. This is the statement of the two witnesses, the heirs of the deceased. **That is more likely that they will produce the testimony properly,**

meaning the two Dariyyin and the people, that they will return to something like that.

Abu Ja'far said: In what we have mentioned of these reports that we have narrated, there is clear evidence of the correctness of what we have said, that the ruling of God Almighty regarding the oath on the two witnesses in this place is only because of the claim of his heirs against the ones to whom the will is attributed, for treason in what the deceased gave them of his money, or something else in which the claimant is not acquitted before him except by an oath, and that the transfer of the oath to the heirs of the deceased with what God Almighty has made obligatory, after it was found that the two witnesses deserved a sin in their oaths, then their lie in them became apparent, that the people claimed in what was authentic that the deceased had a claim of the transfer of ownership from him to them with some of what removes ownership, in which the oath is on the heirs of the deceased and not the claimant, and the evidence is on the claimant, and the corruption of what contradicts what we said in this verse of interpretation.

It also clearly states that the meaning of the testimony mentioned by God at the beginning of this story is an oath, as God the Almighty said in other places: **And those who accuse their wives but have no witnesses except themselves - the testimony of one of them shall be four testimonies by God that he is of the truthful** (al-Nur 24:6). So the testimony in this place means an oath, from the saying of the one who says: I bear witness by God that I am of the truthful. Likewise the meaning of His saying: **A testimony between you** is: an oath between you, **When death approaches one of you at the time of making a will**, that two just men among you swear, if they were entrusted with money and were suspected of it, or if two others from among the non-believers entrusted it and they missed it. That is because God the Almighty mentioned, when He mentioned the transfer of the oath from those whose betrayal was apparent to the others, He said: **Then they will swear by God that our testimony is truer than their testimony**. It is known that the heirs of the deceased who claim before those whose treachery has become apparent cannot be witnesses, meaning the testimony that is taken into account in the judgment of the right of the defendant against the plaintiff. Because it is not known that God Almighty has made a judgment in which he ruled for someone in his claim and oath against the defendant without evidence or admission from the defendant or proof.

Since it is known that his statement, **Our testimony is more valid than their testimony**, only means: Our oath is more valid than their oath, and the oath of those who were found to have sinned was the testimony that God Almighty mentioned in His statement, **more valid than their testimony**, it is correct that the meaning of his statement, **A testimony between you**, is the testimony in His statement, **Our testimony is more valid than their testimony**, and that it is in the sense of an oath.

Abu Jaafar said: The readings differed in the reading of his statement: **Of those over whom the first two were entitled**.

This was read by the people of Hijaz, Iraq and Syria: **From those upon whom the first two are due**, with a

damma on the ta'.

It was narrated on the authority of Ali, Abi bin Kaab, and Al-Hasan Al-Basri that they read it as: **From those who deserve it**, with the opening of the ta'.

There was also a difference in the reading of his saying: **the first two**.

So I read it as the people of Medina, Syria and Basra generally read: **the first two**.

The majority of the people of Kufa read it as: Al-Awyin.

It was mentioned on the authority of Al-Hasan Al-Basri that he used to recite this: **Of those who deserved the first two**.

Abu Ja'far said: The more correct of the two readings in his statement: **Of those who have been deserving of sin**, is the reading of the one who reads with a damma on the ta', due to the consensus of the proof from the readings on it, along with the general agreement of the people of interpretation on the correctness of its interpretation, and that is the consensus of their generality that its interpretation is: Then two others from the family of the deceased, for whom the two trustees of the deceased's money have been deserving of sin, take the place of those who have been deserving of sin, by their betrayal of what they betrayed of the deceased's money.

We have mentioned those who said this, or most of those who said it, in the past, and we will mention the rest of them, God willing:

Muhammad ibn Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God Almighty: **A testimony between you**, that a believer dies and two Muslims or unbelievers attend his death, and no one is present except two of them. If his heirs are satisfied with what he has to pay from his estate, then that is it, and the two witnesses swear, if they accuse him, that they are truthful. **But if he stumbles**, he finds..., the first two heirs swear, and they are entitled to it and the oaths of the two witnesses are invalidated.

I think that those who read it with the opening of the ta' wanted to direct its interpretation to: **Then two others will take their place**, in place of the two trustees whose betrayal in the oath and the claim against them was found, their claim against them, from **those who deserved** from the two trustees of the money for their betrayal, taking their place in the oath and the claim, the first to spend the night.

And this was the reading of the one who recited this reading from him, so he read it: **from those who deserved** with the opening of the ta', and **the first two**, meaning: the first two to the deceased and his money.

This is a correct doctrine, and a reading whose validity is not disputed. However, we choose the other, because the evidence from the readings is unanimous on it, along with its agreement with the interpretation that we mentioned from the Companions and Followers.

Ibn Wakee' told us, Yahya bin Adam told us, on the

But if it is found that they have committed a sin, then two others shall take their place from among those against whom the former two have committed a sin. Then they shall swear by God, "Our testimony is truer than their testimony, and we have not transgressed. Indeed, then we would be among the wrongdoers."

authority of Israel, on the authority of Abu Ishaq, on the authority of Abu Abd al-Rahman and Kurayb, on the authority of Ali: that he used to recite: **Of those over whom the first two were deserving.**

Ibn Wakee' told us, Malik bin Ismail told us, on the authority of Hammad bin Zaid, on the authority of Wasil, the freed slave of Abu Uyaynah, on the authority of Yahya bin Aqil, on the authority of Yahya bin Ya'mar, on the authority of Abu bin Ka'b: that he used to recite: **Whoever is deceived, the first two will be due to them.**

Abu Ja'far said: As for the most correct reading in his statement: **the first two** in my opinion, it is the reading of the one who read **the first two** because its meaning is correct. This is because the meaning of: **Then two others will take their place from those against whom the first two deserved is: Then two others will take their place from those against whom the sin was deserved.** Then the sin was deleted and **the first two** was replaced, because they are the ones who wronged and sinned in them, because of the betrayal of those who deserved the sin, and the betrayal was found upon them by them in what the deceased had entrusted to them, as we have explained previously from the Arabs doing something similar, from their deleting the verb in order to suffice with the noun, and their deleting the noun in order to suffice with the verb. And from that is what we have mentioned in the interpretation of this story, which is his saying: **A testimony between you when death approaches one of you at the time of making a will, two,** and its meaning is: that two testify, and as he said: **And they swear by God if you are in doubt, we will not buy with it a price,** so he said: **with it**, so he returned with the letter *ha* to the name of God, but the meaning is: we will not buy with our oath by God, so it was sufficient to return to the name of God in the mention, and what is meant by it is: we will not buy with the oath by God, so that the listener's understanding of its meaning is sufficient without mentioning the name of the oath. And likewise it was sufficient to mention the first two of the sin that the two traitors deserved for their betrayal of them, since that had been mentioned in a way that made the listener, upon hearing it, not need to repeat it, and that is his saying: **But if it is found that they have deserved a sin.**

As for those who read that as the first ones, they intended in its meaning to translate it from those, so they brought that out in the form of the plural, since those were all, and in the accusative, since *those* was in the accusative, and that is a way of interpretation, except that it is only said of a thing the first, if it has an end that is its first. And those who deserved sin do not have an end that is its first. Rather, the oaths of those who were found to have deserved sin were before their oaths, so they are until they are - since their oaths were the last - more deserving of being the last, than being the first, and their oaths are the last of the first before it.

As for the reading that was narrated from Al-Hasan, it is a reading that differs from the reading of the argument from the readings, and its deviation from their reading is sufficient evidence of its distance from the truth.

The Arab scholars differed about the subject of the word *al-Awwalyan* if it is read in this way.

Some of the grammarians of Basra claimed that he did that instead of **two others** in his saying: **two others will take their place.** He said: It is permissible to replace **the first two**, which is a definite noun, with **two others**, which is an indefinite noun, because when he said: **They will take their place from those who deserve it**, it was as if he had limited them until they became like the definite noun in meaning, so he said: **the first two**, so he applied the definite noun to them instead. He said: There are many examples of this - which apply to the meaning - and he cited as evidence for the validity of his statement the words of the rajaz poet:

On the day he takes over the affairs, fasting for months is obligatory as vows

And we started to imitate the slaughtered

He said: So he made it: Obligatory upon me, because in the meaning it has been made obligatory.

Some grammarians of Kufa denied this and said: It is not permissible for *al-awliyan* to be a substitute for *akhtaran*, because *fiqsiman* was coordinated with *yaquman* in his statement: **fa-akhtaran yaquman**, so the predicate was not complete after *man*. He said: It is not permissible to substitute before completing the predicate. He said: It is not permissible to say: **I passed by a man, Zayd stood up and sat down, and Zayd** is a substitute for *man*.

Abu Ja'far said: The correct statement in this regard, in my opinion, is to say: **The first two** are followed by what the agent is not named, which is His statement: **It was deserved upon them**, and that they were placed in the place of the predicate of them, so what was the agent of the predicate of them worked on them. This is because the meaning of the statement is: **Then two others will take their place from among those who were deserved by the sin of betrayal**, so **the first two** was placed in the place of **the sin**, as the Most High said in another place: **Have you considered the giving of drink to the pilgrims and the maintenance of the Sacred Mosque equal to the faith of one who believes in God and the Last Day?** (al-Tawbah 9:99), and its meaning is: Have you considered the giving of drink to the pilgrims and the maintenance of the Sacred Mosque equal to the faith of one who believes in God and the Last Day, and as He said: **And they made the calf into their hearts because of their disbelief** (al-Baqarah 2:93), and as some of the Hudhailis said:

A wine shop of mute cockroaches and cats walks among us

He means: the owner of a wine shop, so he used **the shop** in its place, because he was aware that **the shop** is not walkable! But since it was known to him that his intended meaning would not be hidden from his listener, he omitted **the owner** and was satisfied with mentioning **the shop** from it. Likewise, his saying: from those against whom the first two deserved, is from those against whom their betrayal deserved, so **betrayal** was omitted and **the two circumcised ones** was used, their illness. So he did to them what he would have done to the omitted one if it had been apparent.

As for his saying: **upon them** in this place, its meaning is: in them, as God Almighty said: **And they followed what the devils recited during the reign of Solomon** (al-Baqarah 2:102), meaning: in the reign of Solomon, and as He said: **And I will crucify you on the trunks of palm trees** (Ta-Ha 20:71). So *in* is placed in place of *upon*, and *upon* is in place of *in*, each one of them punishes the other in speech, and from this is the saying of the poet:

Whenever you deny it, you will recognize it by its parts.
Hang your nose.

A group of interpreters interpreted the words of God Almighty: **But if it is found that they have both committed a sin, then two others shall take their place from among those against whom the first two were guilty**, to mean that they are two other men from among the Muslims, or two men who are more just than the first two dividers.

Who said that?

Muhammad ibn al-Muthanna told us, Abd al-A'la told us, Dawud ibn Abi Hind told us, on the authority of Aamer, on the authority of Shuraih, regarding this verse: **O you who have believed, when death approaches one of you at the time of making a will, let there be testimony between you of two just men from among you or two others from outside you**, he said: If a man is in a foreign land and cannot find a Muslim to witness his will, and he has a Jew, a Christian, or a Zoroastrian witness, their testimony is acceptable. But if two Muslim men come and testify to something contrary to their testimony, the testimony of the Muslims is accepted and the testimony of the others is invalidated.

Bishr bin Muadh told us, Yazid Lamal told us, Saeed told us, on the authority of Qatada: **If he finds out**, meaning: he finds out about their betrayal, that they lied or concealed something, and two men who are more just than them testify to the contrary of what they said, the testimony of the others is accepted, and the testimony of the first two is invalidated.

Ibn Wakee' told us, he said, Jarir told us, on the authority of Abdul Malik, on the authority of Ata', he said: Ibn Abbas used to recite: **Of those over whom the first two have been made worthy**. And he said: How can it be **the first two**, have you seen what if the first two were young?

Hannad and Ibn Wakee' told us, they said, Abda told us, on the authority of Abdul Malik, on the authority of Ata', on the authority of Ibn Abbas, he said: He used to recite: **Of those over whom the first two were entitled**.

He said, and he said: Have you seen if the first two were young, how would they take their place?

Abu Ja'far said: Ibn Abbas, in my opinion, went to something similar to the statement that I narrated from Shuraih and Qatadah, that it was two other men from among the Muslims, who would take the place of the Christians, or two just men from among the Muslims whose testimony was more just and permissible than the first two witnesses or the two swearers.

The consensus of all scholars that there is no ruling of God Almighty in which a witness must swear an oath in what he testifies is clear evidence that a different interpretation - which was said by Al-Hasan and those who said the same as him regarding the statement of God Almighty: **Then two others will take their place** - is more appropriate.

As for his saying: **the first two**, its meaning according to us is: the first of the two to whom the deceased is due, the first, then the first. It may also mean: the first of the two to whom the oath is due, then the first, then the word **of them** was deleted. The Arabs do that and say: **So-and-so is better**, meaning: **better than you**, when *af'al* is placed in the place of the predicate. If it is in the place of a noun and the definite article is added to it, they also do that if it is an answer to a previous statement, so they say: **This is better**, and **this is more honorable**, meaning: he is more honorable than you.

Ibn Zayd said: The meaning of this is: the two who are closest to the deceased.

Yunus told me, on the authority of Ibn Wahb, on his authority.

Abu Ja'far said: God Almighty says: Then the other two who take the place of the two who were found to have committed a sin by betraying the deceased's property, the first to swear and the deceased of the two traitors, swear: **Our testimony is more valid than their testimony**, meaning: Our oaths are more valid than the oaths of the two swearers who deserved the sin, and their false oaths, that they betrayed such and such of our deceased's property, and likewise in their oaths that they swore, **and we did not transgress**, meaning: We did not exceed the truth in our oaths.

We have explained that the meaning of *aggression* is to exceed the limits of something.

Indeed, then we would be among the wrongdoers, meaning: If we transgressed in our oaths, and swore falsely, along with **among the wrongdoers**, meaning: Among those who take what is not theirs to take, and seize people's money with their false oaths.

Tafsir al-Qurtubi

Twenty-second - The Almighty's saying: **If it is found that they both deserved a sin** Omar said: This verse is the most difficult of the rulings in this surah. Al-Zajaj said: The most difficult of the parsing in the Qur'an is his saying: **Of those against whom the first two deserved** He stumbled upon something, meaning he found out about it. It is said: I stumbled upon a betrayal from him, meaning I found out and found someone

Surat al-Ma'idah 5:107

But if it is found that they have committed a sin, then two others shall take their place from among those against whom the former two have committed a sin. Then they shall swear by God, "Our testimony is truer than their testimony, and we have not transgressed. Indeed, then we would be among the wrongdoers."

else on him. From this is the Almighty's saying: **And thus We made them stumble** (al-Kahf 18:21) because they were searching for them and their location was hidden from them. The origin of the word *stumble* is to fall and fall on something, from this is their saying: A man stumbled, he stumbles, if his finger fell on something, it hit him. And he stumbled, so-and-so was stained with such-and-such, if he hit him and it hit him and fell on him. And the horse stumbled, Al-A'mash said:

If she stumbles, she will be miserable than if I say anything to her.

The dust is the bright dust because it falls on the face and the dust is the hidden trace because it falls on it from concealment and the pronoun in that they refer to the two guardians mentioned in the words of God Almighty: two on the authority of Saeed bin Jubair and it was said: on the two witnesses on the authority of Ibn Abbas and they deserved that is they deserved a sin meaning by betrayal and taking what is not theirs or by false oath or false testimony and Abu Ali said: the sin here is the name of the thing taken because the one who takes it is sinful, so it was called a sin just as what is taken without right was called an injustice and Sibawayh said: the injustice is the name of what was taken from you and so this taken was called the name of the source which is the collector.

Twenty-third - The Almighty's saying: **Then two others will take their place**, meaning in oaths or in testimony. And two others said, according to the fact that the heirs were two, and two others were raised by an implied verb, **They will take their place**, in the place of a description of its place, a source, and its estimation is a place like its place, then the description was placed in the place of the described and the complement in the place of the complement to it.

Twenty-fourth - The Almighty's saying: **Of those against whom the first two have deserved** Ibn Al-Sarri said: The meaning is that they have deserved the burden. Al-Nahhas said: This is one of the best things that have been said about it because one letter is not made a substitute for another letter, and Ibn Al-Arabi chose it. Also, the interpretation is based on it because the meaning according to the people of interpretation is: Of those against whom the will has deserved, and the first two are a substitute for his saying: Then two others, Ibn Al-Sarri said: And Al-Nahhas chose it, and it is a substitute for the definite noun from the indefinite noun, and the substitution of the definite noun from the indefinite noun is permissible. It was said: If the indefinite noun is mentioned before and then mentioned again, it becomes definite, like the Almighty's saying: **Like a niche in which is a lamp** (al-Nur 24:35), then He said: **A glass, a glass as if it were** (al-Nur 24:35), then He said: **The glass**. It was said: It is a substitute for the pronoun in **they stand** as if He said: Then the first two stand, or the report of a deleted subject, the estimate: Then two others stand in

their place, they are the first two. Ibn Isa said: The first two are the object of **they stand** on the deletion of the complement, meaning **they stand** on the deletion of the complement, meaning **they stand** on them and because of them the sin of the first two is upon them. Meaning, among them is the proverb **On the kingdom of Solomon** (al-Baqarah 2:102), meaning from the kingdom of Solomon. The poet said:

Whenever you deny it, you will recognize it in its various parts.

That is, in its regions. Yahya bin Waththab, Al-A'mash, and Hamza read the first two as the plural of first, as a substitute for the two of them from the ha and the mim in **upon them**. Hafs read *istakhtak* with the fatha on the ta and the ha. It was narrated on the authority of Abu Ka'b: **And its subject is the first two** and the object is deleted, and the meaning is: From those upon whom the first two deserved the deceased's will which he bequeathed. It was said: The first two deserved the return of the oaths. It was narrated on the authority of Al-Hasan the first two and on the authority of Ibn Sirin the first two. Al-Nahhas said: The two readings are a mistake. It is not said in a feminine: *mithanan*, but it was narrated on the authority of Al-Hasan the first two.

Twenty-fifth - The Almighty's saying: **And they shall swear by God** meaning the other two who take the place of the witnesses shall swear that what our friend said in his will is true and that the money he bequeathed to you was more than what you brought to us and that this vessel was from the property of our friend who went out with him and concealed it in his will and that you both betrayed him. This is what His saying: **Our testimony is more valid than their testimony** meaning our oath is more valid than their oath. It is clear that testimony may mean an oath, and from this is His saying, the Almighty: **Then the testimony of one of them is four testimonies** (al-Nur 24:6). Muammar narrated on the authority of Ayoub on the authority of Ibn Sirin on the authority of Ubaidah who said: Two men from the guardians of the woman swore **Our testimony is more valid** as a subject and predicate. His saying: **And we did not transgress** meaning we exceeded the truth in our oath **Indeed, then we would be among the wrongdoers** meaning if we swore falsely and took what was not ours.

Tafsir Ibn Kathir

This noble verse includes a precious ruling that was said to have been abrogated. Al-Awfi narrated it on the authority of Ibn Abbas. Hammad bin Abi Sulayman said on the authority of Ibrahim: It was abrogated. Others said: They are the majority in what Ibn Jarir said, rather it is decisive, and whoever claims that it was abrogated must clarify. The Almighty's saying: **O you who have believed, when death approaches one of you at the time of making a will, there are two**

witnesses between you This is the report of His saying **witness between you**. It was said: Its meaning is the testimony of two, the complement was deleted, and the complement was established in its place. It was said: The speech indicates that two should testify. The Almighty's saying: **two just men** described the two as being just. And His saying **from among you** means from among the Muslims. This was said by the majority. Ali bin Abi Talha said, on the authority of Ibn Abbas, may God be pleased with him, regarding his statement, **two just men among you**, he said: from among the Muslims. Narrated by Ibn Abi Hatim. Then he said: It was narrated on the authority of Ubaidah, Saeed bin Al-Musayyab, Al-Hasan, Mujahid, Yahya bin Ya'mar, Al-Suddi, Qatadah, Muqatil bin Hayyan, Abd Al-Rahman bin Zaid bin Aslam and others, something similar to that. Ibn Jarir said: Others said: **two just men among you**, meaning from the people of the testator, and that is a statement narrated on the authority of Ikrimah, Ubaidah and several others.

And his saying, **or two others from other than you**, Ibn Abi Hatim said: My father told us, Saeed bin Awn told us, Abdul Wahid bin Ziyad told us, Habib bin Abi Umrh told us on the authority of Saeed bin Jubayr who said: Ibn Abbas said regarding his saying, **or two others from other than you**, he said: from other than the Muslims, meaning the People of the Book. Then he said: And it was narrated on the authority of Ubaidah, Shuraih, Saeed bin Al-Musayyab, Muhammad bin Sirin, Yahya bin Ya'mar, Ikrimah, Mujahid, Saeed bin Jubayr, Al-Sha'bi, Ibrahim Al-Nakha'i, Qatadah, Abu Majlaz, Al-Suddi, Muqatil bin Hayyan, Abdul Rahman bin Zaid bin Aslam and others, something similar to that. And based on what Ibn Jarir narrated on the authority of Ikrimah and Ubaidah regarding his saying, **from among you**, that what is meant from the tribe of the testator is what is meant here, **or two others from other than you**, meaning from other than the tribe of the testator. And Ibn Abi Hatim narrated something similar on the authority of Al-Hasan Al-Basri and Al-Zuhri, may God have mercy on them.

And the Almighty's saying: **If you travel throughout the land** means travel **and a disaster of death befalls you**. These are two conditions for the permissibility of the testimony of dhimmis when there are no believers: that it be while traveling, and that it be in a will, as Shuraih the judge stated. Ibn Jarir said: Amr ibn Ali told us, Abu Mu'awiyah and Waki' told us, they said: Al-A'mash told us, on the authority of Ibrahim, on the authority of Shuraih, who said: The testimony of Jews and Christians is not permissible except while traveling, and it is not permissible while traveling except in a will. Then he narrated it on the authority of Abu Kurayb, on the authority of Abu Bakr ibn Ayyash, on the authority of Abu Ishaq al-Subai'i, who said: Shuraih said and mentioned something similar. Something similar was narrated on the authority of Imam Ahmad ibn Hanbal, may God have mercy on him, and this issue is one of his individuals. The three disagreed with him and said: The testimony of dhimmis against Muslims is not permissible, and Abu Hanifah permitted it among themselves.

Ibn Jarir said: Amr ibn Ali told us, Abu Dawud told us, Salih ibn Abi Al-Akhdar told us, on the authority of Al-Zuhri, who said: The Sunnah has established that

the testimony of a non-Muslim is not permissible whether he is at home or traveling, and it only applies to Muslims. Ibn Zayd said: This verse was revealed about a man who died and there was no Muslim with him, and that was at the beginning of Islam, and the land was at war, and the people were non-Muslims, and people used to inherit from each other by will, then the will was abrogated, and the obligatory duties were imposed and the people acted upon them. Narrated by Ibn Jarir, and there is some consideration in this, and God knows best. Ibn Jarir said: There is a difference of opinion regarding the statement of God, "Testimony between you when death approaches one of you at the time of making a will: two just men from among you, or two others from outside you." Does it mean that he should make a will to them or have them witness it? There are two opinions **one of them** that he should make a will to them, as Muhammad ibn Ishaq said on the authority of Yazid ibn Abdullah ibn Qusayt, who said: Ibn Mas'ud, may God be pleased with him, was asked about this verse. He said: This is a man who traveled and had money, and his wealth reached its limit. If he finds two Muslim men, he will give them his estate, and he will have two just Muslims as witnesses to it. Narrated by Ibn Abi Hatim, but it contains an interruption. **The second opinion** is that they will be witnesses, and this is the apparent context of the noble verse. If there is no third guardian with them, then the two descriptions are combined in them: guardianship and testimony, as in the story of Tamim al-Dari and Adi ibn Bad', as will be mentioned above, God willing, and with Him is success.

Ibn Jarir questioned the fact that they were two witnesses. He said: Because we do not know of a ruling that a witness swears, and this does not prevent the ruling included in this noble verse, which is an independent ruling in itself and does not necessarily follow the analogy of all rulings, but this is a special ruling, with a special testimony, in a special place, and matters have been forgiven in it that have not been forgiven in other cases. So if there is evidence of doubt, this witness swears in accordance with what this noble verse indicates. And the Almighty's saying: **You shall detain them after the prayer**, Al-Awfi said, Ibn Abbas said, meaning the afternoon prayer, and so did Saeed bin Jubayr, Ibrahim Al-Nakha'i, Qatadah, Ikrimah, and Muhammad bin Sirin. Al-Zuhri said: meaning the prayer of the Muslims. Al-Suddi said, on the authority of Ibn Abbas: meaning the prayer of the people of their religion. It was narrated on the authority of Abd Al-Razzaq, on the authority of Ayoub, on the authority of Ibn Sirin, on the authority of Ubaidah. And so did Ibrahim, Qatadah, and others. The meaning is that these two witnesses should be brought after a prayer in which the people have gathered in their presence, **and they should swear by God** meaning they should swear by God **if you have any doubt** meaning if any doubt appears to you about them being treacherous or cheating, then they should swear by God **we will not exchange it** meaning by our oaths, as Muqatil ibn Hayyan said, **for a price** meaning we will not exchange it for a small amount of this fleeting, transient world **even if he is a relative** meaning even if the one being testified against is a relative of ours, we will not show favoritism to him **nor will we conceal the testimony of God** he attributed it to God to honor it and magnify its

But if it is found that they have committed a sin, then two others shall take their place from among those against whom the former two have committed a sin. Then they shall swear by God, "Our testimony is truer than their testimony, and we have not transgressed. Indeed, then we would be among the wrongdoers."

matter, and some of them read **nor will we conceal the testimony of God** in the genitive case as an oath, narrated by Ibn Jarir, on the authority of Amir al-Sha'bi, and it was narrated from some of them that he read it **nor will we conceal the testimony of God** and the first reading is the well-known one **then we would be among the sinners** meaning if we did something like that, such as distorting the testimony or changing it or altering it or concealing it completely.

Then God the Almighty said: **But if it is found that they have committed a sin** meaning if it becomes well-known and becomes apparent and it is confirmed from the two testamentary witnesses that they have betrayed or stolen some of the money bequeathed to them, and it becomes apparent against them, **then two others shall take their place from among those against whom the first two are entitled** This is the reading of the majority, **from whom the first two are entitled** It was narrated from Ali and Abu al-Hasan al-Basri that they read it **from whom the first two are entitled** And al-Hakim narrated in al-Mustadrak through the chain of transmission of Ishaq ibn Muhammad al-Farwi from Sulayman ibn Bilal from Ja'far ibn Muhammad, from his father, from Ubaydullah ibn Abi Rafi', from Ali ibn Abi Talib, may God be pleased with him, that the Prophet, may God bless him and grant him peace, read **from among those against whom the first two are entitled**, then he said: It is authentic according to the conditions of Muslim, and they did not include it. Some of them, including Ibn Abbas, read **from among those against whom the first two are entitled**. Al-Hasan read: **From those against whom the first two are entitled**, as narrated by Ibn Jarir. According to the reading of the majority, the meaning of that is that when it is confirmed by the correct report of their betrayal, then two of the heirs who are entitled to the estate should stand up, and they should be among the first to inherit that money. **And they swear by God that our testimony is more true than their testimony**, meaning that our saying that they betrayed is more true, more correct, and more certain than their previous testimony. **And we did not transgress**, meaning in what we said about them of betrayal. **Indeed, then we would be among the wrongdoers**, meaning if we had lied to them. This oath is for the heirs and the return to their word in this case, just as the guardians of the murdered person swear if blemish appears on the part of the murderer. The heirs swear on the murderer and he gives the entire amount to them, as is established in the chapter on oath-taking in the rulings. The Sunnah has come with something similar to what this noble verse indicates. Ibn Abi Hatim said: My father told us, Al-Husayn ibn Ziyad told us, Muhammad ibn Salamah told us, on the authority of Muhammad ibn Ishaq, on the authority of Abu al-Nadr, on the authority of Badhan, meaning Abu Salih. Mawla Umm Hani bint Abi Talib, on the authority of Ibn Abbas, on the authority of Tamim al-Dari, regarding this verse: **O you who have believed, a testimony between you when death approaches one of you**, he said: The people were innocent of it except for

me and Adi bin Bada', and they were Christians who used to go to Ash-Sham before Islam. They came to Ash-Sham for their trade, and a mawla of Banu Sahn called Badil bin Abi Maryam came to them with a trade, with him was a silver cup with which he wanted to take possession, and it was his greatest trade. He fell ill and made a will to them and ordered them to deliver what his family had left behind. Tamim said: When he died, we took that cup and sold it for a thousand dirhams, and Adi and I divided it up. When we returned to his family, we gave them what we had with us, and they missed the cup, so they asked us about it. We said: He left nothing but this and nothing else was given to us. Tamim said: When I converted to Islam after the arrival of the Messenger of God, may God bless him and grant him peace, to Medina, I felt guilty about that, so I went to his family and told them the report, and gave them five hundred dirhams, and told them that my companion had the same amount, so they attacked him, so the Prophet ordered them to make him swear by what would be great for the people of his religion, so he swore, so the verse was revealed: **O you who believe! Testimony between you until His saying: Then they swear by God that our testimony is truer than their testimony**. So Amr ibn al-Aas and another man from them stood up and swore, so the five hundred were taken from Adi ibn Bad'. This is how Abu 'Isa al-Tirmidhi and Ibn Jarir narrated it, both of them on the authority of al-Hasan ibn Ahmad ibn Abi Shu'ayb al-Harrani, on the authority of Muhammad ibn Salamah, on the authority of Muhammad ibn Ishaq, and he mentioned it, and with him: So they brought him to the Messenger of God, may God bless him and grant him peace, so he asked them for evidence, but they did not find any, so he ordered them to make him swear by what would be great for the people of his religion, so he swore, so God revealed this verse until His saying: **Or they fear that oaths will be returned after "Their oaths**, so Amr ibn al-Aas and another man stood up and swore, and the five hundred were taken from Adi ibn Bad'. Then he said: This is a strange hadith, and its chain of transmission is not authentic. Abu al-Nadr, from whom Muhammad ibn Ishaq narrated this hadith, is in my opinion Muhammad ibn al-Sa'ib al-Kalbi, whose nickname is Abu al-Nadr. The scholars of hadith have abandoned him, and he is the author of the tafsir. I heard Muhammad ibn Ismail say: Muhammad ibn al-Sa'ib al-Kalbi is called Abu al-Nadr. Then he said: We do not know of any narration from Abu al-Nadr from Abu Salih, the freed slave of Umm Hani'.

And something like this was narrated from Ibn Abbas in an abbreviated form from a different source. Sufyan bin Wakee' told us, Yahya bin Adam told us, from Ibn Abi Zaydah, from Muhammad bin Abi Al-Qasim, from Abdul Malik bin Saeed bin Jubair, from his father, from Ibn Abbas, who said: A man from Banu Sahn went out with Tamim Al-Dari and Adi bin Bada', and Al-Sahmi died in a land where there were no Muslims. When they returned with his estate, they lost a silver cup

decorated with gold, so the Messenger of God, may God bless him and grant him peace, made them swear, and the cup was found in Mecca, and it was said: We bought it from Tamim and Adi, so two men from the heirs of Al-Sahmi stood up and swore by God that our testimony was more valid than their testimony, and that the cup belonged to their owner, and about them was revealed **O you who believe! Testimony between you** the verse, and Abu Dawud narrated it likewise from Al-Hasan bin Ali from Yahya bin Adam with it, then Al-Tirmidhi said: This is a good and strange hadith, and it is the hadith of Ibn Abi Zaydah and Ahmad bin Abi Al-Qasim Al-Kufi, and it was said: His hadith is sound.

This story was mentioned in a mural hadith by more than one of the followers, including Ikrimah, Muhammad ibn Sirin and Qatadah. They mentioned that the oath was made after the afternoon prayer. It was narrated by Ibn Jarir. It was also mentioned in a mural hadith by Mujahid, al-Hasan and al-Dahhak. This indicates its fame among the Salaf and its authenticity. Among the evidence for the authenticity of this story is also what Abu Ja'far ibn Jarir narrated: Ya'qub told me, Hisham told us, Zakariya told us on the authority of al-Sha'bi that a Muslim man was dying in this place. He said: Death came to him and he did not find anyone from the Muslims to witness his will, so he called two men from the People of the Book to witness. He said: They went to Kufa and came to al-Ash'ari, meaning Abu Musa al-Ash'ari, may God be pleased with him, and informed him. They went to Kufa about his estate and his will. Al-Ash'ari said: This is a matter that did not happen after what happened during the time of the Messenger of God, may God bless him and grant him peace. He said: So he made them swear after the afternoon prayer by God that they had not betrayed, nor lied, nor substituted, nor concealed, nor changed, and that it was the man's will and his estate. He said: So he confirmed her testimony, then he narrated it on the authority of Amr ibn Ali al-Fallas, on the authority of Abu Dawud al-Tayalisi, on the authority of Shu'bah, on the authority of Mughirah al-Azraq, on the authority of al-Sha'bi that Abu Musa ruled in favour of Daquq, and these are two authentic chains of transmission to al-Sha'bi, on the authority of Abu Musa al-Ash'ari. So his statement: This is a matter that did not exist after what happened during the time of the Messenger of God, may God bless him and grant him peace, it appears - and God knows best - that he only meant by that the story of Tamim and Adi ibn Bad'a, and they mentioned that the conversion to Islam of Tamim ibn Aws al-Dari, may God be pleased with him, was in the year nine of the Hijrah, so based on this, this ruling is later and the one who claims its abrogation needs decisive evidence in this regard, and God knows best.

Asbat said on the authority of Al-Suddi regarding the verse: **O you who have believed, when death approaches one of you at the time of making a will, let there be two just men from among you.** He said: This is regarding the will at the time of death, he makes a will and has two Muslim men witness his wealth and what he owes. He said: This is in the city, **or two others from outside you** while traveling, **if you travel through the land and the disaster of death befalls you.** This man is overtaken by death while traveling, and there is

no Muslim with him, so he calls two men from the Jews, Christians, and Magians, and makes a will to them and gives them his inheritance, and they accept it. If the family of the deceased is satisfied with the will and knows what their companion has, they leave them alone. If they have doubts, they refer them to the ruler. This is what God Almighty said: **You detain them after the prayer, and they swear by God if you have doubts.** Abdullah bin Abbas, may God be pleased with him, said: It is as if I can see the two foreigners until they reached Abu Musa Al-Ash'ari in his house. He opened the document, and the family of the deceased disapproved and frightened them, so Abu Musa wanted to make them swear after the afternoon prayer. I said: They do not care about the afternoon prayer, but I will make them swear after their prayer about their religion. So the two men stand after their prayer about their religion and swear by God that we will not buy it for a price even if it is a relative, and we will not conceal the testimony of God, for then we are among the sinners, that their companion made a will about this, and that this is for his estate. So the imam says to them before they swear: If you conceal or betray, I will disgrace you among your people, and your testimony will not be accepted, and I will punish you. So when he says that to them, **That is more likely to make them give testimony in the proper manner.** Narrated by Ibn Jarir.

Ibn Jarir said: Al-Qasim told us, Al-Husayn told us, Hisham told us, Mughirah told us on the authority of Ibrahim and Saeed bin Jubair that they said about this verse, **O you who believe, a testimony between you,** the verse, they said: If a man is on his deathbed while traveling, let two Muslim men bear witness. If he cannot find two Muslim men, then two men from the People of the Book. When they come with his estate, if the heirs believe them, their statement is accepted. If they accuse them, they swear after the afternoon prayer, **By God, we did not conceal, nor did we lie, nor did we betray, nor did we change.** Ali bin Abi Talhah said on the authority of Ibn Abbas in the interpretation of this verse: If there is doubt about their testimony, they swear after the afternoon prayer, **By God, we did not buy our testimony for a small price.** If the guardians find out that the disbelievers lied in their testimony, two of the guardians stand up and swear: By God, the testimony of the disbelievers is invalid and we did not transgress. This is what God Almighty said: **But if it is found that they have committed a sin,** meaning: If it is found that the disbelievers lied. **Then two others will take their place.** He says: From the guardians, so they swore by God that the testimony of the unbelievers is invalid, and we did not accustom ourselves to it, so the testimony of the unbelievers is rejected and the testimony of the guardians is permissible. This is how Al-Awfi narrated on the authority of Ibn Abbas, and Ibn Jarir narrated them both. This is how this ruling was decided based on the requirements of this verse by more than one of the imams of the followers and the predecessors, may God be pleased with them, and it is the school of Imam Ahmad, may God have mercy on him.

His statement, **That is more likely to make them bear witness properly,** meaning that the legitimacy of this ruling in this acceptable manner is more acceptable than the swearing of two non-Muslim witnesses, and

But if it is found that they have committed a sin, then two others shall take their place from among those against whom the former two have committed a sin. Then they shall swear by God, "Our testimony is truer than their testimony, and we have not transgressed. Indeed, then we would be among the wrongdoers."

doubts about them are closer to their giving testimony properly. His statement, **or they fear that oaths will be returned after their oaths**, means that what motivates them to bear witness properly is the greatness of swearing by God and respecting and honoring Him, and the fear of disgrace among the people if the oath is returned to the heirs, so they swear and deserve what they claim. For this reason, He said, **or they fear that oaths will be returned after their oaths**, then He said, **And fear God**, meaning in all your affairs, **and listen**, meaning and obey, **and God does not guide the wicked people**, meaning those who go against His obedience and following His law.

Fath al-Qadir

His saying: 107- **If it is found that they have both committed a sin** He found something: he found out about it. It is said that he found out about treachery from him: meaning he found out and made someone else find him. From this is the saying of the Most High: **And thus We made them find him**. The origin of finding is to fall and fall on something. From this is the saying of Al-A'sha:

If she stumbles in the same way as our time, then she is more miserable than me saying to her

Meaning: If, after swearing, he finds out that the two witnesses or guardians have committed a sin, that is, they have committed a sin either by lying in their testimony or oath or by showing treachery. Abu Ali al-Farisi said: Sin here is the name of the thing taken, because the one who takes it sins by taking it, so it is called a sin just as what is taken unjustly is called an injustice. Sibawayh said: Injustice is the name of what is taken from you, so this thing taken is also called a source. His statement: **Then two others will take their place** means two other witnesses or two other oath-takers will take the place of those who were found to have committed a sin, so they will testify or swear to what is true, and it is not meant that they will take their place in giving the testimony that the two who deserved the sin bore witness to. His saying: **Of those against whom the first two have deserved** deserved is in the passive form, according to the reading of the majority. Ali, Abi, Ibn Abbas, and Hafs read it in the active form, and **the first two** according to the first reading is in the nominative case as the predicate of a deleted subject: that is, they are the first two, as if it was said, who are they? So it was said, they are the first two, and it was said that it is a substitute for the pronoun in **they stand** or for **the last two**. Yahya bin Waththab, Al-A'mash, and Hamzah read **the first two**. The plural is *first* as a substitute for **those against whom**, or for the ha and mim in **upon them**. Al-Hasan read **the first two**. The meaning according to the passive form of the verb is: of those against whom the sin has deserved: that is, he has committed a crime against them, and they are the family of the deceased and his clan, for they are more deserving of testimony

or an oath than others, so **the first two** is a dual of first. The meaning according to the reading of the active construction: from those who are entitled to the first two testimonies from among them to strip them to bear witness and expose the liars by them because they are the closest to the deceased, so the first two are the subject of deserved and its object is to strip them to bear witness, and it was said that the object is omitted, and the meaning is: from those who are entitled to the last two testimonies from the deceased his will that he left. His statement: **So they swear by God** is in apposition to **they stand up**: meaning they swear by God for our testimony: meaning our oath, so what is meant by testimony here is the oath, as in the statement of God Almighty: **Then the testimony of one of them is four testimonies by God** meaning they swear for our testimony that they are liars and traitors, which is more valid than their testimony: meaning than their oath that they are truthful and trustworthy. **And we did not transgress** meaning we exceeded the truth in our oath. **Indeed, then we would be among the wrongdoers** if we swore falsely.

Tafsir al-Baghawi

107- So God the Almighty revealed, **If he finds**, meaning: he learns of their betrayal, and the root of finding is: falling upon something, **that they**, meaning: the two guardians, *deserved*, deserved a sin, by their betrayal and their false oaths, **then two others** from the guardians of the deceased, **shall take their place**, meaning: in the place of the guardians, **of those who deserved**, with the damma of the ta' for the unknown, this is the reading of the general public, meaning: those who deserved **upon them**, meaning in them and because of them the sin is, and they are the heirs of the deceased, the two who swore deserved the sin because of them, and *upon* means in, as God said, **upon the kingdom of Solomon Al-Baqarah - 102**, meaning: in the kingdom of Solomon, and Hafs read *astahakath* with the fatha of the ta' and the ha', and this is the reading of Ali and Al-Hasan, meaning: right and the sin is required of them, it is said: right and deserved have one meaning, **the first two**, an adjective for the last two, meaning: then the last two The first two, and this is permissible, and **the first two** is definite and the other two is indefinite because when he described the other two, he said **of those who** it became like a definite noun, and **the first two** is the dual of the first, and for the first it is closer, and Hamza and Abu Bakr read with Asim and Yaqub **the first** in the plural, so it is a substitute for those who, and what is meant by them also are the guardians of the deceased.

The meaning of the verse is: If the treachery of those who swear becomes apparent, two other relatives of the deceased will stand up and swear by God that our testimony is more valid than their testimony, meaning:

our oath is more valid than their oath, similar to the Almighty's statement regarding cursing: **Then the testimony of one of them is four testimonies by God** (al-Nur 24:6). What is meant by this is oaths, so it is like the saying of the speaker: I bear witness by God, meaning: I swear by God, **and we have not transgressed**, in our oaths, and our saying that our testimony is more valid than their testimony, **then we would be among the wrongdoers**.

When this verse was revealed, Amr ibn al-Aas and al-Muttalib ibn Abi Wada'ah al-Sahmiyan stood up and swore by God after the afternoon prayer, and they gave the vessel to themselves and to the heirs of the deceased. Tamim al-Dari, after he had converted to Islam, used to say, "God and His Messenger have spoken the truth. I have taken the vessel, so I repent to God and seek His forgiveness." The oath was only transferred to the heirs because the two guardians claimed that they had bought it.

If the guardian takes something from the deceased's money and says: He bequeathed it to me, the heir swears an oath if he denies that. Likewise, if a man claims that a commodity is in the possession of another man and he admits it, then claims that he bought it from the claimant, the claimant swears that he did not sell it to him.

It is narrated on the authority of Ibn Abbas, may God be pleased with them both, on the authority of Tamim al-Dari, who said: We sold the vessel for a thousand dirhams, so I and Adi divided it. When I converted to Islam, I felt guilty, so I went to the masters of the deceased and told them that my companion had the same amount, so they brought him to the Messenger of God, may God bless him and grant him peace. Amr and al-Muttalib swore an oath, so I took the five hundred from Adi and returned the five hundred.

Tafsir al-Baidawi

107**If he finds** then if he appears. **On the basis that they have both committed a sin** i.e. they did something that necessitated a sin, such as distortion. **Then two others** then two other witnesses. **They stand in their place from those who have been deserving of it** from those who were wronged, and they are the heirs. Hafs read *deserved* in the active form, which is the first two. **The first two** are the most deserving of testimony due to their kinship and knowledge, and it is a deleted predicate, i.e. they are the first two, or the predicate of **the last two** or a subject whose predicate is the last two, or a substitute for them or for the pronoun in **they stand**. Hamza, Yaqub, and Abu Bakr read from Asim **the first ones** as an attribute of those, or a substitute for it, i.e. from the first ones from whom he has been deserving of it. **The first ones** was read in the dual form and in the accusative case for praise, and the first ones and its parsing is the parsing of the first two. **And they shall swear by God, 'Our testimony is more truthful than theirs'** is more truthful and more deserving of acceptance. **And we have not transgressed** and we have not exceeded the truth therein. **Indeed, we would be among the wrongdoers** putting falsehood in place of truth, or wrongdoers themselves if we transgressed.

The meaning of the two verses is that if a dying person wants to make a will, he should have two just witnesses from his lineage or religion testify to his will, or he should make a bequest to them as a precaution. If he cannot find them, because he is on a journey, then others from outside them. Then, if a dispute or doubt arises, they should swear to the truth of what they say, making it more severe at the time. If it becomes clear that they lied due to an indication or suspicion, two other guardians of the deceased should swear. The ruling is abrogated if the two witnesses are present, for the witness is not contradicted, and his oath is not contradicted by the oath of the heir. It is established if they are guardians, and the oath is returned to the heirs, either because the betrayal of the guardians is apparent, for the guardian's confirmation of the oath is due to his trustworthiness, or to change the claim. It was narrated that Tamim al-Dari and Adi ibn Zayd went to the Levant for trade, and they were Christians at the time, and with them was Badil, the freed slave of Amr ibn al-Aas, who was a Muslim. When they arrived in the Levant, Badil fell ill and wrote down what he had with him in a document and threw it in his belongings without telling them about it. He instructed them to give his belongings to his family and he died. They searched him and took from him a silver vessel containing three hundred mithqals engraved with gold, and they hid it. His family found the document and demanded the vessel from them, but they denied it. They brought their case to the Messenger of God, may God bless him and grant him peace, and this verse was revealed: **O you who believe**, so the Messenger of God, may God bless him and grant him peace, made them swear an oath after the afternoon prayer at the pulpit and released them. Then the vessel was found in their hands, and Banu Sahm came to them about that and said: We bought it from him, but we had no evidence against him, so we hated to bring it near. They brought them to the Messenger of God, may God bless him and grant him peace, and this verse was revealed: **But if he stumbles**, so Amr ibn al-Aas and al-Muttalib ibn Abi Wada'ah al-Sahmani stood up and swore and claimed it. Perhaps the number is allocated to both of them for the specific incident.

Surat al-Ma'idah 5:108

That is more likely that they will produce the testimony as it should be or fear that oaths will be rejected after their oaths. And fear God and listen. And God does not guide the wicked people.

Surat al-Ma'idah 5:108

That is more likely that they will produce the testimony as it should be or fear that oaths will be rejected after their oaths. And fear God and listen. And God does not guide the wicked people.

Tafsir al-Jalalayn

108 - *That* the mentioned ruling of returning the oath to the heirs **is closer to *they*** that is, the witnesses or the guardians **providing the testimony in the manner** in which they bore it without distortion or betrayal *or* closer to **they fear that oaths will be returned after their oaths** to the claiming heirs, so they swear to their betrayal and lies, and they will be disgraced and fined, so they will not lie **and fear God** by abandoning betrayal and lies **and listen** to what you are commanded to listen with acceptance **and God does not guide the wicked people** those who go against His obedience to the path of goodness.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty means by His saying: *That*, this is what I told you about the matter of the guardians, if you doubt their matter, and accuse them of betraying the money of the one who bequeathed to them, by imprisoning them after the prayer, and your making them swear on what the guardians of the deceased claimed before them, **it is closer for them to bring forth the testimony in the proper manner**, he says: This action, if you do it to them, is closer for them to be truthful in their oaths, and not conceal, and acknowledge the truth and not betray, **or fear that oaths will be returned after their oaths**, he says: Or these guardians fear, if it is discovered that they have deserved a sin in their oaths to God, that their oaths will be returned to the guardians of the deceased, after their oaths, which were discovered to be false, so that they will deserve what they claimed before them of their rights, so they will then be truthful in their oaths and testimony, fearing disgrace for themselves, and being careful that what is due to them will be due. They betrayed the guardians and heirs of the deceased.

The people of interpretation said something similar to what we said about that. The narration of that from some of them has already been mentioned, and we will mention the narration of that from some of those who remain among them.

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: **But if it is found that they have deserved a sin**, meaning: if it is found that the disbelievers lied, **then two others shall stand in their place**, meaning: from the allies, so they swear by God that the testimony of the

disbelievers is invalid, and we have not transgressed, so the testimony of the disbelievers is rejected, and the testimony of the allies is permitted. God Almighty says: That is more likely that the disbelievers will bear witness properly, or fear that oaths will be rejected after their oaths. And there are no divisions upon the witnesses of the Muslims, but the divisions are only if they are disbelievers.

Bishr bin Muadh told us, he said, Yazid bin Zari' told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **That is more likely to make them bear witness** the verse, he said: That is more likely to make them believe in their testimony, and to fear the consequences.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **Or they fear that oaths will be returned after their oaths**, he said: So their oaths will be invalidated, and the oaths of these people will be taken.

Others said: The meaning of this is that you detain them after the prayer. This is more likely to make them bear witness properly, that they have committed a sin, so two others will take their place.

Who said that?

Muhammad ibn al-Husayn told me, Ahmad ibn Mufaddal told us, Asbat told us, on the authority of al-Suddi, who said: Two men stand after their prayer regarding their religion and swear by God: "We will not exchange it for a small price, even if it is a relative, nor will we conceal the testimony of God. Indeed, if we did, we would be among the sinners. Your companion made a will for this, and this is his estate." The imam says to them before they swear: **If you concealed it or betrayed it, I will disgrace you among your people, and I will not accept your testimony, and I will punish you.** If he says that to them, then it is more likely that they will give the testimony properly.

Abu Ja'far said: God Almighty says: "And fear God, O people, and be mindful of Him in your oaths, lest you swear falsely, or take with them the wealth of one whose wealth is forbidden to you, or betray one who has entrusted you. 'And listen,' meaning: listen to what is said to you and what you are admonished with, then act upon it and abide by it. 'And God does not guide the wicked people,' meaning: God does not guide one who disobeys the command of his Lord, so he disobeys Him and obeys Satan and disobeys his Lord."

Ibn Zayd used to say: **The immoral person** in this context is the liar.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: **And God does not guide the wicked people**, the liars, who swear falsely.

What Ibn Zayd said about that is not refuted in my opinion, except that God Almighty mentioned the general report that He does not guide all the wicked, and He did not specify some of them without others with report or reason, so that applies to all of the

wicked ones, until He specifies something from it that must be submitted to, so it is submitted to it.

Then the scholars differed regarding the ruling on these two verses: is it abrogated, or is it definitive and established?

Some of them said: It is abrogated.

Who said that?

Abu Kuraib told us, he said, Ibn Idris told us, on the authority of a man whom he named, on the authority of Hammad, on the authority of Ibrahim, who said: It is abrogated.

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: It is abrogated, meaning this verse: **O you who believe, there is testimony among you, the verse.**

A group said: It is decisive and not abrogated. We have mentioned the opinion of most of them previously.

Abu Ja'far said: The correct statement regarding this is that the ruling of the verse has not been abrogated. This is because one of the rulings of God, the Most High, which the people of Islam have followed, since God, the Most High, sent His Prophet Muhammad, may God bless him and grant him peace, until this day, is that if someone claims against him something that the sons of Adam own, the defendant will not be absolved of what he was claimed against except by an oath, if the plaintiff has no evidence to support his claim. And if he admits that the defendant has a commodity in his possession, and he claims that it is his without what is in his possession, and the one in whose possession it is says: **Rather, it is mine, I bought it from this claimant,** then the statement is the statement of the one in whose possession it is that he claimed that he bought it from him, without the one in whose possession it is with his oath, if the one in whose possession it is does not have evidence to support his claim to have bought it from him.

If this is the ruling of God, about which there is no disagreement among the people of knowledge, and the two verses in which God, the Most High, mentioned the matter of the testator's bequest to two just Muslims, or to others from outside them, then the Prophet, may God's prayers and peace be upon him, according to what was reported from him, only obligated the two executors to swear an oath when the heirs claimed against them what they claimed, then he did not obligate the two defendants to anything when they swore, until the heirs acknowledged in their hands what they acknowledged of the cup or the pitcher or other of their money, and they claimed that they bought it from their deceased, then the Prophet, may God's prayers and peace be upon him, obligated the heirs of the deceased to swear an oath, because the executors changed their claim, claiming with their claim what they found in their hands of the deceased's money that it was theirs, they bought it from him, so they became acknowledging that the money belonged to the deceased, claiming that he bought it, so they needed evidence to validate their claim, and the heirs

of the deceased became the owners of the goods, more deserving of the oath than them. This is what God Almighty said: "But if it is found that they have committed a sin, then two others shall take their place from among those against whom the first two committed a sin. Then they shall swear by God, 'Our testimony is truer than their testimony,'" the verse.

If this is the interpretation, then there is no basis for the claim of the one who claims that this verse is abrogated, because it is not permissible to rule that any of the rulings of God Almighty has been abrogated, except by a report that eliminates the excuse: either from God, or from His Messenger, may God bless him and grant him peace, or by the arrival of a widespread transmission to that effect. But as for there being no report to that effect, and no reason to reject its validity, then it is not permissible to rule that it has been abrogated.

Tafsir al-Qurtubi

Twenty-sixth - The Almighty's saying: **That is nearer** is a subject and predicate. *That* is in the accusative case. **They come** is in the accusative case with *that*. "Or they fear" is in apposition to it. **That you return** is in the accusative case with **they fear** oaths after their oaths. It was said: The pronoun in **they come** and **they fear** refers back to the two to whom it was recommended, which is more appropriate to the context of the verse. It was also said that what is meant by it is the people, meaning it is more likely that people will beware of treachery and bear witness to the truth, fearing disgrace in returning the oath to the claimant. And God knows best.

Twenty-seventh - The Almighty's saying: **And fear God and listen.** It is a command, and therefore the letter *nun* was deleted from it, meaning listen to what is said to you, accepting it and following God's command in it. **And God does not guide the wicked people.** Fasq means to be wicked and to be wicked if he departs from obedience to disobedience, and this has been mentioned previously, and God knows best.

Tafsir Ibn Kathir

This noble verse includes a precious ruling that was said to have been abrogated. Al-Awfi narrated it on the authority of Ibn Abbas. Hammad bin Abi Sulayman said on the authority of Ibrahim: It was abrogated. Others said: They are the majority in what Ibn Jarir said, rather it is decisive, and whoever claims that it was abrogated must clarify. The Almighty's saying: **O you who have believed, when death approaches one of you at the time of making a will, there are two witnesses between you** This is the report of His saying **witness between you.** It was said: Its meaning is the testimony of two, the complement was deleted, and the complement was established in its place. It was said: The speech indicates that two should testify. The Almighty's saying: **two just men** described the two as being just. And His saying **from among you** means from among the Muslims. This was said by the majority.

That is more likely that they will produce the testimony as it should be or fear that oaths will be rejected after their oaths. And fear God and listen. And God does not guide the wicked people.

Ali bin Abi Talha said, on the authority of Ibn Abbas, may God be pleased with him, regarding his statement, **two just men among you**, he said: from among the Muslims. Narrated by Ibn Abi Hatim. Then he said: It was narrated on the authority of Ubaidah, Saeed bin Al-Musayyab, Al-Hasan, Mujahid, Yahya bin Ya'mar, Al-Suddi, Qatadah, Muqatil bin Hayyan, Abd Al-Rahman bin Zaid bin Aslam and others, something similar to that. Ibn Jarir said: Others said: **two just men among you**, meaning from the people of the testator, and that is a statement narrated on the authority of Ikrimah, Ubaidah and several others.

And his saying, **or two others from other than you**, Ibn Abi Hatim said: My father told us, Saeed bin Awn told us, Abdul Wahid bin Ziyad told us, Habib bin Abi Umrah told us on the authority of Saeed bin Jubayr who said: Ibn Abbas said regarding his saying, **or two others from other than you**, he said: from other than the Muslims, meaning the People of the Book. Then he said: And it was narrated on the authority of Ubaidah, Shuraih, Saeed bin Al-Musayyab, Muhammad bin Sirin, Yahya bin Ya'mar, Ikrimah, Mujahid, Saeed bin Jubayr, Al-Sha'bi, Ibrahim Al-Nakha'i, Qatadah, Abu Majlaz, Al-Suddi, Muqatil bin Hayyan, Abdul Rahman bin Zaid bin Aslam and others, something similar to that. And based on what Ibn Jarir narrated on the authority of Ikrimah and Ubaidah regarding his saying, **from among you**, that what is meant from the tribe of the testator is what is meant here, **or two others from other than you**, meaning from other than the tribe of the testator. And Ibn Abi Hatim narrated something similar on the authority of Al-Hasan Al-Basri and Al-Zuhri, may God have mercy on them.

And the Almighty's saying: **If you travel throughout the land means travel and a disaster of death befalls you.** These are two conditions for the permissibility of the testimony of dhimmis when there are no believers: that it be while traveling, and that it be in a will, as Shuraih the judge stated. Ibn Jarir said: Amr ibn Ali told us, Abu Mu'awiyah and Waki' told us, they said: Al-A'mash told us, on the authority of Ibrahim, on the authority of Shuraih, who said: The testimony of Jews and Christians is not permissible except while traveling, and it is not permissible while traveling except in a will. Then he narrated it on the authority of Abu Kurayb, on the authority of Abu Bakr ibn Ayyash, on the authority of Abu Ishaq al-Subai'i, who said: Shuraih said and mentioned something similar. Something similar was narrated on the authority of Imam Ahmad ibn Hanbal, may God have mercy on him, and this issue is one of his individuals. The three disagreed with him and said: The testimony of dhimmis against Muslims is not permissible, and Abu Hanifah permitted it among themselves.

Ibn Jarir said: Amr ibn Ali told us, Abu Dawud told us, Salih ibn Abi Al-Akhdar told us, on the authority of Al-Zuhri, who said: The Sunnah has established that the testimony of a non-Muslim is not permissible whether he is at home or traveling, and it only applies to Muslims. Ibn Zayd said: This verse was revealed about a man who died and there was no Muslim with him, and that was at the beginning of Islam, and the

land was at war, and the people were non-Muslims, and people used to inherit from each other by will, then the will was abrogated, and the obligatory duties were imposed and the people acted upon them. Narrated by Ibn Jarir, and there is some consideration in this, and God knows best. Ibn Jarir said: There is a difference of opinion regarding the statement of God, "Testimony between you when death approaches one of you at the time of making a will: two just men from among you, or two others from outside you." Does it mean that he should make a will to them or have them witness it? There are two opinions **one of them** that he should make a will to them, as Muhammad ibn Ishaq said on the authority of Yazid ibn Abdullah ibn Qusayt, who said: Ibn Mas'ud, may God be pleased with him, was asked about this verse. He said: This is a man who traveled and had money, and his wealth reached its limit. If he finds two Muslim men, he will give them his estate, and he will have two just Muslims as witnesses to it. Narrated by Ibn Abi Hatim, but it contains an interruption. **The second opinion** is that they will be witnesses, and this is the apparent context of the noble verse. If there is no third guardian with them, then the two descriptions are combined in them: guardianship and testimony, as in the story of Tamim al-Dari and Adi ibn Bad', as will be mentioned above, God willing, and with Him is success.

Ibn Jarir questioned the fact that they were two witnesses. He said: Because we do not know of a ruling that a witness swears, and this does not prevent the ruling included in this noble verse, which is an independent ruling in itself and does not necessarily follow the analogy of all rulings, but this is a special ruling, with a special testimony, in a special place, and matters have been forgiven in it that have not been forgiven in other cases. So if there is evidence of doubt, this witness swears in accordance with what this noble verse indicates. And the Almighty's saying: **You shall detain them after the prayer**, Al-Awfi said, Ibn Abbas said, meaning the afternoon prayer, and so did Saeed bin Jubayr, Ibrahim Al-Nakha'i, Qatadah, Ikrimah, and Muhammad bin Sirin. Al-Zuhri said: meaning the prayer of the Muslims. Al-Suddi said, on the authority of Ibn Abbas: meaning the prayer of the people of their religion. It was narrated on the authority of Abd Al-Razzaq, on the authority of Ayoub, on the authority of Ibn Sirin, on the authority of Ubaidah. And so did Ibrahim, Qatadah, and others. The meaning is that these two witnesses should be brought after a prayer in which the people have gathered in their presence, **and they should swear by God** meaning they should swear by God **if you have any doubt** meaning if any doubt appears to you about them being treacherous or cheating, then they should swear by God **we will not exchange it** meaning by our oaths, as Muqatil bin Hayyan said, **for a price** meaning we will not exchange it for a small amount of this fleeting, transient world **even if he is a relative** meaning even if the one being testified against is a relative of ours, we will not show favoritism to him **nor will we conceal the testimony of God** he attributed it to God to honor it and magnify its matter, and some of them read **nor will we conceal the testimony of God** in the genitive case as an oath,

narrated by Ibn Jarir, on the authority of Amir al-Sha'bi, and it was narrated from some of them that he read it **nor will we conceal the testimony of God** and the first reading is the well-known one **then we would be among the sinners** meaning if we did something like that, such as distorting the testimony or changing it or altering it or concealing it completely.

Then God the Almighty said: **But if it is found that they have committed a sin** meaning if it becomes well-known and becomes apparent and it is confirmed from the two testamentary witnesses that they have betrayed or stolen some of the money bequeathed to them, and it becomes apparent against them, **then two others shall take their place from among those against whom the first two are entitled** This is the reading of the majority, **from whom the first two are entitled** It was narrated from Ali and Abu al-Hasan al-Basri that they read it **from whom the first two are entitled** And al-Hakim narrated in al-Mustadrak through the chain of transmission of Ishaq ibn Muhammad al-Farwi from Sulayman ibn Bilal from Ja'far ibn Muhammad, from his father, from Ubaydullah ibn Abi Rafi', from Ali ibn Abi Talib, may God be pleased with him, that the Prophet, may God bless him and grant him peace, read **from among those against whom the first two are entitled**, then he said: It is authentic according to the conditions of Muslim, and they did not include it. Some of them, including Ibn Abbas, read **from among those against whom the first two are entitled**. Al-Hasan read: **From those against whom the first two are entitled**, as narrated by Ibn Jarir. According to the reading of the majority, the meaning of that is that when it is confirmed by the correct report of their betrayal, then two of the heirs who are entitled to the estate should stand up, and they should be among the first to inherit that money. **And they swear by God that our testimony is more true than their testimony**, meaning that our saying that they betrayed is more true, more correct, and more certain than their previous testimony. **And we did not transgress**, meaning in what we said about them of betrayal. **Indeed, then we would be among the wrongdoers**, meaning if we had lied to them. This oath is for the heirs and the return to their word in this case, just as the guardians of the murdered person swear if blemish appears on the part of the murderer. The heirs swear on the murderer and he gives the entire amount to them, as is established in the chapter on oath-taking in the rulings. The Sunnah has come with something similar to what this noble verse indicates. Ibn Abi Hatim said: My father told us, Al-Husayn ibn Ziyad told us, Muhammad ibn Salamah told us, on the authority of Muhammad ibn Ishaq, on the authority of Abu al-Nadr, on the authority of Badhan, meaning Abu Salih. Mawla Umm Hani bint Abi Talib, on the authority of Ibn Abbas, on the authority of Tamim al-Dari, regarding this verse: **O you who have believed, a testimony between you when death approaches one of you**, he said: The people were innocent of it except for me and Adi bin Bada', and they were Christians who used to go to Ash-Sham before Islam. They came to Ash-Sham for their trade, and a mawla of Banu Sahn called Badil bin Abi Maryam came to them with a trade, with him was a silver cup with which he wanted to take possession, and it was his greatest trade. He fell ill and made a will to them and ordered them to deliver what his family had left behind. Tamim said: When he died,

we took that cup and sold it for a thousand dirhams, and Adi and I divided it up. When we returned to his family, we gave them what we had with us, and they missed the cup, so they asked us about it. We said: He left nothing but this and nothing else was given to us. Tamim said: When I converted to Islam after the arrival of the Messenger of God, may God bless him and grant him peace, to Medina, I felt guilty about that, so I went to his family and told them the report, and gave them five hundred dirhams, and told them that my companion had the same amount, so they attacked him, so the Prophet ordered them to make him swear by what would be great for the people of his religion, so he swore, so the verse was revealed: **O you who believe! Testimony between you until His saying: Then they swear by God that our testimony is truer than their testimony**. So Amr ibn al-Aas and another man from them stood up and swore, so the five hundred were taken from Adi ibn Bad'. This is how Abu 'Isa al-Tirmidhi and Ibn Jarir narrated it, both of them on the authority of al-Hasan ibn Ahmad ibn Abi Shu'ayb al-Harrani, on the authority of Muhammad ibn Salamah, on the authority of Muhammad ibn Ishaq, and he mentioned it, and with him: So they brought him to the Messenger of God, may God bless him and grant him peace, so he asked them for evidence, but they did not find any, so he ordered them to make him swear by what would be great for the people of his religion, so he swore, so God revealed this verse until His saying: **Or they fear that oaths will be returned after "Their oaths"**, so Amr ibn al-Aas and another man stood up and swore, and the five hundred were taken from Adi ibn Bad'. Then he said: This is a strange hadith, and its chain of transmission is not authentic. Abu al-Nadr, from whom Muhammad ibn Ishaq narrated this hadith, is in my opinion Muhammad ibn al-Sa'ib al-Kalbi, whose nickname is Abu al-Nadr. The scholars of hadith have abandoned him, and he is the author of the tafsir. I heard Muhammad ibn Ismail say: Muhammad ibn al-Sa'ib al-Kalbi is called Abu al-Nadr. Then he said: We do not know of any narration from Abu al-Nadr from Abu Salih, the freed slave of Umm Hani'.

And something like this was narrated from Ibn Abbas in an abbreviated form from a different source. Sufyan bin Wakee' told us, Yahya bin Adam told us, from Ibn Abi Zaydah, from Muhammad bin Abi Al-Qasim, from Abdul Malik bin Saeed bin Jubair, from his father, from Ibn Abbas, who said: A man from Banu Sahn went out with Tamim al-Dari and Adi bin Bada', and Al-Sahmi died in a land where there were no Muslims. When they returned with his estate, they lost a silver cup decorated with gold, so the Messenger of God, may God bless him and grant him peace, made them swear, and the cup was found in Mecca, and it was said: We bought it from Tamim and Adi, so two men from the heirs of Al-Sahmi stood up and swore by God that our testimony was more valid than their testimony, and that the cup belonged to their owner, and about them was revealed **O you who believe! Testimony between you** the verse, and Abu Dawud narrated it likewise from Al-Hasan bin Ali from Yahya bin Adam with it, then Al-Tirmidhi said: This is a good and strange hadith, and it is the hadith of Ibn Abi Zaydah and Ahmad bin Abi Al-Qasim Al-Kufi, and it was said: His hadith is sound.

That is more likely that they will produce the testimony as it should be or fear that oaths will be rejected after their oaths. And fear God and listen. And God does not guide the wicked people.

This story was mentioned in a mursal hadith by more than one of the followers, including Ikrimah, Muhammad ibn Sirin and Qatadah. They mentioned that the oath was made after the afternoon prayer. It was narrated by Ibn Jarir. It was also mentioned in a mursal hadith by Mujahid, al-Hasan and al-Dahhak. This indicates its fame among the Salaf and its authenticity. Among the evidence for the authenticity of this story is also what Abu Ja'far ibn Jarir narrated: Ya'qub told me, Hisham told us, Zakariya told us on the authority of al-Sha'bi that a Muslim man was dying in this place. He said: Death came to him and he did not find anyone from the Muslims to witness his will, so he called two men from the People of the Book to witness. He said: They went to Kufa and came to al-Ash'ari, meaning Abu Musa al-Ash'ari, may God be pleased with him, and informed him. They went to Kufa about his estate and his will. Al-Ash'ari said: This is a matter that did not happen after what happened during the time of the Messenger of God, may God bless him and grant him peace. He said: So he made them swear after the afternoon prayer by God that they had not betrayed, nor lied, nor substituted, nor concealed, nor changed, and that it was the man's will and his estate. He said: So he confirmed her testimony, then he narrated it on the authority of Amr ibn Ali al-Fallas, on the authority of Abu Dawud al-Tayalisi, on the authority of Shu'bah, on the authority of Mughirah al-Azraq, on the authority of al-Sha'bi that Abu Musa ruled in favour of Daquq, and these are two authentic chains of transmission to al-Sha'bi, on the authority of Abu Musa al-Ash'ari. So his statement: This is a matter that did not exist after what happened during the time of the Messenger of God, may God bless him and grant him peace, it appears - and God knows best - that he only meant by that the story of Tamim and Adi ibn Bad'a, and they mentioned that the conversion to Islam of Tamim ibn Aws al-Dari, may God be pleased with him, was in the year nine of the Hijrah, so based on this, this ruling is later and the one who claims its abrogation needs decisive evidence in this regard, and God knows best.

Asbat said on the authority of Al-Suddi regarding the verse: **O you who have believed, when death approaches one of you at the time of making a will, let there be two just men from among you.** He said: This is regarding the will at the time of death, he makes a will and has two Muslim men witness his wealth and what he owes. He said: This is in the city, **or two others from outside you** while traveling, **if you travel through the land and the disaster of death befalls you.** This man is overtaken by death while traveling, and there is no Muslim with him, so he calls two men from the Jews, Christians, and Magians, and makes a will to them and gives them his inheritance, and they accept it. If the family of the deceased is satisfied with the will and knows what their companion has, they leave them alone. If they have doubts, they refer them to the ruler. This is what God Almighty said: **You detain them after the prayer, and they swear by God if you have doubts.** Abdullah bin Abbas, may God be pleased with him, said: It is as if I can see the two foreigners until they reached Abu Musa Al-Ash'ari in his house. He opened

the document, and the family of the deceased disapproved and frightened them, so Abu Musa wanted to make them swear after the afternoon prayer. I said: They do not care about the afternoon prayer, but I will make them swear after their prayer about their religion. So the two men stand after their prayer about their religion and swear by God that we will not buy it for a price even if it is a relative, and we will not conceal the testimony of God, for then we are among the sinners, that their companion made a will about this, and that this is for his estate. So the imam says to them before they swear: If you conceal or betray, I will disgrace you among your people, and your testimony will not be accepted, and I will punish you. So when he says that to them, **That is more likely to make them give testimony in the proper manner.** Narrated by Ibn Jarir.

Ibn Jarir said: Al-Qasim told us, Al-Husayn told us, Hisham told us, Mughirah told us on the authority of Ibrahim and Saeed bin Jubair that they said about this verse, **O you who believe, a testimony between you,** the verse, they said: If a man is on his deathbed while traveling, let two Muslim men bear witness. If he cannot find two Muslim men, then two men from the People of the Book. When they come with his estate, if the heirs believe them, their statement is accepted. If they accuse them, they swear after the afternoon prayer, **By God, we did not conceal, nor did we lie, nor did we betray, nor did we change.** Ali bin Abi Talhah said on the authority of Ibn Abbas in the interpretation of this verse: If there is doubt about their testimony, they swear after the afternoon prayer, **By God, we did not buy our testimony for a small price.** If the guardians find out that the disbelievers lied in their testimony, two of the guardians stand up and swear: By God, the testimony of the disbelievers is invalid and we did not transgress. This is what God Almighty said: **But if it is found that they have committed a sin,** meaning: If it is found that the disbelievers lied. **Then two others will take their place.** He says: From the guardians, so they swore by God that the testimony of the unbelievers is invalid, and we did not accustom ourselves to it, so the testimony of the unbelievers is rejected and the testimony of the guardians is permissible. This is how Al-Awfi narrated on the authority of Ibn Abbas, and Ibn Jarir narrated them both. This is how this ruling was decided based on the requirements of this verse by more than one of the imams of the followers and the predecessors, may God be pleased with them, and it is the school of Imam Ahmad, may God have mercy on him.

His statement, **That is more likely to make them bear witness properly,** meaning that the legitimacy of this ruling in this acceptable manner is more acceptable than the swearing of two non-Muslim witnesses, and doubts about them are closer to their giving testimony properly. His statement, **or they fear that oaths will be returned after their oaths,** means that what motivates them to bear witness properly is the greatness of swearing by God and respecting and honoring Him, and the fear of disgrace among the people if the oath is returned to the heirs, so they swear and deserve

what they claim. For this reason, He said, **or they fear that oaths will be returned after their oaths**, then He said, **And fear God**, meaning in all your affairs, **and listen**, meaning and obey, **and God does not guide the wicked people**, meaning those who go against His obedience and following His law.

Fath al-Qadir

His statement: 108- **That is more likely that they will produce the testimony in its proper form** meaning that the statement that God the Almighty presented in this story and we know what someone who wanted to make a will should do while traveling? And he did not have any of his family or clan with him and there were infidels with him **is more likely** meaning closer that the witnesses who are able to bear witness to the will will bear witness in its proper form and will not distort or change or betray. This is an introductory statement that includes mentioning the benefit and advantage in this ruling that God has legislated in this place in His Book, so the pronoun in **they will produce** refers to the witnesses of the will from the infidels, and it was said that it refers to the Muslims who are addressed by this ruling. What is meant is to warn them against betrayal and to command them to bear witness to the truth. His statement: **Or they fear that oaths will be returned after their oaths** meaning that they will be returned to the heirs and they will swear contrary to what the witnesses to the will testified to, and the witnesses to the will will then be disgraced. It is connected to his statement: **that they will come**. So the benefit in the law of God Almighty for this ruling is one of two things: either to protect the witnesses to the will from lying and betrayal, so they will come with the testimony in the proper manner. Or they fear disgrace if the oaths are returned to the relatives of the deceased and they swear something that includes their lying or betrayal, then that is a reason for the witnesses of the will to perform the testimony in its proper form without lying or betrayal. It was said that **they fear** is connected to something that is understood after the first sentence, and the meaning is: that is more likely for them to give the testimony in its proper form and fear the punishment of the Hereafter because of lying and betrayal, or they fear disgrace by returning the oath. So whichever of the two fears occurs, the intended meaning is achieved. **And fear God** in disobeying His rulings. **And God does not guide the wicked people** those who have gone beyond His obedience for any sin, including lying in an oath or testimony.

The gist of what this position includes in the Noble Book is that whoever is present with signs of death should have two just Muslim witnesses to his will. If he does not find Muslim witnesses, and he is on a journey, and finds infidels, it is permissible for him to have two men from among them witness his will. If the heirs of the testator have doubts about them, they should swear by God that they testified to the truth and did not conceal anything from the testimony nor betray anything of what the deceased left behind. If it becomes clear after that that what they swore to be contrary to what they swore to, such as a defect in the testimony or the appearance of something from the deceased's estate that they claim has come into their possession in some way, two men from among the

heirs should swear and that should be done.

Al-Tirmidhi narrated it and declared it weak, and Ibn Jarir, Ibn Abi Hatim, Al-Nahhas in his history, Abu Al-Shaykh, Ibn Mardawayh and Abu Naim in Al-Ma'rifah, on the authority of Abu Al-Nadr, who is Al-Kalbi, on the authority of Badhan, the freed slave of Umm Hani', on the authority of Ibn Abbas, on the authority of Tamim Al-Dari, regarding this verse: **O you who have believed, a testimony between you when death approaches one of you**. He said: The people were innocent of it except for me and Adi bin Bad'a, and they were Christians who used to go to Ash-Sham before Islam. They came to Ash-Sham for their trade, and a freed slave of Banu Sahm called Badil bin Abi Maryam came to them for trade, and with him was a silver cup with which he intended to take possession, and it was the bulk of his trade. He fell ill, so he made a will to them and ordered them to deliver what his family had left. Tamim said: So when we took that cup, we sold it for a thousand dirhams, then Adi bin Bad'a and I divided it up. When we returned to his family, we gave them what we had with us, and they missed the cup, so they asked us about it, and we said: He did not leave anything other than this, or he did not give us anything other than it. Tamim said: So when... I converted to Islam after the arrival of the Messenger of God (may God bless him and grant him peace) to Medina. I felt guilty about that, so I went to his family and told them the report and gave them five hundred dirhams and told them that my companion had the same amount. They brought him to the Messenger of God (may God bless him and grant him peace). He asked them for proof but they could not find any. He ordered them to make him swear by something that would be difficult for his co-religionists. He swore, and God revealed: **O you who have believed, a testimony between you** until His saying: **that oaths should be returned after their oaths**. Amr ibn al-Aas and another man stood up and swore, and the five hundred dirhams were taken from Adi ibn Bada'. In its chain of transmission is Abu al-Nadr, who is Muhammad ibn al-Sa'ib al-Kalbi, the author of the Tafsir. Al-Tirmidhi said: The scholars of hadith abandoned him. Al-Bukhari narrated in his history, and Al-Tirmidhi narrated it with a hasan chain of transmission, and Ibn Jarir, Ibn Al-Mundhir, Al-Nahhas, Al-Tabarani, Abu Al-Shaykh, Ibn Mardawayh, and Al-Bayhaqi narrated in his Sunan on the authority of Ibn Abbas, who said: A man from Banu Sahm went out with Tamim Al-Dari and Adi bin Bada'. Al-Sahmi died in a land where there were no Muslims, so he left a will to them. When they returned with his estate, they lost a silver cup studded with gold. The Messenger of God, may God bless him and grant him peace, made them swear by God that they had not concealed it nor had they revealed it. Then they found the cup in Mecca, and it was said: We bought it from Tamim and Adi. Two men from the heirs of Al-Sahmi stood up and swore by God that our testimony was more valid than their testimony and that the cup belonged to their owner. They took the cup. He said: **O you who have believed, there is testimony between you** was revealed about them. In its chain of transmission is Muhammad bin Abi Al-Qasim Al-Kufi. Al-Tirmidhi said: It was said that his hadith is sound. Abu Dawud narrated it through his chain of transmission. A group of the followers narrated that

Surat al-Ma'idah 5:108

That is more likely that they will produce the testimony as it should be or fear that oaths will be rejected after their oaths. And fear God and listen. And God does not guide the wicked people.

this story was the reason for the revelation of the verse, and the commentators mentioned it in their commentaries. Al-Qurtubi said: The commentators agreed that this story was the reason for the revelation of the verse. Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and al-Nahhas narrated on the authority of Ali ibn Abi Talha on the authority of Ibn Abbas, **O you who have believed, there is testimony among you the verse.** He said: This is for the one who died and there were Muslims with him. God commanded him to have two just Muslims testify to his will. Then He said: **Or two others from other than you, if you travel throughout the land.** This is for the one who died and there were no Muslims with him. God commanded the testimony of two men from other than the Muslims. If there is doubt about their testimony, they will swear by God after the prayer that they did not buy their testimony for a small price. If the guardians find out that the disbelievers lied in their testimony, and there are two men from the guardians who swear by God that the testimony of the disbelievers is invalid, then this is what He said: **But if it is found that they have deserved a sin,** meaning: if it is found that the disbelievers lied, **that is more likely that the disbelievers will give testimony properly or fear that oaths will be rejected after their oaths,** so the testimony of the disbelievers will be abandoned and the testimony of the guardians will be ruled upon. There are no divisions on the witnesses of the Muslims: the divisions are only if they are disbelievers. Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Ibn Mas'ud that he was asked about this verse and he said: This is a man who went out traveling and had money and his wealth was enough for him. If he found two just men from among the Muslims, he would give them his estate and have two just men from among the Muslims testify against them. If he did not find two just men from among the Muslims, then two men from among the People of the Book. If he paid, then he should pay what he paid. If he denied, he would swear by God, there is no god but Him, after the prayer, **This is what was given to me and I did not withhold anything from it.** If he swears, he is innocent. If after that, the two people of the Book come and testify against him, then the people claim against him from what they named what is theirs, then the oaths of the heirs are made with their testimony and then they take his right. This is what God says: **Two just men from among you or two others from among others.** Ibn Abi Hatim, Abu Al-Shaykh, Ibn Mardawayh and Al-Dhiya' in Al-Mukhtara narrated on the authority of Ibn Abbas regarding His statement: **Or two others from among others,** he said: From among the non-Muslims from among the People of the Book. Ibn Jarir narrated on the authority of Ibn Abbas that he said: This verse has been abrogated. Ibn Jarir narrated on the authority of Zaid bin Aslam regarding the verse, he said: This was about a man who died and there was no one from the people of Islam with him, and that was at the beginning of Islam and the land was at war and the people were infidels except for the Messenger of God (peace and blessings of God be upon him) and his companions in Medina, and the people used to inherit from each other by will, then the will was abrogated and the obligatory duties were imposed and the Muslims acted upon

them. Ibn Jarir also narrated on the authority of Al-Zuhri who said: The Sunnah has passed that the testimony of an infidel is not permissible whether at home or on a journey, it is only for Muslims. Abd Al-Razzaq, Abd bin Hamid and Ibn Abi Hatim narrated on the authority of Ubaidah regarding his statement: **You shall detain them after the prayer** he said: The afternoon prayer. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Zaid regarding his statement: **We do not exchange it for a price** he said: We do not take a bribe with it, **nor do we conceal the testimony of God** even if its owner is far away. Abd bin Hamid, Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Qatadah regarding his statement: **But if it is found that they have committed a sin** meaning if it is found that they have betrayed each other, that they lied or concealed something. Ibn Jarir narrated on the authority of Ibn Zayd regarding his statement: **The first two,** he said: with the dead. Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Qatada regarding his statement: **That is more likely that they will give testimony properly,** he said: That is more likely that they will be believed in their testimony, **or that they fear that oaths will be returned after their oaths,** he said: and that they fear reproach. Ibn Jarir narrated on the authority of Ibn Zayd regarding his statement: **or that they fear that oaths will be returned after their oaths,** he said: So their oaths will be nullified and the oaths of these people will be taken.

Tafsir al-Baghawi

108- This is what God Almighty says: **That is more likely to make them bear witness as it should be,** meaning: that which we have ruled regarding the oath being returned is more appropriate and more likely for the guardians to bear witness as it should be and for all other people to be like them, meaning: it is closer to bearing witness as it was, **or they fear that oaths will be returned after their oaths,** meaning: it is closer to them fearing that the oath will be returned after their oath to [the claimant], so they swear to their treachery and lie, and they will be disgraced and fined, so they will not swear falsely if they fear this ruling, **and fear God,** lest you swear false oaths or betray a trust, **and listen,** to the admonition, **and God does not guide the wicked people.**

Tafsir al-Baidawi

108 *That* meaning the ruling that was presented or the oath of the witness. **is more likely that they will produce the testimony in its proper form** in the way they carried it without distortion or betrayal in it **or fear that oaths will be returned after their oaths** that the oath will be returned to the claimants after their oaths, and they will be disgraced by the appearance of betrayal and false oaths. The pronoun is plural because it is a ruling that includes all witnesses. **And**

fear God and listen what you are commanded to hear in response. **And God does not guide the wicked people** meaning if you do not fear God and do not listen, you will be a wicked people. **And God does not guide the wicked people** meaning He does not guide them to an argument or to the path to Paradise. So the Almighty says:

Surat al-Ma'idah 5:109

The Day God will gather the messengers and say, "What was your response?" They will say, "We have no knowledge. Indeed, it is You who is the Knower of the unseen."

Surat al-Ma'idah 5:109

The Day God will gather the messengers and say, **What was your response?** They will say, "We have no knowledge. Indeed, it is You who is the Knower of the unseen."

Tafsir al-Jalalayn

109 - Mention **the Day when God will gather the Messengers** which is the Day of Resurrection and **He will say** to them as a rebuke to their people *What* that is, what **were you answered** with when you were called to monotheism **they will say, We have no knowledge** of that **Indeed, You are the Knower of the unseen** what is hidden from the servants and the knowledge of it has gone away from them due to the intensity of the terror of the Day of Resurrection and their fear, then they will bear witness against their nations when they calm down

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And fear God, O people, and listen to His admonition to you and His reminder to you, and beware of the day when God will gather the messengers, then He deleted **and beware**, and was satisfied with saying: **And fear God and listen**, without making it clear, as the rajaz poet said:

I fed her straw and cold water until her eyes became watery.

He means: **And I fed her cold water**, so he dispensed with his saying: **I fed her straw** from showing **I gave her water**, since the listener would know its meaning if he heard it. Likewise in his saying: **On the Day when God will gather the messengers**, he omitted **and beware** because the listener knew its meaning, and he was satisfied with his saying: **And fear God and listen**, since that was a warning of the command of God, the Most High, His creation as punishment for His disobedience.

As for his saying: **What did you answer?**, he means by it: What did your nations answer you with, when you called them to believe in My Oneness, to acknowledge Me, to act in obedience to Me, and to refrain from disobeying Me? "They said: We have no knowledge."

The people of interpretation differed in their interpretation of that. Some of them said: The meaning of their saying, **We have no knowledge**, was not that the messengers denied that they knew what their nations had done, but they were overwhelmed by the horror of that day and then they answered after their minds were restored to them by bearing witness against their nations.

Who said that?

Muhammad ibn al-Husayn told me, he said, Ahmad ibn Mufaddal told us, he said, Asbat told us, on the authority of al-Suddi: **On the Day when God will gather the messengers and say, 'What was your answer?' They will say, 'We have no knowledge.'** He said: That is because they settled in a place where minds were bewildered, and when they were asked, they said, **We have no knowledge**. Then they settled in another place, and they bore witness against their people.

Ibn Hamid told us, he said, Hakam told us, on the authority of Anbasa. He said: I heard Al-Hasan say about His statement: **The Day when God will gather the messengers**, the verse, he said: Because of the terror of that day.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Al-Thawri told us, on the authority of Al-A'mash, on the authority of Mujahid, regarding his statement: "On the Day when God will assemble the messengers and say, 'What was your response?' They will be terrified, and He will say: What was your response? They will say: We have no knowledge!"

Others said: The meaning of this is: We have no knowledge except what you have taught us.

Who said that?

Muhammad bin Bashar told us, he said, Muammil told us, he said, Sufyan told us, on the authority of Al-A'mash, on the authority of Mujahid, regarding his statement: "On the Day when God will gather the messengers and say, 'What was your response?' They will say: We have no knowledge except what You taught us. 'Indeed, You are the Knower of the unseen.'"

Others said: The meaning of this is: They said we have no knowledge, except for knowledge that you know better than us.

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, his saying: **On the Day when God will gather the messengers and say, 'What was your response?' They will say, 'We have no knowledge,'** except knowledge that you know better than us.

Others said: The meaning of this is: **What did you answer?** What did they do after you? And what did they innovate?

Who said that?

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, his saying: **On the Day when God will assemble the messengers and say, 'What was your response?' What did they do after you? And what did they innovate after you?** "They will say, 'We have no knowledge. Indeed, it is You who is the Knower of the unseen.'"

Abu Ja'far said: The most correct of the sayings is the saying of the one who said: (Its meaning is: We have

no knowledge, except for a knowledgeable one whom You know better than us), because the Almighty informed us that they said: **We have no knowledge, for You are the Knower of the unseen**, meaning: What we have of knowledge of that or any other hidden or obvious knowledge is not hidden from You. The people denied that they had knowledge of what they were asked about that which He, the Almighty, does not know, not that they denied that they knew what they witnessed. How can that be so, when He, the Almighty, informs us that they inform us of what the nations answered them with, and that they are witnesses to their conveyance of the message, as the Almighty said: **And thus We have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you** (al-Baqarah 2:143).

As for what Ibn Jurayj said, that it means: **What did the nations do after you? And what did they innovate?**, this is an interpretation that has no meaning. Because the prophets did not have knowledge of what would happen after them except what God informed them of. And if they were asked about what the nations did after them and the matter is like this, then they would only be told: What did we know would happen to them after you? And the apparent meaning of God's statement about His questioning them indicates otherwise.

Tafsir al-Qurtubi

The Almighty says: **The Day when God will gather the messengers**. It is said: What is the connection between this verse and what preceded it? The answer is that it is a connection between a warning against revealing something, unlike nullifying a will or something else, which indicates that the metaphor is upon him, and the word *Day* is a time adverb, and the verb in it is *listen*, meaning *listen* to the report of *Day*. It is also said that the meaning is: **And fear the Day when God will gather the messengers**, according to Al-Zajjaj. It is also said that the meaning is: **Remember or beware of the Day of Resurrection when God will gather the messengers**, and the meaning is similar, and what is meant is a threat and intimidation.

He will say, 'What did you answer?' That is, what did your nations answer you with, and what did your people respond to you when you called them to believe in My Oneness? **They said**, That is, they will say, **We have no knowledge**. The people of interpretation differed regarding the meaning intended by their saying, **We have no knowledge**. It was said that it means that we have no knowledge of the inner meaning of what our nations answered, because that is what the recompense will be upon. This was narrated from the Prophet, may God bless him and grant him peace. It was also said that it means that we have no knowledge except what You taught us, but it was omitted from Ibn Abbas and Mujahid, with a difference of opinion. Ibn Abbas also said that it means that we have no knowledge except the knowledge that You know better than us. It was said that they are astonished by the horror of that and are terrified by the answer, then they answer after their minds return to them and say, **We have no knowledge**. This was said

by Al-Hasan, Mujahid, and Al-Suddi. Al-Nahhas said: This is not correct, because the Messengers, may God bless them, have no fear, nor do they grieve.

I said: This is in most of the places of the Resurrection. In the hadith: When Hell is brought, it will sigh and there will not remain a single friend except that he will kneel on his knees. And the Messenger of God, may God bless him and grant him peace, said:

Gabriel frightened me on the Day of Resurrection until he made me cry. I said, **O Gabriel, have not my past and future sins been forgiven?** He said to me, **O Muhammad, you will witness the terror of that Day that will make you forget forgiveness**.

I said: If the question is at the sigh of Hell - as some of them said - then the statement of Mujahid and Al-Hasan is correct, and God knows best. Al-Nahhas said: What is correct in this is that the meaning is: What did you answer in secret and in public, so that this would be a rebuke to the disbelievers, and they would say: We have no knowledge, and this would be a denial of those who took Christ as a god. Ibn Jurayj said: The meaning of his saying: **What did you answer** is: What did they know after you? They said: **We have no knowledge, for You are the Knower of the unseen**. Abu Ubayd said: This hadith is similar to it: "The Prophet, may God bless him and grant him peace, said:

The people of the Cistern will come to me and they will be shaken. I will say, "My nation." It will be said, **You do not know what they innovated after you**. Hamza Al-Kisa'i and Abu Bakr broke the ghayn in *Al-Ghuyub* and the rest closed it. Al-Marudi said, "If it is said: Why did he ask them about what he knew better than them?" There are two answers from him: The first is that he asked them in order to teach them what they did not know about the disbelief, hypocrisy, and lies of their nations after him. The second is that he wanted to disgrace them with that in front of all witnesses so that it would be a type of punishment for them.

Tafsir Ibn Kathir

This is a report of what God will address the Messengers with on the Day of Resurrection about the responses they received from the nations to whom He sent them, as God the Almighty said: **Then We will surely question those to whom We sent, and We will surely question the Messengers**, and God the Almighty said: **By your Lord, We will surely question them all * About what they used to do**, and the Messengers' statement **We have no knowledge**, Mujahid, Al-Hasan Al-Basri and Al-Suddi said: They only said that because of the terror of that Day. Abd Al-Razzaq said, on the authority of Al-Thawri, on the authority of Al-A'mash, on the authority of Mujahid, **On the Day God will gather the Messengers and say, 'What was your response?'** They will be terrified and say, **We have no knowledge**, narrated by Ibn Jarir and Ibn Abi Hatim. Ibn Jarir said: Ibn Hamid told us, Hakam told us, Anbasa told us, he said: I heard a sheikh say: I heard Al-Hasan say about His statement, **On the Day God will gather the Messengers**, the verse, he said:

The Day God will gather the messengers and say, "What was your response?" They will say, "We have no knowledge. Indeed, it is You who is the Knower of the unseen."

Because of the terror of that Day.

Asbat said on the authority of Al-Suddi, **On the Day when God will gather the messengers and say, 'What was your response?' They will say, 'We have no knowledge.'** That is because they settled in a place where minds were baffled. When they were asked, they said, **We have no knowledge.** Then they settled in another place, and they testified against their people. Narrated by Ibn Jarir. Then Ibn Jarir said: Al-Qasim told us, Al-Husayn told us, Al-Hajjaj told us on the authority of Ibn Jurayj, his saying, **On the Day when God will gather the messengers and say, 'What was your response?'** That is, what did they do after you and what did they innovate after you? They said, "We have no knowledge. You are the Knower of the unseen." Ali bin Abi Talha said on the authority of Ibn Abbas, "On the Day when God will gather the messengers and say, 'What did you answer?' They will say, 'We have no knowledge. You are the Knower of the unseen.'" They will say to the Lord, the Almighty and Majestic, **We have no knowledge except the knowledge that You know better than us.** Narrated by Ibn Jarir, then he chose it over these three sayings. There is no doubt that it is a good saying, and it is a matter of being polite to the Lord, the Almighty and Majestic, meaning that we have no knowledge in comparison to Your knowledge that encompasses everything. Even though we answered and knew who answered us, there were some of them whose outward appearance we only knew, and we had no knowledge of their inner meaning. You are the Knower of everything, the Aware of everything. So our knowledge in comparison to Your knowledge is no knowledge, for You are the Knower of the unseen."

Fath al-Qadir

His statement: 109- **On the Day when God will gather the messengers** The agent in the circumstance is an implied verb: i.e. listen, or remember, or beware. Al-Zajjaj said: It is accusative by His statement: **And fear God** mentioned in the first verse, and it was said that it is a substitute for the object of *fear* as a substitute of inclusion, and it was said that it is a circumstance for His statement: **He does not guide** mentioned before it, and it was said that it is accusative by an implied verb that is delayed, the meaning of which is: **On the Day when God will gather the messengers** it would be from the circumstances such and such. His statement: **What did you answer?** i.e. what answer did your nations to whom God sent you answer you? Or what answer did they answer you with? In both cases, *ma* is governed by the verb mentioned after it, and the question was directed to the messengers with the intention of rebuking their people, and their answer by saying: **We have no knowledge**, even though they knew what they answered them with, is a delegation from them, and a manifestation of helplessness and inability, especially with their knowledge that the question was a question of rebuke, for delegating the answer to God is more effective in achieving that. It was said that the meaning is: We have no knowledge of what they innovated after us,

and it was said that we have no knowledge of what their inner selves contained, and it was said that the meaning is: We have no knowledge except the knowledge of what you know better than us, and it was said that they were stunned by what their people answered with due to the terror of the gathering.

Tafsir al-Baghawi

109- The Almighty said, **On the Day when God will gather the messengers**, which is the Day of Resurrection, **He will say, 'What was your response?'** That is, what did your nation respond to you with? And what did your people respond to you with when you called them to My Oneness and obedience? **They will say**, that is, they will say, **We have no knowledge.** Ibn Abbas said that its meaning is: We have no knowledge except the knowledge that You know better than us. It was also said: We have no knowledge of the wisdom behind Your asking us about a matter that You know better than us. Ibn Jurayj said: We have no knowledge of the consequences of their affair and what they innovated afterwards. His proof is that He said, **Indeed, You are the Knower of the unseen**, that is, You are the One who knows what is hidden, and we know only what we see.

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 Muslim bin Ibrahim, I told Wahib, I told Abdul Aziz, on the authority of Anas, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: "Some of my companions will come to me at the pool, and when I recognize them, they will be withdrawn from me. I will say: My companions. It will be said: You do not know what they innovated after you."

Ibn Abbas, Al-Hasan, Mujahid and Al-Suddi said: The Day of Resurrection will have terrors and earthquakes in which hearts will be shaken from their places, and they will be terrified by the horror of that day and will be unable to answer. Then, after their minds have been restored, they will bear witness against their nations.

Tafsir al-Baidawi

109 **The Day God will gather the messengers** is an adverb for it. It was said that it is a substitute for the object of **and fear** as a substitute for inclusion, or the object of **and listen** with the deletion of the complement, meaning and listen to the report of the Day they are gathered, or it is accusative with the implication of *remember*: "He will say," meaning to the messengers. "What did you answer? **meaning the answer you answered, on the basis that what**" is in the place of the source, or with what did you answer, so

the preposition was deleted. This question is to rebuke their people, just as the question of affection is to rebuke the one who is not familiar with it. Therefore, "They said, 'We have no knowledge,'" meaning we have no knowledge of what you do not know. "Indeed, You are the Knower of the unseen." So You know what we know of what they answered us and showed us and what we do not know of what they concealed in their hearts. In it is the complaint against them and the matter is referred back to His knowledge for what they suffered from them. It was said that the meaning is we have no knowledge besides Your knowledge, or we have no knowledge of what they innovated after us, and the judgment is only for the conclusion. "Alam **was read in the accusative case, indicating that the speech was completed by saying** You are you, **meaning that you are the one described by your known attributes, and Alam**" is in the accusative case for specification or calling. Abu Bakr and Hamza read "al-Ghayub **with a kasra on the ghayn**" wherever it occurred.

Surat al-Ma'idah 5:110

When God said, "O Jesus, son of Mary, remember My favor upon you and upon your mother when I supported you with the Holy Spirit so that you spoke to the people in the cradle and in maturity, and when I taught you the Book and wisdom and the Torah and the Gospel, and when you created from clay, as it were, the figure of a bird, by My permission, then you breathed into it and it became a bird. By My permission, and you heal the blind and the leper by My permission, and when you bring forth the dead by My permission, and when I held back the Children of Israel from you when you came to them with clear proofs, but those who disbelieved among them said, "This is not but obvious magic."

Surat al-Ma'idah 5:110

When God said, "O Jesus, son of Mary, remember My favor upon you and upon your mother when I supported you with the Holy Spirit so that you spoke to the people in the cradle and in maturity, and when I taught you the Book and wisdom and the Torah and the Gospel, and when you created from clay, as it were, the figure of a bird, by My permission, then you breathed into it and it became a bird. By My permission, and you heal the blind and the leper by My permission, and when you bring forth the dead by My permission, and when I held back the Children of Israel from you when you came to them with clear proofs, but those who disbelieved among them said, **This is not but obvious magic.**

Tafsir al-Jalalayn

110 - Remember **when God said, "O Jesus, son of Mary, remember My favor upon you and upon your mother"** thank her **when I supported you** strengthened you **with the Holy Spirit** Gabriel **spoke to the people** a state of the kaf in aided you **in the cradle** meaning a child **and an adult** indicating his descent before the Hour because he was raised before adulthood as previously mentioned in Al Imran **and when I taught you the Book and wisdom and the Torah and the Gospel and when you created from clay like the form** like the image **of a bird** and the kaf is a noun meaning like the object **with My permission and you breathed into it and it became a bird with My permission with My will and you healed the blind and the leper with My permission and when you brought forth the dead** from their graves alive **with My permission and when I restrained the Children of Israel from you** when they intended to kill you **when you came to them with clear proofs** miracles **but those who disbelieved among them said, "This" that you have brought (is nothing but obvious magic** and in another reading {magician} meaning Jesus

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty says to His servants: Beware of the day when God will gather the messengers and say to them: What did your nations answer you in this world? **When God said, 'O Jesus, son of Mary, remember My favor upon you and upon your mother when I supported you with the Holy Spirit.'**

So, *when* is connected to **you answered**, and its meaning was: What did Jesus answer the nations to whom Jesus was sent?

If someone says: How were the messengers asked about the nations' response to them during the time of Jesus, when there were only a few messengers during the time of Jesus?

It was said: It is possible that God Almighty, may He be exalted, meant by His saying: **He will say, 'What did you answer?'** the messengers who were sent during the time of Jesus, so the report was presented in the form of everyone, and what was meant by them was those who were during the time of Jesus, as God Almighty said: **Those to whom the people said, 'The people have gathered against you'** (Al Imran 3:73), and what was meant was one of the people, even though the statement was presented to all people.

Abu Ja'far said: The meaning of the words is: **When God said**, when He said, **O Jesus, son of Mary, remember My favor upon you and upon your mother when I supported you with the Holy Spirit**, meaning: O Jesus, remember My favor upon you and upon your mother, when I strengthened you with the Holy Spirit and aided you with it.

The Arabs differed about the verb *aydak*.

Some of them said: It is **I did you** (from the hand), just as you say: **I strengthened you** (I did) from *strength*.

Others said: Rather, it is *fa'iltak* from *al-ayd*.

It was narrated on the authority of Mujahid that he read: **When I aided you**, meaning **I did it to you**, from strength and support.

His saying: **By the Holy Spirit**, means: by Gabriel. He says: When I helped you with Gabriel.

I have explained the meaning of this, and the meaning of *Jerusalem*, in the past, so there is no need to repeat it here.

Abu Ja'far said: God Almighty says, informing about what He said to Jesus: **Remember My favor upon you and upon your mother when I supported you with the Holy Spirit**, when you spoke to people in the cradle and as an adult.

Rather, this is report from God Almighty: that He supported him with the Holy Spirit when he was young in the cradle, and when he was an adult. He responded to **old age** by saying **in the cradle**, because the meaning of that is: young, as God Almighty said: **He called us to his side, or sitting, or standing** (Yunus 10:192).

And His statement: **And when I taught you the Book and wisdom and the Torah and the Gospel**, meaning: And also remember My favor upon you, **when I taught you the Book**, which is writing, **and wisdom**, which is understanding the meanings of the Book that I sent down to you, which is the Gospel, **and when you created from clay, as it were, the figure of a bird**, meaning: like the image of a bird, **with My permission**, meaning by His statement: *create*, you work and fix—from clay, **as it were, the figure of a bird with My permission**, meaning: with My help in that, and knowledge from Me about it, **and you breathe into it**, meaning: you breathe into the figure, and the figure and image become a bird with My permission, **and you heal the blind**, meaning: and you cure the blind, which is the blind person who does not see anything, whose sight is obliterated, **and the leper with My permission**.

I have explained the meanings of these letters in the previous part of this book, explaining them with evidence, which makes it unnecessary to repeat them in this place.

And His statement: **And when I restrained the Children of Israel from you when you came to them with clear proofs**, meaning: And also remember My favor upon you by restraining the Children of Israel from you when I restrained them from you, and they intended to kill you, **when you came to them with clear proofs**, meaning: when you came to them with the miraculous evidence and signs of your prophethood and the truth of what I sent you with to them, **Then those who disbelieved among them said**, meaning: God Almighty says: Then those who denied your prophethood and called you a liar among the Children of Israel said, **This is nothing but obvious magic**.

There are different readings of this.

So I read it as the people of Medina and some of the people of Basra read: **This is nothing but obvious magic**. Meaning: It makes clear what he did to whoever saw him and looked at him, that it is magic that has no reality.

And the majority of the Kufan readers saw this: **This is nothing but an obvious magician**, meaning: **What is this**, meaning Jesus, but an obvious magician. He says: He shows by his actions and the strange things he does about himself, that he is a magician, not a true prophet.

Abu Ja'far said: The correct thing to say about this is that they are two well-known readings with correct meanings, in agreement and not different. That is because whoever is described by the action of *magic* is described as a *magician*. And whoever is described as a *magician* is described by the action of *magic*. So the action indicates its doer, and the adjective indicates its described, and the described indicates its description, and the doer indicates its action. So whichever way the reader reads, he is correct in his reading.

Tafsir al-Qurtubi

The Almighty said: "When God said, 'O Jesus, son of

Mary, remember My favor upon you.'" This is a description of the Day of Resurrection, as if He said: Remember the day when God will gather the messengers, and when God will say to Jesus. This is what Al-Mahdawi said. And Jesus may be in the nominative case, so that Son of Mary is a second vocative, and it may be in the accusative case because it is an accusative vocative, as He said:

Oh, Hakam bin Al-Mundhir bin Al-Jaroud

It is not permissible to raise the second letter if it is an adjective, except in the case of long letters.

God Almighty says: **Remember My favor upon you**. God Almighty mentioned Jesus' description of him and his mother, even though He mentioned them for two reasons: One of them - to recite to the nations what He had singled them out with in terms of honor and distinguished them with in terms of high status. The second - to confirm His argument and to refute His denier. Then He began to enumerate the favors, saying: **When I supported you**, meaning I strengthened you, taken from *power*, which is strength, and it was mentioned earlier. And regarding **the Holy Spirit**, there are two views: One of them - that it is the pure spirit with which God singled him out, as mentioned earlier in His statement: **A spirit from Him** (An-Nisa': 171).

The second: that it is Gabriel, peace be upon him, and this is the most correct as mentioned in Al-Baqarah. **He spoke to the people** means he spoke to the people in the cradle as a baby, and in adulthood as a prophet. This was mentioned in Al-Imran, so there is no point in repeating it. **I restrained** means I pushed and diverted **the Children of Israel from you** when they intended to kill you. **When you came to them with clear proofs** meaning the evidence and miracles, which are mentioned in the verse. **Then those who disbelieved said** meaning those who did not believe in you and denied your prophethood *This* meaning the miracles **is nothing but obvious magic**. Hamza and Al-Kisa'i read a **magician** meaning this man is nothing but a magician who is strong in magic.

Tafsir Ibn Kathir

The Almighty mentions the blessings He bestowed upon His servant and messenger Jesus, son of Mary, peace be upon him, of the dazzling miracles and extraordinary events that He performed through his hands. He said, **Remember My favor upon you**, meaning in My creating you from a mother without a male, and making you a sign and conclusive proof of My perfect power over things, **and upon your mother**, as I made you a proof for her of her innocence of what the unjust and ignorant attributed to her of immorality, **when I supported you with the Holy Spirit**, who is Gabriel, peace be upon him, and made you a prophet calling to God in your childhood and adulthood. I made you speak in the cradle as a child, so you testified to your mother's innocence from every defect, and acknowledged My servitude, and informed about My message to you and called to My worship. For this reason He said, **You spoke to people in the cradle and in maturity**, meaning you called people to God in your

Surat al-Ma'idah 5:110

When God said, "O Jesus, son of Mary, remember My favor upon you and upon your mother when I supported you with the Holy Spirit so that you spoke to the people in the cradle and in maturity, and when I taught you the Book and wisdom and the Torah and the Gospel, and when you created from clay, as it were, the figure of a bird, by My permission, then you breathed into it and it became a bird. By My permission, and you heal the blind and the leper by My permission, and when you bring forth the dead by My permission, and when I held back the Children of Israel from you when you came to them with clear proofs, but those who disbelieved among them said, "This is not but obvious magic."

childhood and adulthood, and by *speak* you called, because his speaking to people in his adulthood is not a strange matter.

His statement, **And when I taught you the Book and wisdom**, meaning writing and understanding, **and the Torah**, which was revealed to Moses, son of Imran, the one who spoke to God. The word Torah may also be used in the hadith, and what is meant by it is something more general than that. His statement, **And when you created from clay, as it were, the figure of a bird, with My permission**, meaning you conceived it and formed it into the figure of a bird, with My permission for you to do so, and it became a bird, with My permission, meaning you breathed into that image that I formed with My permission for you to do so, and it became a bird with a soul that flies with the permission of God and His creation.

The Almighty's saying: **And You heal the blind and the leper by My permission** has been discussed previously in Surat Al Imran, so there is no need to repeat it. And His saying, **And when you bring forth the dead by My permission**, meaning, you call them and they rise from their graves by the permission, power, will, and desire of God. Ibn Abi Hatim said: My father told us, Malik bin Ismail told us, Muhammad bin Talha, meaning Ibn Masraf, told us, on the authority of Abu Bishr, on the authority of Abu al-Hudhayl, who said: When Jesus, son of Mary, peace be upon him, wanted to revive the dead, he would pray two rak'ahs, reciting in the first, **Blessed is He in whose hand is dominion**, and in the second, "Alif, Lam, Meem. The revelation of the Book of Prostration." When he finished them, he would praise God and extol Him, then he would call upon Him by seven names: O Eternal, O Hidden, O Everlasting, O Unique, O One, O Eternal. And when a calamity befell him, he would call upon Him by seven more names: O Ever-Living, O Self-Sustaining, O God, O Most Merciful, O Possessor of Majesty and Honor, O Light of the heavens and the earth and what is between them, and Lord of the Mighty Throne, O Lord. This is a very amazing trace.

And the Almighty said: **And when I held back the Children of Israel from you when you came to them with clear proofs, but those who disbelieved among them said, 'This is not but obvious magic.'** That is, remember My favor upon you in holding them back from you when you came to them with the conclusive proofs and arguments for your prophethood and your message from God to them, but they denied you and accused you of being a magician, and sought to kill and crucify you, but I saved you from them, raised you to Me, purified you from their filth, and spared you their evil. This indicates that this gratitude was from God to him after he was raised to the lowest heaven, or that

this gratitude will occur on the Day of Resurrection, and He expressed it in the past tense to indicate that it will inevitably occur, and this is one of the secrets of the unseen that God informed His Prophet Muhammad, may God bless him and grant him peace.

And His saying, **And when I inspired the disciples to believe in Me and My Messenger**, this is also from the gratitude to Him, peace be upon him, by making him companions and supporters. Then it was said: What is meant by this revelation is an inspirational revelation, as God Almighty said, **And We inspired the mother of Moses, saying, 'Suckle him,'** the verse, and it is an inspirational revelation without dispute, and as God Almighty said, "And your Lord inspired the bee, saying, 'Take your dwellings in the mountains and in the trees and in what they construct. Then eat of all the fruits and follow the ways of your Lord made easy for you,'" the verse, and this is what some of the predecessors said about this verse, **And when I inspired the disciples to believe in Me and My Messenger, they said, 'We believe, and bear witness that we are Muslims,'** meaning that they were inspired to do so, so they complied with what they were inspired to do. Al-Hasan al-Basri said: God Almighty inspired them to do that. Al-Suddi said: He cast that into their hearts. It is possible that what is meant is: And when you revealed to them through you, you called them to believe in God and His Messenger, and they responded to you and submitted and followed you, and they said: **We believe in God, and bear witness that we are Muslims.**

Fath al-Qadir

His statement: 110- "When God said, O Jesus, son of Mary," when is a substitute for the Day of Gathering, and it is a specification after generalization and the specification of Jesus, peace be upon him, from among the messengers due to the difference between the two sects of the Jews and the Christians in it, excessively and negligently, this one makes him a god, and this one makes him a liar, and it was said that it is accusative with the estimation of remember. His statement: "Remember My favor upon you and upon your mother," He, the Most High, mentioned His favor upon him and his mother, while he was remembering her, knowing that God, the Most High, had favored them with it, with the intention of informing the nations of what God had singled them out with of honor and distinguished them with of high status, or to confirm the argument and rebuke the denier that their status with God is this status and to rebuke those who took them as gods by explaining that all of that favor upon them is from God, the Most High, and that they are two servants from among His servants who have been blessed with the favors of God, the Most High, and

they have no say in the matter. His saying: **When I supported you with the Holy Spirit** "when" is an adverb of grace because it has the meaning of a source: that is, remember My favor upon you at the time of My support for you, or a state of grace: that is, existing at that time. **I supported you** made you strong, taken from *ayd*, which means strength. And there are two views regarding the Holy Spirit: One of them is that it is the pure spirit that God has given him, and it was said that it is Gabriel, peace be upon him, and it was said that it is the speech with which he revives the souls. And holiness: purity, and its addition to it is because it is its cause, and the phrase **the people spoke** clarifies the meaning of support, and **in the cradle** is in the accusative case as a state: that is, the people spoke while you were a boy and an adult, your speech does not differ in the two states, although the speech of others differs in them clearly. His saying: **and when I taught you the Book** is conjoined with **when I supported you** meaning, and remember My favor upon you at the time of teaching you the Book: that is, the type of book, or what is meant by the book is the writing. And on the first, the mention of the Torah and the Gospel is from the connection of the specific to the general, and their specific mention is due to his specialization in them: As for the Torah, he used it as evidence against the Jews in most of the arguments that took place between him and them, as is stated in the Gospel, and as for the Gospel, it is because it was revealed to him from God, the Most High, and what is meant by wisdom is the type of wisdom, and it was said that it is the perfect speech. **And when you created from clay, as it were, the figure of a bird**, that is, you made a picture like the figure of a bird, **with My permission**, for you by that and by My facilitation of it, **then you breathe** into the pictured figure, **and it becomes**, this figure, **a moving, living bird like all other birds**, **and you heal the blind and the leper, with My permission**, for you and by My facilitation of it for you, and the explanation of this has been presented at length in Al-Baqarah, so we will not repeat it. **And when you bring forth the dead**, from their graves, so that would be a great sign for you, **with My permission**, and the repetition of **with My permission** in the four places is to emphasize that all of that is from God, and that Jesus, peace be upon him, has no action in it except his mere compliance with a command. God Almighty. His statement: **And when you restrained** is conjoined with **when you go forth**. "Restrained" means: you pushed away and turned away **the Children of Israel from you** when they intended to kill you **when you came to them with clear proofs** with clear miracles **but those who disbelieved among them said**, 'This is nothing but obvious magic' meaning, what you have brought is nothing but obvious magic, because it was so great in their hearts and they were astonished by it, they were unable to deny it completely, but rather they attributed it to magic.

Tafsir al-Baghawi

110- The Almighty's saying: **When God said, 'O Jesus, son of Mary, remember My favor upon you,'** Al-Hasan said: Mentioning the favor is thanking for it, and what He meant by His saying **My favor**, is My favors,

[Al-Hasan said]: Its wording is one but its meaning is plural, like the Almighty's saying: **And if you should count the favors of God, you could not enumerate them**, "And upon your mother," Mary. Then He mentioned the favors and said: **When I supported you**, strengthened you, **with the Holy Spirit**, meaning Gabriel, peace be upon him, **speaking to the people**, meaning: and speaking to the people, **in the cradle**, as a child, **and as an adult**, as a prophet. Ibn Abbas said: God sent him when he was thirty years old, so he remained in his message for thirty months, then God raised him up to Him, **And when I taught you the Book**, meaning writing, **and wisdom**, meaning knowledge and understanding, **and the Torah and the Gospel**, **and when you created**, making and forming, **from clay like the figure of a bird**, like the figure of a bird, **with My permission**, **then you breathed into it and it became**. A bird, **alive and flying**, "with My permission, and you heal" and correct **the blind and the leper, with My permission**, **and when you bring forth the dead**, from their graves alive, **with My permission**, **and when you restrained**, prevented and diverted, **the Children of Israel**, meaning the Jews, **from you**, when they intended to kill you, **when you came to them with clear proofs**, meaning: the evidence and miracles, which are what we mentioned.

Then those who disbelieved among them said, 'This is nothing but obvious magic,' meaning: what he brought them of clear proofs. Hamza and Al-Kisa'i read **an obvious magician** here and in Surat Hud and Al-Saff, so it refers to Jesus, peace be upon him, and in Hud it refers to Muhammad, may God bless him and grant him peace.

Tafsir al-Baidawi

110"When God said, 'O Jesus, son of Mary, remember My favor upon you and upon your mother' instead of the Day of Gathering, which is the way. **And He called the companions of Paradise**. The meaning is that He, glory be to Him, will rebuke the disbelievers on that Day by asking the messengers about their answer and enumerating the signs He showed them, so a group denied them and called them magicians, and others went too far and took them as gods. Or it was erected with the implication of remember. **When I supported you** I strengthened you, which is an adverb for My favor or a state of it, and it was read as **I supported you**. "By the Holy Spirit" by Gabriel, peace be upon him, or by the speech with which religion is revived, or the soul eternal life and is purified from sins. This is supported by His statement: "He spoke to people in the cradle and as an adult", that is, while he was in the cradle and as an adult. The meaning is that he spoke to them in childhood and adulthood alike, and the meaning is to connect his state in childhood to the state of adulthood in the perfection of reason and speech. This is evidence that he will descend, for he was raised before he was completed. "And when I taught you the Book and wisdom and the Torah and the Gospel. And when you created from clay, as it were, the figure of a bird, by My permission, and you breathed into it and it became a bird by My permission. And you healed the

Surat al-Ma'idah 5:110

When God said, "O Jesus, son of Mary, remember My favor upon you and upon your mother when I supported you with the Holy Spirit so that you spoke to the people in the cradle and in maturity, and when I taught you the Book and wisdom and the Torah and the Gospel, and when you created from clay, as it were, the figure of a bird, by My permission, then you breathed into it and it became a bird. By My permission, and you heal the blind and the leper by My permission, and when you bring forth the dead by My permission, and when I held back the Children of Israel from you when you came to them with clear proofs, but those who disbelieved among them said, "This is not but obvious magic."

blind and the leper by My permission. And when you brought forth the dead by My permission", its interpretation was previously mentioned in Surat Al Imran. Nafi and Yaqub read "bird", and it can be singular or plural like Al Baqir. "And when I restrained the Children of Israel from you", meaning the Jews when they intended to kill him. "When you came to them with clear proofs" is an adverb for restrained. **Then those who disbelieved among them said, 'This is nothing but obvious magic.'** That is, what you have brought is nothing but obvious magic. Hamza and Al-Kisa'i read, **Except a magician**, so the reference is to Jesus, peace and blessings be upon him.

Surat al-Ma'idah 5:111

And when I inspired the disciples, **Believe in Me and in My Messenger**, they said, **We believe, and bear witness that we are Muslims**.

Tafsir al-Jalalayn

111 - **And when I inspired to the disciples** I commanded them through his tongue *to* that is, **to believe in Me and My Messenger** Jesus **they said, We believe** in you and your Messenger **and bear witness that we are Muslims**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty says: And remember also, O Jesus, when you were sent **to the disciples**, who were Jesus' ministers in his religion.

We have already explained the meaning of this, and why they were called **the disciples**, in the past, so there is no need to repeat it.

The interpretation of the words of the people of interpretation differed in their interpretation of his saying: **And when it was revealed**, even though they were in agreement in meaning.

Some of them said, including:

Muhammad bin Al-Hussein told me, he said, Ahmad bin Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **And when I inspired the disciples**, he said: I cast into their hearts.

Others said: The meaning of this is: I inspired them.

Abu Ja'far said: The interpretation of the statement then is: And when it was revealed to the disciples that they should believe in Me and in My Messenger Jesus, they said: **We believe**, meaning: We believe in what You commanded us to believe, O our Lord, **and bear witness** over us **that we are Muslims**, meaning: And bear witness over us that we are submissive to You in humility, hearing and obeying Your command.

Tafsir al-Qurtubi

The Almighty said: **And when I inspired the disciples, saying, 'Believe in Me and My Messenger.'** The meanings of this verse have already been discussed. In all Arabic, revelation means inspiration and is divided into sections: revelation meaning sending Gabriel to the messengers, peace be upon them. And revelation meaning inspiration as in the verse, meaning I inspired them and cast into their hearts. From this, the Almighty said: **And your Lord inspired the bee.** (al-Nahl 16:67) **And We inspired the mother of Moses.** (al-Qasas 28:7) And revelation means informing while awake and asleep. Abu Ubaidah said: I was inspired meaning I commanded, and to a

connection it is said: revelation and inspired meaning he said to God Almighty: **That your Lord inspired her.** (Az-Zalzalah: 5) And Al-Ajjaj said:

She was inspired to make the decision and settled down.

That is, her decision was made and she settled down. It was said: **It was revealed** here meaning I **ordered them**. It was also said: **I made clear to them**. "And bear witness that we are Muslims." According to the original, some Arabs delete one of the two *nuns*, meaning **bear witness, O Lord**. It was also said: **O Jesus, that we are Muslims to God**.

Tafsir Ibn Kathir

The Almighty mentions the blessings He bestowed upon His servant and messenger Jesus, son of Mary, peace be upon him, of the dazzling miracles and extraordinary events that He performed through his hands. He said, **Remember My favor upon you**, meaning in My creating you from a mother without a male, and making you a sign and conclusive proof of My perfect power over things, **and upon your mother**, as I made you a proof for her of her innocence of what the unjust and ignorant attributed to her of immorality, **when I supported you with the Holy Spirit**, who is Gabriel, peace be upon him, and made you a prophet calling to God in your childhood and adulthood. I made you speak in the cradle as a child, so you testified to your mother's innocence from every defect, and acknowledged My servitude, and informed about My message to you and called to My worship. For this reason He said, **You spoke to people in the cradle and in maturity**, meaning you called people to God in your childhood and adulthood, and by *speak* you called, because his speaking to people in his adulthood is not a strange matter.

His statement, **And when I taught you the Book and wisdom**, meaning writing and understanding, **and the Torah**, which was revealed to Moses, son of Imran, the one who spoke to God. The word Torah may also be used in the hadith, and what is meant by it is something more general than that. His statement, **And when you created from clay, as it were, the figure of a bird, with My permission**, meaning you conceived it and formed it into the figure of a bird, with My permission for you to do so, and it became a bird, with My permission, meaning you breathed into that image that I formed with My permission for you to do so, and it became a bird with a soul that flies with the permission of God and His creation.

The Almighty's saying: **And You heal the blind and the leper by My permission** has been discussed previously in Surat Al Imran, so there is no need to repeat it. And His saying, **And when you bring forth the dead by My permission**, meaning, you call them and they rise from their graves by the permission, power, will, and desire of God. Ibn Abi Hatim said: My father told us, Malik bin Ismail told us, Muhammad bin Talha, meaning Ibn Masraf, told us, on the authority of Abu Bishr, on the authority of Abu al-Hudhayl, who said: When Jesus, son of Mary, peace be upon him, wanted to revive the

And when I inspired the disciples, "Believe in Me and in My Messenger," they said, "We believe, and bear witness that we are Muslims."

dead, he would pray two rak'ahs, reciting in the first, **Blessed is He in whose hand is dominion**, and in the second, "Alif, Lam, Meem. The revelation of the Book of Prostration." When he finished them, he would praise God and extol Him, then he would call upon Him by seven names: O Eternal, O Hidden, O Everlasting, O Unique, O One, O Eternal. And when a calamity befell him, he would call upon Him by seven more names: O Ever-Living, O Self-Sustaining, O God, O Most Merciful, O Possessor of Majesty and Honor, O Light of the heavens and the earth and what is between them, and Lord of the Mighty Throne, O Lord. This is a very amazing trace.

And the Almighty said: **And when I held back the Children of Israel from you when you came to them with clear proofs, but those who disbelieved among them said, 'This is not but obvious magic.'** That is, remember My favor upon you in holding them back from you when you came to them with the conclusive proofs and arguments for your prophethood and your message from God to them, but they denied you and accused you of being a magician, and sought to kill and crucify you, but I saved you from them, raised you to Me, purified you from their filth, and spared you their evil. This indicates that this gratitude was from God to him after he was raised to the lowest heaven, or that this gratitude will occur on the Day of Resurrection, and He expressed it in the past tense to indicate that it will inevitably occur, and this is one of the secrets of the unseen that God informed His Prophet Muhammad, may God bless him and grant him peace.

And His saying, **And when I inspired the disciples to believe in Me and My Messenger**, this is also from the gratitude to Him, peace be upon him, by making him companions and supporters. Then it was said: What is meant by this revelation is an inspirational revelation, as God Almighty said, **And We inspired the mother of Moses, saying, 'Suckle him,'** the verse, and it is an inspirational revelation without dispute, and as God Almighty said, "And your Lord inspired the bee, saying, 'Take your dwellings in the mountains and in the trees and in what they construct. Then eat of all the fruits and follow the ways of your Lord made easy for you,'" the verse, and this is what some of the predecessors said about this verse, **And when I inspired the disciples to believe in Me and My Messenger, they said, 'We believe, and bear witness that we are Muslims,'** meaning that they were inspired to do so, so they complied with what they were inspired to do. Al-Hasan al-Basri said: God Almighty inspired them to do that. Al-Suddi said: He cast that into their hearts. It is possible that what is meant is: And when you revealed to them through you, you called them to believe in God and His Messenger, and they responded to you and submitted and followed you, and they said: **We believe in God, and bear witness that we are Muslims.**

Fath al-Qadir

His statement: 111- **And when I inspired the disciples to believe in Me and in My Messenger** is connected to what preceded it, and the explanation of that has been

presented. In the speech of the Arabs, revelation means inspiration: that is, I inspired the disciples and cast it into their hearts, and it was said that its meaning is: I commanded them through the tongues of the messengers to believe in Me with monotheism and sincerity and to believe in the message of My Messenger. His statement: **They said, 'We believe'** is a new sentence as if it was said, what did they say? So He said: They said, 'We believe'. **And bear witness that we are Muslims** meaning sincere in faith: that is, and bear witness, O Lord, or bear witness, O Jesus.

Abdul Razzaq, Abdul bin Hamid, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Mujahid regarding his statement: **On the Day when God will gather the messengers and say, 'What was your response?'** They will be startled and say, **We have no knowledge.** Then their hearts will be returned to them and they will know. Ibn Jarir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Al-Suddi regarding the verse, saying: That is because they settled in a place where their minds were bewildered. When they were asked, they said, **We have no knowledge.** Then they settled in another place and testified against their people. Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Ibn Abbas, who said: They said, **We have no knowledge**, a difference that bewildered their minds. Then God will return their minds to them and they will be the ones who will be asked, based on the statement of God: **Then We will surely question those to whom messengers were sent, and We will surely question the messengers.** Ibn Abi Hatim, Ibn Mardawayh and Ibn Asakir narrated on the authority of Abu Musa al-Ash'ari who said: The Messenger of God, may God bless him and grant him peace, said: "When the Day of Resurrection comes, the prophets and their nations will be called, then Jesus will be called and He will mention His blessings upon him and he will acknowledge them. He will say: O Jesus, son of Mary, "Remember My blessings upon you and upon your mother" [the verse]. Then He will say: Did you tell the people to take me and my mother as gods besides God? He will deny that he said that. Then the Christians will be brought and asked, and they will say: Yes, he commanded us to do that. Then Jesus' hair will grow so long that each angel will take hold of a hair from his head and body. He will kneel before God for a period of one thousand years until He establishes proof against them and raises the cross for them and sends them off to the Fire." Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding His statement: **And when I held back the Children of Israel from you when you came to them with clear proofs** meaning the signs that were placed in his hands, such as bringing the dead back to life, creating from clay the form of a bird, healing diseases and informing them of many of the unseen. Ibn Jarir, Ibn Abi Hatim, and Abu Sheikh narrated on the authority of Al-Suddi regarding his statement: **And when I inspired the disciples**, he said: I cast it into their hearts. Abd bin Hamid narrated on the authority of Qatada something similar.

Tafsir al-Baghawi

111- **And when I inspired the disciples**, I inspired them and cast into their hearts, and Abu Ubaid said that it means I commanded and *to* is a connection, and the disciples are the special companions of Jesus, peace be upon him, **that they believe in Me and My Messenger**, [Jesus] **they said** when I guided them **we believe and bear witness that we are Muslims**.

Tafsir al-Baidawi

111 **And when I inspired the disciples** that is, I commanded them through the tongues of My messengers. **To believe in Me and My Messenger**. It is possible that *an* is a source or an explanatory particle. **They said, 'We believe, and bear witness that we are Muslims'** sincere.

Surat al-Ma'idah 5:112

When the disciples said, "O Jesus, son of Mary, can your Lord send down to us a table from the heaven?" He said, "Fear God, if you are believers."

Surat al-Ma'idah 5:112

When the disciples said, **O Jesus, son of Mary, can your Lord send down to us a table from the heaven?** He said, **Fear God, if you are believers.**

Tafsir al-Jalalayn

112 - Remember (when the disciples said, **O Jesus, son of Mary, can your Lord** - and in a reading with the upper case and the accusative of what follows it - that is, can you ask Him (to send down to us a table spread out from the heaven? Jesus said) to them **Fear God** in suggesting the verses **if you are believers**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And remember, O Jesus, also My favor upon you, when I inspired the disciples to believe in Me and My Messenger, when they said to Jesus, son of Mary, **Can your Lord send down to us a table from the heaven?** - So *when* is the second part of the connection to *inspired*.

There is a difference in the reading of his saying: **Your Lord is able.**

A group of the Companions and Followers read it: **Can you ask your Lord?** with the letter *ta* in the accusative case, meaning: Can you ask your Lord? Or: Can you call upon your Lord? Or: Can you see that you can call upon Him? They said: The disciples did not doubt that God Almighty was able to send that down upon them, but they said to Jesus: Can you do that?

Ibn Wakee' told us, he said, Muhammad ibn Bishr told us, on the authority of Nafi', on the authority of Ibn Umar, on the authority of Abu Malikah, he said: Aisha said: The disciples did not doubt that God was able to send down a table for them, but they said: O Jesus, can your Lord do that?

Ahmad bin Yusuf al-Taghlabi told me, he said, al-Qasim bin Salam told us, he said, Ibn Mahdi told us, on the authority of Jabir bin Yazid bin Rifa'ah, on the authority of Hassan bin Mukhariq, on the authority of Saeed bin Jubair: that he read it like this: Can you ask your Lord? And he said: Can you ask your Lord? And he said: Do you not see that they are believers?

The majority of the readers of Medina and Iraq read it as: **Hal yaktu** with the letter *ya* "your Lord", meaning: that your Lord will descend upon us, as a man says to his friend: Can you rise with us in such and such? He knows that he can, but he only means: Will you rise with us in it? It may be possible that the reader meant the same: Will your Lord respond to you and obey you to descend upon us?

Abu Ja'far said: The more correct of the two readings,

in my opinion, is the reading of the one who reads it: **Hal yatu'tu** with the letter *ya*, *Rabbiyyah* with the letter *ra*, meaning: Will He respond to you if you ask Him that and obey you in it?

We said that this is the more correct of the two readings, because we explained before that his statement, **When the disciples said**, is connected to **When I inspired**, and that the meaning of the statement is: And when I inspired the disciples to believe in Me and My Messenger, when the disciples said, **O Jesus, son of Mary, can your Lord?** So it is clear, since that was the case, that God, the Most High, hated what they said of that and considered it great, and He commanded them to repent and review the faith that had been before them, and to acknowledge God's ability to do all things, and to believe His Messenger in what he told them about their Lord of report. And Jesus said to them, when they said that to him, considering what they said great, **Fear God, if you are believers.** In God's asking them to repent, and His calling them to believe in Him and in His Messenger, may God bless him and grant him peace, when they said what they said, and the Prophet of God, may God bless him and grant him peace, considering their words to be great, there is sufficient evidence, without any other evidence, for the correctness of reading it with the letter *ya* and raising the Lord, since there would have been no meaning in their saying to Jesus, if they had said to him: **Can you ask your Lord to send down to us a table from the sky?**, for him to be this arrogant.

If someone thinks that their saying that to him is only because they thought it was too much because it was a question of a sign from them, then he has made a mistake. The prophets only ask a sign from those who deny it so that the truth of its establishment and the correctness of its matter are established for them, just as the question of the Quraysh to our Prophet Muhammad, may God bless him and grant him peace, was that he turn Safa into gold for them and that rivers flow from the valleys of Mecca, from those who asked him from the polytheists of his people - and just as the question of Salih about the she-camel was from those who denied his people - and the question of Shuaib that pieces of the sky fall from the disbelievers of the one to whom he was sent.

If those who asked Jesus to ask his Lord to send down to them a table from heaven, this was the way their question was, then those who read it with the letter *ta* and the accusative of the Lord have placed them in a position greater than the position they thought they were diverting them from, or they may have asked Jesus for that while they were certain that he was a prophet sent by God and a messenger sent, and that God, the Most High, is able to do what they asked of that.

If they asked that while they were like that, because their asking of him was like asking one of them if he was poor, to ask his Lord to enrich him, and if he had a need, to ask his Lord to fulfill it, then that is not from the issue of the verse at all, rather it is the question of

someone with a need that has come to him from his Lord, so he asked his prophet a question. His Lord to fulfill it for him.

And the report of God, the Most High, about the people, indicates otherwise. That is because they said to Jesus, when he said to them: **Fear God, if you are believers**, "We want to eat from it and our hearts will be reassured and we will know that you have told us the truth." This from what they said indicates that they did not know that Jesus had told them the truth, nor were their hearts reassured about the truth of his prophethood. There is no clearer statement than this statement that the hearts of the people were mixed with sickness and doubt in their religion and the belief in their Messenger, and that they asked what they asked as a test.

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

Who said that?

Al-Qasim narrated, Al-Husayn narrated, Hajjaj narrated, on the authority of Layth, on the authority of Aqil, on the authority of Ibn Abbas: He was narrating on the authority of Jesus, peace be upon him, that he said to the Children of Israel: Would you like to fast for God for thirty days, then ask Him and He will give you what you asked for? Indeed, the reward of the worker is on the one for whom he worked! So they did, then they said: O Mu'tam al-Khayr, you told us that the reward of the worker is on the one for whom he worked, and you ordered us to fast for thirty days, so we did, and we did not work for anyone for thirty days except that he fed us when we finished food. Can your Lord send down to us a table from the heaven? Jesus said: **Fear God, if you are believers**. They said: We want to eat from it and our hearts will be reassured and we will know that you have told us the truth and we will be among its witnesses," until His saying: **I will not punish anyone with it from the worlds**. He said: Then the angels came flying with a table from the heaven on which were seven fish and seven loaves, until they placed it in front of them, and the last of the people ate from it just as the first of them had eaten from it.

Muhammad bin Al-Hussein told me, he said: Ahmad bin Mufaddal told us, he said: Asbat told us, on the authority of Al-Suddi: **Can your Lord send down to us a table spread with food from the heaven?** They said: Will your Lord obey you if you ask Him? So God sent down to them a table spread with food from the heaven in it except meat, and they ate from it.

As for the table, it is the active participle of the verb *mad* **provided food to the people**, meaning he fed them and entertained them. From this comes the saying of Ru'bah:

We dedicate the heads of the luxurious peers to the Commander of the Faithful, the Eternal

He means by his saying: the extended and sought after. So the table with food, the tray is called that because the food is fed from what is on it. And the table, the one that is swirled in the sea, it is said: he extended, extending.

As for his saying: **He said, 'Fear God, if you are**

believers,' it means: Jesus said to the disciples who said to him: **Can your Lord send down to us a table spread with food from the sky?** O people, be mindful of God and fear Him, lest He send down a punishment from God upon you for what you say, for nothing that God wills is impossible for Him. And in your doubt about God's ability to send down a table spread with food from the sky, you are disbelievers in Him, so fear God lest He send down His punishment upon you, **if you are believers**, meaning: If you believe in what I threaten you with of God's punishment upon you for your saying: **Can your Lord send down to us a table spread with food from the sky?**

Tafsir al-Qurtubi

The Almighty said: **When the disciples said, O Jesus, son of Mary** according to the previous parsing: **Is your Lord able?** The reading of Al-Kisa'i, Ali, Ibn Abbas, Saeed bin Jubair and Mujahid is **Hal yatakt** with the ta', your Lord in the accusative case. Al-Kisa'i assimilated the lam from *ha*/into the ta' and the rest read it with the ya', your Lord in the nominative case. This reading is more difficult than the first, so Al-Suddi said: The meaning is: Does your Lord obey you if you ask Him **to descend**? So He is able in the sense of obeys, as they said: He responded in the sense of answered, and likewise He was able to obey. It was said that the meaning is: Is your Lord able? And this question was at the beginning of his matter, before their knowledge of God Almighty was strengthened. For this reason, Jesus said in response to their error and their permitting of God what is not permissible: **Fear God, if you are believers**, meaning do not doubt the power of God Almighty.

I said: This is questionable because the disciples are the closest of the prophets and their confidants and supporters, as He said: **Who are my supporters for God?** The disciples said: **We are the supporters of God** (al-Saff 61:14) and "He, peace be upon him, said:

For every prophet, there is a Hari and a disciple of Al-Zubayr. It is known that the prophets, may God's prayers and peace be upon them, came with knowledge of God Almighty and what is necessary for Him and what is permissible and what is impossible for Him and that they conveyed that to their nations. So how could that be hidden from those who were inwardly and exclusively with them so that they would be ignorant of God Almighty's power? However, it is permissible to say that it was issued by those who were with them, as some of the ignorant Bedouins said to the Prophet, may God's prayers and peace be upon him: Make for us a Dhat Anwat as they have a Dhat Anwat and as he said to those who said from the people of Moses: "Make for us a god as they have gods" (al-A'raf 7:138) as will be explained in Al-A'raf, God willing. It was said that the people did not doubt the ability of the Creator, glory be to Him, because they were believers, knowledgeable and aware. Rather, it is like you saying to a man: Can so-and-so come and you know that he can? The meaning is: Can he do that, and does he answer me to that or not? They knew of God Almighty's ability for that and for other things, knowledge by indication, report and

Surat al-Ma'idah 5:112

When the disciples said, "O Jesus, son of Mary, can your Lord send down to us a table from the heaven?" He said, "Fear God, if you are believers."

observation, so they wanted knowledge by observation as well, as Abraham, may God's prayers and peace be upon him, said. And he said: **My Lord, show me how You give life to the dead** (al-Baqarah 2:260) based on what was mentioned above. Abraham had knowledge of this by experience and observation, but he wanted to see it in a way that is free from doubt or suspicion, because knowledge of experience and observation is subject to doubt and objections, while knowledge of observation is free from any of that. Therefore, the disciples said: **And that our hearts may be reassured**, just as Abraham said: **But that my heart may be reassured** (al-Baqarah 2:260).

I said: This is a good interpretation, and better than that is that it was said by those who were with the disciples, as will be explained. Ibn al-Arabi included al-Musta'li in the names of God Almighty, and he said: It was not mentioned in the Book or the Sunnah as a name, but it was mentioned in an action. He mentioned the saying of the disciples: **Is your Lord able?** and Ibn al-Hisar responded to him in his book Sharh al-Sunnah and others. Ibn al-Hisar said: And His, the Most High, saying, informing about the disciples to Jesus: **Is your Lord able?** is not a doubt about the ability, but rather it is a gentleness in the question and politeness with God Almighty, since not everything possible is predetermined in His knowledge to happen, nor is it for everyone. The disciples were the best of those who believed in Jesus, so how can they be thought to be ignorant of God Almighty's ability to do everything possible? As for the reading of the ta', it was said: The meaning is: Are you able to ask your Lord? This is the saying of Aisha and Mujahid - may God be pleased with them. Aisha - may God be pleased with her - said: The people were more knowledgeable about God Almighty than to say **Is your Lord able?** She said: But is your Lord able? And it was also narrated from her that she said: The disciples did not doubt that God is able to send down Table, but they said: Your Lord can, and on the authority of Muadh bin Jabal, he said:

The Prophet, may God bless him and grant him peace, recited to us: **Can you, your Lord, be able to do it?** Muadh said: "I heard the Prophet, may God bless him and grant him peace, recite with the letter 'ta' repeatedly: **Can you, your Lord, be able to do it?** Al-Zajaj said: "The meaning is: Does it require obedience to your Lord in what you ask Him?" It was said: **Can you call upon your Lord or ask Him?** The meaning is similar and something must be omitted, as He said: **And ask the town** (Yusuf 12:82). And with the reading of the letter ya, there is no need to omit it. "He said: Fear God," meaning, fear His disobedience and excessive questioning, for you do not know what will happen to you when the signs are suggested, since God Almighty only does what is best for His servants. **If you are believers**, meaning, if you are believers in Him, and perhaps I have come to Him, then signs have come to you that are sufficient.

Tafsir Ibn Kathir

This is the story of the table and the surah is attributed to it, it is called Surat Al-Ma'idah, and it is one of the blessings that God bestowed upon His servant and messenger Jesus when He answered his prayer by sending it down, so God sent down a dazzling sign and a decisive proof, and some imams have mentioned that its story is not mentioned in the Gospel, and Christians do not know it except from Muslims, and God knows best, so the Almighty's saying: **When the disciples said** and they are the followers of Jesus, peace be upon him, **O Jesus, son of Mary, can your Lord** This is the reading of many, and others read **Can your Lord** meaning can you ask your Lord **to send down to us a table from the heaven** and the table is the tray on which food is placed, and some of them mentioned: that they only asked for that because of their need and poverty, so they asked him to send down to them a table every day from which they could eat and be strengthened for worship **He said, 'Fear God, if you are believers'** meaning so Christ, peace be upon him, answered them saying to them: Fear God and do not ask this, for perhaps it will be a trial For you, and put your trust in God in seeking provision, if you are believers. **They said, 'We want to eat from it'** meaning, we are in need of eating from it, **and our hearts will be reassured** if we see it descending as provision for us from the sky, **and we know that you have spoken the truth to us** meaning, and we will increase our faith in you and knowledge of your message, **and we will be among its witnesses** meaning, and we will testify that it is a sign from God, and an indication and proof of your prophethood and the truth of what you have brought. **Jesus, son of Mary, said, 'O God, our Lord, send down to us a table spread out from the heaven that will be for us a festival for the first of us and the last of us'** Al-Suddi said: meaning, we will take that day on which it descended as a festival that we and those who come after us will venerate. Sufyan Al-Thawri said: meaning, a day on which we will pray. Qatada said: they wanted it to be for their descendants after them. And from Salman Al-Farisi: a lesson for us and those who come after us. It was said: It is sufficient for our first and our last. **And a sign from You**, meaning evidence that you establish of Your power over things and of Your response to my call, so that they may believe me in what I convey from You. **And provide for us**, meaning from You, a pleasant provision without cost or effort. **And You are the Best of providers**. God said: "Indeed, I will send it down upon you. But whoever among you disbelieves afterward," meaning whoever among your nation, O Jesus, denies it and opposes it, **I will punish him with a punishment with which I will not punish anyone in the worlds**, meaning from the worlds of your time, like the Almighty's saying: **And on the Day the Hour will arise, admit the people of Pharaoh into the severest punishment**, and His saying: **Indeed, the hypocrites will be in the lowest depths of the Fire**. Ibn Jarir narrated on the authority of Awf al-A'rabi on the authority of Abu al-Mughirah al-Qawwas, on the authority of Abdullah ibn Amr, who said: "The people who will be most severely punished on the Day of

Resurrection will be three: the hypocrites, those who disbelieved among the people of the table, and the people of Pharaoh."

Mentioning report narrated from the predecessors

In the descent of the table upon the disciples

Abu Ja'far ibn Jarir said: Al-Qasim told us: Al-Husayn told us: Hajjaj told me on the authority of Layth, on the authority of 'Aqil, on the authority of Ibn 'Abbas, that he used to narrate on the authority of Jesus that he said to the Children of Israel: Would you like to fast for God for thirty days, then ask Him and He will give you what you asked for, for the reward of the worker is upon the one for whom he worked? So they did, then they said: O teacher of goodness, you told us: The reward of the worker is upon the one for whom he worked, and you ordered us to fast for thirty days, so we did, and we did not work for anyone for thirty days except that He fed us food when we finished. So can your Lord send down to us a table from the sky? Jesus said, **Fear God, if you are believers. We want to eat from it and our hearts be reassured and know that you have told us the truth and be among its witnesses.** Jesus, son of Mary, said, "O God, our Lord, send down to us a table from the heaven that will be for us a festival for the first of us and the last of us and a sign from You and provide for us, for You are the best of providers." God said, "Indeed, I will send it down to you. But whoever disbelieves after that among you - I will punish him with a punishment by which I have not punished anyone in the worlds." He said: So the angels came flying with a table from the heaven on which were seven fish and seven loaves of bread until they placed it in front of them, and the last of the people ate from it just as the first of them had eaten from it. This is how Ibn Jarir narrated it, and Ibn Abi Hatim narrated it on the authority of Yunus ibn Abd al-A'la, on the authority of Ibn Wahb, on the authority of al-Layth, on the authority of Aqil, on the authority of Ibn Shihab, who said: Ibn Abbas was narrating, and he mentioned something similar.

Ibn Abi Hatim also said: Saad bin Abdullah bin Abdul Hakam told us, Abu Zur'ah and Hibat God bin Rashid told us, Aqil bin Khalid told us that Ibn Shihab told him on the authority of Ibn Abbas that Jesus, son of Mary, was told: Ask God to send down to us a table from heaven. He said: So the angels came down with the table carrying it, on it were seven fish and seven loaves of bread, until I placed it in their hands, and the last of the people ate from it just as the first of them had eaten from it. Ibn Abi Hatim said: My father told us, Al-Hasan bin Qaz'ah Al-Bahili told us, Sufyan bin Habib told us, Saeed bin Abi Arouba told us, on the authority of Qatada, on the authority of Khalas, on the authority of Ammar bin Yasir, on the authority of the Prophet, may God bless him and grant him peace, who said: The table came down from heaven with bread and meat on it, and they were commanded not to betray or to set aside for the next day, so they betrayed and stored and kept aside, so they were transformed into monkeys and pigs. Ibn Jarir narrated it in the same way on the authority of Al-Hasan bin Qaz'ah, then Ibn Jarir narrated it on the authority of Ibn Bashir, on the authority of Ibn Abi Uday, on the authority of Saeed, on the authority of Qatada, on the

authority of Jallas, on the authority of Ammar, who said: The table came down with fruits from the fruits of Paradise on it, so they were commanded not to betray, hide or keep aside, so the people betrayed and hid and kept aside, so God transformed them into monkeys and pigs.

Ibn Jarir said: Ibn Al-Muthanna told us, Abdul-A'la told us, Dawud told us, on the authority of Samak bin Harb, on the authority of a man from Banu 'Ajl, who said: I prayed next to 'Ammar bin Yasir, and when he finished he said: Do you know what the situation was like at the table of the Children of Israel? I said: No. He said: They asked Jesus, son of Mary, for a table on which there would be food from which they could eat and which would never run out. It was said to them: It will remain for you as long as you do not hide, betray, or raise your head. If you do, then I will punish you with a punishment that I have not punished anyone in the worlds with. He said: Their day had not passed before they hid, raised their head, and betrayed, and they were punished with a punishment that no one in the worlds had been punished with. And you, O people of the Arabs, used to follow the tails of camels and sheep. Then God sent among you a Messenger from among yourselves, whose lineage and ancestry you know. He informed you that you would prevail over the Persians, and he forbade you from hoarding gold and silver. By God, the night and day will not pass until you hoard them, and God will punish you with a painful punishment. And he said: Al-Qasim told us, Husayn told us, Hajjaj told me on the authority of Abu Ma'shar, on the authority of Ishaq bin Abdullah, that the table was sent down to Jesus, son of Mary, and on it were seven loaves of bread and seven fish, and they ate from it as much as they wanted. He said: Then some of them stole from it and said: Perhaps it will not be sent down tomorrow, so it was taken away.

Al-Awfi said on the authority of Ibn Abbas: A table with bread and fish on it was sent down to Jesus, son of Mary, and the disciples, and they would eat from it wherever they stayed if they wished. Khasif said, on the authority of Ikrimah and Muqsim, on the authority of Ibn Abbas: The table was fish and loaves of bread. Mujahid said: It was food that was sent down to them wherever they stayed. Abu Abd al-Rahman al-Sulami said: The table was sent down with bread and fish. Atiyah al-Awfi said: The table was fish that had the taste of everything. Wahb ibn Munabbih said: God sent it down from the sky to the Children of Israel, and every day He sent down to them on that table fruits of Paradise, and they ate whatever they wanted of various kinds. Four thousand would sit at it, and when they ate, God would send down in its place another like them, and they would remain like that as long as God willed. Wahb ibn Munabbih said: A loaf of barley and fish was sent down to them, and God filled them with blessings multiples of them, so some people would eat and then leave, then others would come and eat and then leave, until they had all eaten and had left.

Al-A'mash said, on the authority of Muslim, on the authority of Sa'id ibn Jubayr: Everything was sent down upon it except meat. Sufyan al-Thawri said, on the authority of Ata' ibn al-Sa'ib, on the authority of Zadhan, Maysarah, and Jarir, on the authority of Ata',

When the disciples said, "O Jesus, son of Mary, can your Lord send down to us a table from the heaven?" He said, "Fear God, if you are believers."

on the authority of Maysarah, who said: When the table was set for the Children of Israel, hands would exchange food for it except meat. And on the authority of Ikrimah: The bread of the table was made of rice. Narrated by Ibn Abi Hatim.

Ibn Abi Hatim said: Jaafar bin Ali told us in what he wrote to me, Ismail bin Abi Uways told us, Abu Abdullah Abdul Quddus bin Ibrahim bin Abi Ubaid God bin Mirdas Al-Abdari, a client of Banu Abdul Dar, told me, on the authority of Ibrahim bin Omar, on the authority of Wahb bin Munabbih, on the authority of Abu Uthman Al-Nahdi, on the authority of Salman Al-Khair, that he said: When the disciples asked Jesus, son of Mary, for the table, he disliked that very much, so he said: Be content with what God has provided for you on earth, and do not ask for the table from heaven, for if it were sent down to you, it would be a sign from your Lord. And Thamud perished only when they asked their prophet for a sign and were afflicted with it until their destruction was in it, so they refused except for him to bring it to them, so **They said, 'We want to eat from it and our hearts will be reassured' verse.** So when Jesus saw that they refused except for him to pray for them with it, he stood up, threw off the wool, put on black hair, a hair cloak, and a hair cloak, then performed ablution and bathed, and entered the prayer hall and prayed as God willed, and when he finished his prayer, he stood up facing The kiss, and he described his feet until they were level, so he stuck the heel to the heel and aligned the toes, and placed his right hand on the left over his chest, and lowered his gaze, and lowered his head in humility, then he sent his eyes crying, and his tears continued to flow down his cheeks and drip from the edges of his beard until the ground in front of his face was wet from his humility, and when he saw that, he called upon God and said: **O God, our Lord, send down to us a table from the sky.** So God sent down to them a red table between two clouds: a cloud above it, and a cloud below it, and they looked at it in the air descending from the heavenly sphere and falling toward them, and Jesus was crying out of fear because of the conditions that God took from them in it, that He would punish whoever disbelieved in it from them after it had been sent down with a punishment that He had not punished anyone in the worlds, and he was calling upon God in his place and saying: O God, make it a mercy for them, and do not make it a punishment, O God, how many wonders have I asked of You and You have given me, O God, make us grateful to You, O God, I seek refuge in You from You sending it down in anger And a wrath, O God, make it safety and well-being, and do not make it a trial and a disgrace. So he continued to supplicate until the table was settled in front of Jesus and the disciples and his companions around him, finding a pleasant smell, the likes of which they had never found before. Jesus and the disciples prostrated themselves before God in thanks to Him for what He had provided for them from where they had not expected, and He showed them in it a great sign of wonder and a lesson. The Jews came to look, and they saw a strange matter that caused them grief and sorrow, then they left in great anger. Jesus and the disciples and his

companions came until they sat around the table, and there was a covered napkin on it. Jesus said: Who among us dared to uncover the napkin from this table, and trusted himself and proved us well before his Lord? Let him uncover this sign so that we may see it, and praise our Lord, and remember His name, and eat from the provision that He has provided for us? The disciples said: O Spirit of God and His Word, you are the first of us to do that, and the most deserving of revealing it. So Jesus, peace be upon him, stood up and resumed his ablution anew, then entered his prayer place, and prayed likewise for several rak'ahs, then wept for a long time, and called upon God to permit him to reveal it, and to make it a blessing and provision for him and his people. Then he turned and sat at the table and took the napkin, and said: In the name of God, the best of providers. He uncovered the table, and there was on it a huge grilled fish, with no hemorrhoids on it, no thorns in its belly, and ghee flowing from it in a stream. It had been strewn with vegetables of every kind except leeks, and at its head was vinegar, and at its tail was salt, and around the vegetables were five loaves, on one of which were olives, on another dates, and on another five pomegranates. Simon, the head of the disciples, said to Jesus: O Spirit of God and His Word, is this the food of this world, or the food of Paradise? Jesus said: Is it not time for you to consider what you see of the signs and stop delving into matters? What I fear for you is that you will be punished for the reason for the revelation of this verse? Simon said to him: No, by the God of Israel, I did not mean to ask by it, O son of the truthful one. Jesus, peace be upon him, said: None of what you see is food of this world nor food of Paradise, but rather it is something that God created in the air with His overwhelming and overpowering power. He said to it: Be, and it was faster than the blink of an eye. So eat of what you asked for in the name of God and praise your Lord for it, and He will provide you with it and increase it, for He is the Creator, the Able, the Grateful. They said: O Spirit of God and His Word, we would like God to show us a sign in this verse. Jesus said: Glory be to God, were you not satisfied with what you saw of this verse that you ask for another sign in it? Then Jesus, peace be upon him, turned to the fish and said: O fish, by God's permission, return to life as you were. So God revived it with His power, and it stirred and returned by God's permission to a fresh life, licking its lips like a lion, its eyes rolling, it had a glimmer, and its hemorrhoids returned to it. The people were frightened by it and moved away. When Jesus saw that from them, he said: What is the matter with you that you ask for a sign, and when your Lord shows it to you, you hate it? What I fear for you is that you will be punished for what you do, O fish, return by God's permission as you were. So it returned by God's permission, grilled as it was in its first creation. They said: O Jesus, be you, O Spirit of God, who begins eating from it, and then we will follow. So Jesus said: God forbid that, he begins eating from the one who asked for it. So when the disciples and his companions saw Jesus' refusal from it, they feared that its descent was a sign of displeasure and that eating it was a disgrace, so they avoided it. So when Jesus saw that

from them, he called for it to the poor and the needy and said: Eat from the provision of your Lord and the supplication of your Prophet, and praise God who sent it down to you so that its enjoyment will be for you and its punishment will be for others, and begin your eating in the name of God and end it with the praise of God. So they did so, and one thousand and three hundred people ate from it, between men and women, each one of them leaving it full and belching. And Jesus and the disciples looked and saw that it was as it was when it descended from the sky, nothing was missing from it. Then it was raised to the sky while they were watching, and every poor person who ate from it became rich and was healed. Every time he ate from it, they remained rich and healthy until they left this world, and the disciples and their companions who refused to eat from it regretted it with a regret that made their lips flow, and its regret remained in their hearts until the Day of Resurrection. He said: And when the table was sent down after that, the Children of Israel would come to it running from every place, jostling each other, the rich and the poor, the young and the old, the healthy and the sick, riding each other. When he saw that, he made it a rotation between them, sending down one day and not sending down the next day. So they remained like that for forty days, sending down upon them at sunrise, and it would not cease to be placed for them to eat from until they stood up, and it would rise from them to the atmosphere of the sky by God's permission, and they would look at its shadow on the ground until it disappeared from them. He said: Then God revealed to His Prophet Jesus, peace be upon him: Make my provision in the table for the poor, orphans, and the needy, not for the rich among the people. They belittled that until they doubted it in themselves, and made people doubt it, and spread about its ugly and reprehensible matter. Satan realized his need among them and cast his whispers into the hearts of the rabbis until they said to Jesus: Tell us about the table and is it true that it descended from the sky, for many of us have doubted it? Jesus, peace be upon him, said: You are lost, by the God of Christ. You asked your Prophet for the table to ask it for you from your Lord, but when he did and sent it down to you as a mercy and provision for you, and showed you signs and lessons in it, you denied it and doubted it, so be glad with the punishment, for it will descend upon you unless God has mercy on you. Then God revealed to Jesus: I will seize those who deny My condition, for I will punish those of them who disbelieve in the table after it descended with a punishment that I will not punish anyone in the worlds with. He said: When the doubters of it spent the night and went to bed in the best possible way with their women, secure, then at the end of the night, God transformed them into pigs, so they began to follow the filth in the sweepers. This is a very strange trace, which Ibn Abi Hatim cut off in places in this story, and I have collected it so that its context is more complete and perfect, and God Almighty knows best. All of these traces indicate that the table was sent down to the Children of Israel during the days of Jesus, son of Mary, in response from God to his call, as is indicated by the apparent context of this great Qur'an: **God said, 'Indeed, I will send it down upon you' 10:13.**

Some have said: It was not revealed. Layth bin Abi

Salim narrated on the authority of Mujahid regarding his statement: **He sent down to us a table from the sky**, he said: It is a parable that God made and nothing was sent down. It was narrated by Ibn Abi Hatim and Ibn Jarir. Then Ibn Jarir said: Al-Harith told us, Al-Qasim told us - he is Ibn Salam - Hajjaj told us on the authority of Ibn Jurayj, on the authority of Mujahid, who said: A table with food on it, when her father offered them the punishment if they disbelieved, they refused that it should be sent down upon them. He also said: Ibn Al-Muthanna told us, Muhammad bin Ja'far told us, Shu'bah told us on the authority of Mansur bin Zadhan on the authority of Al-Hasan that he said regarding the table: It was not sent down. Bishr told us, Yazid told us, Sa'id told us on the authority of Qatadah, who said: Al-Hasan used to say when it was said to them: **But whoever among you disbelieves after that - then I will punish him with a punishment such as I have not punished anyone in the worlds**, they said: We have no need for it, so it was not sent down. These are authentic chains of transmission to Mujahid and Al-Hasan, and this may be strengthened by the fact that the report of the table is not known to the Christians, and it is not in Their book, and if it had been revealed, then that would have been one of the reasons for transmitting it, and it would have been present in their book as a continuous chain of transmission, and no less than a single narration, and God knows best, but what the majority are of is that it was revealed, and this is what Ibn Jarir chose, he said: Because God Almighty informed of its revelation in His saying, the Most High: **Indeed, I will send it down upon you, but whoever disbelieves after that among you - then I will punish him with a punishment by which I have not punished anyone in the worlds.** He said: And God's promise and threat are true and honest, and this statement is - and God knows best - correct as indicated by the reports and traces from the predecessors and others.

Historians have mentioned that Musa bin Nusayr, the deputy of the Umayyads in the conquest of the Maghreb, found a table there studded with pearls and various types of jewels, so he sent it to the Commander of the Faithful, Al-Walid bin Abdul Malik, the builder of the Great Mosque of Damascus. He died on the way, and it was taken to his brother, Sulayman bin Abdul Malik, the Caliph after him. The people saw it and were greatly amazed by it because of the precious rubies and unique jewels it contained. It is said that this table belonged to Sulayman bin David, peace be upon them both, and God knows best. Imam Ahmad said: Abd al-Rahman told us, Sufyan told us, on the authority of Salamah bin Kuhayl, on the authority of Imran bin al-Hakam, on the authority of Ibn Abbas, who said: Quraysh said to the Prophet, may God bless him and grant him peace: Ask your Lord to turn Safa into gold for us and we will believe in you. He said: **And you will do that?** They said: Yes. He said: So he called, and Gabriel came to him and said: Your Lord sends you his greetings and says to you: If you wish, I will turn Safa into gold for them. Whoever disbelieves among them after that, I will punish him with a punishment such as I have not punished anyone in the worlds. And if you wish, I will open for them the door of repentance and mercy. He said: **Rather, the door of repentance and mercy.** Then Ahmad, Ibn

Surat al-Ma'idah 5:112

When the disciples said, "O Jesus, son of Mary, can your Lord send down to us a table from the heaven?" He said, "Fear God, if you are believers."

Mardawayh, and Al-Hakim in his Mustadrak narrated it from the hadith of Sufyan Al-Thawri with it.

Fath al-Qadir

His saying: 112- **When the disciples said** The circumstance is in the accusative case with an implied verb: i.e. remember or something similar as mentioned above. It was said that the address is to Muhammad, may God bless him and grant him peace. Al-Kisa'i read: **Can He?** with the superlative, and your Lord is in the accusative case. Ali, Ibn Abbas, Saeed bin Jubair, and Mujahid read it this way. The rest read it with the subjunctive, and your Lord is in the nominative case. The second reading was problematic because God Almighty described the disciples as saying: **We believe, and bear witness that we are Muslims**, and the question about his ability to do so contradicts what they reported about themselves. And I answer that this was at the beginning of their knowledge before their knowledge of God was established, and for this reason Jesus said in response to this question that came from them: **Fear God, if you are believers**, meaning do not doubt God's power. It was said that they claimed faith and Islam in a false claim, and this is refuted by the fact that the disciples were Jesus's loyalists and supporters, as he said: **Who are my supporters for God?** The disciples said: **We are supporters of God**. It was said that this came from those who were with them, and it was said that they did not doubt the ability of the Creator, glory be to Him, because they were believers who knew that, but it is like a man saying: Can so-and-so come with his knowledge that he can and is able to do that? The meaning is: Can he do that and is it necessary for him? It was said that they sought reassurance, as Abraham, peace be upon him, said: **My Lord, show me how You give life to the dead**, and the verse indicates this, and their saying after that: **And our hearts will be reassured**. As for the first reading, the meaning is: Can you ask your Lord? Al-Zajjaj said: The meaning is, do you require the obedience of your Lord in what you ask Him? It is from the same category as **and ask the village**. The table is the tray if there is food on it, from the same material: if he gives it and provides it as if it is swaying from whoever comes to it. This was said by Qatrib and others. It was said that it is an agent in the sense of an agent like **a satisfied life**. This was said by Abu Ubaidah. So Jesus, peace be upon him, answered them by saying: **Fear God if you are believers**. That is, fear Him from this question and the like if you are sincere in your faith, for the believer's affair is to leave the suggestion to his Lord in this manner. It was said that he ordered them to fear God so that this would be a means to obtaining what they asked for.

Tafsir al-Baghawi

112- **When the disciples said, 'O Jesus, son of Mary, can your Lord?'** Al-Kisa'i read **Hal ya tas'al** with the **ta'** **your Lord** with the **ba'** in the accusative case, which is the reading of Ali, Aisha, Ibn Abbas, and Mujahid,

meaning: Can you call upon and ask your Lord? The others read **Hal ya tas'al** with the **ya'** and **your Lord** with the **ba'** in the nominative case, and they did not say it doubting the power of God Almighty, but its meaning is: Will your Lord descend or not? Just as a man says to his friend, **Can you get up with me?** and he knows that he can, but he only means will he do that or not. It was said: He can means obey. It is said: He obeyed and was able to have one meaning, like their saying: He answered and responded, meaning: Will your Lord obey you by allowing you to ask? In the hadiths, whoever obeys God, God will obey him. Some of them took the apparent meaning and said: The people made a mistake, and they said it before they had established knowledge and they were human beings. So Jesus, peace be upon him, said to them when they made a mistake, considering their saying **Fear God if you are believers** as great, meaning: Do not doubt His power.

That He should send down to us a table from the sky, the table is the tray on which the food is placed, and it is an active participle from the root **yamidu**hu if he gives it and feeds it, like his saying **marah yamiruhu**, and **imtad**: the active participle from it, and the table is the place where food is fed to the eaters, and the food is also called a table permissible, because it is eaten on a table, and Athel Al-Kufa said: It was called a table because it sways with the eaters, that is, it tilts. The people of Basra said that it is an active participle in the sense of the passive participle, that is, it sways with the eaters towards it, like the saying of God Almighty: **A life of contentment**, that is, pleasing, **He said**, Jesus, peace be upon him, answering them: **Fear God, if you are believers**, so do not doubt His power, and it was said: Fear God lest you ask Him for something that the nations before you did not ask Him for, so He forbade them from suggesting signs after believing.

Tafsir al-Baidawi

112 **When the disciples said, O Jesus, son of Mary**, is in the accusative case, or an adverb for **they said**, so it is an indication that their claim of sincerity, along with their statement, **Can your Lord send down to us a table from the heaven?** was not yet clear and well-known. It was said that this ability is based on what wisdom and will require, not on what ability requires. It was said that the meaning is **Does your Lord obey?** meaning **Does He answer you?** and **Isti'a** means *obeyed*, like **Isti'a** and **Ijaba**. Al-Kisa'i read **Isti'a Rabbik**, meaning **Do you ask Him that without a diverter?** The table is the tray if there is food on it, from the substance of water, it sways if it moves, or from the substance if it is given to it, as if it sways from those who come to it. Its equivalent is their statement, **A grafted tree**. "He said, 'Fear God,'" is similar to this question. "If you are believers," in the perfection of His power and the truth of my prophethood, you are truthful in your claim of faith.

Surat al-Ma'idah 5:113

They said, "We want to eat from it and our hearts may be reassured and we know that you have told us the truth and we will be among its witnesses."

Surat al-Ma'idah 5:113

They said, **We want to eat from it and our hearts may be reassured and we know that you have told us the truth and we will be among its witnesses.**

Tafsir al-Jalalayn

113 - **They said, We want to ask her in order to eat from it and our hearts be reassured by increasing certainty (and we know increase in knowledge that lightened, meaning that you have told us the truth in your claim to prophethood and we will be among its witnesses**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty means by that: The disciples said, responding to Jesus' saying to them: **Fear God, if you are believers**, in your saying to me: **Can your Lord send down to us a table from the heaven?** We only said that, and we asked you to ask your Lord for us so that we may eat from the table, so that we may know for certain His power over all things, **and our hearts may be reassured**, meaning: and our hearts may be at peace, and may settle upon His Oneness and His power over all that He wills and desires, **and we know that you have spoken the truth to us**, and we know that you have not lied to us in your report that you are a messenger sent to God and a prophet sent by Him, **and we will be upon it**, meaning: and we will be upon the table, **among the witnesses**, meaning: among those who testify that God sent it down as proof for Himself over us in His Oneness and His power over whatever He wills, and for you in your truthfulness in your prophethood.

Tafsir al-Qurtubi

The Almighty said: **They said, 'We want to eat from it'** The subject of *that* is **and our hearts are reassured and we know that you have told us the truth and we are among its witnesses** is a conjunction, all of which they explained the reason for their question when they were forbidden from it. And in their saying: **We eat from it** there are two aspects: The first is that they wanted to eat from it because of the need that called for it, and that is because when Jesus, peace be upon him, went out, five thousand or more followed him, some of whom were his companions and some of whom were asking him to pray for them because of an illness they had or a disease, as they were lame or blind, and some of whom were looking and mocking. So one day he went out to a place and they fell into a desert and they did not have provisions with them, so they became hungry and the disciples said: Tell Jesus to

pray that a table be sent down to us from the sky. Then Simon, the head of the disciples, came to him and told him that the people are asking that you pray that a table be sent down to them from the sky. So Jesus said to Simon: Tell them: **Fear God, if you are believers**. So Simon informed the people of that and they said to him: Say To him: We want to eat from it. The second verse **We eat from it** is to obtain its blessing, not because of a need that called them to it. Al-Marudi said: This is more correct - Be assured that God Almighty sent you to us as a prophet. The second - Be assured that God Almighty has chosen us for our call. The third - Be assured that God Almighty has answered us to what we asked. Al-Marudi mentioned it. Al-Mahdawi said: That is, be assured that God has accepted our fasting and our deeds. Al-Tha'labi said: We are certain of His power, so our hearts are at peace, and **and we know that you have told us the truth** that you are the Messenger of God. **And we are among its witnesses** for God in His Oneness and for you in the message and prophethood. It was said: **And we are among its witnesses** for you before those who did not see it when we return to them.

Tafsir Ibn Kathir

This is the story of the table and the surah is attributed to it, it is called Surat Al-Ma'idah, and it is one of the blessings that God bestowed upon His servant and messenger Jesus when He answered his prayer by sending it down, so God sent down a dazzling sign and a decisive proof, and some imams have mentioned that its story is not mentioned in the Gospel, and Christians do not know it except from Muslims, and God knows best, so the Almighty's saying: **When the disciples said** and they are the followers of Jesus, peace be upon him, **O Jesus, son of Mary, can your Lord** This is the reading of many, and others read **Can your Lord** meaning can you ask your Lord **to send down to us a table from the heaven** and the table is the tray on which food is placed, and some of them mentioned: that they only asked for that because of their need and poverty, so they asked him to send down to them a table every day from which they could eat and be strengthened for worship **He said, 'Fear God, if you are believers'** meaning so Christ, peace be upon him, answered them saying to them: Fear God and do not ask this, for perhaps it will be a trial For you, and put your trust in God in seeking provision, if you are believers. **They said, 'We want to eat from it'** meaning, we are in need of eating from it, **and our hearts will be reassured** if we see it descending as provision for us from the sky, **and we know that you have spoken the truth to us** meaning, and we will increase our faith in you and knowledge of your message, **and we will be among its witnesses** meaning, and we will testify that it is a sign from God, and an indication and proof of your prophethood and the truth of what you have brought. **Jesus, son of Mary, said, 'O God, our Lord, send down to us a table spread out from the heaven that will be for us a festival for the first of us and the last of us'** Al-Suddi said: meaning, we will

take that day on which it descended as a festival that we and those who come after us will venerate. Sufyan Al-Thawri said: meaning, a day on which we will pray. Qatada said: they wanted it to be for their descendants after them. And from Salman Al-Farisi: a lesson for us and those who come after us. It was said: It is sufficient for our first and our last. **And a sign from You**, meaning evidence that you establish of Your power over things and of Your response to my call, so that they may believe me in what I convey from You. **And provide for us**, meaning from You, a pleasant provision without cost or effort. **And You are the Best of providers**. God said: "Indeed, I will send it down upon you. But whoever among you disbelieves afterward," meaning whoever among your nation, O Jesus, denies it and opposes it, **I will punish him with a punishment with which I will not punish anyone in the worlds**, meaning from the worlds of your time, like the Almighty's saying: **And on the Day the Hour will arise, admit the people of Pharaoh into the severest punishment**, and His saying: **Indeed, the hypocrites will be in the lowest depths of the Fire**. Ibn Jarir narrated on the authority of Awf al-A' rabi on the authority of Abu al-Mughirah al-Qawwas, on the authority of Abdullah ibn Amr, who said: "The people who will be most severely punished on the Day of Resurrection will be three: the hypocrites, those who disbelieved among the people of the table, and the people of Pharaoh."

Mentioning report narrated from the predecessors

In the descent of the table upon the disciples

Abu Ja'far ibn Jarir said: Al-Qasim told us: Al-Husayn told us: Hajjaj told me on the authority of Layth, on the authority of 'Aqil, on the authority of Ibn 'Abbas, that he used to narrate on the authority of Jesus that he said to the Children of Israel: Would you like to fast for God for thirty days, then ask Him and He will give you what you asked for, for the reward of the worker is upon the one for whom he worked? So they did, then they said: O teacher of goodness, you told us: The reward of the worker is upon the one for whom he worked, and you ordered us to fast for thirty days, so we did, and we did not work for anyone for thirty days except that He fed us food when we finished. So can your Lord send down to us a table from the sky? Jesus said, **Fear God, if you are believers**. They said, **We want to eat from it and our hearts be reassured and know that you have told us the truth and be among its witnesses**. Jesus, son of Mary, said, "O God, our Lord, send down to us a table from the heaven that will be for us a festival for the first of us and the last of us and a sign from You and provide for us, for You are the best of providers." God said, "Indeed, I will send it down to you. But whoever disbelieves after that among you - I will punish him with a punishment by which I have not punished anyone in the worlds." He said: So the angels came flying with a table from the heaven on which were seven fish and seven loaves of bread until they placed it in front of them, and the last of the people ate from it just as the first of them had eaten from it. This is how Ibn Jarir narrated it, and Ibn Abi Hatim narrated it on the authority of Yunus ibn Abd al-A'la, on the authority of Ibn Wahb, on the authority of al-Layth, on the authority of Aqil, on the authority of Ibn Shihab, who said: Ibn Abbas was narrating, and he

mentioned something similar.

Ibn Abi Hatim also said: Saad bin Abdullah bin Abdul Hakam told us, Abu Zur'ah and Hibat God bin Rashid told us, Aqil bin Khalid told us that Ibn Shihab told him on the authority of Ibn Abbas that Jesus, son of Mary, was told: Ask God to send down to us a table from heaven. He said: So the angels came down with the table carrying it, on it were seven fish and seven loaves of bread, until I placed it in their hands, and the last of the people ate from it just as the first of them had eaten from it. Ibn Abi Hatim said: My father told us, Al-Hasan bin Qaz'ah Al-Bahili told us, Sufyan bin Habib told us, Saeed bin Abi Arouba told us, on the authority of Qatada, on the authority of Khalas, on the authority of Ammar bin Yasir, on the authority of the Prophet, may God bless him and grant him peace, who said: The table came down from heaven with bread and meat on it, and they were commanded not to betray or to set aside for the next day, so they betrayed and stored and kept aside, so they were transformed into monkeys and pigs. Ibn Jarir narrated it in the same way on the authority of Al-Hasan bin Qaz'ah, then Ibn Jarir narrated it on the authority of Ibn Bashar, on the authority of Ibn Abi Uday, on the authority of Saeed, on the authority of Qatada, on the authority of Jallas, on the authority of Ammar, who said: The table came down with fruits from the fruits of Paradise on it, so they were commanded not to betray, hide or keep aside, so the people betrayed and hid and kept aside, so God transformed them into monkeys and pigs.

Ibn Jarir said: Ibn Al-Muthanna told us, Abdul-A'la told us, Dawud told us, on the authority of Samak bin Harb, on the authority of a man from Banu 'Ajl, who said: I prayed next to 'Ammar bin Yasir, and when he finished he said: Do you know what the situation was like at the table of the Children of Israel? I said: No. He said: They asked Jesus, son of Mary, for a table on which there would be food from which they could eat and which would never run out. It was said to them: It will remain for you as long as you do not hide, betray, or raise your head. If you do, then I will punish you with a punishment that I have not punished anyone in the worlds with. He said: Their day had not passed before they hid, raised their head, and betrayed, and they were punished with a punishment that no one in the worlds had been punished with. And you, O people of the Arabs, used to follow the tails of camels and sheep. Then God sent among you a Messenger from among yourselves, whose lineage and ancestry you know. He informed you that you would prevail over the Persians, and he forbade you from hoarding gold and silver. By God, the night and day will not pass until you hoard them, and God will punish you with a painful punishment. And he said: Al-Qasim told us, Husayn told us, Hajjaj told me on the authority of Abu Ma'shar, on the authority of Ishaq bin Abdullah, that the table was sent down to Jesus, son of Mary, and on it were seven loaves of bread and seven fish, and they ate from it as much as they wanted. He said: Then some of them stole from it and said: Perhaps it will not be sent down tomorrow, so it was taken away.

Al-Awfi said on the authority of Ibn Abbas: A table with bread and fish on it was sent down to Jesus, son of Mary, and the disciples, and they would eat from it

They said, "We want to eat from it and our hearts may be reassured and we know that you have told us the truth and we will be among its witnesses."

wherever they stayed if they wished. Khasif said, on the authority of Ikrimah and Muqsim, on the authority of Ibn Abbas: The table was fish and loaves of bread. Mujahid said: It was food that was sent down to them wherever they stayed. Abu Abd al-Rahman al-Sulami said: The table was sent down with bread and fish. Atiyah al-Awfi said: The table was fish that had the taste of everything. Wahb ibn Munabbih said: God sent it down from the sky to the Children of Israel, and every day He sent down to them on that table fruits of Paradise, and they ate whatever they wanted of various kinds. Four thousand would sit at it, and when they ate, God would send down in its place another like them, and they would remain like that as long as God willed. Wahb ibn Munabbih said: A loaf of barley and fish was sent down to them, and God filled them with blessings multiples of them, so some people would eat and then leave, then others would come and eat and then leave, until they had all eaten and had left.

Al-A'mash said, on the authority of Muslim, on the authority of Sa'id ibn Jubayr: Everything was sent down upon it except meat. Sufyan al-Thawri said, on the authority of Ata' ibn al-Sa'ib, on the authority of Zadhan, Maysarah, and Jarir, on the authority of Ata', on the authority of Maysarah, who said: When the table was set for the Children of Israel, hands would exchange food for it except meat. And on the authority of Ikrimah: The bread of the table was made of rice. Narrated by Ibn Abi Hatim.

Ibn Abi Hatim said: Jaafar bin Ali told us in what he wrote to me, Ismail bin Abi Uways told us, Abu Abdullah Abdull Quddus bin Ibrahim bin Abi Ubaid God bin Mirdas Al-Abdari, a client of Banu Abdul Dar, told me, on the authority of Ibrahim bin Omar, on the authority of Wahb bin Munabbih, on the authority of Abu Uthman Al-Nahdi, on the authority of Salman Al-Khair, that he said: When the disciples asked Jesus, son of Mary, for the table, he disliked that very much, so he said: Be content with what God has provided for you on earth, and do not ask for the table from heaven, for if it were sent down to you, it would be a sign from your Lord. And Thamud perished only when they asked their prophet for a sign and were afflicted with it until their destruction was in it, so they refused except for him to bring it to them, so **They said, 'We want to eat from it and our hearts will be reassured'** *verse*. So when Jesus saw that they refused except for him to pray for them with it, he stood up, threw off the wool, put on black hair, a hair cloak, and a hair cloak, then performed ablution and bathed, and entered the prayer hall and prayed as God willed, and when he finished his prayer, he stood up facing The kiss, and he described his feet until they were level, so he stuck the heel to the heel and aligned the toes, and placed his right hand on the left over his chest, and lowered his gaze, and lowered his head in humility, then he sent his eyes crying, and his tears continued to flow down his cheeks and drip from the edges of his beard until the ground in front of his face was wet from his humility, and when he saw that, he called upon God and said: **O God, our Lord, send down to us a table from the sky.**

So God sent down to them a red table between two clouds: a cloud above it, and a cloud below it, and they looked at it in the air descending from the heavenly sphere and falling toward them, and Jesus was crying out of fear because of the conditions that God took from them in it, that He would punish whoever disbelieved in it from them after it had been sent down with a punishment that He had not punished anyone in the worlds, and he was calling upon God in his place and saying: O God, make it a mercy for them, and do not make it a punishment, O God, how many wonders have I asked of You and You have given me, O God, make us grateful to You, O God, I seek refuge in You from You sending it down in anger And a wrath, O God, make it safety and well-being, and do not make it a trial and a disgrace. So he continued to supplicate until the table was settled in front of Jesus and the disciples and his companions around him, finding a pleasant smell, the likes of which they had never found before. Jesus and the disciples prostrated themselves before God in thanks to Him for what He had provided for them from where they had not expected, and He showed them in it a great sign of wonder and a lesson. The Jews came to look, and they saw a strange matter that caused them grief and sorrow, then they left in great anger. Jesus and the disciples and his companions came until they sat around the table, and there was a covered napkin on it. Jesus said: Who among us dared to uncover the napkin from this table, and trusted himself and proved us well before his Lord? Let him uncover this sign so that we may see it, and praise our Lord, and remember His name, and eat from the provision that He has provided for us? The disciples said: O Spirit of God and His Word, you are the first of us to do that, and the most deserving of revealing it. So Jesus, peace be upon him, stood up and resumed his ablution anew, then entered his prayer place, and prayed likewise for several rak'ahs, then wept for a long time, and called upon God to permit him to reveal it, and to make it a blessing and provision for him and his people. Then he turned and sat at the table and took the napkin, and said: In the name of God, the best of providers. He uncovered the table, and there was on it a huge grilled fish, with no hemorrhoids on it, no thorns in its belly, and ghee flowing from it in a stream. It had been strewn with vegetables of every kind except leeks, and at its head was vinegar, and at its tail was salt, and around the vegetables were five loaves, on one of which were olives, on another dates, and on another five pomegranates. Simon, the head of the disciples, said to Jesus: O Spirit of God and His Word, is this the food of this world, or the food of Paradise? Jesus said: Is it not time for you to consider what you see of the signs and stop delving into matters? What I fear for you is that you will be punished for the reason for the revelation of this verse? Simon said to him: No, by the God of Israel, I did not mean to ask by it, O son of the truthful one. Jesus, peace be upon him, said: None of what you see is food of this world nor food of Paradise, but rather it is something that God created in the air with His overwhelming and overpowering power. He said to it: Be, and it was faster than the blink of an eye. So eat of what you asked for in the name of God and

praise your Lord for it, and He will provide you with it and increase it, for He is the Creator, the Able, the Grateful. They said: O Spirit of God and His Word, we would like God to show us a sign in this verse. Jesus said: Glory be to God, were you not satisfied with what you saw of this verse that you ask for another sign in it? Then Jesus, peace be upon him, turned to the fish and said: O fish, by God's permission, return to life as you were. So God revived it with His power, and it stirred and returned by God's permission to a fresh life, licking its lips like a lion, its eyes rolling, it had a glimmer, and its hemorrhoids returned to it. The people were frightened by it and moved away. When Jesus saw that from them, he said: What is the matter with you that you ask for a sign, and when your Lord shows it to you, you hate it? What I fear for you is that you will be punished for what you do, O fish, return by God's permission as you were. So it returned by God's permission, grilled as it was in its first creation. They said: O Jesus, be you, O Spirit of God, who begins eating from it, and then we will follow. So Jesus said: God forbid that, he begins eating from the one who asked for it. So when the disciples and his companions saw Jesus' refusal from it, they feared that its descent was a sign of displeasure and that eating it was a disgrace, so they avoided it. So when Jesus saw that from them, he called for it to the poor and the needy and said: Eat from the provision of your Lord and the supplication of your Prophet, and praise God who sent it down to you so that its enjoyment will be for you and its punishment will be for others, and begin your eating in the name of God and end it with the praise of God. So they did so, and one thousand and three hundred people ate from it, between men and women, each one of them leaving it full and belching. And Jesus and the disciples looked and saw that it was as it was when it descended from the sky, nothing was missing from it. Then it was raised to the sky while they were watching, and every poor person who ate from it became rich and was healed. Every time he ate from it, they remained rich and healthy until they left this world, and the disciples and their companions who refused to eat from it regretted it with a regret that made their lips flow, and its regret remained in their hearts until the Day of Resurrection. He said: And when the table was sent down after that, the Children of Israel would come to it running from every place, jostling each other, the rich and the poor, the young and the old, the healthy and the sick, riding each other. When he saw that, he made it a rotation between them, sending down one day and not sending down the next day. So they remained like that for forty days, sending down upon them at sunrise, and it would not cease to be placed for them to eat from until they stood up, and it would rise from them to the atmosphere of the sky by God's permission, and they would look at its shadow on the ground until it disappeared from them. He said: Then God revealed to His Prophet Jesus, peace be upon him: Make my provision in the table for the poor, orphans, and the needy, not for the rich among the people. They belittled that until they doubted it in themselves, and made people doubt it, and spread about its ugly and reprehensible matter. Satan realized his need among them and cast his whispers into the hearts of the rabbis until they said to Jesus: Tell us about the table and is it true that it descended from the sky, for many of us have doubted it? Jesus, peace be

upon him, said: You are lost, by the God of Christ. You asked your Prophet for the table to ask it for you from your Lord, but when he did and sent it down to you as a mercy and provision for you, and showed you signs and lessons in it, you denied it and doubted it, so be glad with the punishment, for it will descend upon you unless God has mercy on you. Then God revealed to Jesus: I will seize those who deny My condition, for I will punish those of them who disbelieve in the table after it descended with a punishment that I will not punish anyone in the worlds with. He said: When the doubters of it spent the night and went to bed in the best possible way with their women, secure, then at the end of the night, God transformed them into pigs, so they began to follow the filth in the sweepers. This is a very strange trace, which Ibn Abi Hatim cut off in places in this story, and I have collected it so that its context is more complete and perfect, and God Almighty knows best. All of these traces indicate that the table was sent down to the Children of Israel during the days of Jesus, son of Mary, in response from God to his call, as is indicated by the apparent context of this great Qur'an: **God said, 'Indeed, I will send it down upon you' 10:13.**

Some have said: It was not revealed. Layth bin Abi Salim narrated on the authority of Mujahid regarding his statement: **He sent down to us a table from the sky**, he said: It is a parable that God made and nothing was sent down. It was narrated by Ibn Abi Hatim and Ibn Jarir. Then Ibn Jarir said: Al-Harith told us, Al-Qasim told us - he is Ibn Salam - Hajjaj told us on the authority of Ibn Jurayj, on the authority of Mujahid, who said: A table with food on it, when her father offered them the punishment if they disbelieved, they refused that it should be sent down upon them. He also said: Ibn Al-Muthanna told us, Muhammad bin Ja'far told us, Shu'bah told us on the authority of Mansur bin Zadhan on the authority of Al-Hasan that he said regarding the table: It was not sent down. Bishr told us, Yazid told us, Sa'id told us on the authority of Qatadah, who said: Al-Hasan used to say when it was said to them: **But whoever among you disbelieves after that - then I will punish him with a punishment such as I have not punished anyone in the worlds**, they said: We have no need for it, so it was not sent down. These are authentic chains of transmission to Mujahid and Al-Hasan, and this may be strengthened by the fact that the report of the table is not known to the Christians, and it is not in Their book, and if it had been revealed, then that would have been one of the reasons for transmitting it, and it would have been present in their book as a continuous chain of transmission, and no less than a single narration, and God knows best, but what the majority are of is that it was revealed, and this is what Ibn Jarir chose, he said: Because God Almighty informed of its revelation in His saying, the Most High: **Indeed, I will send it down upon you, but whoever disbelieves after that among you - then I will punish him with a punishment by which I have not punished anyone in the worlds.** He said: And God's promise and threat are true and honest, and this statement is - and God knows best - correct as indicated by the reports and traces from the predecessors and others.

Historians have mentioned that Musa bin Nusayr, the deputy of the Umayyads in the conquest of the

Surat al-Ma'idah 5:113

They said, "We want to eat from it and our hearts may be reassured and we know that you have told us the truth and we will be among its witnesses."

Maghreb, found a table there studded with pearls and various types of jewels, so he sent it to the Commander of the Faithful, Al-Walid bin Abdul Malik, the builder of the Great Mosque of Damascus. He died on the way, and it was taken to his brother, Sulayman bin Abdul Malik, the Caliph after him. The people saw it and were greatly amazed by it because of the precious rubies and unique jewels it contained. It is said that this table belonged to Sulayman bin David, peace be upon them both, and God knows best. Imam Ahmad said: Abd al-Rahman told us, Sufyan told us, on the authority of Salamah bin Kuhayl, on the authority of Imran bin al-Hakam, on the authority of Ibn Abbas, who said: Quraysh said to the Prophet, may God bless him and grant him peace: Ask your Lord to turn Safa into gold for us and we will believe in you. He said: **And you will do that?** They said: Yes. He said: So he called, and Gabriel came to him and said: Your Lord sends you his greetings and says to you: If you wish, I will turn Safa into gold for them. Whoever disbelieves among them after that, I will punish him with a punishment such as I have not punished anyone in the worlds. And if you wish, I will open for them the door of repentance and mercy. He said: **Rather, the door of repentance and mercy.** Then Ahmad, Ibn Mardawayh, and Al-Hakim in his Mustadrak narrated it from the hadith of Sufyan Al-Thawri with it.

anything except that He will give us, 'and we will be among its witnesses' for God's oneness and power, and for you for prophethood and message. And it was said: And we will be among your witnesses before the Children of Israel when we return to them.

Tafsir al-Baidawi

113 "They said, 'We want to eat from it.'" An introduction to the excuse and explanation of what prompted them to ask, which was to enjoy eating from it. "And our hearts will be reassured." By adding the knowledge of observation to the knowledge of inference with the perfection of His power, glory be to Him. "And we will know that you have spoken the truth to us." In claiming prophethood, or that God answers our call. "And we will be among its witnesses." If you call us to witness, or among the witnesses of the eye, not the hearers of the report.

Fath al-Qadir

His statement: 113- **They said, 'We want to eat from it.'** They explained with it the purpose of their asking for the table to be sent down, and likewise what was connected to it from their saying: **And that our hearts may be reassured and we may know that you have told us the truth, and we may be among its witnesses.** The meaning is: Our hearts may be reassured by the perfection of God's power, or that you are a messenger to us from Him, or that God has answered us except for what we asked Him for, and we may know with certainty that you have told us the truth in your prophethood, and we may be among its witnesses to those who were not present from the Children of Israel or from the rest of the people or from those who bear witness to God's oneness, or from the witnesses: that is, those present without the listeners.

Tafsir al-Baghawi

113- "They said, 'We want', we only asked because we want, 'to eat from it', to eat from your blessings, not to eat out of need, so that we may be certain of His power, 'and our hearts may be reassured', and calmed, 'and we know that you have spoken the truth to us', that you are the Messenger of God, meaning: we increase in faith and certainty. And it was said: Jesus, son of Mary, ordered them to fast for thirty days, and when they broke their fast, they would not ask God for anything except that He would give them, so they did and asked for the table, and they said: 'And we know that you have spoken the truth to us' in your saying, that if we fast for thirty days, we will not ask God for

Surat al-Ma'idah 5:114

Jesus, son of Mary, said, "O God, our Lord, send down to us a table from the heaven that will be for us a festival for the first of us and the last of us and a sign from You. And provide for us, for You are the best of providers."

Tafsir al-Jalalayn

114 - (Jesus, son of Mary, said: O God, our Lord, send down to us a table from the heaven that it may be for us) that is, the day it is sent down **a festival** that we may glorify and honor **for the first of us** instead of for us by returning the preposition **and the last of us** for those who come after us **and a sign from You** of Your power and my prophethood **and provide for us it and You are the best of providers**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: This is report from God Almighty, mentioned by Him, about His Prophet Jesus, peace be upon him, that he answered the people to what they asked him to ask of his Lord, a table that would be sent down to them from heaven.

Then the people of interpretation differed in the interpretation of his saying: **It will be a festival for us, for the first of us and the last of us.**

Some of them said: It means: We will take the day on which it was revealed as a holiday that we and those who come after us will honor.

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, regarding his statement: **It will be a festival for us, for the first of us and the last of us**, meaning: We will take the day on which it was revealed as a festival that we will honor, we and those who come after us.

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **It will be a festival for us, for the first of us and the last of us**, he said: They meant that it would be for their descendants after 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: **Send down to us a table from the heaven that will be a celebration for us, for the first of us**, he said: those who are alive among them on that day, **and the last of us**, those of them who come after them.

Al-Harith told me, he said, Abdul Aziz told us, he said, Sufyan said: **It will be a holiday for us.** They said: We will pray on it. He said, it was revealed twice.

Others said: It means: We all eat from it.

Who said that?

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Laith, on the authority of Aqil, on the authority of Ibn Abbas, that he said: The last of the people ate from it - meaning: from the table - when it was placed before them, just as the first of them ate from it.

Others said: The meaning of his saying: *Eid* is a return from God Almighty to us, and an argument and proof.

Abu Ja'far said: The most correct of the sayings is the saying of the one who said: Its meaning is: It will be a festival for us, we will worship our Lord on the day it descends, and we will pray to Him on it, as people worship on their festivals. No, because what is known from the speech of the people used among them on the festival is what we mentioned, unlike the saying of the one who said: Its meaning is: It is a return from God to us. And directing the meanings of God's speech to the known from the speech of the one addressed by it is more appropriate than directing it to the unknown from it, to which the path has been found.

As for his saying: **For our first and our last**, the most correct interpretation of it is the saying of those who said: Its interpretation is: For those of us who are alive today, and those who come after us, for the reason we mentioned in his saying: **It will be a celebration for us**, because that is the most likely meaning.

As for his saying: **And a sign from You**, its meaning is: And a sign and proof from You, O Lord, for Your servants in Your Oneness, and in my truthfulness that I am a messenger to them with what You sent me with, **and provide for us, for You are the best of providers**, and give us from Your giving, for You, O Lord, are the best of those who give, and the most generous of those who bestow favors, because no hardship or difficulty enters into His giving.

The people of interpretation differed about the table: was it revealed to them or not? And what was it?

Some of them said: It was revealed, and it was a fish and food, so the people ate from it, but it was lifted after it was revealed due to events that they caused between themselves and God Almighty.

Who said that?

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, on the authority of Abu Abd al-Rahman al-Salami, he said: The table was revealed, bread and fish.

Al-Hussein bin Ali Al-Sada'i told me, he said, my father told us, on the authority of Al-Fudayl, on the authority of Atiyah, he said: The table is a fish that contains the taste of every food.

Ibn Wakee' told us, he said, Ubaidullah told us, on the authority of Fadil, on the authority of Masruq, on the authority of Atiyah, who said: The table is fish that contains the taste of every food.

Ibn Wakee' told us, Yahya bin Adam told us, on the authority of Israel, on the authority of Abu Ishaq, on the authority of Abu Abd al-Rahman, who said: The table

Surat al-Ma'idah 5:114

Jesus, son of Mary, said, "O God, our Lord, send down to us a table from the heaven that will be for us a festival for the first of us and the last of us and a sign from You. And provide for us, for You are the best of providers."

was revealed with bread and fish.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, he said: A table was sent down to Jesus, son of Mary, and the disciples, on which there was bread and fish, and they ate from it wherever they stayed if they wished.

Al-Hasan bin Yahya narrated, he said: Abd al-Razzaq narrated, he said: Al-Mundhir bin Al-Nu'man narrated, that he heard Wahb bin Munabbih say about the verse: **And send down to us a table from the heaven to be for us a festival**, he said: He sent down to them a loaf of barley and wheat. Al-Hasan said: Abu Bakr said: So I narrated it to Abd al-Samad bin Ma'qil and he said: I heard Wahb, and he was asked: What did that do for them? He said: Nothing, but God sprinkled blessing among them, so some people would eat and then go out, and others would come and eat and then go out, until they had all eaten and had left.

Ibn Wakee' told us, he said, Ubaid God told us, on the authority of Israel, on the authority of Abu Yahya, on the authority of Mujahid, who said: It is the food that descends upon them wherever they descend.

Muhammad ibn Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God Almighty: **A table from heaven**, he said: A table with food on it, which they were brought when the punishment was presented to them if they disbelieved. Various types of food were sent down upon them.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Abu Ma'shar, on the authority of Ishaq bin Abdullah: The table was sent down to Jesus, son of Mary, with seven loaves of bread and seven fish, and they ate from it whatever they wanted. He said: Then some of them stole from it and said: Perhaps it will not be sent down tomorrow! So it was taken away.

Al-Muthanna narrated to us, he said: Abdul-A'la narrated to us, he said: Dawud narrated to us, on the authority of Samak bin Harb, on the authority of a man from Banu 'Ajl, he said: I prayed next to 'Ammar bin Yasir, and when he finished he said: Do you know what the condition of the table of the Children of Israel was? I said: No! He said: They asked Jesus, son of Mary, for a table on which there would be food from which they could eat that would never run out. He said: It was said to them: It will remain for you as long as you do not hide, betray, or raise your head. If you do, then I will punish you with a punishment that I have not punished anyone in the worlds with! He said: Their day had not yet ended until they had hidden, raised their head, and betrayed, and they were punished with a punishment that no one in the worlds had been punished with. You, the Arabs, used to follow the tails of camels and sheep, so God sent among you a Messenger from among yourselves, whose lineage

and ancestry you know, and he informed you through the tongue of your Prophet that you would prevail over the Arabs, and he forbade you from hoarding gold and silver. By God! Night and day will not pass until you hoard them, and He will punish you with a painful punishment.

Al-Hasan bin Qaz'ah Al-Basri told us, he said, Sufyan bin Habib told us, he said, Saeed told us, on the authority of Qatada, on the authority of Khalas bin Amr, on the authority of Ammar bin Yasir, he said, the Messenger of God, may God bless him and grant him peace, said: "The table was revealed with bread and meat, and they were commanded not to betray, nor to save, nor to set aside for the next day. So they betrayed, and they saved, and set aside, and they were transformed into monkeys and pigs."

Muhammad bin Abdullah bin Buzaie told me, he said, Yusuf bin Khalid told us, he said, Nafi' bin Malik told us, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding the table, he said: It was food that descended upon them from the sky wherever they stayed.

Others said: The table was brought down and on it were fruits from the fruits of Paradise.

Who said that?

Muhammad bin Bashir told us, he said, Ibn Abi Uday told us, on the authority of Saeed, on the authority of Qatada, on the authority of Khalas bin Amr, on the authority of Ammar, he said: The table was revealed and on it were fruits from the fruits of Paradise, so they were commanded not to hide, nor to betray, nor to hoard. He said: So the people betrayed and hid and hoarded, so God turned them into monkeys and pigs.

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 it was a table upon which fruits from the fruits of Paradise were brought down, and they were commanded not to hide, nor to betray, nor to save for the next day, a trial with which God tested them, and whenever they did something of that, Jesus informed them of it, so the people betrayed it, so they hid and saved for the next day.

Others said: She had to eat every type of food except meat.

Who said that?

Abu Kuraib told us, he said, Jarir told us, on the authority of Ata', on the authority of Maysarah, he said: When the table was set for the Children of Israel, hands would go around it with all kinds of food.

Ibn Wakee' told us, Yahya bin Adam told us, on the authority of Sharik, on the authority of Ata', on the authority of Maysarah and Zadan, who said: Hands would differ over it with every type of food.

Al-Harith told me, he said, Abdul Aziz told us, he said, Sufyan al-Thawri told us, on the authority of Ata' bin

al-Sa'ib, on the authority of Zadan and Maysarah, regarding: **Can your Lord send down to us a table spread with food from the sky?** They said: They saw the hands differing over it with everything except meat.

Others said: God did not send down a table to the Children of Israel.

Then the speakers of this article differed.

Some of them said: This is only an example that God Almighty gave to His creation, forbidding them from asking God's Prophet for signs.

Who said that?

Ibn Wakee' told us, he said, Yahya bin Adam told us, on the authority of Sharik, on the authority of Laith, on the authority of Mujahid, regarding his statement: **He sent down to us a table from the sky**, he said: It is an example, nothing was sent down to them.

Others said: When the people were told: **Whoever among you disbelieves after this, I will punish him with a punishment by which I have not punished anyone in the worlds**, they asked for an exemption from it, but it was not revealed.

Who said that?

Bishr bin Muadh told us, Yazid bin Zari' told us, Saeed told us, on the authority of Qatada, who said: Al-Hasan used to say: When it was said to them: **And whoever among you will disbelieve after that**, to the end of the verse, they said: We have no need of it! So it was not revealed.

Ibn Al-Muthanna told us, he said, Muhammad Ibn Ja'far told us, he said, Shu'bah told us, on the authority of Mansur Ibn Zadhan, on the authority of Al-Hasan: He said in al-Ma'idah 5: It was not revealed.

Al-Harith told me, he said, Al-Qasim bin Salam told us, he said, Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, he said: A table with food on it, when their father offered them the punishment if they disbelieved, they refused to let it descend upon them.

Abu Jaafar said: The correct thing to say about this, according to us, is that God Almighty sent down the table to those who asked Jesus that question of his Lord.

We only said that because of the report that we narrated about it from the Messenger of God, may God bless him and grant him peace, and his companions and the people of interpretation after them, other than those who were alone in what we mentioned about him.

And after: God Almighty does not break His promise, and His report does not break. God Almighty said, informing in His Book about the answer of His Prophet Jesus, peace be upon him, when he asked him what he asked of that: **I will send it down upon you**. It is not permissible for God Almighty to say: **I will send it down upon you**, and then not send it down, because that is from Him Almighty, and there is no contradiction from Him to what He informs. Even if it were permissible for Him to say: **I will send it down upon you**, and then not send it down upon them, it would be permissible for

Him to say: **So whoever among you disbelieves after that, I will punish him with a punishment such as I have not punished anyone in the worlds**, and then if any of them disbelieves after that, He will not punish him, so there would be no reality or validity to His promise or His threat. It is not permissible for our Lord Almighty to be described with that.

As for the correct statement about what was on the table, it is to say: There was food on it. It is possible that there was fish and bread, and it is possible that there was a fruit from Paradise. Knowing about it is not beneficial, nor is ignorance of it harmful, if the reciter of the verse acknowledges the apparent meaning of what the revelation implies.

Tafsir al-Qurtubi

The Almighty's saying: **Jesus, son of Mary, said** The original according to Sibawayh is **O God**, and the *meem* is a substitute for **O us** as a second call. Sibawayh does not permit anything else, and it is not permissible for it to be an adjective because it has similar sounds because of what came after it. **Send down to us a table**. The table is the tray on which the food is. Qutrub said: The table is not a table until there is food on it. If there is not, it is said: a tray, and it is the active participle of *mada* **he fed his servant** if he fed him and gave him. So the table *tamida* gives what is on it, and it is the saying of Ru'bah. Al-Akhfash recited:

The heads of the luxurious peers are presented to the Commander of the Faithful, the Eternal

Any responsible person is able to do so. The table is the one who feeds and gives food to the eaters. Food is also called a table metaphorically, because it is eaten on a table, like their saying that rain is sky. The people of Kufa said: A table is called a table because of its movement with what is on it, from their saying: something is inclined and moved. The poet said:

You may cry when a dove sings, and the branch of the thicket sways with it.

Another said:

The killing of Al-Kanani after him worried me, so the empty earth almost shook.

And from this is the saying of God Almighty: **And He has cast into the earth firm mountains, lest it should shake with you** (al-Nahl 16:15). Abu Ubaidah said: A table is an active participle in the sense of a passive participle, like **a pleasing life** (al-Haqqah 69:21 and al-Qari'ah 101:7) meaning pleasing, and **gushing water** (al-Tariq 86:7) meaning gushing forth. God Almighty's saying: **It will be a celebration for us** is an adjective for a table and is not an answer.

Al-A'mash read it as an answer, and the meaning is: The day of its revelation will be **a holiday for our first**, meaning the first of our nation and the last of it. It was said: The table was revealed to them on Sunday morning and evening, so they made Sunday a holiday. The holiday is one of the holidays, and it was only pluralized with a *ya'*, and its origin is the *waw* because it is attached to the singular. It is said: to differentiate it

Surat al-Ma'idah 5:114

Jesus, son of Mary, said, "O God, our Lord, send down to us a table from the heaven that will be for us a festival for the first of us and the last of us and a sign from You. And provide for us, for You are the best of providers."

from wooden sticks. They witnessed the holiday, as Al-Jawhari said. It was said: Its origin is from 'Ada ya'ud, meaning he returned, so it is the 'ud of the waw, so it was changed to a ya' because of the kasra of what preceded it, like the scale, the miqat, and the mi'ad. So it was said for the day of Eid al-Fitr and Eid al-Adha: a holiday because they return every year. Al-Khalil said: The holiday is a day that brings together as if they have returned to it. Ibn Al-Anbari said: It was called a holiday because of the return in joy and happiness, so it is a day of joy for all creation. Do you not see that the prisoners on that day are not asked for nor punished, nor are wild animals or birds hunted, were it not for the children's escape to the slaves? It was said: It was called a holiday because every person returns to the extent of his status. Do you not see the difference in their clothing, appearances, and food? Some of them are... He adds, some are added to, some are shown mercy, and some are shown mercy. It was said: It was named thus because it is a noble day, similar to the Eid, and it is a well-known and honorable day among the Arabs, and they are attributed to it, so it is said: Eid camels. He said:

Eid gift in which dinars were mortgaged

It was mentioned before and Ibn Thabit read for the first of us and the last of us for everyone. Ibn Abbas said: The last of the people will eat from it just as the first of them will eat from it. **And a sign from You** meaning evidence and proof. **And provide for us** meaning give to us. **And You are the best of providers** meaning the best of those who give and provide because You are the Rich, the Praiseworthy.

Tafsir Ibn Kathir

This is the story of the table and the surah is attributed to it, it is called Surat Al-Ma'idah, and it is one of the blessings that God bestowed upon His servant and messenger Jesus when He answered his prayer by sending it down, so God sent down a dazzling sign and a decisive proof, and some imams have mentioned that its story is not mentioned in the Gospel, and Christians do not know it except from Muslims, and God knows best, so the Almighty's saying: **When the disciples said** and they are the followers of Jesus, peace be upon him, **O Jesus, son of Mary, can your Lord** This is the reading of many, and others read **Can your Lord** meaning can you ask your Lord **to send down to us a table from the heaven** and the table is the tray on which food is placed, and some of them mentioned: that they only asked for that because of their need and poverty, so they asked him to send down to them a table every day from which they could eat and be strengthened for worship **He said, 'Fear God, if you are believers'** meaning so Christ, peace be upon him, answered them saying to them: Fear God and do not ask this, for perhaps it will be a trial For you, and put your trust in God in seeking provision, if you are believers. **They said, 'We want to eat from it'**

meaning, we are in need of eating from it, **and our hearts will be reassured** if we see it descending as provision for us from the sky, **and we know that you have spoken the truth to us** meaning, and we will increase our faith in you and knowledge of your message, **and we will be among its witnesses** meaning, and we will testify that it is a sign from God, and an indication and proof of your prophethood and the truth of what you have brought. **Jesus, son of Mary, said, 'O God, our Lord, send down to us a table spread out from the heaven that will be for us a festival for the first of us and the last of us'** Al-Suddi said: meaning, we will take that day on which it descended as a festival that we and those who come after us will venerate. Sufyan Al-Thawri said: meaning, a day on which we will pray. Qatada said: they wanted it to be for their descendants after them. And from Salman Al-Farisi: a lesson for us and those who come after us. It was said: It is sufficient for our first and our last. **And a sign from You**, meaning evidence that you establish of Your power over things and of Your response to my call, so that they may believe me in what I convey from You. **And provide for us**, meaning from You, a pleasant provision without cost or effort. **And You are the Best of providers**. God said: "Indeed, I will send it down upon you. But whoever among you disbelieves afterward," meaning whoever among your nation, O Jesus, denies it and opposes it, **I will punish him with a punishment with which I will not punish anyone in the worlds**, meaning from the worlds of your time, like the Almighty's saying: **And on the Day the Hour will arise, admit the people of Pharaoh into the severest punishment**, and His saying: **Indeed, the hypocrites will be in the lowest depths of the Fire**. Ibn Jarir narrated on the authority of Awf al-A'abi on the authority of Abu al-Mughirah al-Qawwas, on the authority of Abdullah ibn Amr, who said: "The people who will be most severely punished on the Day of Resurrection will be three: the hypocrites, those who disbelieved among the people of the table, and the people of Pharaoh."

Mentioning report narrated from the predecessors

In the descent of the table upon the disciples

Abu Ja'far ibn Jarir said: Al-Qasim told us: Al-Husayn told us: Hajjaj told me on the authority of Layth, on the authority of 'Aqil, on the authority of Ibn 'Abbas, that he used to narrate on the authority of Jesus that he said to the Children of Israel: Would you like to fast for God for thirty days, then ask Him and He will give you what you asked for, for the reward of the worker is upon the one for whom he worked? So they did, then they said: O teacher of goodness, you told us: The reward of the worker is upon the one for whom he worked, and you ordered us to fast for thirty days, so we did, and we did not work for anyone for thirty days except that He fed us food when we finished. So can your Lord send down to us a table from the sky? Jesus said, **Fear God, if you are believers**. They said, **We want to eat from it and our hearts be reassured and know that you have told us the truth and be among its**

witnesses. Jesus, son of Mary, said, "O God, our Lord, send down to us a table from the heaven that will be for us a festival for the first of us and the last of us and a sign from You and provide for us, for You are the best of providers." God said, "Indeed, I will send it down to you. But whoever disbelieves after that among you - I will punish him with a punishment by which I have not punished anyone in the worlds." He said: So the angels came flying with a table from the heaven on which were seven fish and seven loaves of bread until they placed it in front of them, and the last of the people ate from it just as the first of them had eaten from it. This is how Ibn Jarir narrated it, and Ibn Abi Hatim narrated it on the authority of Yunus ibn Abd al-A'la, on the authority of Ibn Wahb, on the authority of al-Layth, on the authority of Aqil, on the authority of Ibn Shihab, who said: Ibn Abbas was narrating, and he mentioned something similar.

Ibn Abi Hatim also said: Saad bin Abdullah bin Abdul Hakam told us, Abu Zur'ah and Hibat God bin Rashid told us, Aqil bin Khalid told us that Ibn Shihab told him on the authority of Ibn Abbas that Jesus, son of Mary, was told: Ask God to send down to us a table from heaven. He said: So the angels came down with the table carrying it, on it were seven fish and seven loaves of bread, until I placed it in their hands, and the last of the people ate from it just as the first of them had eaten from it. Ibn Abi Hatim said: My father told us, Al-Hasan bin Qaz'ah Al-Bahili told us, Sufyan bin Habib told us, Saeed bin Abi Arouba told us, on the authority of Qatada, on the authority of Khalas, on the authority of Ammar bin Yasir, on the authority of the Prophet, may God bless him and grant him peace, who said: The table came down from heaven with bread and meat on it, and they were commanded not to betray or to set aside for the next day, so they betrayed and stored and kept aside, so they were transformed into monkeys and pigs. Ibn Jarir narrated it in the same way on the authority of Al-Hasan bin Qaz'ah, then Ibn Jarir narrated it on the authority of Ibn Bashar, on the authority of Ibn Abi Uday, on the authority of Saeed, on the authority of Qatada, on the authority of Jallas, on the authority of Ammar, who said: The table came down with fruits from the fruits of Paradise on it, so they were commanded not to betray, hide or keep aside, so the people betrayed and hid and kept aside, so God transformed them into monkeys and pigs.

Ibn Jarir said: Ibn Al-Muthanna told us, Abdul-A'la told us, Dawud told us, on the authority of Samak bin Harb, on the authority of a man from Banu 'Ajl, who said: I prayed next to 'Ammar bin Yasir, and when he finished he said: Do you know what the situation was like at the table of the Children of Israel? I said: No. He said: They asked Jesus, son of Mary, for a table on which there would be food from which they could eat and which would never run out. It was said to them: It will remain for you as long as you do not hide, betray, or raise your head. If you do, then I will punish you with a punishment that I have not punished anyone in the worlds with. He said: Their day had not passed before they hid, raised their head, and betrayed, and they were punished with a punishment that no one in the worlds had been punished with. And you, O people of the Arabs, used to follow the tails of camels and sheep. Then God sent among you a Messenger from among

yourselves, whose lineage and ancestry you know. He informed you that you would prevail over the Persians, and he forbade you from hoarding gold and silver. By God, the night and day will not pass until you hoard them, and God will punish you with a painful punishment. And he said: Al-Qasim told us, Husayn told us, Hajjaj told me on the authority of Abu Ma'shar, on the authority of Ishaq bin Abdullah, that the table was sent down to Jesus, son of Mary, and on it were seven loaves of bread and seven fish, and they ate from it as much as they wanted. He said: Then some of them stole from it and said: Perhaps it will not be sent down tomorrow, so it was taken away.

Al-Awfi said on the authority of Ibn Abbas: A table with bread and fish on it was sent down to Jesus, son of Mary, and the disciples, and they would eat from it wherever they stayed if they wished. Khasif said, on the authority of Ikrimah and Muqsim, on the authority of Ibn Abbas: The table was fish and loaves of bread. Mujahid said: It was food that was sent down to them wherever they stayed. Abu Abd al-Rahman al-Sulami said: The table was sent down with bread and fish. Atiyah al-Awfi said: The table was fish that had the taste of everything. Wahb ibn Munabbih said: God sent it down from the sky to the Children of Israel, and every day He sent down to them on that table fruits of Paradise, and they ate whatever they wanted of various kinds. Four thousand would sit at it, and when they ate, God would send down in its place another like them, and they would remain like that as long as God willed. Wahb ibn Munabbih said: A loaf of barley and fish was sent down to them, and God filled them with blessings multiples of them, so some people would eat and then leave, then others would come and eat and then leave, until they had all eaten and had left.

Al-A'mash said, on the authority of Muslim, on the authority of Sa'id ibn Jubayr: Everything was sent down upon it except meat. Sufyan al-Thawri said, on the authority of Ata' ibn al-Sa'ib, on the authority of Zadhan, Maysarah, and Jarir, on the authority of Ata', on the authority of Maysarah, who said: When the table was set for the Children of Israel, hands would exchange food for it except meat. And on the authority of Ikrimah: The bread of the table was made of rice. Narrated by Ibn Abi Hatim.

Ibn Abi Hatim said: Jaafar bin Ali told us in what he wrote to me, Ismail bin Abi Uways told us, Abu Abdullah Abdul Quddus bin Ibrahim bin Abi Ubaid God bin Mirdas Al-Abdari, a client of Banu Abdul Dar, told me, on the authority of Ibrahim bin Omar, on the authority of Wahb bin Munabbih, on the authority of Abu Uthman Al-Nahdi, on the authority of Salman Al-Khair, that he said: When the disciples asked Jesus, son of Mary, for the table, he disliked that very much, so he said: Be content with what God has provided for you on earth, and do not ask for the table from heaven, for if it were sent down to you, it would be a sign from your Lord. And Thamud perished only when they asked their prophet for a sign and were afflicted with it until their destruction was in it, so they refused except for him to bring it to them, so **They said, 'We want to eat from it and our hearts will be reassured'** *verse*. So when Jesus saw that they refused except for him to pray for them with it, he stood up, threw off the wool,

Jesus, son of Mary, said, "O God, our Lord, send down to us a table from the heaven that will be for us a festival for the first of us and the last of us and a sign from You. And provide for us, for You are the best of providers."

put on black hair, a hair cloak, and a hair cloak, then performed ablution and bathed, and entered the prayer hall and prayed as God willed, and when he finished his prayer, he stood up facing The kiss, and he described his feet until they were level, so he stuck the heel to the heel and aligned the toes, and placed his right hand on the left over his chest, and lowered his gaze, and lowered his head in humility, then he sent his eyes crying, and his tears continued to flow down his cheeks and drip from the edges of his beard until the ground in front of his face was wet from his humility, and when he saw that, he called upon God and said: **O God, our Lord, send down to us a table from the sky.** So God sent down to them a red table between two clouds: a cloud above it, and a cloud below it, and they looked at it in the air descending from the heavenly sphere and falling toward them, and Jesus was crying out of fear because of the conditions that God took from them in it, that He would punish whoever disbelieved in it from them after it had been sent down with a punishment that He had not punished anyone in the worlds, and he was calling upon God in his place and saying: O God, make it a mercy for them, and do not make it a punishment, O God, how many wonders have I asked of You and You have given me, O God, make us grateful to You, O God, I seek refuge in You from You sending it down in anger and a wrath, O God, make it safety and well-being, and do not make it a trial and a disgrace. So he continued to supplicate until the table was settled in front of Jesus and the disciples and his companions around him, finding a pleasant smell, the likes of which they had never found before. Jesus and the disciples prostrated themselves before God in thanks to Him for what He had provided for them from where they had not expected, and He showed them in it a great sign of wonder and a lesson. The Jews came to look, and they saw a strange matter that caused them grief and sorrow, then they left in great anger. Jesus and the disciples and his companions came until they sat around the table, and there was a covered napkin on it. Jesus said: Who among us dared to uncover the napkin from this table, and trusted himself and proved us well before his Lord? Let him uncover this sign so that we may see it, and praise our Lord, and remember His name, and eat from the provision that He has provided for us? The disciples said: O Spirit of God and His Word, you are the first of us to do that, and the most deserving of revealing it. So Jesus, peace be upon him, stood up and resumed his ablution anew, then entered his prayer place, and prayed likewise for several rak'ahs, then wept for a long time, and called upon God to permit him to reveal it, and to make it a blessing and provision for him and his people. Then he turned and sat at the table and took the napkin, and said: In the name of God, the best of providers. He uncovered the table, and there was on it a huge grilled fish, with no hemorrhoids on it, no thorns in its belly, and ghee flowing from it in a stream. It had been strewn with vegetables of every kind except leeks, and at its head was vinegar, and at its tail was salt, and around the vegetables were five loaves, on one of which were

olives, on another dates, and on another five pomegranates. Simon, the head of the disciples, said to Jesus: O Spirit of God and His Word, is this the food of this world, or the food of Paradise? Jesus said: Is it not time for you to consider what you see of the signs and stop delving into matters? What I fear for you is that you will be punished for the reason for the revelation of this verse? Simon said to him: No, by the God of Israel, I did not mean to ask by it, O son of the truthful one. Jesus, peace be upon him, said: None of what you see is food of this world nor food of Paradise, but rather it is something that God created in the air with His overwhelming and overpowering power. He said to it: Be, and it was faster than the blink of an eye. So eat of what you asked for in the name of God and praise your Lord for it, and He will provide you with it and increase it, for He is the Creator, the Able, the Grateful. They said: O Spirit of God and His Word, we would like God to show us a sign in this verse. Jesus said: Glory be to God, were you not satisfied with what you saw of this verse that you ask for another sign in it? Then Jesus, peace be upon him, turned to the fish and said: O fish, by God's permission, return to life as you were. So God revived it with His power, and it stirred and returned by God's permission to a fresh life, licking its lips like a lion, its eyes rolling, it had a glimmer, and its hemorrhoids returned to it. The people were frightened by it and moved away. When Jesus saw that from them, he said: What is the matter with you that you ask for a sign, and when your Lord shows it to you, you hate it? What I fear for you is that you will be punished for what you do, O fish, return by God's permission as you were. So it returned by God's permission, grilled as it was in its first creation. They said: O Jesus, be you, O Spirit of God, who begins eating from it, and then we will follow. So Jesus said: God forbid that, he begins eating from the one who asked for it. So when the disciples and his companions saw Jesus' refusal from it, they feared that its descent was a sign of displeasure and that eating it was a disgrace, so they avoided it. So when Jesus saw that from them, he called for it to the poor and the needy and said: Eat from the provision of your Lord and the supplication of your Prophet, and praise God who sent it down to you so that its enjoyment will be for you and its punishment will be for others, and begin your eating in the name of God and end it with the praise of God. So they did so, and one thousand and three hundred people ate from it, between men and women, each one of them leaving it full and belching. And Jesus and the disciples looked and saw that it was as it was when it descended from the sky, nothing was missing from it. Then it was raised to the sky while they were watching, and every poor person who ate from it became rich and was healed. Every time he ate from it, they remained rich and healthy until they left this world, and the disciples and their companions who refused to eat from it regretted it with a regret that made their lips flow, and its regret remained in their hearts until the Day of Resurrection. He said: And when the table was sent down after that, the Children of Israel would come to it running from every place, jostling each other, the

rich and the poor, the young and the old, the healthy and the sick, riding each other. When he saw that, he made it a rotation between them, sending down one day and not sending down the next day. So they remained like that for forty days, sending down upon them at sunrise, and it would not cease to be placed for them to eat from until they stood up, and it would rise from them to the atmosphere of the sky by God's permission, and they would look at its shadow on the ground until it disappeared from them. He said: Then God revealed to His Prophet Jesus, peace be upon him: Make my provision in the table for the poor, orphans, and the needy, not for the rich among the people. They belittled that until they doubted it in themselves, and made people doubt it, and spread about its ugly and reprehensible matter. Satan realized his need among them and cast his whispers into the hearts of the rabbis until they said to Jesus: Tell us about the table and is it true that it descended from the sky, for many of us have doubted it? Jesus, peace be upon him, said: You are lost, by the God of Christ. You asked your Prophet for the table to ask it for you from your Lord, but when he did and sent it down to you as a mercy and provision for you, and showed you signs and lessons in it, you denied it and doubted it, so be glad with the punishment, for it will descend upon you unless God has mercy on you. Then God revealed to Jesus: I will seize those who deny My condition, for I will punish those of them who disbelieve in the table after it descended with a punishment that I will not punish anyone in the worlds with. He said: When the doubters of it spent the night and went to bed in the best possible way with their women, secure, then at the end of the night, God transformed them into pigs, so they began to follow the filth in the sweepers. This is a very strange trace, which Ibn Abi Hatim cut off in places in this story, and I have collected it so that its context is more complete and perfect, and God Almighty knows best. All of these traces indicate that the table was sent down to the Children of Israel during the days of Jesus, son of Mary, in response from God to his call, as is indicated by the apparent context of this great Qur'an: **God said, 'Indeed, I will send it down upon you' 10:13.**

Some have said: It was not revealed. Layth bin Abi Salim narrated on the authority of Mujahid regarding his statement: **He sent down to us a table from the sky**, he said: It is a parable that God made and nothing was sent down. It was narrated by Ibn Abi Hatim and Ibn Jarir. Then Ibn Jarir said: Al-Harith told us, Al-Qasim told us - he is Ibn Salam - Hajjaj told us on the authority of Ibn Jurayj, on the authority of Mujahid, who said: A table with food on it, when her father offered them the punishment if they disbelieved, they refused that it should be sent down upon them. He also said: Ibn Al-Muthanna told us, Muhammad bin Ja'far told us, Shu'bah told us on the authority of Mansur bin Zadhan on the authority of Al-Hasan that he said regarding the table: It was not sent down. Bishr told us, Yazid told us, Sa'id told us on the authority of Qatadah, who said: Al-Hasan used to say when it was said to them: **But whoever among you disbelieves after that - then I will punish him with a punishment such as I have not punished anyone in the worlds**, they said: We have no need for it, so it was not sent down. These are authentic chains of transmission to Mujahid and

Al-Hasan, and this may be strengthened by the fact that the report of the table is not known to the Christians, and it is not in Their book, and if it had been revealed, then that would have been one of the reasons for transmitting it, and it would have been present in their book as a continuous chain of transmission, and no less than a single narration, and God knows best, but what the majority are of is that it was revealed, and this is what Ibn Jarir chose, he said: Because God Almighty informed of its revelation in His saying, the Most High: **Indeed, I will send it down upon you, but whoever disbelieves after that among you - then I will punish him with a punishment by which I have not punished anyone in the worlds.** He said: And God's promise and threat are true and honest, and this statement is - and God knows best - correct as indicated by the reports and traces from the predecessors and others.

Historians have mentioned that Musa bin Nusayr, the deputy of the Umayyads in the conquest of the Maghreb, found a table there studded with pearls and various types of jewels, so he sent it to the Commander of the Faithful, Al-Walid bin Abdul Malik, the builder of the Great Mosque of Damascus. He died on the way, and it was taken to his brother, Sulayman bin Abdul Malik, the Caliph after him. The people saw it and were greatly amazed by it because of the precious rubies and unique jewels it contained. It is said that this table belonged to Sulayman bin David, peace be upon them both, and God knows best. Imam Ahmad said: Abd al-Rahman told us, Sufyan told us, on the authority of Salamah bin Kuhayl, on the authority of Imran bin al-Hakam, on the authority of Ibn Abbas, who said: Quraysh said to the Prophet, may God bless him and grant him peace: Ask your Lord to turn Safa into gold for us and we will believe in you. He said: **And you will do that?** They said: Yes. He said: So he called, and Gabriel came to him and said: Your Lord sends you his greetings and says to you: If you wish, I will turn Safa into gold for them. Whoever disbelieves among them after that, I will punish him with a punishment such as I have not punished anyone in the worlds. And if you wish, I will open for them the door of repentance and mercy. He said: **Rather, the door of repentance and mercy.** Then Ahmad, Ibn Mardawayh, and Al-Hakim in his Mustadrak narrated it from the hadith of Sufyan Al-Thawri with it.

Fath al-Qadir

When Jesus saw what they had narrated about themselves regarding the purpose of the table being sent down, he said: **O God, our Lord, send down to us a table from the sky** meaning existing or coming down from the sky. The root of **O God** according to Sibawayh and his followers is **O God**, so the *mim* was made a substitute for the letter of address, and **our Lord** is a second address, not a description, and **it will be a festival for us** is a description of the table. Al-A'mash read **it will be a festival for us** meaning the day of its sending down will be a festival for us, and its sending down was on Sunday, which was a festival for them, and the festival is one of the festivals, but all of it is with the *ya* and its origin is the *waw* because it is attached to the singular, and it was said to differentiate it from *awwad* which is the plural of *awd*, its meaning

Surat al-Ma'idah 5:114

Jesus, son of Mary, said, "O God, our Lord, send down to us a table from the heaven that will be for us a festival for the first of us and the last of us and a sign from You. And provide for us, for You are the best of providers."

was mentioned by Al-Jawhari, and it was said that its origin is from *'ad'* which means he returned, so it is *awd* with the *waw*, and it was changed to a *ya* because of the kasra of what precedes it like the scale, the time, and the appointment, so it was said that the day of Eid al-Fitr and Eid al-Adha are two festivals, because they return every year. Al-Khalil said: The Eid is every Friday, as if they had returned to it. His saying: **for the first of us and the last of us** is a substitute for the pronoun in **for us** by repeating the agent: meaning for those in our time and for those who will come after us from our descendants and others. His saying: **and a sign from You** is in apposition to **a holiday**: meaning a clear indication and proof of the perfection of Your power and the truth of sending whomever You sent. **And provide for us** meaning give us this requested table, or provide us with a provision that we can use to worship You. **And You are the best of providers**. Indeed, there is no provider in reality other than You, nor any giver other than You.

the command. **For our first and our last** instead of **for us** by returning the factor, meaning a festival for our predecessors and our successors. It was narrated that it was sent down on Sunday, and that is why the Christians took it as a festival. It was said that our first and our last eat from it. It was read **for our first and our last** meaning the nation or the group. **And a sign** is in apposition to *festival*. **From You** is an attribute of it, meaning a sign coming from You indicating the perfection of Your power and the correctness of my prophethood. **And provide us** with the table and gratitude for it. **And You are the best of providers** meaning the best of those who provide, because He is the Creator of provision and the Giver of it without compensation.

Tafsir al-Baghawi

114- Jesus, son of Mary, said, then, O God, our Lord, send down to us a table from the heaven, and it was said that he washed himself, not wiped himself, and prayed two rak'ahs, lowered his head, lowered his gaze, and wept. Then he said, O God, our Lord, send down to us a table from the heaven, 'to be a festival for us, for the first of us and the last of us,' meaning: a return from God to us as an argument and proof. The holiday is the day of joy, it was named thus to return from sorrow to joy, and it is a name for what you have become accustomed to and returns to you. The day of Eid al-Fitr and Eid al-Adha were named Eid because they return every year. Al-Suddi said: Its meaning is that we take the day on which it was sent down as a festival for the first of us and the last of us, meaning: we glorify it, we and those who come after us. Sufyan said: We pray on it. His saying, **for the first of us**, means: for the people of our time, and **for the last of us**, means: he who comes after us. Ibn Abbas said: The last of the people will eat from it as the first of them ate, **and a sign from you**, an indication And an argument, **And provide for us, for You are the best of providers**.

Tafsir al-Baidawi

114 Jesus, son of Mary, said when he saw that they had a valid purpose in that, or that they would not give up, so he wanted to force them to submit the argument in its entirety. O God, our Lord, send down upon us a table from the heaven that will be for us a festival meaning that the day of its descent will be a festival that we will honor. It was said that the festival is the returning joy, and that is why the day of the festival was called a festival. *Takun* was read as an answer to

Surat al-Ma'idah 5:115

God said, "Indeed, I will send it down upon you. But whoever among you disbelieves thereafter, I will punish him with a punishment by which I have not punished anyone in the worlds."

Tafsir al-Jalalayn

115 - **God said** responding to him **Indeed, I am sending it down** with the emphasis and the emphasis (upon you. So whoever disbelieves after) that is, its sending down **among you, I will punish him with a punishment by which I have not punished anyone in the worlds** so the angels descended with it from the heaven with seven loaves of bread and seven fish, and they ate from it until they were full. Ibn Abbas said this and in a hadith the table was sent down from the heaven with bread and meat, and they were commanded not to betray or save for tomorrow, so they betrayed and saved, and they were transformed into monkeys and pigs.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: This is an answer from God Almighty mentioned by the people in what they asked their prophet Jesus, a question from their Lord, about sending down a table for them. So God Almighty said: I will send it down to you, O disciples, and feed you from it, **But whoever among you disbelieves after that**, meaning: whoever among you denies after sending it down to you and feeding you from it - My message to him, and denies the prophethood of My prophet Jesus, peace be upon him, and disobeys My obedience in what I have commanded and forbidden him, **I will punish him with a punishment by which I have not punished anyone in the worlds**, from the worldly people of his time. So the people did so, and they denied and disbelieved after what was sent down to them, as we have been told, so they were punished, as we have been informed, by being transformed into apes and pigs, like the one who:

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **I will send it down upon you** the verse, he mentioned to us that they were turned into pigs.

Ibn Bashar told us, he said, Abdul Wahhab, Muhammad ibn Abi Uday, and Muhammad ibn Ja'far told us, on the authority of Awf, on the authority of Abu al-Mughira al-Qawwas, on the authority of Abdullah ibn Amr, who said: The people most severely punished are three: the hypocrites, those who disbelieved from among the people of the table, and the people of Pharaoh.

Al-Hasan bin Arafa told us, he said, Al-Mu'tamir bin Sulayman told us, on the authority of Awf, he said: I heard Abu Al-Mughirah Al-Qawwas say: Abdullah bin Amr said: The people who will be most severely

punished on the Day of Resurrection will be those who disbelieved from among the people of the table, the hypocrites, and the people of Pharaoh.

Muhammad ibn al-Husayn told us, Ahmad ibn Mufaddal told us, Asbat told us, on the authority of al-Suddi, his saying: **But whoever among you disbelieves after that**, after the table came to him, **I will punish him with a punishment by which I have not punished anyone in the worlds**, meaning: I will punish him with a punishment by which I have not punished anyone in the worlds except the people of the table.

Tafsir al-Qurtubi

The Almighty said: **God said, 'I will send it down upon you.'** This is a promise from God the Almighty with which He answered Jesus' question, just as Jesus' question was an answer to the disciples. This necessitates that He sent it down and His promise was true, but the people denied and disbelieved after it was sent down, so they were transformed into apes and pigs. Ibn Omar said: The people who will be most severely punished on the Day of Resurrection will be the hypocrites and those who disbelieved from among the people of the table and the people of Pharaoh. God the Almighty said: **But whoever disbelieves after that among you, I will punish him with a punishment by which I have not punished anyone in the worlds.** The scholars differed about the table, was it sent down or not? The majority of scholars - and it is the truth - said that it was revealed based on the Almighty's saying: **Indeed, I will send it down upon you.** Mujahid said: It was not revealed, but rather it is a parable that Almighty God made for His creation, forbidding them from asking His prophets for signs. It was also said that He promised them an answer, so when He said to them: **So who among you will disbelieve after that?** the verse - they excused themselves from it and asked God for forgiveness and said: We do not want this. This was said by Al-Hasan. This statement and the one before it are wrong, and the correct thing is that it was revealed. Ibn Abbas said: Jesus, son of Mary, said to the Children of Israel: Fast for thirty days, then ask God for whatever you want, and He will give it to you. So they fasted for thirty days and said: O Jesus, if we worked for someone and completed our work, He would feed us, and if we fasted and made, then ask God to send down to us a table from the heaven. So the angels came with a table carrying seven loaves of bread and seven fish, and they placed it in front of them, and the last of the people ate from it as the first of them ate. Abu Abdullah bin Muhammad bin Ali Al-Tirmidhi Al-Hakim mentioned in his Nawadari Al-Usul: Omar bin Abi Omar told us, Ammar bin Harun told us. Al-Thaqafi narrated from Zakariya bin Hakim Al-Hanthali from Ali bin Zaid bin Jadaan from Abu Uthman Al-Nahdi from Salman Al-Farsi who said: When the disciples asked Jesus, son of Mary - may God's prayers and peace be upon him - about the table, he stood up and put on his woolen clothes and put on his black clothes, which were two garments of black sackcloth and a black blanket. He said: Stick the foot to the foot, stick the heel to the heel, and the thumb to the thumb, and he placed his right hand on

God said, "Indeed, I will send it down upon you. But whoever among you disbelieves thereafter, I will punish him with a punishment by which I have not punished anyone in the worlds."

his left hand, then he lowered his head in humility to God, then he lowered his eyes and cried until the tears ran down his beard and began to drip onto his chest, then he said: "O God, our Lord, send down to us a table from the heaven to be for us a celebration for the first of us and the last of us and a sign from You, and provide for us, for You are the best of providers. * God said: I will send it down to you" *verse*. Then a red, round tablecloth came down between two clouds, one above it and one below it, and the people were looking at it. Jesus said: O God, make us a mercy and do not make it a trial. My God, I ask You for wonders and You will give. Then it descended in front of Jesus, peace be upon him, and a covered handkerchief over it, so Jesus fell down. Prostrating and the disciples with him, they found a pleasant smell in it, the likes of which they had never found before. Jesus said: Which of you worships God most, is boldest towards God, and has the most trust in God? Let him uncover this table so that we may eat from it, mention God's name over it, and thank God for it. The disciples said: O Spirit of God, you are more deserving of that. So Jesus, may God's prayers be upon him, stood up, performed ablution well, prayed a new prayer, and supplicated a lot. Then he sat at the table and uncovered it. There was a grilled fish on it, without thorns, dripping with fat. Around it were arranged all kinds of vegetables except leeks. At its head were salt and vinegar, and at its tail were five loaves. On one of them were five pomegranates, on another were dates, and on another were olives. Al-Tha'labi said: On one of them were olives, on the second was honey, on the third was eggs, on the fourth was cheese, and on the fifth was dried meat. This reached the Jews, so they came, sad and distressed, looking at it. They saw something amazing. Simon, who was the head of the disciples, said: O Spirit of God, is the food of this world different from the food of Paradise? Then Jesus, peace be upon him, said: Have you not yet separated from these matters? What makes me fear that you will be tormented? Simon said: By the God of the Children of Israel, I did not intend any harm by that. They said: O Spirit of God, if there were another sign with this verse, Jesus, peace be upon him, said: O fish, revive by God's permission. The fish stirred freshly, its eyes seeing. The disciples were frightened. Jesus said: Why do I see you asking about something, and when you are given it, you hate it? What makes me fear that you will be tormented? He said: It came down from the sky and there was no food from this world or from Paradise on it, but it is something that God created with His perfect power. He said to it, *Be*, and it was. Jesus said: O fish, return to what you were. It returned roasted as it was. The disciples said: O Spirit of God, be the first to eat from it. Jesus said: God forbid! Only those who seek it and ask for it eat from it. The disciples refused to eat from it for fear that it would be like it and a trial. When Jesus saw that, he called upon the poor, the needy, the sick, the lame, the lepers, the crippled, the blind, and the people of yellow water, and said: Eat from the blue. Your Lord and the supplication of your Prophet, and praise God for him, and he said: The pleasure will be for you and the torment will be for others. So they ate until they were turned away from

seven thousand and three hundred belching, and every sick person who ate from it was healed, and every poor person who ate from it became rich until death. When the people saw that, they crowded around him, and there was no one left, young or old, old or young, rich or poor, except that they came to eat from it. So they pressed each other. When Jesus saw that, he made it a rotation between them, so it would descend one day and not descend the next day, like the she-camel of Thamud that would graze one day and drink the next day. So it descended for forty days, descending at noon, and it would remain like that until the shade returned to its place. Al-Tha'labi said: It would remain erected, and people would eat from it until the shade returned, and it would fly upwards so that people would eat from it, then it would return to the sky and people would look at its shadow until it disappeared from them. So when forty days were completed, God Almighty revealed to Jesus, peace be upon him: O Jesus, make this table of mine for the poor and not the rich. So the rich disputed about that and opposed the poor and doubted and made the people doubt. So God said, O Jesus: I will take A policeman came and there were thirty-three pigs among them eating dung, seeking it by sweeping. Akba is a sweeper, the singular of which is kaba, after they had been eating good food and sleeping on soft mattresses. When the people saw that, they gathered around Jesus crying. The pigs came and knelt on their knees in front of Jesus and began to cry and their tears dripped. Jesus recognized them and began to say: Are you not so-and-so? He nodded his head and could not speak. They remained like that for seven days, and some of them said: Four days. Then Jesus called upon God to take their souls, and they became not knowing where they had gone. Had the earth swallowed them or what they had done?!

I said: There is an argument about this hadith and it is not authentic before its chain of transmission. On the authority of Ibn Abbas and Abu Abd al-Rahman al-Sameen, the food on the table was bread and fish. Ibn Atiyyah said: They found in musk the fragrance of every food. Al-Tha'labi mentioned it. Ammar ibn Yasir and Qatadah said: There was a table that came down from the sky and on it were fruits from the fruits of Paradise. Wahb ibn Munabbih said: God Almighty sent down discs of hair and whales. Al-Tirmidhi included in the chapters of interpretation on the authority of Ammar ibn Yasir who said: The Messenger of God, may God bless him and grant him peace, said:

Abu Isa said: This hadith was narrated by Abu Asim and others on the authority of Saeed bin Abi Araba on the authority of Qatadah on the authority of Khalas on the authority of Ammar bin Yasir as a mursal hadith, but we do not know it as a marfu' hadith except from the hadith of al-Hasan bin Qaz'ah, who told us: Humaid bin Mas'adah told us: Sufyan bin Habib told us on the authority of Saeed bin Abi Arubah, something similar to it, but he did not narrate it as a marfu' hadith. This is more authentic than the hadith of al-Hasan bin Qaz'ah, and we do not know of the marfu' hadith at all. Saeed bin Jubair said: Everything was sent down on

the table except bread and meat. Ata' said: Everything was sent down on it except fish and meat. Ka'b said: The table was sent down inverted from the sky, and the angels flew on it between the sky and the earth, and on it was every type of food except meat.

I said: These three statements contradict the hadith of Al-Tirmidhi, which is more appropriate than them, because if it is not authentically attributed to the Prophet, then it is authentically attributed to a great companion. And God knows best, and it is certain that it was revealed and there was food to be eaten on it, and God knows best how to specify it. And U Na'im mentioned on the authority of Ka'b that it was revealed a second time to some of the servants of the Children of Israel. Ka'b said: Three men from the servants of the Children of Israel gathered in a deserted land, with each man having one of the names of God the Most High. So one of them said: Ask me, so I will supplicate to God for you whatever you wish. They said: We ask you to supplicate to God to show us a spring in this place, and green meadows and paradise. He said: So he supplicated to God, and there was a spring in the field, and green meadows and paradise. Then one of them said: Ask me, so I will supplicate to God for you whatever you wish. They said: We ask you to supplicate to God to feed us something from the fruits of Paradise. So he supplicated to God, and a date palm was sent down to them, and they ate from it, and it did not turn over, and it did not turn over except that they ate from it a different color. Then it was taken up. Then one of them said: Ask me, so I will supplicate to God for you whatever you wish. They said: We ask you to supplicate to God to send down to us the table that He sent down to Jesus. He said: So he supplicated, and it was sent down, and they fulfilled their need from us, and it was taken up. And he mentioned the rest of the story.

Question: The aforementioned hadith of Salman explains the table and that it was a tablecloth, not a table with legs. The tablecloth is the table of the Prophet, may God bless him and grant him peace, and the tables of the Arabs. Abu Ubaidullah al-Tirmidhi al-Hakim narrated: Muhammad ibn Bashir told us, he said: Muadh ibn Hisham told us, he said: My father told us, on the authority of Yunus, on the authority of Qatada, on the authority of Anas, he said:

The Messenger of God, may God bless him and grant him peace, never ate at a table, nor at a tandoor, nor did he have bread cooked in it. He said: I said to Anas: So what did they eat on? He said: While traveling. Muhammad bin Bashir said: This Yunus is Abu al-Furat al-Iskandar.

I said: This is a sound and proven hadith, its men were agreed upon by Al-Bukhari and Muslim, and Al-Tirmidhi included it. He said: Muhammad bin Bashir told us, Muadh bin Hisham told us, and he mentioned it and said about it: Good and strange. Al-Tirmidhi said: Abu Ubaid God bin Al-Khawan is something new that the non-Arabs did, and the Arabs did not practice it as a profession. They used to eat while traveling, the singular of which is a safrah, which is made of leather and has hooks that are joined and separated. By opening it is called a safrah because when its hooks are loosened, it opens and reveals

what is in it, so it is called a safrah. The safrah is called a safrah because a man travels by himself from his house. His saying: If it were not for a safrah, because they are vessels, and dyes, the dyes are for colors, and colors were not among their characteristics. Rather, their food was tharid with pieces of meat on it. And he says:

Eat the meat thoroughly, for it is more delicious and palatable. If it is said: The table has been mentioned in the hadiths, including the hadith of Ibn Abbas, who said: If the monitor lizard had been forbidden, it would not have been eaten at the table of the Prophet, may God bless him and grant him peace. It was narrated by Muslim and others. And on the authority of Aisha, may God be pleased with her, she said: The Messenger of God, may God bless him and grant him peace, said:

The angels pray for a man as long as his table is laid out. It was narrated by trustworthy people. It was said that a table is anything that is extended and spread out, such as a napkin or a garment. It was right for the root of the letter dal to be doubled, so they made one of the two dals a ya', so it was said: a table, and the verb is affected by it, so it should have been extended. However, in the language it came out as an agent, just as they said: a secret is kept, and it is kept secret, and a satisfied life, and it is satisfied. Likewise, in the language what is an agent came out as an agent, so they said: an ill-omened man, and he is indeed ill-omened, and a veil is covered, and it is indeed a cover. So the khwan is what is raised off the ground by pillars, and the table is what is extended and spread out, and the journey is what reveals what is in its stomach, and that is because it is closed with what is attached to it. And from al-Hasan, he said: Eating on a khwan is the action of kings, and on a napkin is the action of the Persians, and on a table is the action of the Arabs, and that is the Sunnah. God knows best.

Tafsir Ibn Kathir

This is the story of the table and the surah is attributed to it, it is called Surat Al-Ma'idah, and it is one of the blessings that God bestowed upon His servant and messenger Jesus when He answered his prayer by sending it down, so God sent down a dazzling sign and a decisive proof, and some imams have mentioned that its story is not mentioned in the Gospel, and Christians do not know it except from Muslims, and God knows best, so the Almighty's saying: **When the disciples said** and they are the followers of Jesus, peace be upon him, **O Jesus, son of Mary, can your Lord** This is the reading of many, and others read **Can your Lord** meaning can you ask your Lord **to send down to us a table from the heaven** and the table is the tray on which food is placed, and some of them mentioned: that they only asked for that because of their need and poverty, so they asked him to send down to them a table every day from which they could eat and be strengthened for worship **He said, 'Fear God, if you are believers'** meaning so Christ, peace be upon him, answered them saying to them: Fear God and do not ask this, for perhaps it will be a trial For you, and put your trust in God in seeking provision, if you are believers. **They said, 'We want to eat from it'**

God said, "Indeed, I will send it down upon you. But whoever among you disbelieves thereafter, I will punish him with a punishment by which I have not punished anyone in the worlds."

meaning, we are in need of eating from it, **and our hearts will be reassured** if we see it descending as provision for us from the sky, **and we know that you have spoken the truth to us** meaning, and we will increase our faith in you and knowledge of your message, **and we will be among its witnesses** meaning, and we will testify that it is a sign from God, and an indication and proof of your prophethood and the truth of what you have brought. **Jesus, son of Mary, said, 'O God, our Lord, send down to us a table spread out from the heaven that will be for us a festival for the first of us and the last of us'** Al-Suddi said: meaning, we will take that day on which it descended as a festival that we and those who come after us will venerate. Sufyan Al-Thawri said: meaning, a day on which we will pray. Qatada said: they wanted it to be for their descendants after them. And from Salman Al-Farisi: a lesson for us and those who come after us. It was said: It is sufficient for our first and our last. **And a sign from You**, meaning evidence that you establish of Your power over things and of Your response to my call, so that they may believe me in what I convey from You. **And provide for us**, meaning from You, a pleasant provision without cost or effort. **And You are the Best of providers**. God said: "Indeed, I will send it down upon you. But whoever among you disbelieves afterward," meaning whoever among your nation, O Jesus, denies it and opposes it, **I will punish him with a punishment with which I will not punish anyone in the worlds**, meaning from the worlds of your time, like the Almighty's saying: **And on the Day the Hour will arise, admit the people of Pharaoh into the severest punishment**, and His saying: **Indeed, the hypocrites will be in the lowest depths of the Fire**. Ibn Jarir narrated on the authority of A'waf al-A'rabi on the authority of Abu al-Mughirah al-Qawwas, on the authority of Abdullah ibn Amr, who said: "The people who will be most severely punished on the Day of Resurrection will be three: the hypocrites, those who disbelieved among the people of the table, and the people of Pharaoh."

Mentioning report narrated from the predecessors

In the descent of the table upon the disciples

Abu Ja'far ibn Jarir said: Al-Qasim told us: Al-Husayn told us: Hajjaj told me on the authority of Layth, on the authority of 'Aqil, on the authority of Ibn 'Abbas, that he used to narrate on the authority of Jesus that he said to the Children of Israel: Would you like to fast for God for thirty days, then ask Him and He will give you what you asked for, for the reward of the worker is upon the one for whom he worked? So they did, then they said: O teacher of goodness, you told us: The reward of the worker is upon the one for whom he worked, and you ordered us to fast for thirty days, so we did, and we did not work for anyone for thirty days except that He fed us food when we finished. So can your Lord send down to us a table from the sky? Jesus said, **Fear God, if you are believers**. They said, **We want to eat from it and our hearts be reassured and know that you have told us the truth and be among its witnesses**. Jesus, son of Mary, said, "O God, our Lord, send down to us a table from the heaven that will be

for us a festival for the first of us and the last of us and a sign from You and provide for us, for You are the best of providers." God said, "Indeed, I will send it down to you. But whoever disbelieves after that among you - I will punish him with a punishment by which I have not punished anyone in the worlds." He said: So the angels came flying with a table from the heaven on which were seven fish and seven loaves of bread until they placed it in front of them, and the last of the people ate from it just as the first of them had eaten from it. This is how Ibn Jarir narrated it, and Ibn Abi Hatim narrated it on the authority of Yunus ibn Abd al-A'la, on the authority of Ibn Wahb, on the authority of al-Layth, on the authority of Aqil, on the authority of Ibn Shihab, who said: Ibn Abbas was narrating, and he mentioned something similar.

Ibn Abi Hatim also said: Saad bin Abdullah bin Abdul Hakam told us, Abu Zur'ah and Hibat God bin Rashid told us, Aqil bin Khalid told us that Ibn Shihab told him on the authority of Ibn Abbas that Jesus, son of Mary, was told: Ask God to send down to us a table from heaven. He said: So the angels came down with the table carrying it, on it were seven fish and seven loaves of bread, until I placed it in their hands, and the last of the people ate from it just as the first of them had eaten from it. Ibn Abi Hatim said: My father told us, Al-Hasan bin Qaz'ah Al-Bahili told us, Sufyan bin Habib told us, Saeed bin Abi Arouba told us, on the authority of Qatada, on the authority of Khalas, on the authority of Ammar bin Yasir, on the authority of the Prophet, may God bless him and grant him peace, who said: The table came down from heaven with bread and meat on it, and they were commanded not to betray or to set aside for the next day, so they betrayed and stored and kept aside, so they were transformed into monkeys and pigs. Ibn Jarir narrated it in the same way on the authority of Al-Hasan bin Qaz'ah, then Ibn Jarir narrated it on the authority of Ibn Bashir, on the authority of Ibn Abi Uday, on the authority of Saeed, on the authority of Qatada, on the authority of Jallas, on the authority of Ammar, who said: The table came down with fruits from the fruits of Paradise on it, so they were commanded not to betray, hide or keep aside, so the people betrayed and hid and kept aside, so God transformed them into monkeys and pigs.

Ibn Jarir said: Ibn Al-Muthanna told us, Abdul-A'la told us, Dawud told us, on the authority of Samak bin Harb, on the authority of a man from Banu 'Ajl, who said: I prayed next to 'Ammar bin Yasir, and when he finished he said: Do you know what the situation was like at the table of the Children of Israel? I said: No. He said: They asked Jesus, son of Mary, for a table on which there would be food from which they could eat and which would never run out. It was said to them: It will remain for you as long as you do not hide, betray, or raise your head. If you do, then I will punish you with a punishment that I have not punished anyone in the worlds with. He said: Their day had not passed before they hid, raised their head, and betrayed, and they were punished with a punishment that no one in the worlds had been punished with. And you, O people of

the Arabs, used to follow the tails of camels and sheep. Then God sent among you a Messenger from among yourselves, whose lineage and ancestry you know. He informed you that you would prevail over the Persians, and he forbade you from hoarding gold and silver. By God, the night and day will not pass until you hoard them, and God will punish you with a painful punishment. And he said: Al-Qasim told us, Husayn told us, Hajjaj told me on the authority of Abu Ma'shar, on the authority of Ishaq bin Abdullah, that the table was sent down to Jesus, son of Mary, and on it were seven loaves of bread and seven fish, and they ate from it as much as they wanted. He said: Then some of them stole from it and said: Perhaps it will not be sent down tomorrow, so it was taken away.

Al-Awfi said on the authority of Ibn Abbas: A table with bread and fish on it was sent down to Jesus, son of Mary, and the disciples, and they would eat from it wherever they stayed if they wished. Khasif said, on the authority of Ikrimah and Muqsim, on the authority of Ibn Abbas: The table was fish and loaves of bread. Mujahid said: It was food that was sent down to them wherever they stayed. Abu Abd al-Rahman al-Sulami said: The table was sent down with bread and fish. Atiyah al-Awfi said: The table was fish that had the taste of everything. Wahb ibn Munabbih said: God sent it down from the sky to the Children of Israel, and every day He sent down to them on that table fruits of Paradise, and they ate whatever they wanted of various kinds. Four thousand would sit at it, and when they ate, God would send down in its place another like them, and they would remain like that as long as God willed. Wahb ibn Munabbih said: A loaf of barley and fish was sent down to them, and God filled them with blessings multiples of them, so some people would eat and then leave, then others would come and eat and then leave, until they had all eaten and had left.

Al-A'mash said, on the authority of Muslim, on the authority of Sa'id ibn Jubayr: Everything was sent down upon it except meat. Sufyan al-Thawri said, on the authority of Ata' ibn al-Sa'ib, on the authority of Zadhan, Maysarah, and Jarir, on the authority of Ata', on the authority of Maysarah, who said: When the table was set for the Children of Israel, hands would exchange food for it except meat. And on the authority of Ikrimah: The bread of the table was made of rice. Narrated by Ibn Abi Hatim.

Ibn Abi Hatim said: Jaafar bin Ali told us in what he wrote to me, Ismail bin Abi Uways told us, Abu Abdullah Abdul Quddus bin Ibrahim bin Abi Ubaid God bin Mirdas Al-Abdari, a client of Banu Abdul Dar, told me, on the authority of Ibrahim bin Omar, on the authority of Wahb bin Munabbih, on the authority of Abu Uthman Al-Nahdi, on the authority of Salman Al-Khair, that he said: When the disciples asked Jesus, son of Mary, for the table, he disliked that very much, so he said: Be content with what God has provided for you on earth, and do not ask for the table from heaven, for if it were sent down to you, it would be a sign from your Lord. And Thamud perished only when they asked their prophet for a sign and were afflicted with it until their destruction was in it, so they refused except for him to bring it to them, so **They said, 'We want to eat from it and our hearts will be reassured' verse.** So

when Jesus saw that they refused except for him to pray for them with it, he stood up, threw off the wool, put on black hair, a hair cloak, and a hair cloak, then performed ablution and bathed, and entered the prayer hall and prayed as God willed, and when he finished his prayer, he stood up facing The kiss, and he described his feet until they were level, so he stuck the heel to the heel and aligned the toes, and placed his right hand on the left over his chest, and lowered his gaze, and lowered his head in humility, then he sent his eyes crying, and his tears continued to flow down his cheeks and drip from the edges of his beard until the ground in front of his face was wet from his humility, and when he saw that, he called upon God and said: **O God, our Lord, send down to us a table from the sky.** So God sent down to them a red table between two clouds: a cloud above it, and a cloud below it, and they looked at it in the air descending from the heavenly sphere and falling toward them, and Jesus was crying out of fear because of the conditions that God took from them in it, that He would punish whoever disbelieved in it from them after it had been sent down with a punishment that He had not punished anyone in the worlds, and he was calling upon God in his place and saying: O God, make it a mercy for them, and do not make it a punishment, O God, how many wonders have I asked of You and You have given me, O God, make us grateful to You, O God, I seek refuge in You from You sending it down in anger And a wrath, O God, make it safety and well-being, and do not make it a trial and a disgrace. So he continued to supplicate until the table was settled in front of Jesus and the disciples and his companions around him, finding a pleasant smell, the likes of which they had never found before. Jesus and the disciples prostrated themselves before God in thanks to Him for what He had provided for them from where they had not expected, and He showed them in it a great sign of wonder and a lesson. The Jews came to look, and they saw a strange matter that caused them grief and sorrow, then they left in great anger. Jesus and the disciples and his companions came until they sat around the table, and there was a covered napkin on it. Jesus said: Who among us dared to uncover the napkin from this table, and trusted himself and proved us well before his Lord? Let him uncover this sign so that we may see it, and praise our Lord, and remember His name, and eat from the provision that He has provided for us? The disciples said: O Spirit of God and His Word, you are the first of us to do that, and the most deserving of revealing it. So Jesus, peace be upon him, stood up and resumed his ablution anew, then entered his prayer place, and prayed likewise for several rak'ahs, then wept for a long time, and called upon God to permit him to reveal it, and to make it a blessing and provision for him and his people. Then he turned and sat at the table and took the napkin, and said: In the name of God, the best of providers. He uncovered the table, and there was on it a huge grilled fish, with no hemorrhoids on it, no thorns in its belly, and ghee flowing from it in a stream. It had been strewn with vegetables of every kind except leeks, and at its head was vinegar, and at its tail was salt, and around the vegetables were five loaves, on one of which were olives, on another dates, and on another five pomegranates. Simon, the head of the disciples, said to Jesus: O Spirit of God and His Word, is this the food

God said, "Indeed, I will send it down upon you. But whoever among you disbelieves thereafter, I will punish him with a punishment by which I have not punished anyone in the worlds."

of this world, or the food of Paradise? Jesus said: Is it not time for you to consider what you see of the signs and stop delving into matters? What I fear for you is that you will be punished for the reason for the revelation of this verse? Simon said to him: No, by the God of Israel, I did not mean to ask by it, O son of the truthful one. Jesus, peace be upon him, said: None of what you see is food of this world nor food of Paradise, but rather it is something that God created in the air with His overwhelming and overpowering power. He said to it: Be, and it was faster than the blink of an eye. So eat of what you asked for in the name of God and praise your Lord for it, and He will provide you with it and increase it, for He is the Creator, the Able, the Grateful. They said: O Spirit of God and His Word, we would like God to show us a sign in this verse. Jesus said: Glory be to God, were you not satisfied with what you saw of this verse that you ask for another sign in it? Then Jesus, peace be upon him, turned to the fish and said: O fish, by God's permission, return to life as you were. So God revived it with His power, and it stirred and returned by God's permission to a fresh life, licking its lips like a lion, its eyes rolling, it had a glimmer, and its hemorrhoids returned to it. The people were frightened by it and moved away. When Jesus saw that from them, he said: What is the matter with you that you ask for a sign, and when your Lord shows it to you, you hate it? What I fear for you is that you will be punished for what you do, O fish, return by God's permission as you were. So it returned by God's permission, grilled as it was in its first creation. They said: O Jesus, be you, O Spirit of God, who begins eating from it, and then we will follow. So Jesus said: God forbid that, he begins eating from the one who asked for it. So when the disciples and his companions saw Jesus' refusal from it, they feared that its descent was a sign of displeasure and that eating it was a disgrace, so they avoided it. So when Jesus saw that from them, he called for it to the poor and the needy and said: Eat from the provision of your Lord and the supplication of your Prophet, and praise God who sent it down to you so that its enjoyment will be for you and its punishment will be for others, and begin your eating in the name of God and end it with the praise of God. So they did so, and one thousand and three hundred people ate from it, between men and women, each one of them leaving it full and belching. And Jesus and the disciples looked and saw that it was as it was when it descended from the sky, nothing was missing from it. Then it was raised to the sky while they were watching, and every poor person who ate from it became rich and was healed. Every time he ate from it, they remained rich and healthy until they left this world, and the disciples and their companions who refused to eat from it regretted it with a regret that made their lips flow, and its regret remained in their hearts until the Day of Resurrection. He said: And when the table was sent down after that, the Children of Israel would come to it running from every place, jostling each other, the rich and the poor, the young and the old, the healthy and the sick, riding each other. When he saw that, he made it a rotation between them, sending down one day and not sending down the next day. So they remained like that for forty days, sending down upon

them at sunrise, and it would not cease to be placed for them to eat from until they stood up, and it would rise from them to the atmosphere of the sky by God's permission, and they would look at its shadow on the ground until it disappeared from them. He said: Then God revealed to His Prophet Jesus, peace be upon him: Make my provision in the table for the poor, orphans, and the needy, not for the rich among the people. They belittled that until they doubted it in themselves, and made people doubt it, and spread about its ugly and reprehensible matter. Satan realized his need among them and cast his whispers into the hearts of the rabbis until they said to Jesus: Tell us about the table and is it true that it descended from the sky, for many of us have doubted it? Jesus, peace be upon him, said: You are lost, by the God of Christ. You asked your Prophet for the table to ask it for you from your Lord, but when he did and sent it down to you as a mercy and provision for you, and showed you signs and lessons in it, you denied it and doubted it, so be glad with the punishment, for it will descend upon you unless God has mercy on you. Then God revealed to Jesus: I will seize those who deny My condition, for I will punish those of them who disbelieve in the table after it descended with a punishment that I will not punish anyone in the worlds with. He said: When the doubters of it spent the night and went to bed in the best possible way with their women, secure, then at the end of the night, God transformed them into pigs, so they began to follow the filth in the sweepers. This is a very strange trace, which Ibn Abi Hatim cut off in places in this story, and I have collected it so that its context is more complete and perfect, and God Almighty knows best. All of these traces indicate that the table was sent down to the Children of Israel during the days of Jesus, son of Mary, in response from God to his call, as is indicated by the apparent context of this great Qur'an: **God said, 'Indeed, I will send it down upon you' 10:13.**

Some have said: It was not revealed. Layth bin Abi Salim narrated on the authority of Mujahid regarding his statement: **He sent down to us a table from the sky**, he said: It is a parable that God made and nothing was sent down. It was narrated by Ibn Abi Hatim and Ibn Jarir. Then Ibn Jarir said: Al-Harith told us, Al-Qasim told us - he is Ibn Salam - Hajjaj told us on the authority of Ibn Jurayj, on the authority of Mujahid, who said: A table with food on it, when her father offered them the punishment if they disbelieved, they refused that it should be sent down upon them. He also said: Ibn Al-Muthanna told us, Muhammad bin Ja'far told us, Shu'bah told us on the authority of Mansur bin Zadhan on the authority of Al-Hasan that he said regarding the table: It was not sent down. Bishr told us, Yazid told us, Sa'id told us on the authority of Qatadah, who said: Al-Hasan used to say when it was said to them: **But whoever among you disbelieves after that - then I will punish him with a punishment such as I have not punished anyone in the worlds**, they said: We have no need for it, so it was not sent down. These are authentic chains of transmission to Mujahid and Al-Hasan, and this may be strengthened by the fact that the report of the table is not known to the

Christians, and it is not in Their book, and if it had been revealed, then that would have been one of the reasons for transmitting it, and it would have been present in their book as a continuous chain of transmission, and no less than a single narration, and God knows best, but what the majority are of is that it was revealed, and this is what Ibn Jarir chose, he said: Because God Almighty informed of its revelation in His saying, the Most High: **Indeed, I will send it down upon you, but whoever disbelieves after that among you - then I will punish him with a punishment by which I have not punished anyone in the worlds.** He said: And God's promise and threat are true and honest, and this statement is - and God knows best - correct as indicated by the reports and traces from the predecessors and others.

Historians have mentioned that Musa bin Nusayr, the deputy of the Umayyads in the conquest of the Maghreb, found a table there studded with pearls and various types of jewels, so he sent it to the Commander of the Faithful, Al-Walid bin Abdul Malik, the builder of the Great Mosque of Damascus. He died on the way, and it was taken to his brother, Sulayman bin Abdul Malik, the Caliph after him. The people saw it and were greatly amazed by it because of the precious rubies and unique jewels it contained. It is said that this table belonged to Sulayman bin David, peace be upon them both, and God knows best. Imam Ahmad said: Abd al-Rahman told us, Sufyan told us, on the authority of Salamah bin Kuhayl, on the authority of Imran bin al-Hakam, on the authority of Ibn Abbas, who said: Quraysh said to the Prophet, may God bless him and grant him peace: Ask your Lord to turn Safa into gold for us and we will believe in you. He said: **And you will do that?** They said: Yes. He said: So he called, and Gabriel came to him and said: Your Lord sends you his greetings and says to you: If you wish, I will turn Safa into gold for them. Whoever disbelieves among them after that, I will punish him with a punishment such as I have not punished anyone in the worlds. And if you wish, I will open for them the door of repentance and mercy. He said: **Rather, the door of repentance and mercy.** Then Ahmad, Ibn Mardawayh, and Al-Hakim in his Mustadrak narrated it from the hadith of Sufyan Al-Thawri with it.

Fath al-Qadir

So God Almighty answered Jesus' question, peace be upon him, and said: 115- **I will send it down** meaning the table **upon you.**

Scholars have differed as to whether the Table was sent down to them or not. The majority of scholars held the former view, which is the truth, based on the words of God, the Almighty: **Indeed, I will send it down upon you,** and His promise is true, and He does not break His promise. Mujahid said: It was not sent down, but rather it is a parable that God gave to His creation, forbidding them from asking His prophets for signs. Al-Hasan said: He promised them an answer, but when He said: **So whoever among you disbelieves after that,** they asked God for forgiveness and said, **We do not want it.** His statement: **So whoever among you disbelieves after that,** meaning after it was sent down, **I will punish him with a punishment,** meaning a

punishment **I will not punish** is an attribute of punishment, and the pronoun refers to punishment in the sense of torment: meaning, I will not punish like that punishment **anyone among the worlds.** It was said that what was meant was the worlds of their time, and it was said that it was the plural of worlds, and in this there is a threat and intimidation that cannot be measured.

Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Abu Al-Shaykh and Ibn Mardawayh narrated on the authority of Aisha that she said: The disciples knew God better than to say: **Is your Lord able?** Rather, they said: Are you, your Lord, able to call upon Him? This is supported by what Al-Hakim narrated and authenticated, and Al-Tabarani and Ibn Mardawayh narrated on the authority of Muadh ibn Jabal that he said: The Messenger of God (peace and blessings of God be upon him) taught me: **Is your Lord able?** with the letter ta', meaning the upper ta'. Abu Ubaid, Abd ibn Humayd, Ibn Al-Mundhir and Abu Al-Shaykh narrated on the authority of Ibn Abbas that he read it in this way. Ibn Abi Hatim narrated on the authority of Saeed ibn Jubayr that he said: The table is the tablecloth, and to be reassured means to be certain. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Al-Suddi regarding His statement: **It will be a festival for us,** he said: We will take the day on which it was revealed as a festival that we will venerate, we and those who come after us. Ibn Jarir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Ibn Abbas that he used to narrate on the authority of Jesus, son of Mary, that he said to the Children of Israel: Would you like to fast for God for thirty days, then ask Him and He will give you what you asked for? The reward of the worker is from the one for whom he works, so they did and then said: O teacher of goodness, you told us that the reward of the worker is from the one for whom he works, and you commanded us to fast for thirty days, so we did, and we did not work for anyone for thirty days except that he fed us **Can your Lord send down to us a table** until His saying: **anyone from among the worlds?** So the angels came flying with a table from the sky on which were seven fish and seven loaves of bread until they placed it in their hands, and the last of the people ate from it as the first of them had eaten. At-Tirmidhi, Ibn Jarir, Ibn Abi Hatim, Abu Al-Shaykh and Ibn Mardawayh narrated on the authority of Ammar bin Yasir that the Messenger of God, may God bless him and grant him peace, said: "The table came down from the sky with bread and meat, and they were commanded not to betray or save for the next day, so they feared and saved and raised it for the next day and were transformed into monkeys and pigs." It was narrated with a chain of transmission ending with Ammar. At-Tirmidhi said: The chain of transmission ending with is more correct. Ibn Abi Hatim narrated on the authority of Ibn Abbas that he said: The table was a fish and loaves of bread. Ibn Jarir narrated on the authority of Al-Awfi on his authority that he said: A table with fish and bread on it was sent down to Jesus, son of Mary, and the disciples, from which they ate wherever they turned if they wished. Ibn Jarir narrated something similar on his authority on the authority of Ikrimah. Abd ibn Hamid, Ibn Jarir, and Abu Al-Sheikh narrated on the authority of Abdullah ibn Amr that he said: The people who will

God said, "Indeed, I will send it down upon you. But whoever among you disbelieves thereafter, I will punish him with a punishment by which I have not punished anyone in the worlds."

be most severely punished on the Day of Resurrection will be those who disbelieved from among the people of the table, the hypocrites, and the people of Pharaoh.

Tafsir al-Baghawi

115- **God said**, the Most High, answering Jesus, peace be upon him, **I will send it down upon you**, meaning: the table. The people of Medina, Ibn Amir, and Asim read **its place** with emphasis because it was sent down many times, and the activation indicates repetition one time after another. The others read it with emphasis because of His saying: It was sent down upon us, **So whoever among you disbelieves after that**, meaning: after the sending down of the table, **I will punish him with a punishment**, meaning a type of punishment, **I will not punish anyone from the worlds with it**, meaning: the world of his time. So the people denied and disbelieved after the sending down of the table, so they were transformed into monkeys and pigs. Abdullah bin Amr said: The people who will be most severely punished on the Day of Resurrection will be the hypocrites and those who disbelieved from the people of the table and the people of Pharaoh.

Scholars differed about whether the Table was revealed or not. Mujahid and Al-Hasan said: It was not revealed because when God Almighty threatened them for their disbelief after the Table was revealed, they feared that some of them would disbelieve, so they excused themselves and said: We do not want it. So it was not revealed. His statement: **Indeed, I will send it down upon you**, means: If you ask.

The correct opinion, which is held by most scholars, is that it was revealed, based on the Almighty's statement: **Indeed, I am sending it down upon you**. There is no disagreement about its report, due to the continuous reports about it from the Messenger of God, may God bless him and grant him peace, the Companions, and the Followers.

They differed about its description. Khalas bin Amr narrated on the authority of Ammar bin Yasir on the authority of the Messenger of God, may God bless him and grant him peace, that it was revealed as bread and meat, and it was said to them: It will remain for you as long as you do not betray [and hide]. But their day had not passed until they betrayed and hid, and they were transformed into monkeys and pigs.

Ibn Abbas, may God be pleased with him, said: Jesus, peace be upon him, said to them: Fast for thirty days, then ask God for whatever you want and He will give it to you. So they fasted, and when they finished, they said: O Jesus, if we worked for someone and we fulfilled his work, He would feed us. And they asked God for the table, so the angels came carrying a table, on which were seven loaves of bread and seven fish until they placed it in front of them, and the last of the people ate from it just as the first of them had eaten.

Kaab al-Ahbar said: An inverted table descended, with

angels flying between heaven and earth, and on it were all kinds of food except meat.

Saeed bin Jubair said on the authority of Ibn Abbas: Everything was sent down on the table except bread and meat. Qatada said that there was fruit from the fruits of Paradise on it.

Attia Al-Awfi said: A fish came down from the sky that had the taste of everything.

Al-Kalbi said: There was bread and rice on it, and it was less.

Wahb bin Munabbih said: God sent down loaves of barley and fish. Some people would eat and then go out, and others would come and eat until they had all eaten and there was leftovers.

On the authority of Al-Kalbi and Muqatil: God sent down bread, fish, and five loaves of bread, and they ate as much as God Almighty willed, and the people were more than a thousand. When they returned to their villages and spread the story, those who had not witnessed it laughed at them and said: Woe to you! There is no boy or woman among them. They remained like that for three days, then they perished, and they did not reproduce, and they did not eat or drink, and so is every transformed person.

Qatada said: It was sent down to them in the morning and evening, as they were like manna and quails for the Children of Israel. Ata' bin Abi Rabah said on the authority of Salman al-Farsi: When the disciples asked for the table, Jesus, peace be upon him, put on wool and cried, and said: **O God, our Lord, send down to us a table from the heaven verse**. Then a red tablecloth came down between two clouds, one above it and one below it, and they were watching it as it fell and fell in front of them. Then Jesus cried and said: O God, make me among the grateful. O God, make it a mercy and do not make it a punishment. The Jews were looking at something they had never seen the like of, and they had never found a scent more pleasant than its scent. Then Jesus, peace be upon him, said: Let the best of you in deeds stand up and uncover it for us and mention the name of God Almighty. Then Shamoon al-Saffar, the head of the disciples, said: You are more deserving of that than us. Then Jesus, peace be upon him, stood up, performed ablution, prayed a long prayer, and cried a lot. Then he uncovered the napkin for us and said: In the name of God, the best of providers. Then it was a grilled fish, without scales or thorns on it, dripping. Of fat, and at its head salt, and at its tail vinegar, and around it all kinds of vegetables except leeks, and behold five loaves, on one of them olives, and on the second honey, and on the third ghee, and on the fourth cheese, and on the fifth dried meat, and Simeon said: O Spirit of God, is this the food of this world or the food of the Hereafter? He said: It is not anything that you see of the food of this world or the food of the Hereafter, but it is something that God Almighty has done with His overwhelming power. Eat of what you asked for, and He will provide for you and increase you from His bounty. They said: O Spirit of God, be the first to eat of His semen. Jesus, peace be

upon him, said: God forbid that I should eat of it, but whoever asks for it will eat of it. They were afraid that they would eat of it, so he called for it the people of poverty and sickness, the lepers and elephantiasis, the crippled and the afflicted, and said: Eat of what God has provided, and you will have pleasure and others will have affliction. So they ate, and one thousand three hundred men and women left it, from the poor, the sick, the lame and the afflicted, all of them full. Then the fish appeared in its form when it descended, then the tablecloth flew upwards while they were looking at it until it disappeared, but no one ate from it. It remained for forty mornings descending at noon, and when it descended, the rich and the poor, the young and the old, the men and women, gathered, and it remained erect for them to eat from until the shade was gone, it flew away while they were looking at its shade until it disappeared from them. It descends suddenly, descending one day and not another day, like the she-camel of Thamud. Then God Almighty revealed [to Jesus, peace be upon him]: Make my table and my provision for the poor and not the rich. This was so great for the rich that they doubted and made the people doubt it, and they said: Do you think that the table really descends from the sky? Then God Almighty revealed to Jesus, peace be upon him: I have stipulated that whoever disbelieves after its revelation, I will punish him with a punishment that I will not punish anyone in the worlds with. Jesus, peace be upon him, said: (If you punish them, they are Your servants. And if You forgive them, indeed, You are the Exalted in Might, the Wise.) So three hundred and thirty men from among them were transformed. They spent the night on their beds with their wives, and in the morning they became pigs, running in the streets and in the street sweepers, and eating dung in the yard. When the people saw that, they were alarmed by Jesus, peace be upon him, and they wept. When the pigs saw Jesus, peace be upon him, they wept and began to circle around Jesus, peace be upon him. Jesus began to call them by their names, and they nodded with their heads and wept, and they were unable to speak. They lived for three days and then perished.

Tafsir al-Baidawi

115 God said, 'I will send it down upon you' in response to your question. Nafi', Ibn 'Amir, and 'Asim read **its place** with emphasis. **But whoever among you disbelieves after that, I will punish him with a severe punishment** meaning a punishment. It is permissible to make it a direct object, with flexibility. **I will not punish him** the pronoun refers to the source, or to the punishment if what is meant is what he is punished with, with the deletion of the preposition. **Anyone from the worlds** meaning from the worlds of their time or for the worlds in general, for they were transformed into monkeys and pigs, and no one else was punished with the like of that. It was narrated that a red table came down between two clouds while they were looking at it until it fell in their hands, so Jesus, peace be upon him, cried and said: O God, make me among the grateful. O

God, make it a mercy and do not make it an example and a punishment. Then he stood up, performed ablution, prayed and cried, then uncovered the handkerchief and said: In the name of God, the best of providers. Then there was a grilled fish without scales or thorns, dripping with fat, and at its head was salt and at its tail was vinegar and around it were various kinds of vegetables except leeks, and there were five loaves of bread, on one of which were olives, on the second was honey, on the third was ghee, on the fourth was cheese, and on the fifth was dried meat. Simon said: O Spirit of God, is it from the food of this world or from the food of the Hereafter? He said: It is neither of them, but God Almighty invented it with His power. Eat what you asked for and be grateful, and God will provide for you and increase you from His bounty. They said: O Spirit of God, if you would show us Muhammad this sign as another sign. He said: O fish, come back to life by the permission of God Almighty. It was shaken, then He said to it, return to how it was, and it returned grilled, then the table flew away. Then they disobeyed and were transformed. It was said that it would come to them for forty days in a row, and the poor and the rich, the young and the old, would gather around it to eat, until when the shade was full, it would fly away while they looked at its shade. No poor person ate from it except a rich person for the rest of his life, and no sick person except that he recovered and never got sick again. Then God Almighty revealed to Jesus, peace be upon him, to make my table for the poor and the sick without the rich and the healthy. The people were upset because of this, so eighty-three men from them were transformed. It was said that when God promised to send it down with this condition, they refused and said: We do not want it, so it was not sent down. And Mujahid said that this is an example that God gave for those who propose miracles. And about the Sufis: The table here is an expression of the truths of knowledge, for it is the food of the soul just as food is the food of the body. Based on this, perhaps the case is that they desired truths that they were not prepared to stand upon, so Jesus, peace be upon him, said to them: If you have attained faith, then use piety until you are able to know about it. But they did not stop asking and insisted on it, so he asked because of their suggestion. So God, the Most High, the Most Great, explained that its revelation is easy, but there is danger and fear of consequences in it, for if the traveler is shown what is higher than his station, perhaps he will not be able to bear it and will not settle for it, so he will go astray far astray.

Surat al-Ma'idah 5:116

And when God said, "O Jesus, son of Mary, did you say to the people, 'Take me and my mother as two gods besides God?' He said, 'Glory be to You! It is not for me to say that which I have no right to. If I had said it, You knew it. You know what is in my soul, and I do not know what is in Your soul. Indeed, You are the Knower of the unseen.'

Surat al-Ma'idah 5:116

And when God said, "O Jesus, son of Mary, did you say to the people, 'Take me and my mother as two gods besides God?' He said, 'Glory be to You! It is not for me to say that which I have no right to. If I had said it, You knew it. You know what is in my soul, and I do not know what is in Your soul. Indeed, You are the Knower of the unseen.'

Tafsir al-Jalalayn

116 - *And* mention **when He said** that is, God will say **to Jesus on the Day of Resurrection, rebuking his people (O Jesus, son of Mary, did you say to the people, 'Take me and my mother as gods besides God?') He said** Jesus, and he was thundering **Glory be to You** purifying You from what is not befitting of You of partners or other things **It is not** that it is not appropriate **for me to say what I have no right to** the predicate of is not, and my is for clarification (If I have said it, You know it. You know what) I conceal **in my soul, and I do not know what is in your soul** that is, what you conceal of your information **Indeed, You are the Knower of the unseen.**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty says: **On the Day when God will assemble the messengers and say, 'What was your response?'** "When God will say, 'O Jesus, son of Mary, did you say to the people, 'Take me and my mother as gods besides God?'"

It was said: God said this to Jesus when He raised him to Him in this world.

Who said that?

Muhammad ibn al-Husayn told us, Ahmad ibn Mufaddal told us, Asbat told us, on the authority of al-Suddi: **And when God said, 'O Jesus, son of Mary, did you say to the people, 'Take me and my mother as gods besides God,'** he said: When God raised Jesus, son of Mary, to Himself, the Christians said what they said, and they claimed that Jesus had commanded them to do that, so He asked him about his statement, and he said: "Glory be to You! It is not for me to say what I have no right to. If I had said it, You knew it. You know what is in my soul, and I do not know what is in Your soul. Indeed, You are the Knower of the unseen." to His statement: **And You are Witness over all things.**

Others said: Rather, this is report from God Almighty that He will say that to Jesus on the Day of Resurrection.

Who said that?

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, on the authority of Ibn Jurayj: **And when God said, 'O Jesus, son of Mary, did you say to the people, 'Take me and my mother as gods besides God,'** he said: And the people were listening, so he reviewed with him what he had seen, and acknowledged to him the servitude of himself, so he knew that whoever was saying about Jesus what he was saying was only saying falsehood.

Ibn Hamid told us, he said, Jarir told us, on the authority of Ata', on the authority of Maysarah, he said: God said: O Jesus, **Did you say to the people, 'Take me and my mother as gods besides God?'** His joints trembled, and he feared that he had said it, so he said: **Glory be to You.** "If you said it, then You knew it," the verse.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, Muammar told us, on the authority of Qatada, regarding his statement: **O Jesus, son of Mary, did you say to the people, 'Take me and my mother as gods besides God,'** When will that be? He said: On the Day of Resurrection. Do you not see that He says: **This is a Day when the truthful will benefit from their truthfulness?**

According to this interpretation that Ibn Jurayj interpreted, *wadh* must mean **and if**, as he said in another place: **And if you could but see when they are terrified** (Saba': 51), with the meaning **they are terrified**, and as Abu al-Najm said:

Then God rewarded him on our behalf by rewarding him with the Gardens of Eden in the highest heavens.

Meaning: If he rewards, as Al-Aswad said:

Now, when I tease them, they say: Why didn't the Sheikh go astray?

Meaning: If you tease them.

It is as if the one who said this in the words of Ibn Jurayj directed the interpretation of the verse to: **But whoever among you disbelieves after that, I will punish him with a punishment by which I have not punished anyone in the worlds** in this world, and I will punish him also in the Hereafter: **When God said, O Jesus, son of Mary, did you say to the people, 'Take me and my mother as gods besides God?'**

Abu Ja'far said: The more correct of the two opinions in our view is the opinion of the one who said what al-Suddi said, which is that God Almighty said that to Jesus when He raised him up to Him, and that the report is report of what has passed, for two reasons:

One of them: that *idh* is only used - in most of the speech of the Arabs used among them - with the past tense of the verb, because it is sometimes used in the place of reporting what happens, if the listeners know its meaning. This is not widespread, nor is it eloquent

in their speech, and directing the meanings of the speech of God Almighty to the most famous and well-known, to which the path is found, is more appropriate than directing it to the most ignorant and obscure.

The other: Jesus did not doubt, nor did any of the prophets, that God does not forgive a polytheist who died in his polytheism. It is possible that Jesus might be imagined to say in the afterlife, responding to his Lord, may He be exalted: If you punish those who took me and my mother as gods besides you, they are your servants, because you forgive them, for you are the Exalted in Might, the Wise.

If someone says: What was the reason for God's question to Jesus: **Did you say to the people, 'Take me and my mother as gods besides God,'** while He knows that Jesus did not say that?

It was said: This has two possible interpretations: One of them: Jesus' warning against what was said and his prohibition of it, just as someone says to another: Did you do such and such? From what the one to whom it was said knows that the speaker finds it too great to do what he said to him: You did it, in the sense of prohibiting him from doing it and threatening him with it.

The other: informing him that his people, whom he had left, had disobeyed his covenant and changed their religion after him. Thus, he would be informing him of their condition after him and warning him of what he had said.

Abu Ja'far said: As for the interpretation of the statement, it is: **Did you say to the people, 'Take me and my mother as gods'?** That is, two deities that you worship instead of God. Jesus said: "Glory be to You, O Lord, and to glorify You for doing that or speaking about it. 'It is not for me to say that which I have no right to say.'" He said: "It is not for me to say that, because I am a created servant, and my mother is Your slave. How can a servant or a slave girl claim divinity? 'If I said it, then You know it.'" He said: Nothing is hidden from You, and You know that I did not say that or command them to do it.

Abu Ja'far said: God Almighty says, informing about His Prophet Jesus, peace be upon him, that he disavows before Him what the infidel Christians said about him and his mother, that he called them to it or ordered them to do it, so he said: "Glory be to You! It is not for me to say what I have no right to. If I said it, You know it." Then He said: **You know what is in my soul**, meaning: Indeed, O Lord, nothing is hidden from You that my soul conceals, which I have not uttered or revealed with my limbs, so how about what I have uttered and revealed with my limbs? He says: If You had said to the al-Nas 114: **Take me and my mother as gods besides God**, You would have known it, because You know the secrets of souls that have not been uttered, so how about what has been sperm-dropped? **And I do not know what is in Your soul**, meaning: Nor do I know what You have hidden from me and which You have not informed me of, because I only know of things what You have informed me. **Indeed, You are the Knower of the unseen**, meaning: Indeed, You are the Knower of the hidden matters that no one but You

knows, and no one but You knows them.

Tafsir al-Qurtubi

The Almighty's saying: **When God said, 'O Jesus, son of Mary, did you say to the people, 'Take me and my mother as gods besides God?'** There is a difference of opinion regarding the time of this statement. Qatadah, Ibn Jurayj, and most of the commentators said: He will only say this to him on the Day of Resurrection. Al-Suddi and Qutb said: He said this to him when he was raised to heaven. The Christians said what they said about him and they used as evidence His saying: **If You punish them, they are Your servants** (al-Ma'idah 5:118). For if in the speech of the Arabs for what has passed and the first is more correct, it is indicated by what precedes it from His saying: **The Day God will gather the messengers** (al-Ma'idah 5:109) and the verse after it: **This is a Day when the truthful will benefit from their truthfulness** (al-Ma'idah 5:119). Based on this, if it is in the meaning of if, like the Almighty's saying: **And if you could but see when they are terrified** (Saba': 51) meaning when they are terrified. Abu al-Najm said:

Then God rewarded him on my behalf by rewarding him with the Gardens of Eden in the highest heavens.

Meaning, if Al-Aswad bin Jaafar Al-Azdi said:

Now that I have made fun of them, they say, **Why didn't the Sheikh go astray?**

Meaning, if he mocked them, then he expressed the future with the past tense because it is to confirm his command and make his proof appear as if it had already happened. In the revelation, **And the companions of the Fire will call out to the companions of Paradise** (al-A'raf 7:50) and there are many like it and it has been mentioned before. The people of interpretation differed about the meaning of this question - and it is not a question, even if it was uttered in the form of a question - on two opinions: The first - that he asked him about that as a rebuke to those who claimed that against him so that his denial after the question would be more eloquent in denial and more severe in rebuke and reprimand. The second - he intended by this question to inform him that his people changed after him and claimed against him what he did not say. If it is said: The Christians did not take a god, so how did he say that about them? It is said: Since it was from their saying that she did not give birth to a human being or gave birth to a god, it was necessary for them to say that because of the part, it is like the one she gave birth to, so when that was necessary for them, they became like those who said it.

God Almighty said: "He said, 'Glory be to You! It is not for me to say what I have no right to. If I had said it, then you knew it.'" Al-Tirmidhi narrated on the authority of Abu Hurairah who said:

Jesus received his argument and God met him in His saying: **And when God said, 'O Jesus, son of Mary, did you say to the people, 'Take me and my mother as gods besides God?'** Abu Hurairah said on the authority

Surat al-Ma'idah 5:116

And when God said, "O Jesus, son of Mary, did you say to the people, 'Take me and my mother as two gods besides God?' He said, 'Glory be to You! It is not for me to say that which I have no right to. If I had said it, You knew it. You know what is in my soul, and I do not know what is in Your soul. Indeed, You are the Knower of the unseen.'

of the Prophet, may God bless him and grant him peace: "So God, the Most High, met him. It is not for me to say what I have no right to say." The entire verse. Abu Isa said: This is a good and authentic hadith. He began with glorification before answering for two reasons: one of them is to purify him from what was attributed to him. The second is submission to His glory and fear of His power. It is said that when God, the Most High, said to Jesus: **Did you say to the people, 'Take me and my mother as gods besides God?'** He was seized by trembling from that statement until he heard the sound of his bones in himself: **Glory be to You.** Then he said: **It is not for me to say what I have no right to say.** That is, to claim for myself what is not my right, meaning that I am a servant and not a lord, and a worshipper and not one who is worshipped. Then He said: **If I have said it, then I know it.** He referred it back to His knowledge, and God knew that he did not say it, but He asked him about it as a rebuke to those who took Jesus as a god. He said: **You know what is in my soul, and I do not know what is in your soul.** That is, You know what is in my unseen, and I do not know what is in your unseen. It was said: The meaning is You know what I know, and I do not know what you know. It was said: You know what I hide, and I do not know what you hide. It was said: You know what I want, and I do not know what you want. It was said: You know my secret, and I do not know your secret, because the secret is located in the soul. It was said: You know what was from me in this world, and I do not know what will be from you in the afterlife.

I said: The meaning of these sayings is close, that is, You know my secret and what is contained in my conscience that You created, and I do not know anything of what You have kept to Yourself of the unseen and Your knowledge. **Indeed, You are the Knower of the unseen,** what was and what will be and what has not yet been and what is to come.

Tafsir Ibn Kathir

This is also what God addresses to His servant and messenger Jesus son of Mary, peace be upon him, saying to him on the Day of Resurrection in the presence of those who took him and his mother as gods besides God: **O Jesus, son of Mary, did you say to the people, 'Take me and my mother as gods besides God?'** This is a threat to the Christians and a rebuke and reprimand in front of all witnesses. This is what Qatada and others said. Qatada provided evidence for that with the words of God the Almighty: **This is a Day when the truthful will benefit from their truthfulness.** Al-Suddi said: This address and answer are in this world, and Ibn Jarir approved it. He said: That was when he was raised to the lowest heaven. Ibn Jarir provided evidence for that with two meanings: *One* that the speech is in the past tense. **The second** His statement: **If you punish them** and **If you forgive**

them. These two pieces of evidence are questionable, because many of the matters of the Day of Resurrection are mentioned in the past tense to indicate occurrence and confirmation. The meaning of His statement, **If You punish them, they are Your servants,** the verse, is disavowal of them and referring the will regarding them to God. Making that conditional does not necessitate its occurrence as in similar verses. What Qatada and others said is more apparent, and God knows best, that this will happen on the Day of Resurrection to indicate the threat to the Christians and their rebuke and reprimand in front of all witnesses on the Day of Resurrection.

A hadith with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him) was narrated on this matter. It was narrated by al-Hafiz Ibn Asakir in the biography of Abu Abdullah, the freed slave of 'Umar ibn 'Abd al-'Aziz, and he was trustworthy. He said: I heard Abu Burdah narrating to 'Umar ibn 'Abd al-'Aziz on the authority of his father Abu Musa al-Ash'ari, who said: The Messenger of God (peace and blessings of God be upon him) said: "When the Day of Resurrection comes, the prophets and their nations will be called, then Jesus will be called and God will mention His blessings upon him, and he will acknowledge them. He will say: 'O Jesus, son of Mary, remember My blessings upon you and upon your mother' **the verse.** Then He will say: 'Did you tell the people to take me and my mother as gods besides God?' He will deny that he said that. Then the Christians will be brought and asked, and they will say: Yes, he commanded us to do that. He said: Then the hair of Jesus (peace be upon him) will grow long, and each angel will take a hair from his head and body, and he will kneel with them before God, the Mighty and Sublime, for a period of one thousand years until the proof is lifted from them, and the cross will be raised for them, and they will be taken to the Fire." This is a strange and rare hadith.

And his saying, **Glory be to You! It is not for me to say what I have no right to say.** This is a reconciliation of good manners in the complete answer, as Ibn Abi Hatim said: My father told us, Ibn Abi Umar told us, Sufyan told us, on the authority of Amr, on the authority of Tawus, on the authority of Abu Hurairah, who said: Jesus will meet his argument, and God Almighty will meet him in His saying, **And when God said, 'O Jesus, son of Mary, did you say to the people, 'Take me and my mother as gods besides God?'** Abu Hurairah said, on the authority of the Prophet, may God bless him and grant him peace: God met him, **Glory be to You! It is not for me to say what I have no right to say,** to the end of the verse. And Ath-Thawri narrated it on the authority of Muammar, on the authority of Ibn Tawus, on the authority of Tawus in a similar manner.

And His saying, **If I said it, then You knew it,** meaning, if this came from me, then You knew it, O Lord, for nothing is hidden from You. I did not say it, nor did I

intend it in my soul, nor did I conceal it. For this reason He said, "You know what is in my soul, and I do not know what is in Your Soul. Indeed, You are the Knower of the unseen. I said to them nothing but what You commanded me to convey, "Worship God, my Lord and your Lord," meaning, I called them only to what You sent me with and commanded me to convey, **Worship God, my Lord and your Lord**, meaning, this is what I said to them. And his saying, **And I was a witness over them as long as I was among them**, meaning I was a witness over their deeds when I was among them. **But when You took me up, You were the Observer over them, and You are, over all things, Witness.** Abu Dawud al-Tayalisi said: Shu'bah told us: Sufyan al-Thawri and I went to al-Mughirah ibn al-Nu'man, so he dictated to Sufyan and I was with him. When he stood up, I copied from Sufyan and he told us. He said: I heard Sa'id ibn Jubayr narrating on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, stood up among us to deliver a sermon and said, "O people, you will be gathered before God Almighty barefoot, naked, and uncircumcised. As We began the first creation, We will repeat it." And the first of the creations to be clothed on the Day of Resurrection will be Abraham. Beware, men from my nation will be brought and taken to the left, and I will say: My companions. It will be said: You do not know what they innovated after you. So I will say as the righteous servant said, "And I was a witness over them as long as I was among them. But when You took me up, You were the Observer over them, and You are, over all things, Witness." A witness * If You punish them, they are Your servants, and if You forgive them, then indeed it is You who is the Exalted in Might, the Wise. It will be said: These people have not ceased to turn back on their heels since you left them. Al-Bukhari narrated it at this verse on the authority of Abu al-Walid, on the authority of Shu'bah, and on the authority of Muhammad ibn Kathir, on the authority of Sufyan al-Thawri, both on the authority of al-Mughirah ibn al-Nu'man, on his authority.

And His saying, **If You punish them, they are Your servants, but if You forgive them, indeed, You are the Exalted in Might, the Wise**, this statement includes referring the will back to God Almighty, for He is the Doer of whatever He wills, the One Who is not questioned about what He does, and they are questioned. It includes disavowal of the Christians who lied about God and His Messenger, and attributed to God a rival, a companion, and a son. God is far above what they say, far above. This verse has great significance and amazing report. It was mentioned in the hadith that the Prophet, may God bless him and grant him peace, stood up with it all night, repeating it until morning.

Imam Ahmad said: Muhammad ibn Fadil told us, Falit al-Amiri told me, on the authority of Jasra al-Amiriyah, on the authority of Abu Dharr, may God be pleased with him, who said: The Prophet, may God bless him and grant him peace, prayed one night, and recited a verse until morning, bowing and prostrating with it: **If You should punish them - indeed they are Your servants; but if You forgive them - indeed, it is You who is the Exalted in Might, the Wise.** When morning came, I said: O Messenger of God, why did you not

stop reciting this verse until morning, bowing and prostrating with it? He said: **I asked my Lord, the Mighty and Sublime, for intercession for my nation, and He granted it to me, and it will be granted, God willing, to whoever does not associate anything with God.**

[Another path and another context] - Imam Ahmad said: Yahya told us, Qudamah bin Abdullah told us, Jasra bint Dajajah told me that she set out for Umrah, and she reached Ar-Rabdhah, and she heard Abu Dharr say: The Messenger of God, may God bless him and grant him peace, stood up one night for the 'Isha' prayer, and he led the people in prayer, then his companions stayed behind to pray, and when he saw them standing and staying behind, he returned to his tent, and when he saw the people had vacated the place, he returned to his place to pray, so I came and stood behind him, and he gestured to me with his right, so I stood on his right, then Ibn Mas'ud came and stood behind me and behind him, and he gestured to him with his left, so he stood on his left, so the three of us stood. Each one of us prays by himself, and we recite from the Qur'an what God willed us to recite. He stood up and recited a verse from the Qur'an, repeating it until he prayed the morning prayer. When we woke up, I gestured to Abdullah ibn Mas'ud to ask him what he wanted to do with what he did last night. Ibn Mas'ud gestured with his hand: I will not ask him about anything until he tells me. I said: May my father and mother be sacrificed for you, I stood up and recited a verse from the Qur'an and with the Qur'an. If some of us did this, we would be angry with him. He said: **I supplicated for my nation.** I said: **What did you answer or what was the answer to you?** He said: **I answered with that which if many of them were to look at it, they would abandon prayer.** I said: **Shall I not give the people good report?** He said, "Yes." So I went off, neck-high, close to a stone's throw away. Umar said, "O Messenger of God, if you send this to the people, they will turn away from worship. **So he called out to him, Go back. So he went back, and that verse is,** If You should punish them, they are Your servants; and if You should forgive them, You are the Exalted in Might, the Wise." Ibn Abi Hatim said: Yunus bin Abdul A'la told us, Ibn Wahb told us, Amr bin Al-Harith told me, that Bakr bin Sawada told him, on the authority of Abdul Rahman bin Jubayr, on the authority of Abdullah bin Amr bin Al-As, that the Prophet, may God bless him and grant him peace, recited the words of Jesus, "If You should punish them, they are Your servants; and if You should forgive them, You are the Exalted in Might, the Wise. **So he raised his hands and said, O God, my nation,**" and he wept. So God said, "O Gabriel, go to Muhammad - and your Lord knows best - and ask him what makes him weep." So Gabriel came to him and asked him, and the Messenger of God, may God bless him and grant him peace, informed him of what he had said, and He knows best. So God said, "O Gabriel, go to Muhammad and say, 'We will please you with regard to your nation and will not displease you.'"

Imam Ahmad said: Husayn told us: Ibn Lahi'ah told us: Ibn Hubayrah told us that he heard Abu Tamim al-Jaishani say: Sa'id ibn al-Musayyab told me: I heard Hudhayfah ibn al-Yaman say: The Messenger of God, may God bless him and grant him peace, was absent

Surat al-Ma'idah 5:116

And when God said, "O Jesus, son of Mary, did you say to the people, 'Take me and my mother as two gods besides God?' He said, 'Glory be to You! It is not for me to say that which I have no right to. If I had said it, You knew it. You know what is in my soul, and I do not know what is in Your soul. Indeed, You are the Knower of the unseen.'

from us one day, and he did not come out until we thought that he would never come out. When he came out, he prostrated in a prostration in which we thought that his soul had been taken. When he raised his head, he said: **My Lord, the Mighty and Sublime, consulted me about my nation, what should I do with them?** I said: **Whatever you wish, O Lord, they are Your creation and Your servants.** He consulted me a second time, and I said the same to him. He said to me: "I will not disgrace you in your nation, O Muhammad, and give me good report that the first of my nation to enter Paradise will be with me seventy thousand, with each thousand seventy thousand who will not be held accountable." Then he sent for me and said: **Call upon Me and I will be answered, and ask and you will be given.** I said to his messenger: **Will my Lord give me what I ask for?** He said: "He did not send me to you except to give you. And my Lord has given me, and He is not proud, and He has forgiven me my past and future sins." And I walk alive and healthy, and He has given me that my nation will not starve or be defeated, and He has given me Al-Kawthar, which is a river in Paradise that flows into my pool, and He has given me honor, victory, and terror that runs before my nation for a month, and He has given me that I am the first of the prophets to enter Paradise, and He has made the spoils permissible for me and my nation, and He has made lawful for us much of what was difficult for those before us, and He has not placed any hardship on us in religion."

Fath al-Qadir

His saying: 116- "And when God said" is connected to what preceded it in the accusative case with its agent or with an agent understood here: i.e. remember. The majority of commentators have said that this saying from Him, glory be to Him, is on the Day of Resurrection. The point is to rebuke the servants of Christ and his mother from among the Christians. Al-Suddi and Qutrub said: He said this saying to him when he was raised to heaven when the Christians said what they said about him. The first is more appropriate: It was said: "And when" here means if, like the Almighty's saying: "And if you could but see when they are terrified" i.e. when they are terrified. And Abu al-Najm said:

Then may God reward you on my behalf by rewarding you with the Gardens of Eden in the highest heavens.

That is, if he rewarded, and the saying of Al-Aswad bin Jaafar Al-Asadi:

And now that I am joking with them, they are saying, **Why didn't the Sheikh go a different way?**

That is, if you joke with them, expressing the future in the past tense, as a warning of its occurrence. It has been said that the purpose of this question from the Almighty is to rebuke, as mentioned previously. It has also been said that it is to inform the Messiah that his

people changed after him and claimed against him what he did not say. His saying, **other than God**, is related to his saying, **took me**, as a state: that is, exceeding the limit. It is possible that it is related to something omitted, which is an attribute of two gods: that is, two beings other than God. His saying, **Glory be to You**, is to glorify Him, glory be to Him: that is, I glorify You with glorification. **It is not for me to say what I have no right to**, that is, it is not appropriate for me to claim for myself what is not its right. **If I have said it, then you have known it**, referring that back to His knowledge, glory be to Him, and He knew that he did not say it, so it is proven that he did not say it. His saying: **You know what is in my soul, and I do not know what is in your soul.** This sentence is in the form of an explanation for what preceded it: that is, You know what I know, and I do not know what you know. This statement is a form of analogy, as is well-known among scholars of meaning and rhetoric. It has been said that the meaning is: You know what is in my unseen, and I do not know what is in your unseen. It has also been said that You know what I hide, and I do not know what you hide. It has also been said that You know what I want, and I do not know what you want.

Tafsir al-Baghawi

116- The Almighty said, "And when God said, 'O Jesus, son of Mary, did you say to the people, 'Take me and my mother as gods besides God?'" They differed as to when this statement would be made. Al-Suddi said: God the Almighty said this statement to Jesus, peace be upon him, when he was raised to heaven because the letter *idh* is for the past. The rest of the commentators said: God will only say this statement to him on the Day of Resurrection, as evidenced by His statement [before]: "The Day God will gather the messengers" (al-Ma'idah 5:109). And He said after that: "This is a Day when the truthful will benefit from their truthfulness" (al-Ma'idah 5:119), and He meant both of them on the Day of Resurrection. And *idh* may come as in the Almighty's statement: "And if you could but see when they are terrified" meaning: when they are terrified [on the Day of Resurrection]. And the Resurrection, even if it has not happened yet, is as if it is happening because it is coming inevitably.

His saying: **Did you say to the people, 'Take me and my mother as gods besides God?'** If it is said: What is the point of this question when God Almighty knows that Jesus did not say it?

This question was asked about him to rebuke his people and to magnify the matter of this statement, just as someone might say to another: Did you do such and such? when he knows that he did not do it, to inform and magnify, not to inquire and question.

And also: God Almighty wanted [Jesus, peace be upon him, to acknowledge] his servitude, so that his people

would hear, and their lie against him would be exposed, that he had commanded them to do so. Abu Rawq said: When Jesus, peace be upon him, heard this speech, his joints would tremble and a spring of blood would burst from the root of every hair on his body. Then he would say, responding to God Almighty: **He said, 'Glory be to You,'** glorifying and magnifying You. "It is not for me to say that which I have no right to. If I had said it, You would have known it. You know what is in my soul, and I do not know what is in Your soul." Ibn Abbas said: You know what is in my unseen, and I do not know what is in Your unseen. It was said that its meaning is: You know my secret, and I do not know Your secret. Abu Rawq said: You know what was from me in this world, and I do not know what will be from You in the Hereafter. Al-Zajaj said: The soul is an expression for the whole thing and its reality. He says: You know all that I know of the reality of my affair, and I do not know the reality of Your affair. **Indeed, You are the Knower of the unseen,** what was and what will be.

Tafsir al-Baidawi

116 "And when God said, O Jesus, son of Mary, did you say to the people, 'Take me and my mother as gods besides God?'" He means by this to rebuke and rebuke the disbelievers, and without is not an attribute of two gods or a connection to take me, and the meaning of without is either different, so it is an alert to the fact that worshipping God, the Most High, with worshipping someone other than Him is both worship, so whoever worships Him with worshipping them is as if he worshipped them and did not worship Him, or for the shortcoming, for they did not believe that they were independent in deserving worship, but rather they claimed that their worship leads to the worship of God, the Most High, as if it was said: Take me and my mother as gods who lead us to God, the Most High. "He said, Glory be to You," I declare You to be far removed from having a partner. "It is not for me to say what I have no right to say," it is not appropriate for me to say a statement that I have no right to say. "If you said it, then you knew it. You know what is in my soul, and I do not know what is in your soul." You know what I conceal in my soul, just as you know what I declare, and I do not know what you conceal of your knowledge. His saying **in your soul** is for similarity, and it was said that what is meant by the soul is the self. **Indeed, You are the Knower of the unseen** is a confirmation of the two sentences in terms of their explicit and implied meanings.

Surat al-Ma'idah 5:117

I said to them nothing except what You commanded me: "Worship God, my Lord and your Lord." And I was a witness over them as long as I was among them. But when You took me up, You were the Observer over them, and You are Witness over all things.

Surat al-Ma'idah 5:117

I said to them nothing except what You commanded me: **Worship God, my Lord and your Lord.** And I was a witness over them as long as I was among them. But when You took me up, You were the Observer over them, and You are Witness over all things.

Tafsir al-Jalalayn

117 - I said to them nothing except what you commanded me which is (to worship God, my Lord and your Lord. And I was a witness over them) a watcher who prevented them from what they said (as long as I was among them. But when You took me) You took me by raising me to the sky **You were the Watcher over them** the Preserver of their deeds and **You are over all things** of what I said to them and what they say after me and other than that **a witness** a witness who knows it.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: This is report from God, the Most High, about the words of Jesus. He says: I said to them only what You commanded me to say to them, which is that I said to them: **Worship God, my Lord and your Lord.** "And I was a witness over them as long as I was among them," meaning: I was a witness over what they did while I was among them, and over their actions and words. **So when You took me up,** meaning: When You took me to You, **You were the Observer over them,** meaning: You were the Guardian over them, not me, because I only witnessed their actions, what they did while I was among them.

This shows that God Almighty only made him aware of the people's actions and words after He took him to Himself and caused him to die, by saying: **Did you say to the people, 'Take me and my mother as gods besides God?'**

"And You are a witness over all things." He says: And You bear witness to everything, because nothing is hidden from You. As for me, I only witnessed some things, and that is what I witnessed while I was living among the people. So, I bear witness to that which I witnessed, saw, and bore witness to.

And similar to what we said about His statement: **You were the Observer over them,** the people of interpretation said.

Who said that?

Muhammad bin Al-Hussein told me, he said, Ahmad bin Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **You were the Watcher over them.**

As for **the Watcher**, he is the Preserver.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj: **You were the watcher over them,** he said: the preserver.

A group of scholars used to say: The answer that Jesus gave to his Lord was from God Almighty, a blessing from Him to him.

Who said that?

Ibn Wakee' told us, he said, Ibn Yaman told us, on the authority of Sufyan, on the authority of Muammar, on the authority of Ibn Tawus, on the authority of his father: **Did you say to the people, 'Take me and my mother as gods besides God?'** He said, 'Glory be to You! It is not for me to say what I have no right to.' He said: God stopped him.

Ibn Wakee' told us, he said, Abu Dawud Al-Hafri told us, he said, it was read to Sufyan, on the authority of Muammar, on the authority of Ibn Tawus, on the authority of his father Tawus, he said: Jesus argued, and God stopped him: **Did you say to the people, 'Take me and my mother as gods besides God,'** the verse.

Ibn Wakee' told us, he said, Jarir told us, on the authority of Ata', on the authority of Maysarah, he said: God Almighty said: **O Jesus, son of Mary, did you say to the people, 'Take me and my mother as gods besides God?'** He said: His joints trembled, and he feared that he had said it, so he said: "Glory be to You! It is not for me to say what I have no right to. If I had said it, You knew it. You know what is in my soul, and I do not know what is in Your Soul. Indeed, You are the Knower of the unseen."

Tafsir al-Qurtubi

The Almighty's saying: **I told them nothing except what you commanded me to do** meaning in this world and monotheism **that you worship God** "that" has no place in grammar and is explanatory like **and the chiefs among them set out, saying, 'Walk'** (Sad: 6). It is permissible for it to be in the accusative case, meaning I told them nothing except the worship of God. It is permissible for it to be in the genitive case, meaning that you worship God. The damma of the nun is more appropriate, because they find a kasra followed by a damma, and the kasra is permissible based on the principle of the meeting of two quiescent letters.

God the Almighty said: **And I was a witness over them** meaning a guardian of what I commanded them **as long as I was among them** "There is no place for the accusative" meaning the time of my continuity among them **Then when You took me, You were the Observer over them** It was said: This indicates that God the Almighty took him before He raised him up, and it is nothing because the reports have agreed that he was raised up and that he is alive in the sky and that he will

descend and kill the Antichrist as will be explained. Rather, the meaning is when You raised me up until the evening. Al-Hasan said: Fulfillment in the Book of God the Almighty has three aspects: the death of death, and that is His the Almighty's saying: **God takes the souls at the time of their death** (al-Zumar 39:42) meaning at the time of the expiration of their term, and the death of sleep, God the Almighty said: **And it is He who takes you by night** (al-An'am 6:60) meaning the one who puts you to sleep, and the death of being raised up, God the Almighty said: **O Jesus, indeed I will take you** (Aal 'Imran: 55) And His saying: **You were** here is an emphasis of **the Observer** the predicate of **I was** and its meaning is the preserver over them and the one who knows them and witnesses their actions, and its origin is monitoring, meaning observing. And from it is the monitoring because it is in the position of the watcher from the place of hanging **And you are a witness over all things** meaning in my statement and their fighting, and it was said: over whoever disobeyed and obeyed. Muslim went out "On the authority of Ibn Abbas, he said the Messenger of God, may God bless him and grant him peace, stood among us as a preacher with a sermon and said: O people, you will only be gathered to God barefoot, naked and uncircumcised.

"As We began the first creation, We will repeat it. [It is] a promise binding upon Us. Indeed, We will do it." (al-Anbiya 21:104) Beware! The first of the creatures to be clothed on the Day of Resurrection will be Abraham, peace be upon him. Beware! Men from my nation will be brought and taken to the left. I will say, "O Lord, my companions, it will be said, 'You do not know what they innovated after You.' I will say what the righteous servant said: 'And I was a witness over them as long as I was among them. But when You took me up, You were the Observer over them, and You are Witness over all things. If You should punish them, they are Your servants. But if You should forgive them, indeed, You are the Exalted in Might, the Wise.' He will say, 'They have not ceased to turn back and turn back on their heels since I left them.'"

Tafsir Ibn Kathir

This is also what God addresses to His servant and messenger Jesus son of Mary, peace be upon him, saying to him on the Day of Resurrection in the presence of those who took him and his mother as gods besides God: **O Jesus, son of Mary, did you say to the people, 'Take me and my mother as gods besides God?'** This is a threat to the Christians and a rebuke and reprimand in front of all witnesses. This is what Qatada and others said. Qatada provided evidence for that with the words of God the Almighty: **This is a Day when the truthful will benefit from their truthfulness.** Al-Suddi said: This address and answer are in this world, and Ibn Jarir approved it. He said: That was when he was raised to the lowest heaven. Ibn Jarir provided evidence for that with two meanings: **One** that the speech is in the past tense. **The second** His statement: **If you punish them and If you forgive them.** These two pieces of evidence are questionable, because many of the matters of the Day of

Resurrection are mentioned in the past tense to indicate occurrence and confirmation. The meaning of His statement, **If You punish them, they are Your servants**, the verse, is disavowal of them and referring the will regarding them to God. Making that conditional does not necessitate its occurrence as in similar verses. What Qatada and others said is more apparent, and God knows best, that this will happen on the Day of Resurrection to indicate the threat to the Christians and their rebuke and reprimand in front of all witnesses on the Day of Resurrection.

A hadith with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him) was narrated on this matter. It was narrated by al-Hafiz Ibn Asakir in the biography of Abu Abdullah, the freed slave of 'Umar ibn 'Abd al-'Aziz, and he was trustworthy. He said: I heard Abu Burdah narrating to 'Umar ibn 'Abd al-'Aziz on the authority of his father Abu Musa al-Ash'ari, who said: The Messenger of God (peace and blessings of God be upon him) said: "When the Day of Resurrection comes, the prophets and their nations will be called, then Jesus will be called and God will mention His blessings upon him, and he will acknowledge them. He will say: 'O Jesus, son of Mary, remember My blessings upon you and upon your mother' **the verse**. Then He will say: 'Did you tell the people to take me and my mother as gods besides God?' He will deny that he said that. Then the Christians will be brought and asked, and they will say: Yes, he commanded us to do that. He said: Then the hair of Jesus (peace be upon him) will grow long, and each angel will take a hair from his head and body, and he will kneel with them before God, the Mighty and Sublime, for a period of one thousand years until the proof is lifted from them, and the cross will be raised for them, and they will be taken to the Fire." This is a strange and rare hadith.

And his saying, **Glory be to You! It is not for me to say what I have no right to say.** This is a reconciliation of good manners in the complete answer, as Ibn Abi Hatim said: My father told us, Ibn Abi Umar told us, Sufyan told us, on the authority of Amr, on the authority of Tawus, on the authority of Abu Hurairah, who said: Jesus will meet his argument, and God Almighty will meet him in His saying, **And when God said, 'O Jesus, son of Mary, did you say to the people, 'Take me and my mother as gods besides God?'** Abu Hurairah said, on the authority of the Prophet, may God bless him and grant him peace: God met him, **Glory be to You! It is not for me to say what I have no right to say**, to the end of the verse. And Ath-Thawri narrated it on the authority of Muammar, on the authority of Ibn Tawus, on the authority of Tawus in a similar manner.

And His saying, **If I said it, then You knew it**, meaning, if this came from me, then You knew it, O Lord, for nothing is hidden from You. I did not say it, nor did I intend it in my soul, nor did I conceal it. For this reason He said, "You know what is in my soul, and I do not know what is in Your Soul. Indeed, You are the Knower of the unseen. I said to them nothing but what You commanded me to convey, "Worship God, my Lord and your Lord," meaning, I called them only to what You sent me with and commanded me to convey, **Worship God, my Lord and your Lord**, meaning, this is

I said to them nothing except what You commanded me: "Worship God, my Lord and your Lord." And I was a witness over them as long as I was among them. But when You took me up, You were the Observer over them, and You are Witness over all things.

what I said to them. And his saying, **And I was a witness over them as long as I was among them**, meaning I was a witness over their deeds when I was among them. **But when You took me up, You were the Observer over them, and You are, over all things, Witness.** Abu Dawud al-Tayalisi said: Shu'bah told us: Sufyan al-Thawri and I went to al-Mughirah ibn al-Nu'man, so he dictated to Sufyan and I was with him. When he stood up, I copied from Sufyan and he told us. He said: I heard Sa'id ibn Jubayr narrating on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, stood up among us to deliver a sermon and said, "O people, you will be gathered before God Almighty barefoot, naked, and uncircumcised. As We began the first creation, We will repeat it." And the first of the creations to be clothed on the Day of Resurrection will be Abraham. Beware, men from my nation will be brought and taken to the left, and I will say: My companions. It will be said: You do not know what they innovated after you. So I will say as the righteous servant said, "And I was a witness over them as long as I was among them. But when You took me up, You were the Observer over them, and You are, over all things, Witness." A witness * If You punish them, they are Your servants, and if You forgive them, then indeed it is You who is the Exalted in Might, the Wise. It will be said: These people have not ceased to turn back on their heels since you left them. Al-Bukhari narrated it at this verse on the authority of Abu al-Walid, on the authority of Shu'bah, and on the authority of Muhammad ibn Kathir, on the authority of Sufyan al-Thawri, both on the authority of al-Mughirah ibn al-Nu'man, on his authority.

And His saying, **If You punish them, they are Your servants, but if You forgive them, indeed, You are the Exalted in Might, the Wise**, this statement includes referring the will back to God Almighty, for He is the Doer of whatever He wills, the One Who is not questioned about what He does, and they are questioned. It includes disavowal of the Christians who lied about God and His Messenger, and attributed to God a rival, a companion, and a son. God is far above what they say, far above. This verse has great significance and amazing report. It was mentioned in the hadith that the Prophet, may God bless him and grant him peace, stood up with it all night, repeating it until morning.

Imam Ahmad said: Muhammad ibn Fadil told us, Falit al-Amiri told me, on the authority of Jasra al-Amiriyah, on the authority of Abu Dharr, may God be pleased with him, who said: The Prophet, may God bless him and grant him peace, prayed one night, and recited a verse until morning, bowing and prostrating with it: **If You should punish them - indeed they are Your servants; but if You forgive them - indeed, it is You who is the Exalted in Might, the Wise.** When morning came, I said: O Messenger of God, why did you not stop reciting this verse until morning, bowing and prostrating with it? He said: **I asked my Lord, the Mighty and Sublime, for intercession for my nation,**

and He granted it to me, and it will be granted, God willing, to whoever does not associate anything with God.

[Another path and another context] - Imam Ahmad said: Yahya told us, Qudamah bin Abdullah told us, Jasra bint Dajajah told me that she set out for Umrah, and she reached Ar-Rabdhah, and she heard Abu Dharr say: The Messenger of God, may God bless him and grant him peace, stood up one night for the 'Isha' prayer, and he led the people in prayer, then his companions stayed behind to pray, and when he saw them standing and staying behind, he returned to his tent, and when he saw the people had vacated the place, he returned to his place to pray, so I came and stood behind him, and he gestured to me with his right, so I stood on his right, then Ibn Mas'ud came and stood behind me and behind him, and he gestured to him with his left, so he stood on his left, so the three of us stood. Each one of us prays by himself, and we recite from the Qur'an what God willed us to recite. He stood up and recited a verse from the Qur'an, repeating it until he prayed the morning prayer. When we woke up, I gestured to Abdullah ibn Mas'ud to ask him what he wanted to do with what he did last night. Ibn Mas'ud gestured with his hand: I will not ask him about anything until he tells me. I said: May my father and mother be sacrificed for you, I stood up and recited a verse from the Qur'an and with the Qur'an. If some of us did this, we would be angry with him. He said: **I supplicated for my nation. I said: What did you answer or what was the answer to you?** He said: **I answered with that which if many of them were to look at it, they would abandon prayer.** I said: **Shall I not give the people good report?** He said, Yes. So I went off, neck-high, close to a stone's throw away. Umar said, **O Messenger of God, if you send this to the people, they will turn away from worship.** So he called out to him, **Go back.** So he went back, and that verse is, **If You should punish them, they are Your servants; and if You should forgive them, You are the Exalted in Might, the Wise.** Ibn Abi Hatim said: Yunus bin Abdul A'la told us, Ibn Wahb told us, Amr bin Al-Harith told me, that Bakr bin Sawada told him, on the authority of Abdul Rahman bin Jubayr, on the authority of Abdullah bin Amr bin Al-As, that the Prophet, may God bless him and grant him peace, recited the words of Jesus, **If You should punish them, they are Your servants; and if You should forgive them, You are the Exalted in Might, the Wise.** So he raised his hands and said, **O God, my nation,** and he wept. So God said, **O Gabriel, go to Muhammad - and your Lord knows best - and ask him what makes him weep.** So Gabriel came to him and asked him, and the Messenger of God, may God bless him and grant him peace, informed him of what he had said, and He knows best. So God said, **O Gabriel, go to Muhammad and say, 'We will please you with regard to your nation and will not displease you.'**

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Hudhayfah ibn al-Yaman say: The Messenger of God, may God bless him and grant him peace, was absent from us one day, and he did not come out until we thought that he would never come out. When he came out, he prostrated in a prostration in which we thought that his soul had been taken. When he raised his head, he said: **My Lord, the Mighty and Sublime, consulted me about my nation, what should I do with them?** I said: **Whatever you wish, O Lord, they are Your creation and Your servants.** He consulted me a second time, and I said the same to him. He said to me: "I will not disgrace you in your nation, O Muhammad, and give me good report that the first of my nation to enter Paradise will be with me seventy thousand, with each thousand seventy thousand who will not be held accountable." Then he sent for me and said: **Call upon Me and I will be answered, and ask and you will be given.** I said to his messenger: **Will my Lord give me what I ask for?** He said: "He did not send me to you except to give you. And my Lord has given me, and He is not proud, and He has forgiven me my past and future sins." And I walk alive and healthy, and He has given me that my nation will not starve or be defeated, and He has given me Al-Kawthar, which is a river in Paradise that flows into my pool, and He has given me honor, victory, and terror that runs before my nation for a month, and He has given me that I am the first of the prophets to enter Paradise, and He has made the spoils permissible for me and my nation, and He has made lawful for us much of what was difficult for those before us, and He has not placed any hardship on us in religion."

Fath al-Qadir

His saying: 117- **I said to them nothing but what You commanded me to do.** This is a sentence confirming the content of what came before: that is, I did not command them except with what You commanded me to do. **Worship God, my Lord and your Lord.** This is an explanation of the meaning of **I said to them**, that is, what You commanded them to do. It was said that it is an explanatory apposition to the pronoun in **with it**. It was said that it is a substitute for it. **And I was a witness over them**, that is, a guardian and a watcher, watching over their conditions and preventing them from disobeying Your command. **As long as I was among them**, that is, as long as I remained among them. **So when You caused me to die**, it was said that this indicates that God, the Exalted, caused him to die before raising him up. It is nothing because the reports have converged that he did not die, and that he remained in heaven in the life he had in this world until he descends to earth at the end of time. From this is His, the Most High, saying: **God takes the souls at the time of their death**, meaning sleep. From this is His, the Most High, saying: **And it is He who causes you to die by night**, meaning He puts you to sleep, meaning raising up. From this is His, the Most High, saying: **And it is He who causes you to die by night**, meaning He puts you to sleep, and meaning raising up. From this is His, the Most High, saying: **So when You caused me to die**, "When God said, **O Jesus, I will take you**. "You were the Observer over them." The root of *observation* is *care*, meaning that you were their protector, knowledgeable about them, and witness over them.

Tafsir al-Baghawi

117- "I said to them nothing except what You commanded me: 'Worship God, my Lord and your Lord,' [make Him alone] and do not associate anything with Him. And I was a witness over them as long as I remained among them. But when You took me up, You took me and raised me up to You, You were the Observer over them and the Guardian over them. You preserve their deeds, and You are Witness over all things."

Tafsir al-Baidawi

117 **I only said to them what you commanded me to do** is a statement of negating the questioner after presenting what indicates it. **Worship God, my Lord and your Lord** is an explanatory apposition for the pronoun in *it*, or a substitute for it. It is not a condition of the substitute to allow the substituted to be dropped absolutely, so that the relative pronoun remains without a referent, or an implied predicate or its object such as *he* or *I mean*. It is not permissible to replace it with **what you commanded me to do** because the source cannot be the object of the statement, nor can *an* be explanatory because the command is attributed to God Almighty, and He does not say **Worship God, my Lord and your Lord** and the statement is not explained, rather the sentence narrates after it unless the statement is interpreted as the command, so it is as if it was said: I only commanded them with what you commanded me to do, which is **worship God. And I was a witness over them as long as I was among them** meaning a watcher over them, preventing them from saying that and believing it, or witnessing their conditions of faith. **When You took me** by raising me to the heavens, as He said: **Indeed, I will take you and raise you up**. Taking is taking something in full, and death is a type of it. God Almighty said: **God takes the souls at the time of their death, and those that do not die during their sleep**. "You were the Observer over them" is the observer of their conditions, preventing those whom You wanted to protect from saying it by guiding them to the evidence and alerting them to it by sending messengers and revealing verses. **And You are Witness over all things** is aware of it and observing it.

Surat al-Ma'idah 5:118

If you punish them, they are your servants, and if you forgive them, you are the Exalted in Might, the Wise.

Surat al-Ma'idah 5:118

If you punish them, they are your servants, and if you forgive them, you are the Exalted in Might, the Wise.

Tafsir al-Jalalayn

118 - If **You punish them** that is, those of them who persist in disbelief **they are Your servants** and You are their Master, You dispose of them as You wish, there is no objection to You **and if You forgive them** that is, those of them who believe **they are indeed the Exalted in Might** over His command **the Wise** in His creation.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: If you punish those who said this statement, by causing them to die for it, **they are Your servants**, submitting to You, not resisting what You intended for them, nor repelling from themselves any harm or matter that You would bring upon them, **and if You forgive them**, by guiding them to repentance from it, then You cover them up, **they are the Exalted in Might**, in taking revenge on whoever He wanted to take revenge on, no one is able to repel Him from him, **the Wise**, in guiding whoever He guided from His creation to repentance, and granting success to whoever He granted success from them to the path of salvation from punishment, like the one who:

Muhammad bin Al-Hussein told us, Ahmad bin Mufaddal told us, Asbat told us, on the authority of Al-Suddi, regarding his statement: "If You punish them, they are Your servants. But if You forgive them," and bring them out of Christianity and guide them to Islam, **then indeed, it is You who is the Exalted in Might, the Wise**. And this is what Jesus said in this world.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, regarding the statement: **If You punish them, they are Your servants, and if You forgive them, You are the Exalted in Might, the Wise**, he said: By God, they were not slanderers or cursers.

Tafsir al-Qurtubi

The Almighty's saying: **If You punish them, they are Your servants**. A condition and its answer: **But if You forgive them, You are the Exalted in Might, the Wise**. An-Nasa'i narrated something similar on the authority of Abu Dharr, who said:

The Prophet, may God bless him and grant him peace, performed the verse one night until morning, and the verse was: **If You punish them, they are Your servants**,

and if You forgive them, You are the Exalted in Might, the Wise.

And there is a difference of opinion regarding its interpretation. It was said: He said it in order to seek sympathy for them and have mercy on them, as a master seeks sympathy for his slave, and for this reason he did not say: **For they disobeyed you**. It was said: He said it in order to submit to His command and seek refuge from His punishment, and He knows that He will not forgive a disbeliever. It was said that the ha' and the mim in **If You punish them** are for those who died among them in disbelief, and the ha' and the mim in **If You forgive them** are for those who repented among them before death, and this is good. As for the statement of the one who said: Jesus, peace be upon him, did not know that the disbelievers would not be forgiven, then this is a statement that is bold in the Book of God Almighty, because the report from God Almighty is not abrogated. It was said: Jesus had that they had committed sins, and they knew after him what he did not command them to do except that they were on the pillar of His religion, so he said: **And if You forgive them for what they have committed after me of sins**, and he said: **For You are the Exalted in Might, the Wise**, and he did not say: For You are the Forgiving, the Merciful, based on what the story requires of submission to His command and entrusting oneself to His judgment. If he had said: For You are the Forgiving, the Merciful, it would have suggested supplication. By forgiveness for those who died in their polytheism, and that is impossible. The estimate is that if you keep them in their disbelief until they die and punish them, then they are your servants, and if you guide them to your monotheism and obedience, then forgive them, for you are the Mighty from whom nothing you want is impossible, the Wise in what you do. You misguide whomever you will and guide whomever you will. A group of people have read: **For you are the Forgiving, the Merciful** and it is not from the Mushaf. Qadi Iyad mentioned it in the book Al-Shifa. Abu Bakr Al-Anbari said: The Qur'an has been criticized by those who said that his statement: **For you are the Mighty, the Wise** is not in conflict with his statement: **And if you forgive them**, because what is in conflict with forgiveness is that you are the Forgiving, the Merciful. The answer is that it does not bear anything except what God revealed. And when it is transferred to the one who transferred it, verse, its meaning is weakened, for the Forgiving, the Merciful is unique in the second condition, so it has no connection to the first condition, and it is based on what God the Almighty revealed. The Muslims have agreed on its reading, acknowledging both conditions, the first and the last, since its summary is that if you punish them, then you are the Mighty, the Wise, and if you forgive them, then you are the Mighty, the Wise. In both matters of punishment and forgiveness, the Mighty, the Wise was more appropriate for this place due to its generality, as it combines both conditions. The Forgiving, the Merciful was not suitable, as it did not bear the generality that the Mighty, the Wise bore, and it did not testify to the greatness of God Almighty, His justice, and the praise of Him in the entire verse. The two

conditions mentioned are more appropriate and have a more established meaning in the verse than what is appropriate for some speech and not for others. Muslim transmitted through a different chain of transmission on the authority of Abdullah bin Amr bin Al-Aas.

"The Prophet, may God bless him and grant him peace, recited the words of God Almighty about Abraham: 'My Lord, indeed they have led astray many of the people. So whoever follows me - indeed, he is of me. And whoever disobeys me - indeed, You are Forgiving and Merciful.'" (Ibrahim 14:36) And Jesus, peace be upon him, said: 'If You punish them - indeed, they are Your servants. And if You forgive them - indeed, You are the Exalted in Might, the Wise.' So he raised his hands and said: 'O God, my nation.' And he wept. Then God Almighty said: 'O Gabriel, go to Muhammad - and your Lord knows best - and ask him what makes you weep.' So Gabriel, peace be upon him, came to him and informed him of what the Messenger of God, may God bless him and grant him peace, had said - and He knows best - and God said: 'O Gabriel, go to Muhammad and tell him: Indeed, We will please You with regard to your nation and your wives.'" Some of them said: There is an inversion in the verse, and its meaning is: If You punish him - indeed, You are the Exalted in Might, the Wise. And if You forgive them - indeed, they are Your servants. The way the speech is arranged in its order is more appropriate for what we have explained, and God is the Grantor of success.

Tafsir Ibn Kathir

This is also what God addresses to His servant and messenger Jesus son of Mary, peace be upon him, saying to him on the Day of Resurrection in the presence of those who took him and his mother as gods besides God: **O Jesus, son of Mary, did you say to the people, 'Take me and my mother as gods besides God?'** This is a threat to the Christians and a rebuke and reprimand in front of all witnesses. This is what Qatada and others said. Qatada provided evidence for that with the words of God the Almighty: **This is a Day when the truthful will benefit from their truthfulness.** Al-Suddi said: This address and answer are in this world, and Ibn Jarir approved it. He said: That was when he was raised to the lowest heaven. Ibn Jarir provided evidence for that with two meanings: **One** that the speech is in the past tense. **The second** His statement: **If you punish them and If you forgive them.** These two pieces of evidence are questionable, because many of the matters of the Day of Resurrection are mentioned in the past tense to indicate occurrence and confirmation. The meaning of His statement, **If You punish them, they are Your servants**, the verse, is disavowal of them and referring the will regarding them to God. Making that conditional does not necessitate its occurrence as in similar verses. What Qatada and others said is more apparent, and God knows best, that this will happen on the Day of Resurrection to indicate the threat to the Christians and their rebuke and reprimand in front of all witnesses on the Day of Resurrection.

A hadith with a chain of transmission traceable to the

Prophet (peace and blessings of God be upon him) was narrated on this matter. It was narrated by al-Hafiz Ibn Asakir in the biography of Abu Abdullah, the freed slave of 'Umar ibn 'Abd al-'Aziz, and he was trustworthy. He said: I heard Abu Burdah narrating to 'Umar ibn 'Abd al-'Aziz on the authority of his father Abu Musa al-Ash'ari, who said: The Messenger of God (peace and blessings of God be upon him) said: "When the Day of Resurrection comes, the prophets and their nations will be called, then Jesus will be called and God will mention His blessings upon him, and he will acknowledge them. He will say: 'O Jesus, son of Mary, remember My blessings upon you and upon your mother' **the verse**. Then He will say: 'Did you tell the people to take me and my mother as gods besides God?' He will deny that he said that. Then the Christians will be brought and asked, and they will say: Yes, he commanded us to do that. He said: Then the hair of Jesus (peace be upon him) will grow long, and each angel will take a hair from his head and body, and he will kneel with them before God, the Mighty and Sublime, for a period of one thousand years until the proof is lifted from them, and the cross will be raised for them, and they will be taken to the Fire." This is a strange and rare hadith.

And his saying, **Glory be to You! It is not for me to say what I have no right to say.** This is a reconciliation of good manners in the complete answer, as Ibn Abi Hatim said: My father told us, Ibn Abi Umar told us, Sufyan told us, on the authority of Amr, on the authority of Tawus, on the authority of Abu Hurairah, who said: Jesus will meet his argument, and God Almighty will meet him in His saying, **And when God said, 'O Jesus, son of Mary, did you say to the people, 'Take me and my mother as gods besides God?'** Abu Hurairah said, on the authority of the Prophet, may God bless him and grant him peace: God met him, **Glory be to You! It is not for me to say what I have no right to say**, to the end of the verse. And Ath-Thawri narrated it on the authority of Muammar, on the authority of Ibn Tawus, on the authority of Tawus in a similar manner.

And His saying, **If I said it, then You knew it**, meaning, if this came from me, then You knew it, O Lord, for nothing is hidden from You. I did not say it, nor did I intend it in my soul, nor did I conceal it. For this reason He said, "You know what is in my soul, and I do not know what is in Your Soul. Indeed, You are the Knower of the unseen. I said to them nothing but what You commanded me to convey, "Worship God, my Lord and your Lord," meaning, I called them only to what You sent me with and commanded me to convey, **Worship God, my Lord and your Lord**, meaning, this is what I said to them. And his saying, **And I was a witness over them as long as I was among them**, meaning I was a witness over their deeds when I was among them. **But when You took me up, You were the Observer over them, and You are, over all things, Witness.** Abu Dawud al-Tayalisi said: Shu'bah told us: Sufyan al-Thawri and I went to al-Mughirah ibn al-Nu'man, so he dictated to Sufyan and I was with him. When he stood up, I copied from Sufyan and he told us. He said: I heard Sa'id ibn Jubayr narrating on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, stood up among us to deliver a sermon and said, "O people,

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Imam Ahmad said: Husayn told us: Ibn Lahi'ah told us: Ibn Hubayrah told us that he heard Abu Tamim al-Jaishani say: Sa'id ibn al-Musayyab told me: I heard Hudhayfah ibn al-Yaman say: The Messenger of God, may God bless him and grant him peace, was absent from us one day, and he did not come out until we thought that he would never come out. When he came out, he prostrated in a prostration in which we thought that his soul had been taken. When he raised his head, he said: **My Lord, the Mighty and Sublime, consulted me about my nation, what should I do with them?** I said: **Whatever you wish, O Lord, they are Your creation and Your servants**. He consulted me a second time, and I said the same to him. He said to me: "I will not disgrace you in your nation, O Muhammad, and give me good report that the first of my nation to enter Paradise will be with me seventy thousand, with each thousand seventy thousand who will not be held accountable." Then he sent for me and said: **Call upon**

Me and I will be answered, and ask and you will be given. I said to his messenger: **Will my Lord give me what I ask for?** He said: "He did not send me to you except to give you. And my Lord has given me, and He is not proud, and He has forgiven me my past and future sins." And I walk alive and healthy, and He has given me that my nation will not starve or be defeated, and He has given me Al-Kawthar, which is a river in Paradise that flows into my pool, and He has given me honor, victory, and terror that runs before my nation for a month, and He has given me that I am the first of the prophets to enter Paradise, and He has made the spoils permissible for me and my nation, and He has made lawful for us much of what was difficult for those before us, and He has not placed any hardship on us in religion."

Fath al-Qadir

118- **If You punish them, they are Your servants** You do with them what You will and rule over them as You wish. **But if You forgive them, You are the Exalted in Might, the Wise** meaning, the One who is able to do that and is wise in His actions. It was said that He said it in a way that would entice His servant, just as a master would entice His servant. That is why He did not say, **If You punish them, they have disobeyed You**, and it was said that He said it in a way that would show submission to the command of God and obedience to Him. That is why He changed from the Forgiving, the Most Merciful to the Exalted, the Wise.

Tafsir al-Baghawi

118- The Almighty's saying: **If You punish them, they are Your servants; but if You forgive them, You are the Exalted in Might, the Wise.** If it is said: How did He ask for forgiveness for them while they were disbelievers, and how did He say: And if You forgive them, You are the Exalted in Might, the Wise, and this is not appropriate for asking for forgiveness? It is said: As for the first, its meaning is that You punish them by keeping them in their disbelief, and if You forgive them after their faith, and this is consistent with what Al-Suddi said: This question is before the Day of Resurrection because faith is of no benefit on the Day of Resurrection.

It was said: This is in two groups of them, meaning: If you punish those of them who disbelieve, then you forgive those of them who believe.

It was said: This is not in the form of asking for forgiveness. If it were, he would have said: You are the Forgiving, the Most Merciful. Rather, it is in the form of submitting the matter and entrusting it to His will.

As for the second question: Ibn Masoud, may God be pleased with him, used to recite: **And if You forgive them, then indeed You are the Forgiving, the Merciful**, and this is how it is in his copy of the Qur'an. As for the well-known recitation, it was said that there is an advancement and delay in it, meaning: If You forgive them, then indeed You are Your servants, and if You punish them, then indeed You are the Exalted in Might, the Wise.

It was said: Its meaning is that if you punish them, they are your servants, and if you forgive them, then you are the Mighty in dominion, the Wise in judgment. Nothing diminishes your might, and nothing departs from your judgment. The infidels are included in His wisdom, forgiveness, the breadth of His mercy, and His pardon. But He informed us that He does not forgive, and He does not break His word.

Ismail bin Abdul Qahir told us, Abdul Ghaffar bin Muhammad Al Farsi told us, Muhammad bin Isa Al Jaludi told us, Ibrahim bin Muhammad bin Sufyan told us, Muslim bin Al Hajjaj told us, Yunus bin Abdul A'la told us, Ibn Wahb told us, Umar bin Al Harith told me, Bakr bin Sawada told him, on the authority of Abdul Rahman bin Jubair, on the authority of Abdullah bin Amr bin Al As, that the Prophet, may God bless him and grant him peace, recited the words of God Almighty about Abraham: (My Lord, indeed they have led astray many of the people. So whoever follows me - indeed, he is of me), the verse. And the words of Jesus, peace be upon him: **If You should punish them - indeed, they are Your servants; but if You forgive them - indeed, You are the Exalted in Might, the Wise**, so he raised his hands and said: O God, my nation, and he wept. Then God said: O Gabriel, go to Muhammad, and your Lord knows best, so ask Him what makes you weep? So Gabriel came to him and asked him, and the Messenger of God, may God bless him and grant him peace, was informed: O Gabriel, go to Muhammad and say: Indeed, We will please you regarding your nation and will not displease you.

Tafsir al-Baidawi

118 **If You punish them, they are Your servants.** That is, if You punish them, then You are punishing Your servants, and there is no objection to the absolute owner in what he does with his property, and it is a warning that they deserved that because they are Your servants and they worshipped other than You. **And if You forgive them, then indeed, You are the Exalted in Might, the Wise.** There is no weakness or disgrace, for You are the Able, the Strong in reward and punishment, who does not reward or punish except with wisdom and correctness, for forgiveness is desirable for every criminal, so if You punish, then it is just, and if You forgive, then it is gracious. And the non-forgiveness of polytheism based on the threat, there is no impossibility in it in itself to prevent hesitation and the condition that.

Surat al-Ma'idah 5:119

God said, "This is a Day when the truthful will benefit from their truthfulness. For them are gardens beneath which rivers flow, wherein they will abide forever. God is pleased with them and they are pleased with Him. That is the great attainment."

Surat al-Ma'idah 5:119

God said, "This is a Day when the truthful will benefit from their truthfulness. For them are gardens beneath which rivers flow, wherein they will abide forever. God is pleased with them and they are pleased with Him. That is the great attainment."

Tafsir al-Jalalayn

119 - **God said, This** meaning the Day of Resurrection **is a day when the truthful will benefit** in this world, like Jesus **their truthfulness** because it is the Day of Recompense (for them are gardens beneath which rivers flow, wherein they will abide forever. God is pleased with them) for His obedience **and they are pleased with Him** for His reward **that is the great attainment** and the truthfulness of the liars in this world will not benefit them, like the disbelievers, when they believe when they see the punishment.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: There is a difference of opinion regarding the reading of His statement: **This is a Day that will benefit the truthful.**

Some of the people of Hijaz and Medina read it as: This is a day that will benefit the truthful, with the word *day* in the accusative case.

Some of the people of Hijaz, some of the people of Medina, and most of the people of Iraq read it as: **This is a day that benefits the truthful**, with *day* in the nominative case. Whoever raised it raised it with *this*, and made *day* a noun, even though its addition was not pure, because it had become like an described thing.

Some Arab scholars claimed that the Arabs used to use the same grammar rules for times such as day and night as they do for what comes after them. If what comes after them is nominative, they use it in the nominative case, like when they say: This is the day the prince sets out, and the night the pilgrim sets out, and the day your brother sets out. If what comes after them is accusative, they use it in the accusative case, like when they say: This is the day the army went out, and the people set out, and the night Zayd was killed, and the like, even though its meaning in both cases is when and when.

And whoever reads this in this way, raising it, the speech is directed to the fact that it is from what God said on the Day of Resurrection.

And Al-Saddi used to say the same thing about that.

Muhammad bin Al-Hussein told me, he said, Ahmad

bin Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi, God said: **This is a day when the truthful will benefit from their truthfulness.** This is a section of the words of Jesus, and this is the Day of Resurrection.

Al-Suddi means by his saying: This is a section of the speech of Jesus, that his saying: **Glory be to You, it is not for me to say what I have no right to** to his saying: **For You are the Exalted in Might, the Wise**, is from God Almighty's report about Jesus that he said it in this world after He raised him to Him, and that what comes after that is from God's speech to His servants on the Day of Resurrection.

As for the erection in this, it is directed from two aspects:

One of them: that adding *day* unless it is to a noun makes it accusative, because the addition is not pure, but rather the addition is pure if it is added to a sound noun. And similar to day in that: time and time, and what is similar to them from times, as Al-Nabigha said:

While I blamed gray hair for youth and said: Are you not healthy and gray hair is a deterrent? The other aspect: that what is meant by the speech is: this matter and this affair, on the day when the truthful will benefit, so the day then is in the accusative case for time and description, meaning: this matter on the day when the truthful will benefit from their truthfulness.

Abu Ja'far said: The more correct of the two readings in my opinion is: This is a Day that will benefit the truthful, with the word *day* in the accusative case, as it is in the accusative case of time and description. Because the meaning of the statement is that God, may He be glorified and exalted, answered Jesus when he said: "Glory be to You! It is not for me to say what I have no right to. If I had said it, You would have known it," until His saying: **For indeed, You are the Exalted in Might, the Wise.** So God, may He be glorified and exalted, said to him: This beneficial statement - or this beneficial truth - is a day when the truthfulness of the truthful will benefit them. So today is the time for beneficial speech and truth.

If someone says: What is the position of *this*?

It was said: Raise.

If he said: Where is the one who raised it?

It was said: Implied. It is as if he said: God Almighty said: This, this is a day when the truthful will benefit from their truthfulness, as the poet said:

Don't you see how the clouds move? This, and your horse, O son of Bashar.

He wants: This is this, and not your horse.

Abu Ja'far said: The interpretation of the statement, since the matter was as we described, is that we have explained: God said to Jesus: This beneficial statement on a day will benefit the truthful in this world,

their truthfulness in the Hereafter with God, **For them are gardens beneath which rivers flow**, meaning: For the truthful in this world, there are gardens beneath which rivers flow in the Hereafter, as a reward for them from God Almighty for what they were truthful in that they were truthful to God in what they promised Him, so they fulfilled it for God, so God Almighty fulfilled for them what He promised them of His reward, **abiding therein forever**, meaning: remaining in the gardens that He gave them, *forever*, always, for them there is bliss that will not depart from them or disappear.

We have previously explained that the meaning of eternity is permanence and survival.

Abu Ja'far said: God Almighty says: God is pleased with these truthful people who were truthful in fulfilling their promise to Him, by working in obedience to Him and avoiding His disobedience, **and were pleased with Him**, meaning: and they were pleased with God Almighty in fulfilling what He promised them for their obedience to Him in what He commanded them and forbade them, of His abundant reward, **that is the great attainment**, meaning: what God gave them of the gardens beneath which rivers flow, abiding therein, pleased with them and pleased with their Lord, is the great triumph of the seeker, and the attainment of the need that they sought in this world, and for which they worked in it, so they attained what they sought, and realized what they hoped for.

Tafsir al-Qurtubi

The Almighty said: **God said, 'This is a Day when the truthful will benefit from their truthfulness.'** That is, their truthfulness in this world, but as for the Hereafter, truthfulness will not benefit there. Their truthfulness in this world may mean that they were truthful in their work for God, or it may mean that they left lying about Him and His messengers. We understand truthfulness on that day, even though it is beneficial every day, because the reward will occur on that day. It was said: What is meant is their truthfulness in the Hereafter, and that is in bearing witness to their prophets regarding the message and in what they bore witness to themselves regarding their deeds, and the benefit therein is that they will be spared the punishment for leaving the concealment of testimony, so they will be forgiven for their admission of their prophets and themselves. And God knows best. Nafi' and Ibn Muhaisin read *Day* in the accusative case, and the rest raised it, and this is the reading that is clear on the subject and predicate. So *Day* is the predicate of this, and the sentence is in the accusative case with the saying. As for the reading of Nafi' and Ibn Muhaisin, Ibrahim bin Hamid bin Muhammad bin Yazid narrated that this reading is not permissible, because it is the predicate of the subject, and the construction is not permissible in it. Ibrahim bin Al-Sarri said: It is permissible in the sense of said. God said: This is for Jesus, son of Mary. Their truthfulness benefits the truthful. On the Day is an adverb of the statement, and this is the object of the statement. The meaning is: God said: This statement on the Day will benefit the truthful. It was also said: The meaning is: God the Almighty said: These things will benefit on the Day of

Resurrection. Al-Kisa'i and Al-Farra' said: The day here is built on the accusative because it is added to something other than a noun, as you say: That day passed. Al-Kisa'i recited:

While I blamed gray hair for my youth, and said, **Isn't gray hair a deterrent?**

Al-Zajjaj: The Basrans do not allow what they said if you add the circumstance to a present tense verb. If it is to a past tense verb, it is good as mentioned in the verse. Rather, it is permissible to add the verb to circumstances of time, because the verb means a source. It was said: It is permissible for it to be an accusative circumstance and to be the predicate of the subject, which is this, because it is referred to by an event, and circumstances of time are predicates of events. You say: The fighting today, and the exit at this hour. The sentence is in the accusative case by saying. It was said: It is permissible for this to be in the nominative case by the subject, and the day is the predicate of the subject, and the factor in it is deleted, and the estimate is God said, this that we have narrated will occur on the Day when the truthful will benefit from their truthfulness. There is a third reading in it: **The Day when the truthful will benefit from their truthfulness.** In the speech, there is an omission, its estimate is in it, like his saying: **And fear a Day when no soul will suffice for another soul at all.** (al-Baqarah 2:48), and it is the reading of Al-A' mash.

The Almighty's saying: **For them are gardens** is the beginning and the predicate. **Water flows** is in the place of the description. **Underneath them** means beneath their rooms and trees. This has already been mentioned. Then the Almighty explained His reward and that He is pleased with them with a pleasure after which He will never be angry. **And they are pleased** with it means with the reward with which He rewarded them. **That is the great victory** means the triumph under which the good is great and abundant, and the status of its owner is elevated and he is honored.

Tafsir Ibn Kathir

The Almighty says, answering His servant and Messenger Jesus, son of Mary, peace be upon him, regarding what he had conveyed to him of disavowing the atheist Christians who lied about God and His Messenger, and of referring the will in them to his Lord, the Almighty and Majestic, then the Almighty says: **This is a Day when the truthful will benefit from their truthfulness.** Ad-Dahhak said: On the authority of Ibn Abbas, he says: On the Day when the monotheists will benefit from their monotheism, **For them are gardens beneath which rivers flow, wherein they will abide forever.** That is, they will remain therein, not changing or disappearing, God is pleased with them and they are pleased with Him, as God Almighty said: **And the pleasure of God is greater.** And what is related to that verse in the hadith will come, and Ibn Abi Hatim narrated here a hadith on the authority of Anas, and he said: Abu Saeed Al-Ashja' told us, Al-Muharibi told us on the authority of Laith on the authority of Uthman, meaning Ibn Umair, Al-Yaqzan told us on the authority of Anas, with a chain of transmission traceable to the

Surat al-Ma'idah 5:119

God said, "This is a Day when the truthful will benefit from their truthfulness. For them are gardens beneath which rivers flow, wherein they will abide forever. God is pleased with them and they are pleased with Him. That is the great attainment."

Prophet, may God bless him and grant him peace, who said: The Messenger of God, may God bless him and grant him peace, said in it: "Then the Lord, may His glory be exalted, will appear to them and say: Ask Me, ask Me, and I will give you." He said: "They ask Him for contentment, and He says: 'My contentment is that I will grant you my abode and grant you my honor, so ask Me and I will give you.' They ask Him for contentment, and He makes them witness that He is pleased with them, glory be to Him, the Most High."

And His saying, **That is the great attainment**, meaning this great attainment than which there is no greater, as the Most High said, **For the like of this let the workers work**, and as He said, **And for that let the competitors compete**, and His saying, **To God belongs the dominion of the heavens and the earth and whatever is in them, and He is over all things competent**, meaning He is the Creator of things, the Owner of them, the Disposer of them, the Able to do so, so all is His dominion and under His control and power, and in His will, so He has no peer, nor minister, nor equal, nor father, nor son, nor companion, nor god other than Him, nor lord other than Him. Ibn Wahb said: I heard Huyayy ibn Abdullah narrating on the authority of Abu Abd al-Rahman al-Habli, on the authority of Abdullah ibn Amr, who said, **The last surah to be revealed was Surat al-Ma'idah**.

Fath al-Qadir

His saying: 119- **God said, 'This is a Day when the truthful will benefit from their truthfulness.'** That is, their truthfulness in this world, and it was said, in the Hereafter, but the first is more appropriate. Nafi' and Ibn Muhaisin read *Day* in the accusative case, and the rest read it in the nominative case. The reason for the accusative case is that it is an adverb for the saying: That is, God said, **This statement is a Day when it will benefit the truthful**. The reason for the nominative case is that it is the predicate of the subject, *It*, and what is added to it. Al-Kisa'i said that *Day* is in the accusative case here because it is added to the sentence, and he recited:

While I blamed gray hair for my youth and said, **Why don't I wake up while gray hair is a deterrent?**

Al-Zajjaj said the same, and the Basrans do not permit what they said except if the circumstance is added to a past tense verb. Al-A'mash read **this is a day that will benefit** with the tanween of *day* as in His statement: **And fear a Day when no soul will suffice for another soul at all**, so both of them are cut off from the addition with the tanween. The explanation of His statement: **For them are gardens beneath which rivers flow, wherein they will abide forever** has already been presented. His statement: **God is pleased with them and they are pleased with Him** means He is pleased with them for what they did of pure acts of obedience to Him, and they are pleased with Him for what He rewarded them with that which did not occur to them nor could their minds conceive of, and His pleasure

from Him, glory be to Him, is the highest degrees of bliss and the highest stations of honor, and the reference by that is to attaining what they attained of entering Paradise and remaining therein forever, and God's pleasure with them. And success: is achieving what is desired in the most perfect conditions.

Tafsir al-Baghawi

119- **God said, 'This is a Day when the truthful will benefit from their truthfulness.'** Nafi' read *Day* with the accusative of the meem, meaning: these things will be in one day, so he deleted *fi* and made it accusative. The others read it with the nominative as the predicate of *this*, meaning: the truthful will benefit from their truthfulness in this world in the Hereafter, and if they lied, God would seal their mouths and their limbs would speak of it, so they would be disgraced. It was said: He meant by the truthful the prophets.

Al-Kalbi said: The believers will benefit from their faith. Qatada said: There will be two speakers who will not make mistakes on the Day of al-Qiyamah 75: Jesus, peace be upon him, which is what God Almighty told us, and God's enemy Satan, which is what He said: **And Satan said when the matter was decided**, the verse. So God's enemy was truthful on that day, and he was a liar before that, so his truthfulness did not benefit him. As for Jesus, peace be upon him, he was truthful in this world and the hereafter, so his truthfulness benefited him.

Ata' said: This is one of the days of this world, because the Hereafter is a place of reward, not a place of deeds. Then he explained their reward, saying: "For them are gardens beneath which rivers flow, wherein they will abide forever. God is pleased with them and they are pleased with Him. That is the great attainment." Then he glorified himself.

Tafsir al-Baidawi

119 **Allah said, 'This is a Day when the truthful will benefit from their truthfulness.'** Nafi' read *Day* in the accusative case as an adverb for *said* and the predicate of *this* is omitted, or it is a permanent adverb that acts as a predicate and the meaning is this which was mentioned in the words of Jesus, it will occur on a Day when it will benefit. It was said that it is a predicate but it was built on the fat-ha by adding it to the verb and it is not correct because the complement to it is declined and what is meant by truthfulness is truthfulness in this world because what benefits is what is during the state of obligation. "For them are gardens beneath which rivers flow, wherein they will abide forever. God is pleased with them and they are pleased with Him. That is the great attainment." Clarification of the benefit.

Surat al-Ma'idah 5:120

To God belongs the dominion of the heavens and the earth and whatever is in them, and He is over all things competent.

Surat al-Ma'idah 5:120

To God belongs the dominion of the heavens and the earth and whatever is in them, and He is over all things competent.

Tafsir al-Jalalayn

120 - **To God belongs the dominion of the heavens and the earth** the treasures of rain, plants, sustenance, and other things **and whatever is in them** He brought what is dominant over the irrational **and He is over all things competent** and from it is the reward of the truthful and the punishment of the liar

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: O Christians, **To God belongs the kingdom of the heavens and the earth**, meaning: He has authority over the heavens and the earth, **and what is in them**, without Jesus, whom you claim is your god, and without his mother, and without everyone in the heavens and the earth, for the heavens and the earth were created by His creation and what is in them, and Jesus and his mother are from some of that by dwelling and moving, indicating by their being in the place where they are by dwelling in it and moving, that they are slaves owned by the One who has the kingdom of the heavens and the earth and what is in them. He alerts them and all of His creation to the place of His proof against them, so that they may ponder it and consider it and understand it, **And He is over all things competent**. God Almighty says: And God, to whom belongs the dominion of the heavens and the earth and whatever is in them, is able to annihilate them and destroy them, and to destroy Jesus and his mother and all who are on the earth, just as He began their creation. Nothing that He wills is beyond His power, nor is anything He desires, because His power is the power that is unlike any other power, and His authority is the authority that is like no other authority or kingdom.

Tafsir al-Qurtubi

The Almighty's saying, **To God belongs the dominion of the heavens and the earth**. This verse came after the Christians claimed that Jesus was a god. So the Almighty informed us that the dominion of the heavens and the earth belongs to Him, not to Jesus or to all other creatures. It is possible that the meaning is that the One who has the dominion of the heavens and the earth gives the gardens mentioned above to the obedient among His servants. May God make us among them by His grace and generosity. Surat Al-Ma'idah is completed with the praise of God.

Tafsir Ibn Kathir

The Almighty says, answering His servant and Messenger Jesus, son of Mary, peace be upon him, regarding what he had conveyed to him of disavowing the atheist Christians who lied about God and His Messenger, and of referring the will in them to his Lord, the Almighty and Majestic, then the Almighty says: **This is a Day when the truthful will benefit from their truthfulness**. Ad-Dahhak said: On the authority of Ibn Abbas, he says: On the Day when the monotheists will benefit from their monotheism, **For them are gardens beneath which rivers flow, wherein they will abide forever**. That is, they will remain therein, not changing or disappearing, God is pleased with them and they are pleased with Him, as God Almighty said: **And the pleasure of God is greater**. And what is related to that verse in the hadith will come, and Ibn Abi Hatim narrated here a hadith on the authority of Anas, and he said: Abu Saeed Al-Ashja' told us, Al-Muharibi told us on the authority of Laith on the authority of Uthman, meaning Ibn Umair, Al-Yaqzan told us on the authority of Anas, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, who said: The Messenger of God, may God bless him and grant him peace, said in it: "Then the Lord, may His glory be exalted, will appear to them and say: Ask Me, ask Me, and I will give you." He said: "They ask Him for contentment, and He says: 'My contentment is that I will grant you my abode and grant you my honor, so ask Me and I will give you.' They ask Him for contentment, and He makes them witness that He is pleased with them, glory be to Him, the Most High."

And His saying, **That is the great attainment**, meaning this great attainment than which there is no greater, as the Most High said, **For the like of this let the workers work**, and as He said, **And for that let the competitors compete**, and His saying, **To God belongs the dominion of the heavens and the earth and whatever is in them, and He is over all things competent**, meaning He is the Creator of things, the Owner of them, the Disposer of them, the Able to do so, so all is His dominion and under His control and power, and in His will, so He has no peer, nor minister, nor equal, nor father, nor son, nor companion, nor god other than Him, nor lord other than Him. Ibn Wahb said: I heard Huyayy ibn Abdullah narrating on the authority of Abu Abd al-Rahman al-Habli, on the authority of Abdullah ibn Amr, who said, **The last surah to be revealed was Surat al-Ma'idah**.

Fath al-Qadir

His saying: 120- **To God belongs the dominion of the heavens and the earth and whatever is in them, and He is over all things competent**. The Almighty came with this conclusion to refute what came before of those who proved the divinity of Jesus and his mother, and He informed that the dominion of the heavens and the earth belongs to Him, not to Jesus and his mother and not to the rest of His creations, and that He is

capable of everything, not to anyone else. It was said that the meaning is: that He has the dominion of the heavens and the earth, and He gives the gardens to the obedient, may God make us among them.

Al-Tirmidhi narrated and authenticated it, as did Al-Nasa'i, Ibn Abi Hatim, Abu Al-Shaykh and Ibn Mardawayh on the authority of Abu Hurayrah who said: Jesus received his argument and God met him in His statement: **And when God said, 'O Jesus, son of Mary, did you say to the people, 'Take me and my mother as gods besides God?'** Abu Hurayrah said on the authority of the Prophet, may God bless him and grant him peace, God met him and said: **It is not for me to say what I have no right to say.** And the verse. Abd Al-Razzaq, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Qatadah regarding the verse, he said: God will say this on the Day of Resurrection, do you not see that He says: **This is a Day when the truthful will benefit from their truthfulness.** And Ibn Jarir and Ibn Abi Hatim narrated on the authority of Al-Suddi who said: God said that when Jesus was taken up to Him, and the Christians said what they said. Abu Al-Shaykh narrated on the authority of Ibn Abbas regarding His statement: **Worship God, my Lord and your Lord,** he said: My master and your master. And Ibn Al-Mundhir narrated on his authority regarding His statement: **You were the Observer over them,** he said: The Preserver. Al-Tabarani narrated on the authority of Ibn Masoud who said: The Prophet, may God bless him and grant him peace, said: **And I was a witness over them as long as I was among them.** He said: As long as I was among them. Abu Al-Sheikh narrated on the authority of Ibn Abbas: **If You punish them, they are Your servants,** meaning: Your servants have deserved punishment because of their words. **And if You forgive them,** meaning whoever You leave among them and extends his life until I send you down from the sky to the earth to kill the Antichrist, then they abandon their words and believe in Your Oneness. **Then indeed, You are the Exalted in Might, the Wise.** Ibn Abi Hatim and Abu Al-Sheikh narrated on his authority regarding His statement: **This is a Day when the truthful will benefit from their truthfulness,** meaning: This is a Day when the monotheists will benefit from their monotheism.

insult them and warn against the similarity that contradicts divinity. Because what is mentioned includes all kinds, it is more appropriate to mean generality. On the authority of the Prophet, may God bless him and grant him peace, "Whoever recites Surat Al-Ma'idah will be given ten good deeds, ten bad deeds will be erased from him, and he will be raised ten degrees for the number of every Jew and Christian who breathes in this world."

Tafsir al-Baghawi

120- He said: **To God belongs the kingdom of the heavens and the earth and whatever is in them, and He is over all things competent.**

Tafsir al-Baidawi

120 **To God belongs the kingdom of the heavens and the earth and whatever is in them, and He is over all things competent.** This is a warning against the lies of the Christians and the corruption of their claim that the Messiah is their mother. He did not say **and whatever is in them** in order to give precedence to rational people, but said **and whatever is in them** in order to follow them who are not rational, informing them that they are extremely deficient in the meaning of Lordship and have descended from the rank of servitude, and to

Surat al-An'am 6: 1

Praise be to God, who created the heavens and the earth and made darkness and light. Then those who disbelieve equate others with their Lord.

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Tafsir al-Jalalayn

1 - *Praise* which is the description of the beautiful is established **for God** and is the intention to inform about that for belief in Him or to praise Him or are they two possibilities that are more beneficial, the third of which was said by the Sheikh in Surat Al-Kahf **Who created the heavens and the earth** He singled them out for mention because they are the greatest of creations for the observers **and made** He created **the darkness and the light** meaning all darkness and light and gathered them without Him due to the multitude of their causes and this is from the evidence of His Oneness **Then those who disbelieve** despite the establishment of this evidence **with their Lord they equate** they equate others with Him in worship

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty means by His saying: **Praise be to God**, complete praise to God alone, without partner, without all rivals and gods, and without anything else that the infidels of His creation worship, such as idols and statues.

This is a statement that is transmitted in the form of a report, and tends towards a command. He says: Be sincere in your praise and thanks to the One who created you, O people, and created the heavens and the earth, and do not associate anyone or anything with Him in that, for He is the One who deserves your praise for His favors with you and His blessings upon you, not for those whom you worship besides Him, and whom you make a partner for Him from among His creation.

We have explained the difference between the meaning of praise and thanks with evidence previously.

Abu Jaafar said: God Almighty says: Praise be to God who created the heavens and the earth, darkened the night, and illuminated the day, as:

Muhammad bin Al-Hussein told me, he said, Ahmad bin Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **And He made the darkness and the light**, he said: The darkness is the darkness of the night, and the light is the light of the day.

Bishr bin Muadh told us, Yazid bin Zari' told us, Saeed told us, on the authority of Qatada: As for his saying: **Praise be to God, who created the heavens and the earth and made darkness and light**, he created the

heavens before the earth, darkness before light, and Paradise before Hell.

If someone says: What is the meaning of his saying: made?

It was said: The Arabs make it an adverb for the report and the verb, so they say: I made myself do such-and-such, and I made myself stand and sit. They indicate by saying I made the verb connected, just as you say I suspended myself doing such-and-such, not that it is an action in itself. This is indicated by the saying of the speaker: I made myself stand, and that there is no making there except standing. Rather, by saying I made it indicates the connection and continuity of the verb. An example of this is the saying of the poet:

You claimed that you would walk alone and death is convinced that my path is capable

So make your oath permissible, for breaking an oath is only for the sinful and wicked.

He says: **So make it analyze**, meaning: analyze one thing after another, not that there is a making without analysis. Likewise, every making in the sign is only evidence of an action that has a connection, not that it has a share in the meaning of the action.

His saying: And He made darkness and light, means: He made their night dark and their day bright.

Abu Ja'far said: The Almighty says, marveling at His creation of the believers from the disbelieving servants, and arguing against the disbelievers: The God whom you, O people, must praise is He who created the heavens and the earth, who made from them your livelihood and your sustenance, and the sustenance of your livestock by which you live. From the heavens rain descends upon you, and in them the sun and moon run in succession and alternation for your benefit. And from the earth grows the grain by which you are nourished, and the fruits in which you are sheltered, along with other things in which there is your benefit and interest. And those who deny the favor of God upon them in what He bestowed upon them of creating that for them and for you, O people, **associate others with their Lord**, who did that and brought it about, **make equals**, making a partner for Him in their worship of Him, so they worship with Him gods, rivals, idols, and statues, and there is nothing that He shares in creating any of that, nor in His favor upon them with what He bestowed upon them. Rather, He is the One Who is unique in all of that, and they associate others in their worship of Him. Glory be to God, what an eloquent argument it is, and what a concise sermon it is, for whoever thinks about it with reason and ponders it with understanding!

It has been said: It is the opening of the Torah.

Who said that?

Sufyan bin Wakee' told us, he said, Abdul Aziz bin Abdul Samad Al-Ami told us, on the authority of Abu Imran Al-Joni, on the authority of Abdullah bin Rabah,

on the authority of Ka'b, he said: The opening of the Torah is the opening of al-An'am 6: "Praise be to God, who created the heavens and the earth and made darkness and light. Then those who disbelieve equate others with their Lord."

Ibn Wakee' told us, he said, Zaid bin Habbab told us, on the authority of Ja'far bin Sulayman, on the authority of Abu Imran al-Joni, on the authority of Abdullah bin Rabah, on the authority of Ka'b, the same, and he added to it: And the conclusion of the Torah is the conclusion of Hud.

It is said of equating one thing with another: I equated this with this, if I equated it with it, justly. As for in a ruling, if you are fair in it, then you say: I was fair in it, I am fairer justly.

And similar to what we said in the interpretation of His statement: **they are just**, the people of interpretation said.

Who said that?

Ibn Muhammad 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: **They are equal**, he said: They associate partners.

Then the people of interpretation differed about who was meant by that:

Some of them said: He meant the People of the Book.

Who said that?

Ibn Humayd narrated, Yaqub al-Qummi narrated, on the authority of Ja'far ibn Abi al-Mughira, on the authority of Ibn Abza, who said: A man from the Khawarij came to him and recited to him this verse: "Praise be to God, Who created the heavens and the earth and made darkness and light. Then those who disbelieve equate others with their Lord." He said to him: Do not those who disbelieve equate others with their Lord? He said: Yes! The man turned away from him, and a man from the people said to him: O Ibn Abza, this man wanted to interpret this differently! He is a man from the Khawarij! He said: Return him to me. When he came to him, he said: Do you know about whom this verse was revealed? He said: No! He said: It was revealed about the People of the Book. Go, and do not interpret it in a way other than its proper context.

Others said: Rather, it refers to the polytheists who worship idols.

Who said that?

Bishr bin Muadh told us, Yazid bin Zari' told us, Saeed told us, on the authority of Qatada: **Then those who disbelieve in their Lord equate others with Him**, he said: These are the people of Sarahiyyah.

Muhammad bin Al-Hussein told us, Ahmad bin Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **Then those who disbelieve in their Lord equate others with Him**, he said: They are the polytheists.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **Then those who**

disbelieve equate others with their Lord, he said: The gods they worshipped, they equated them with God. He said: And God has no equal or peer, and He has no gods with Him, nor did He take a wife or a son.

Abu Ja'far said: The most correct of the sayings in this regard, in my opinion, is that God Almighty has informed us that those who disbelieve in their Lord are equal, so He included all disbelievers in that, and did not specify some of them over others. So all of them are included in that: their Jews, their Christians, their Magians, and their idol worshippers, and others from all other types of disbelief.

Tafsir al-Qurtubi

Surah Al-An'am is Meccan according to the majority. Ibn Abbas and Qatadah said that it is all Meccan except for two verses that were revealed in Medina. The Almighty said: **And they do not appraise God with true appraisal**. It was revealed about Malik bin Al-Saif and Ka'b bin Al-Ashraf, the two Jews. The other is: **And it is He who produced gardens, trellised and untrellised**. It was revealed about Thabit bin Qais bin Shammash Al-Ansari. Ibn Jurayj said: It was revealed about Muadh bin Jabal, and Al-Mawardi said the same. Al-Tha'labi said: Surah Al-An'am is Meccan except for six verses that were revealed in Medina. **And they do not appraise God with true appraisal**. to the last three verses, and "Say: Come, I will recite what your Lord has prohibited to you." to the last three verses. Ibn Atiyyah said: These are the decisive verses. Ibn Al-Arabi mentioned that the Almighty's saying: "Say: I do not find." was revealed in Mecca on the Day of Arafah. We will discuss all of that, God willing.

It was reported that it was revealed all at once, apart from the six verses, and seventy thousand angels accompanied it, with one verse of it being twelve thousand angels, which is: "And with Him are the keys of the unseen. None knows them except Him." They revealed it at night, and they were making a noise of glorification and praise. So the Messenger of God, may God bless him and grant him peace, called the scribes, and they wrote it down that night. Abu Ja'far al-Nahhas narrated: Muhammad ibn Yahya narrated to us, Abu Hatim Ruh ibn al-Faraj, a client of the Hadhramis, narrated to us, Ahmad ibn Muhammad Abu Bakr al-'Umari narrated to us, Ibn Abi Fadik narrated to us, 'Umar ibn Talhah ibn 'Alqamah ibn Waqqas narrated to me, on the authority of Nafi' Abu Sahl ibn Malik, on the authority of Anas ibn Malik, who said: "The Messenger of God, may God bless him and grant him peace, said: Surat al-An'am was revealed with a procession of angels that filled the space between the two horizons, and they were making a noise of glorification and the earth was shaking for them, and the Messenger of God, may God bless him and grant him peace, was saying: Glory be to my Lord, the Almighty, three times." Al-Darimi Abu Muhammad mentioned in his Musnad on the authority of 'Umar ibn al-Khattab, may God be pleased with him, who said: Al-An'am is among the noblest of the Qur'an. And in it, on the authority of Ka'b, he said: The opening of the Torah is the opening of Al-An'am and its closing is the closing of Hud. Wahb bin Munabbih also said.

Surat al-An'am 6: 1

Praise be to God, who created the heavens and the earth and made darkness and light. Then those who disbelieve equate others with their Lord.

Al-Mahdawi mentioned that the commentators said that the Torah opened with His saying: **Praise be to God, who created the heavens and the earth** and concluded with His saying:

Praise be to God, who has not taken a son and has no partner in dominion. Al-Isra' - 111 to the end of the verse. Al-Tha'labi narrated on the authority of Jabir on the authority of the Prophet, may God bless him and grant him peace: "Whoever recites three verses from the beginning of Surat Al-An'am to His saying: 'And He knows what you earn,' God will assign to him forty thousand angels who will write down for him the equivalent of their worship until the Day of Resurrection. An angel will descend from the seventh heaven with an iron hammer. If Satan wants to whisper to him or inspire something in his heart, he will strike him with a blow, and there will be seventy veils between him and Him. Then, on the Day of Resurrection, God Almighty will say: 'Walk in My shade on the Day when there will be no shade except Mine, and eat from the fruits of My Garden, and drink from the water of Al-Kawthar, and wash yourself from the water of Al-Salsabil, for you are My servant and I am your Lord.'" And in Al-Bukhari on the authority of Ibn Abbas, he said: If you want to know the ignorance of the Arabs, then recite what is above thirty and one hundred of Surat al-An'am 6: 'Indeed, those who kill their children foolishly without knowledge have lost out,' to His saying: 'and they were not guided.'" (al-An'am 6:140) Note: The scholars said: This surah is the basis for debating with the polytheists and other innovators and those who deny the Resurrection and the Hereafter. This requires that it be revealed all at once, because it has one meaning. From the argument, and that this has been directed in many ways, and upon it the theologians built the principles of religion, because in it are clear verses that respond to the Qadarites without the surahs that are mentioned and the aforementioned, and we will increase the clarification of that, God willing, with the power and help of God Almighty.

There are five issues:

The first - His Most High's saying: **Praise be to God.** He, the Most High, began its opening with praise for Himself and affirmation of divinity, meaning that all praise is for Him, and He has no partner. If it is said: He began the others with praise to God, so one would suffice and not the rest, it is said: Because each one of them has a meaning in its place that no other can convey, due to its being tied to different blessings, and also because of what is in it of the argument in this place against those who are equal to their Lord, and the meaning of praise in the opening has already been presented.

The second: The Almighty's saying: **Who created the heavens and the earth** He informed about His power, knowledge and will, saying: **Who created** means invented, brought into existence, established and innovated. Creation can mean invention and it can mean estimation, and it has been mentioned before. Both are intended here, and that is evidence of their

occurrence. He raised the heaven without pillars and made it level without pillars. He made the sun and the moon two signs in it, and adorned it with stars and deposited in it the clouds and the clouds as two signs. He spread out the earth and deposited in it provisions and plants and scattered in it signs of every creature. He made in it mountains as pegs and clear paths. He made rivers and seas flow in it and caused springs of stones to gush forth in it, as evidence of His Oneness and the greatness of His power and that He is God, the One, the Subduer. He made clear by His creation of the heavens and the earth that He is the Creator of everything.

Third: Muslim said: Surayj bin Yunus and Harun bin Ubayd God told me. They said: Hajjaj bin Muhammad told us. Ibn Jurayj said: Ismail bin Umayyah told me, on the authority of Ayoub bin Khalid bin, on the authority of Abdullah bin Rafi', the freed slave of Umm Salamah, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, took my hand and said:

God Almighty created the soil on Saturday, created the mountains in it on Sunday, created the trees on Monday, created the unpleasant things on Tuesday, created the light on Wednesday, spread the animals in it on Thursday, and created Adam, peace be upon him, after the afternoon of Friday, at the end of creation, at an hour of the hours of Friday, between the afternoon and the night.

I said: The scholars have included this hadith as an explanation of the opening of this surah. Al-Bayhaqi said: The people of knowledge of hadith claim that it is not preserved because it contradicts what the people of interpretation and the people of history have said. Some claim that Ismail bin Umayyah only took it from Ibrahim bin Abi Yahya from Ayoub bin Khalid, and Ibrahim is not reliable. Muhammad bin Yahya mentioned that he said: I asked Ali bin Al-Madini about the hadith of Abu Hurayrah, **God created the earth on Saturday**. Ali said: This is a Madani hadith, narrated by Hisham bin Yusuf from Ibn Jurayj from Ismail bin Ummah from Ayoub bin Khalid from Abu Rafi', the freed slave of Umm Salamah, from Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, took my hand. Ali said: And Ibrahim bin Abi Yahya clasped my hand and said to me: Ayoub bin Khalid clasped my hand, and he said to me: Abdullah bin Rafi' clasped my hand and he said to me: Abu Hurayrah clasped my hand and he said to me: Abu Al-Qasim clasped my hand, the Messenger of God, may God bless him and grant him peace, and he said: God created the earth on Saturday." So he mentioned the hadith in a similar manner. Ali bin Al-Madini said: I do not think that Ismail bin Umayyah took this matter except from Ibrahim bin Abi Yahya, Al-Bayhaqi said: And Musa bin Ubaidah Al-Rabdhī followed him in that on the authority of Ayoub bin Khalid, except that Musa bin Ubaidah is weak. And he narrated on the authority of Bakr bin Al-Sharud on the authority of Ibrahim bin Abi Yahya on the authority of Safwan bin Salim, on the authority of Ayoub bin Khalid, and its chain of transmission is weak. On the authority

of Abu Hurairah on the authority of the Prophet, may God bless him and grant him peace, he said:

On Friday there is an hour when no one asks God Almighty for something but He gives it to him. He said: Abdullah bin Salam said: God Almighty began creation, so He created the earth on Sunday and Monday, and He created the heavens on Wednesday, and He created the sustenance and what is on the earth on Thursday and Friday until the afternoon prayer, and between the afternoon prayer and sunset He created Adam. Narrated by Al-Bayhaqi.

I said: It includes that God Almighty began creation on Sunday, not Saturday. This was also mentioned in Surat Al-Baqarah on the authority of Ibn Masoud and others from the companions of the Prophet, may God bless him and grant him peace. The difference of opinion was mentioned in it as to which of the two things He created first, the earth or the heavens, in full. Praise be to God.

Fourth - His Almighty saying: **And He made darkness and light.** He mentioned after the creation of substances the creation of accidents because the substance cannot do without it, and that which cannot do without accidents is an accident. The substance in the terminology of the theologians is the indivisible part that carries the accident. We have mentioned it in the Most Sublime Book in the explanation of the Most Beautiful Names of God in His One Name. The accident was called an accident because it occurs in the body and the substance, and it changes with it from one state to another. The body is the community, and the least that the name body falls upon is two combined substances. Although these terms were not present in the first generation, the meaning of the Book and the Sunnah indicated them, so there is no point in denying them. The scholars used them and agreed upon them in their speech and killed their opponents with them, as mentioned previously in Al-Baqarah. The scholars differed regarding the meaning intended by darkness and light. Al-Suddi, Qatadah, and the majority of the commentators said: What is meant is the blackness of the night and the brightness of the day. Al-Hasan said: disbelief and faith. Ibn Atiyyah said: This is a departure from the apparent meaning.

I said: The wording includes it. In the revelation: **Or was he who was dead and We gave him life and made for him a light by which he walks among the people like one whose likeness is in darkness?** (al-An'am 6:122). The earth here is a name for the genus, so its singular in the wording is like its plural. Likewise **and the light** and likewise **then He brings you forth as a child** (Ghafir 40:67). The poet said:

Eat some of your stomachs and you will be forgiven

It was mentioned earlier and made here in the sense of creation, and nothing else is permissible, as Ibn Atiyyah said.

I said: And on this it is agreed upon and the meaning is in the sequence, so that all are conjoined to all and the singular is conjoined to the singular, so the wording is homogeneous and eloquence appears, and God knows best. And it was said: He made the plural of *darkness* and made *light* singular because darkness is

not transitive and light is transitive. And al-Tha'labi narrated that some of the people of meaning said: *Ja'la* here is redundant, and the Arabs add *ja'la* to speech like the poet's saying:

I started seeing two as four and one as two when old age led me astray.

An-Nahhas said: *Ja'ala* means created, and if it means created, it only takes one object. This meaning and the meanings of *Ja'ala* have been presented in full in Surat Al-Baqarah.

Fifth: The Almighty's saying: **Then those who disbelieve set up equals with their Lord.** It is a subject and a predicate, and the meaning is: Then those who disbelieve set up equals and partners with God, while He is the One Who created these things alone. Ibn Atiyyah said: *Then* indicates the ugliness of the actions of the disbelievers, because the meaning is: His creation of the heavens and the earth has been established, His signs have shone, and His blessings have been made clear. Then after all of that, they set equals with their Lord. This is like saying: O so-and-so, I gave to you, honored you, and treated you well, then you curse me. If the conjunction *and* had been used in this and similar cases, it would not have required rebuke, as it does with *then*. And God knows best.

Tafsir Ibn Kathir

God the Almighty says, praising and thanking Him for creating the heavens and the earth as a resting place for His servants. He made darkness and light a benefit for His servants in their night and day, so He pluralized the word darkness and unified the word light, because it is more honorable, as He the Almighty said: **On the right and the left** and as He said at the end of this Surah: **And that this is My straight path, so follow it and do not follow [other] paths, for they will separate you from His path** then He the Almighty said: **Then those who disbelieve in their Lord equate others with Him** meaning, despite all of this, some of His servants disbelieved in Him, and made a partner and equal to Him, and took for Him a wife and a son. God the Almighty is far above that. And His Almighty saying: **It is He who created you from clay** means their father Adam, who is their origin, and from him they emerged and spread in the East and the West! And his saying, **Then He decreed a term, and a specified term is with Him**, Saeed bin Jubair said, on the authority of Ibn Abbas, **Then He decreed a term**, meaning death, **and a specified term is with Him**, meaning the Hereafter. And this is how it was narrated on the authority of Mujahid, Ikrimah, Saeed bin Jubair, Al-Hasan, Qatadah, Ad-Dahhak, Zaid bin Aslam, Atiyyah, As-Suddi, Muqatil bin Hayyan, and others. And the saying of Al-Hasan in a narration on his authority, **Then He decreed a term**, which is what is between his creation and his death, **and a specified term is with Him**, which is what is between his death and his resurrection, goes back to what came before, which is the estimation of the specific term, which is the life of every human being, and the estimation of the general term, which is the life of the world in its entirety, then its end, its passing, and its disappearance. And its

Surat al-An'am 6: 1

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transition and destiny to the Hereafter, and from Ibn Abbas and Mujahid, **Then He decreed a term** meaning the duration of this world, **and a term appointed with Him** meaning the life of the human being until his death, and it is as if it was taken from the Almighty's saying after this **And it is He who takes you by night and knows what you have committed by day** the verse, and Atiyah said: from Ibn Abbas **Then He decreed a term** meaning sleep, in which He seizes the soul, then it returns to its owner when he wakes up, **and a term appointed with Him** meaning the term of the human being's death, and this is a strange saying, and the meaning of his saying **with Him** is that no one knows it except Him, like his saying **Its knowledge is only with my Lord, none can reveal its time except Him** and his saying "They ask you about the Hour: when is its arrival? * What is your position regarding its remembrance? * To your Lord is its limit" and the Almighty's saying: **Then you are in doubt** Al-Suddi and others said: meaning you doubt about the matter of the Hour, and the Almighty's saying: "And He is God in the heavens and on the earth. He knows your secret and your public and knows what you earn" the interpreters of this differed The verse is based on statements, after their agreement to deny the first statement of the Jahmites who said, Exalted is He above their statement by great exaltation, that He is in every place, as they carried the verse on that, so the most correct of the statements: that He is the one called God in the heavens and on the earth, meaning that He is worshipped and made one and acknowledged as divinity by those in the heavens and those on the earth, and they call Him God and call upon Him out of desire and fear, except for those who disbelieve from the jinn and mankind, and this verse is based on this statement, like the statement of the Most High: **And He is God in the heaven and God on the earth** meaning He is God of those in the heaven, and God of those on the earth, and based on this, His statement **He knows your secret and your public** is report or a state. **The second statement** is that what is meant is that He is God who knows what is in the heavens and what is on the earth, of secret and public, so His statement He knows is related to His statement **in the heavens and on the earth** meaning, and He is God who knows your secret and your public, in the heavens and on the earth, and He knows what you earn, **The third statement** is that His statement **And He is God in the heavens** is a complete pause, then He resumed the report, so He said **And on the earth He knows your secret and your public**. This is the choice of Ibn Jarir. His saying, **And He knows what you earn**, means all of your deeds, good and bad.

Fath al-Qadir

Al-Tha'labi said: Surat Al-An'am is Meccan except for six verses that were revealed in Medina, which are: **And they have not appraised God with true appraisal** to the last three verses, and "Say: Come, I will recite what your Lord has prohibited to you" to the last three verses. Ibn 'Atiyah said: These are the clear verses, meaning in this surah. Al-Qurtubi said: It is Meccan

except for two verses, which are: **And they have not appraised God with true appraisal** which was revealed about Malik ibn al-Sayf and Ka'b ibn al-Ashraf the Jews, and the verse: **And it is He who produced trellised gardens** which was revealed about Thabit ibn Qays ibn Shammās. Abu al-Shaykh, Ibn Mardawayh and al-Bayhaqi in al-Dala'il narrated on the authority of Ibn 'Abbas that he said: Surat Al-An'am was revealed in Mecca. Abu 'Ubayd, Ibn al-Mundhir, al-Tabarani and Ibn Mardawayh narrated on his authority that Surat Al-An'am was revealed in Mecca at night all at once, and around it were seventy thousand angels who were shouting glorifications. Ibn Mardawayh narrated on the authority of Ibn Masoud who said: Surat Al-An'am was revealed accompanied by seventy thousand angels. Ibn Mardawayh narrated on the authority of Asma who said: Surat Al-An'am was revealed to the Prophet (peace and blessings of God be upon him) while he was on a journey in a company of angels. They had arranged what was between heaven and earth. At-Tabarani and Ibn Mardawayh narrated something similar on the authority of Asma bint Yazid. At-Tabarani and Ibn Mardawayh narrated on the authority of Ibn Umar who said: The Messenger of God (peace and blessings of God be upon him) said: **Surat Al-An'am was revealed to me all at once accompanied by seventy thousand angels who were chanting glorification and praise**. It is narrated on the authority of Ibrahim bin Nailah, the sheikh of At-Tabarani, on the authority of Ismail bin Amr, on the authority of Yusuf bin Atiyah bin Awn, on the authority of Nafi', on the authority of Ibn Umar who said: The Messenger of God (peace and blessings of God be upon him) said, and he mentioned it. Ibn Mardawayh narrated it on the authority of At-Tabarani on the authority of Ismail who is mentioned in it. At-Tabarani, Ibn Mardawayh, Abu Al-Shaykh and Al-Bayhaqi in Al-Sha'b narrated on the authority of Anas who said: The Messenger of God (peace and blessings of God be upon him) said: "Surat Al-An'am was revealed and with it a procession of angels filling the space between the two horizons, making a roar of glorification and sanctification, and the earth was shaking, and the Messenger of God (peace and blessings of God be upon him) was saying: Glory be to God, the Almighty, glory be to God, the Almighty." Al-Hakim narrated and said: It is authentic according to the conditions of Muslim, and Al-Isma'ili in his Mu'jam and Al-Bayhaqi narrated on the authority of Jabir who said: When Surat Al-An'am was revealed, the Messenger of God (peace and blessings of God be upon him) glorified God and then said: **This Surah was accompanied by angels that filled the horizon**. Al-Bayhaqi **who declared it weak** narrated and Al-Khatib in his history narrated on the authority of Ali ibn Abi Talib who said: The Qur'an was revealed in fives by fives, and whoever memorizes it in fives by fives will not forget it, except for Surat Al-An'am, which was revealed all at once accompanied by seventy angels from each heaven until they delivered it to the Prophet (peace and blessings of God be upon him). It was not recited to an ill person except that God healed him. Abu Al-Shaykh narrated on the authority of Ubayy ibn Ka'b, with a chain of transmission traceable to the Prophet, similar to the hadith of Ibn Umar. An-Nahhas

narrated in his history on the authority of Ibn Abbas who said: Surat Al-An'am was revealed in Mecca all at once, so it is Meccan except for three verses that were revealed in Medina: "Say: Come, I will recite what has been forbidden to you" until the end of the three verses. Ad-Dailami narrated with a weak chain of transmission on the authority of Anas, with a chain of transmission traceable to the Prophet, "A caller will call: O reciter of Surat Al-An'am, come to Paradise because of your love for it and your recitation of it." Ibn Al-Mundhir narrated on the authority of Abu Juhaifa who said: Surat Al-An'am was revealed in its entirety, accompanied by seventy thousand angels, all of it Meccan except for **And if We had sent down to them the angels** which is Medinan. Abu Ubaid narrated in his Fad'hail, Ad-Darimi in his Musnad, Muhammad ibn Nasr in his book on prayer, and Abu Al-Sheikh narrated on the authority of Umar ibn Al-Khattab who said: Al-An'am is one of the obligatory surahs of the Quran. Muhammad ibn Nasr narrated something similar on the authority of Ibn Mas'ud. Al-Salfi narrated with a weak chain of transmission on the authority of Ibn Abbas, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: "Whoever recites three verses from the beginning of Surat Al-An'am to 'And He knows what you earn' when he prays the morning prayer, forty thousand angels will descend to him and write down for him the like of their deeds, and an angel will descend to him from above the seven heavens with an iron hammer. If Satan inspires something evil in his heart, he will strike him with a blow until there are seventy veils between him and himself. Then, on the Day of Resurrection, God Almighty will say: 'I am your Lord and you are My servant. Walk in My shade and drink from Al-Kawthar and wash yourself from Al-Salsabil and enter Paradise without account or punishment.'" Al-Daylami narrated on the authority of Ibn Mas'ud that the Messenger of God, may God bless him and grant him peace, said: "Whoever prays Fajr in congregation, sits in his prayer place and recites three verses from the beginning of Surat Al-An'am, God will assign to him seventy angels who will glorify God and seek forgiveness for him until the Day of Resurrection." There are narrations on the virtues of this surah from a group of the Tabi'in, both traceable to the Prophet and others. Al-Qurtubi said: The scholars said: This Surah is the basis for the argument of the polytheists and other innovators and those who deny the resurrection and the Hereafter. This requires that it be revealed all at once because it has one meaning of the argument, even if it is interpreted in many ways, and upon it the theologians built the principles of religion.

God the Almighty began this Surah with praise to God, to indicate that all praise is due to Him, and to establish proof against those who equate their Lord. In Surah Al-Fatihah, there is enough evidence to make it unnecessary to repeat it here. Then He described Himself as the One who created the heavens and the earth, informing of His perfect power that makes Him deserving of all praise. The One who invented and brought it into existence is the One who deserves to be singled out for praise and singled out for praise. Creation can mean invention and estimation, and the confirmation of that has been presented. He gathered the heavens because of their multiple layers, and

presented them before the earth because of their precedence in existence. **And the earth, after that, He spread it out.** His statement: 1- **And made the darkness and the light** is in apposition to creation. God the Almighty mentioned the creation of substances by saying: **He created the heavens and the earth.** Then He mentioned the creation of accidents by saying: **And made the darkness and the light** because substances cannot do without accidents.

Scholars differed about the meaning of darkness and light. The majority of commentators said: What is meant by darkness is the blackness of the night, and by light is the brightness of the day. Al-Hasan said: Disbelief and faith. Ibn Atiyyah said: This is a departure from the apparent meaning. It is better to say: Darkness includes everything that is called darkness, and light includes everything that is called light, so the darkness of disbelief and the light of faith are included under this. **Or he who was dead and We gave him life and made for him a light by which he walks among the people like one whose likeness is in darkness.** Light was singular because it is a genus that includes all its types, and darkness was pluralized because of its many causes and multiple types. An-Nahhas said: Here, made means created. If it means created, it only takes one object. Al-Qurtubi said: Here, made means created, and no other is permissible. Ibn Atiyyah said: Accordingly, the wording and meaning agree in the sequence, so the plural is conjoined with the plural, and the singular is conjoined with the singular. Darkness was placed before light because it is the origin, and for this reason the day was stripped of the night. His saying: **Then those who disbelieve equate others with their Lord** is connected to praise be to God, or to the creation of the heavens and the earth. Then is to exclude what the disbelievers did of equating others with their Lord, with what is clear that God, glory be to Him, is worthy of praise for His creation of the heavens and the earth, the darkness and the light. This requires belief in Him and directing good praise to Him, not disbelief in Him and taking a partner for Him. The object is brought forward for emphasis, and the pauses are observed, and the object is omitted for its clarity: that is, they equate with Him that which He is not capable of anything of that which He is capable of. This is the height of foolishness and the utmost treachery, since those blessings are from Him, glory be to Him, and disbelief is from the disbelievers.

Tafsir al-Baghawi

Meccan, and it is one hundred and sixty-five verses, it was revealed in Mecca [all together] at night, with seventy angels who filled the space between the two horizons, they chanted glorification, praise, and exaltation, so the Prophet, may God bless him and grant him peace, said: **Glory be to my Lord, the Great, glory be to my Lord, the Great,** and he fell down in prostration.

It was narrated on the authority of the Prophet, may God bless him and grant him peace: **Whoever recites Surat Al-An'am, those seventy thousand angels will pray for him night and day.**

Surat al-An'am 6: 1

Praise be to God, who created the heavens and the earth and made darkness and light. Then those who disbelieve equate others with their Lord.

Al-Kalbi said on the authority of Abu Salih on the authority of Ibn Abbas, may God be pleased with them both: Surat Al-An'am was revealed in Mecca, except for His saying: **And they do not estimate God with His true estimate** to the last three verses, and His saying, the Most High: **Say, 'Come, I will recite'** to His saying: **That you may become righteous**. These six verses are Medinan.

1- Praise be to God, who created the heavens and the earth. Ka'b al-Ahbar said: This verse is the first verse in the Torah, and the last verse in the Torah. His saying: **Praise be to God, who has not taken a son Al-Isra' 111.**

Ibn Abbas, may God be pleased with him, said: God began creation with praise, saying: **Praise be to God, who created the heavens and the earth**, and He concluded it with praise, saying: **And it was judged between them in truth**, meaning: between the creatures, **And it was said, 'Praise be to God, Lord of the worlds'** (al-Zumar 39:75).

His saying: **Praise be to God** God praised Himself as a teaching to His servants, meaning: Praise God who created the heavens and the earth. He singled them out for mention because they are the greatest of creations as far as the servants see, and in them are lessons and benefits for the servants. **And He made darkness and light**, and making means creation. Al-Waqidi said: Everything in the Qur'an about darkness and light is disbelief and faith, except in this verse, in which He means by them night and day.

Al-Hasan said: He made darkness and light to mean disbelief and faith. It was said: He meant ignorance by darkness and knowledge by light.

Qatada said: It means Heaven and Hell.

It was said that its meaning is that God created the heavens and the earth, and He made darkness and light, because He created darkness and light before the heavens and the earth.

Qatada said: God created the heavens before the earth, darkness before light, and Paradise before Hell. It was narrated on the authority of Abdullah bin Amr bin Al-Aas on the authority of the Prophet, may God bless him and grant him peace, who said: "God Almighty created creation in darkness, then He cast upon them some of His light. Whoever is touched by that light is guided, and whoever misses it goes astray."

Then those who disbelieved in their Lord equate others with Him, meaning: Then those who disbelieved after this statement equate others with their Lord, meaning: they associate others with Him. Its origin is from equating one thing with another, and from it comes the word *justice*, meaning: they equate others with God other than God Almighty. It is said: I equated this with this if I made it equal, and this is what Al-Nadr ibn Shumayl said. The letter *ba* means *about*, meaning: about their Lord they equate others with Him, meaning they deviate and deviate from *deviation*. God Almighty

said: **A spring from which the servants of God drink**, meaning: from it.

It was said: Under His statement, **Then those who disbelieve in their Lord equate others with Him**, there is a subtle meaning, and it is like the saying of someone who says: I bestowed upon you such and such and favored you with such and such, then you disbelieve in My favor.

Tafsir al-Baidawi

1- Praise be to God, Who created the heavens and the earth. He informed that He, glory be to Him, is worthy of praise, and pointed out that He is the One who deserves praise or to be praised for these great blessings, to be an argument against those who equate their Lord. He gathered the heavens together without the earth, and they are like them because their layers are different in essence and their effects and movements vary, and He presented them for their honor, high place, and advanced existence. **And He made the darkness and the light.** He created them, and the difference between creating and making, which has one effect, is that creation has the meaning of estimation, and making has the meaning of inclusion, and therefore He expressed the creation of light and darkness with making, to point out that they do not exist by themselves as dualism claimed, and He gathered the darknesses together for the multitude of their causes and the bodies that carry them, or because darkness is misguidance, and light is guidance, and guidance is one and misguidance is multiple, and He presented them to precede annihilation over the faculties. Whoever claims that darkness is an accident that contradicts light, argues with this verse, and does not know that the absence of possession, like blindness, is not the mere absence, so that making is not connected to it. **Then those who disbelieve in their Lord equate** is in apposition to His statement, **Praise be to God**, meaning that God, the Most High, is worthy of praise for what He created as a blessing for His servants. Then those who disbelieve in Him equate, so they are ungrateful for His blessing, and it is with their Lord as a warning that He created these things as reasons for their existence and livelihood, so it is His right to be praised for them and not to be ungrateful. Or according to His statement, *Created*, meaning that He, the Most High, created what no one else is capable of, then they equate with Him what none of it is capable of. The meaning of *then* is: an enemy to them after this clarification. The *ba* in the first case is related to *disbelieved*, and the conjunction of *equate* is omitted, meaning they equate with Him so that the denial falls on the action itself. And in the second case, it is related to *equate*, and the meaning is that the disbelievers equate the idols with their Lord, meaning they equate them with Him, the Most High.

Surat al-An'am 6: 2

It is He who created you from clay and then decreed a term, and a specified term is with Him. Then you are in doubt.

Surat al-An'am 6: 2

It is He who created you from clay and then decreed a term, and a specified term is with Him. Then you are in doubt.

Tafsir al-Jalalayn

2 - **It is He who created you from clay** by creating your father Adam from it **then He decreed a term** for you at the end of which you will die **and a specified term set with Him** for your resurrection **then you** O disbelievers *doubt* the resurrection after your knowledge that He began your creation, and He who is able to begin is more able to repeat.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: The Most High means by His statement, **It is He who created you from clay**, that God is the One who created the heavens and the earth, and darkened their night and brightened their day, then the disbelievers disbelieved in Him despite His blessings, and they equated with Him those who neither benefited them nor harmed them. He is the One who created you, O people, from clay. The Most High means by that that people were born from Him who created them from clay, so He stated that in the manner of addressing them, since they were His children.

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

Who said that?

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, his statement: **It is He who created you from clay**, the beginning of creation, God created Adam from clay.

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: **It is He who created you from clay**, he said: He is Adam.

Muhammad bin Al-Hussein told me, he said, Ahmad bin Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **He created you from clay**, so Adam.

Al-Qasim told us, Al-Hussein told us, Abu Tamila told us, on the authority of Ubaid bin Sulayman, on the authority of Al-Dahhak bin Muzahim, who said: Adam was created from clay, and people were created from a lineage of despised water.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **He created you from clay**, he said: He created Adam from clay, then

He created us from Adam when He took us from his back.

Abu Jaafar said: The interpreters differed in their interpretation of that.

Some of them said: The meaning of his statement, **Then He decreed a term**, is then He decreed for you, O people, **a term**. That is what is between creation and death, **and a term appointed with Him**, that is what is between death and resurrection.

Who said that?

Ibn Wakee' and Hannad bin Al-Sarri told us, they said, Wakee' told us, he said, my father told us, on the authority of Abu Bakr Al-Hudhali, on the authority of Al-Hasan, regarding his statement: **He has decreed a term**, he said: the period between his creation and his death, **and a specified term with Him**, he said: the period between his death and his resurrection.

Bishr bin Muadh told us, Yazid bin Zari' told us, Saeed told us, on the authority of Aqatada, regarding his statement: **Then He decreed a term and a specified term is with Him**, he used to say the term of your life is until you die, and the term of your death is until you are resurrected.

You are between two terms from God Almighty.

Al-Qasim narrated to us, he said: Al-Husayn narrated to us, he said: Abu Tamila narrated to us, on the authority of Ubayd ibn Sulayman, on the authority of Ad-Dahhak ibn Muzahim: **He has decreed a term, and a specified term is with Him**. He said: He has decreed the term of death, and the term of every soul is death. He said: And God will not delay a soul when its term has come, **and a specified term is with Him**. He means: the term of the Hour, the passing of this world, and the return to God.

Others said: Rather, the meaning of this is: Then He decided the world, and with Him is the Hereafter.

Who said that?

Ibn Wakee' told us, he said, Yahya bin Adam told us, on the authority of Sufyan, on the authority of Abu Haseen, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, regarding his statement: **A term**, he said: the world, **and a term appointed with Him**, the Hereafter.

Ibn Wakee' told us, he said, Abu Asim told us, on the authority of Zakariya ibn Ishaq, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **He has decreed a term**, he said: The Hereafter is with Him, **and a term appointed**, meaning the world. 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: **A term**, he said: The Hereafter is with Him, **and a term appointed**, meaning the world.

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada and al-Hasan: **Then He decreed a term, and a specified term is with**

Him, they said: He decreed the term of the world, from the time He created you until you die, **and a specified term is with Him**, the Day of Resurrection.

Hannad told us, he said, Wakee' told us, on the authority of Israel, on the authority of Jabir, on the authority of Mujahid and Ikrimah: **Then He decreed a term, and a specified term is with Him**, he said: He decreed the term of the world, **and a specified term is with Him**, he said: It is the term of the resurrection.

Ibn Wakee' told us, he said, my father told us, on the authority of Israel, on the authority of Jabir, on the authority of Mujahid and Ikrimah: **Then a term was decreed**, he said death, **and a specified term is with Him**, the Hereafter.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada and al-Hasan regarding his statement: **He has decreed a term, and a specified term is with Him**, they said: He decreed the term of the world, from the day you were created until you die, **and a specified term is with Him**, the Day of Resurrection.

Ibn Wakee' and Ibn Hameed told us, they said: Jarir told us, on the authority of Mansur, on the authority of Mujahid: **He has decreed a term**, he said: the term of this world, **and a term appointed with Him**, he said: the resurrection. Al-Muthanna told me, he said: Abdullah ibn Salih told us, he said: Muawiyah ibn Salih told me, on the authority of Ali ibn Abi Talhah, on the authority of Ibn Abbas: **Then He decreed a term and a term appointed with Him**, meaning the term of death, and the appointed term is the term of the Hour and standing before God.

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **He has decreed a term**, he said: As for **He has decreed a term**, it is the term of death, **and a term appointed with Him**, the Day of Resurrection.

Others said about this:

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **Then He decreed a term, and a specified term is with Him**. He said: As for his statement: **He decreed a term**, it is sleep, in which the soul is taken, then it returns to its owner when he wakes up, **and a specified term is with Him**, it is the term of a person's death.

Others said:

Yunus told me that Ibn Wahb told us regarding His statement: **It is He who created you from clay, then decreed a term and a specified term is with Him, then you are in doubt**, he said: He created Adam from clay, then He created us from Adam, taking us from his back, then He took the term and the covenant in one specified term in this worldly life.

Abu Ja'far said: The most correct of the sayings on this matter, in my opinion, is the saying of the one who said: Its meaning is: Then He decreed the term of worldly life, **and a term appointed with Him**, which is the term of resurrection with Him.

We said that this is more correct, because the Most High alerted His creation to the place of His proof against them in themselves, so He said to them: O people, the One with whom your disbelievers equate gods and rivals is He who created you, then He began you and brought you forth from clay, then made you into living bodies, after you were inanimate clay. Then He decreed the terms of your life for your annihilation and death, so that He may return you to dust and clay as you were before He brought you forth and created you. And He has a specified term for returning you to life and bodies as you were before your death. This is similar to His statement: **How can you disbelieve in God while you were dead and He gave you life? Then He will cause you to die, then He will bring you to life, then to Him you will be returned.** (al-Baqarah 2:28)

Abu Ja'far said: God Almighty says: Then you desire the power of the One who was able to create the heavens and the earth, and the darkness of the night and the light of the day, and created you from clay until He made you into the form in which you are, to create you after your death and annihilation, and to bring you into existence after your nonexistence.

In the speech of the Arabs, doubt is suspicion. I have explained this with evidence in other places before, so there is no need to repeat it.

And:

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: **Then you are in doubt**, he said: Doubt. He said: And he read the statement of God? **In doubt of it** (Hud 11:7), he said: In doubt of it. 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 you are in doubt**, similarly.

Tafsir al-Qurtubi

The Almighty's saying: **It is He who created you from clay** is a statement, and there are two opinions regarding its meaning: One of them, which is the most famous and upon which the majority of creations are based, is that what is meant is Adam, peace be upon him, and creation is his offspring and the branch is added to his origin, so He said He created you in the plural and brought it out in the manner of addressing them since they were his offspring. This is the opinion of Al-Hasan, Qatadah, Ibn Abi Nujayh, Al-Suddi, Al-Dahhak, Ibn Zayd and others. The second opinion is that God created the sperm from clay in reality and then accepted it until the human being was from it, as Al-Nahhas mentioned.

I said: In summary, what He, the Almighty and Majestic, mentioned and created the great world, then He mentioned after it the creation of the small world, which is man, and He made in it what is in the great world, as we explained in Al-Baqarah in the verse of monotheism, and God knows best, and praise be to God. Abu Naim Al-Hafiz narrated in his book, according to what we explained in Al-Baqarah, in the time of Ibn Masoud, that the angel assigned to the womb takes the sperm and places it on his palm, then says: O Lord, is it created or not? If he says it is

Surat al-An'am 6: 2

It is He who created you from clay and then decreed a term, and a specified term is with Him. Then you are in doubt.

created, he says: O Lord, what is the provision, what is the effect, what is the lifespan? He says: Look in the Mother of the Book. So he looks in the Fortified Tablet and finds in it his provision, his effect, his lifespan, and his work, and he takes the soil in which he is buried and kneads his sperm with it, and that is what the Almighty said: **From it We created you, and into it We will return you** (Ta-Ha 20:55), and it was narrated on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said:

There is no newborn who has some of the dirt from his grave sprinkled on him.

I said: And on this basis, every human being is created from clay and a specific substance. The Almighty and Majestic informed us in Surat Al-Mu'minun, so the verses and hadiths are organized, and the problem and contradiction are removed, and God knows best. As for the information about the creation of Adam, peace be upon him, it was mentioned and derived in Surat Al-Baqarah, and we will add here a part of that and his description, age, and death. Ibn Sa'd mentioned in Al-Tabaqat, "On the authority of Abu Hurairah, who said that the Messenger of God, may God bless him and grant him peace, said:

People are the descendants of Adam, and Adam is from dust. And on the authority of Saeed bin Jubair, he said: God created Adam, peace be upon him, from a land called Dajna. Al-Hasan said: And he created his crown from Dhariya. Al-Jawhari said: Dhariya is a village of Banu Kalb on the road to Basra, and it is closer to Mecca. And on the authority of Ibn Masoud, he said: God Almighty sent Satan, so he took from the earth's surface some of its fresh and salty water and created Adam, peace be upon him. Everything he created from its fresh water is destined for Paradise, even if it is the son of an unbeliever, and everything he created from salty water is destined for Hell, even if it is the son of a pious person. Hence Satan said: "I prostrate to one whom You created from clay" (al-Isra' 17:61) because he came with clay, so he was called Adam because he was created from the surface of the earth. And on the authority of Abdullah bin Salam, he said: God created Adam on the last day of Friday. And on the authority of Ibn Abbas, he said: When God created Adam, his head was touching Asma', he said, so He fixed him to the earth until it became sixty cubits long by seven cubits wide. And on the authority of Abi bin Ka'b, he said: Adam, peace be upon him, was tall and curly, as if he were a palm tree. And on the authority of Ibn Abbas, in a hadith in which he said: The length of Adam's pilgrimage from India to Mecca was forty pilgrimages on his feet. When Adam was sent down, the evening wiped his head, and from then on he became bald and gave his children baldness. The beasts of the land were repelled by his height and became wild from that day on. He did not die until his children and his children's children numbered forty thousand. He died on the peak of the mountain on which he was sent down. So Seth said to Gabriel, peace be upon them: Pray for Adam. Gabriel, peace be upon him, said to him: Go forward and pray for your

father and say the takbir over him thirty times. As for five, they are the prayer and twenty-five are a preference for Adam. It was said: He said the takbir over him four times. So the sons of Seth hurried Adam into a cave and appointed a guard over them so that no one from the family of Cain would approach him. Those who would come to him and seek his forgiveness for him were the sons of Seth. Adam's age was nine hundred years and a year and thirty years. It is said: Is there evidence in the verse that substances are of one kind? The answer is yes, because if it is permissible for clay to be transformed into a living, capable, knowledgeable human being, it is permissible for us to be transformed into every state of substances to equalize the mind between that in the ruling. The transformation of inanimate objects into animals is correct, as indicated by this verse.

God the Almighty said: **Then He decreed a term** is the object. **And a term appointed with Him** is the subject and predicate. Ad-Dahhak said: **A term in death.** "And a term appointed with Him" is the term of the Resurrection. So the meaning according to this is that He decreed a term and informed you that you will live until death, but He did not inform you of the term of the Resurrection. Al-Hasan, Mujahid, Ikrimah, Khasif, and Qatadah said, and this is the wording of Al-Hasan - He decreed the term of this world from the day He created you until you die. **And a term appointed with Him** designates the Hereafter. It was said: **He decreed a term** is what we know of that he is a prophet after Muhammad, may God bless him and grant him peace. **And a term appointed** is from the Hereafter. It was said: **He decreed a term** is what we know of the times of the crescent moon and planting and the like. **And a term appointed** is the term of death. Man does not know when he will die. Ibn Abbas and Mujahid said: The meaning of the verse **He decreed a term** is the decree of this world. **And a term appointed with Him** is for the beginning of the Hereafter. It was said: The first is the taking of souls in sleep, and the second is the taking of the soul at death, also from Ibn Abbas.

The Almighty's saying: **Then you are in doubt** is a subject and predicate: meaning you doubt that He is one God. It was said: You are in doubt that you may argue with the argument of doubters, and disputing is arguing according to the method of doubt. From this is the Almighty's saying: **Do you then dispute with Him about what he sees?** (al-Najm 53:12).

Tafsir Ibn Kathir

God the Almighty says, praising and thanking Him for creating the heavens and the earth as a resting place for His servants. He made darkness and light a benefit for His servants in their night and day, so He pluralized the word darkness and unified the word light, because it is more honorable, as He the Almighty said: **On the right and the left** and as He said at the end of this Surah: **And that this is My straight path, so follow it and do not follow [other] paths, for they will separate you**

from His path then He the Almighty said: **Then those who disbelieve in their Lord equate others with Him** meaning, despite all of this, some of His servants disbelieved in Him, and made a partner and equal to Him, and took for Him a wife and a son. God the Almighty is far above that. And His Almighty saying: **It is He who created you from clay** means their father Adam, who is their origin, and from him they emerged and spread in the East and the West! And his saying, **Then He decreed a term, and a specified term is with Him**, Saeed bin Jubair said, on the authority of Ibn Abbas, **Then He decreed a term**, meaning death, **and a specified term is with Him**, meaning the Hereafter. And this is how it was narrated on the authority of Mujahid, Ikrimah, Saeed bin Jubair, Al-Hasan, Qatadah, Ad-Dahhak, Zaid bin Aslam, Atiyah, As-Suddi, Muqatil bin Hayyan, and others. And the saying of Al-Hasan in a narration on his authority, **Then He decreed a term**, which is what is between his creation and his death, **and a specified term is with Him**, which is what is between his death and his resurrection, goes back to what came before, which is the estimation of the specific term, which is the life of every human being, and the estimation of the general term, which is the life of the world in its entirety, then its end, its passing, and its disappearance. And its transition and destiny to the Hereafter, and from Ibn Abbas and Mujahid, **Then He decreed a term** meaning the duration of this world, **and a term appointed with Him** meaning the life of the human being until his death, and it is as if it was taken from the Almighty's saying after this **And it is He who takes you by night and knows what you have committed by day** the verse, and Atiyah said: from Ibn Abbas **Then He decreed a term** meaning sleep, in which He seizes the soul, then it returns to its owner when he wakes up, **and a term appointed with Him** meaning the term of the human being's death, and this is a strange saying, and the meaning of his saying **with Him** is that no one knows it except Him, like his saying **Its knowledge is only with my Lord, none can reveal its time except Him** and his saying "They ask you about the Hour: when is its arrival? * What is your position regarding its remembrance? * To your Lord is its limit" and the Almighty's saying: **Then you are in doubt** Al-Suddi and others said: meaning you doubt about the matter of the Hour, and the Almighty's saying: "And He is God in the heavens and on the earth. He knows your secret and your public and knows what you earn" the interpreters of this differed. The verse is based on statements, after their agreement to deny the first statement of the Jahmites who said, Exalted is He above their statement by great exaltation, that He is in every place, as they carried the verse on that, so the most correct of the statements: that He is the one called God in the heavens and on the earth, meaning that He is worshipped and made one and acknowledged as divinity by those in the heavens and those on the earth, and they call Him God and call upon Him out of desire and fear, except for those who disbelieve from the jinn and mankind, and this verse is based on this statement, like the statement of the Most High: **And He is God in the heaven and God on the earth** meaning He is God of those in the heaven, and God of those on the earth, and based on this, His statement **He knows your secret and your public** is report or a state. **The second statement** is that what is meant is that He is

God who knows what is in the heavens and what is on the earth, of secret and public, so His statement **He knows** is related to His statement **in the heavens and on the earth** meaning, and He is God who knows your secret and your public, in the heavens and on the earth, and He knows what you earn, **The third statement** is that His statement **And He is God in the heavens** is a complete pause, then He resumed the report, so He said **And on the earth He knows your secret and your public**. This is the choice of Ibn Jarir. His saying, **And He knows what you earn**, means all of your deeds, good and bad.

Fath al-Qadir

His saying: 2- **It is He who created you from clay** has two meanings: The first: which is the most famous, and the majority said: that what is meant is Adam, peace be upon him, and he brought it out as an address to all, because they are his children and offspring. The second: that what is meant is all humans considering that the sperm from which they were created was created from clay. God Almighty mentioned the creation of Adam and his children after the creation of the heavens and the earth, following the smaller world with the larger world, and what is required by mentioning these matters is to repel the disbelief of the disbelievers in the resurrection and to respond to their denial of what is visible to them and they do not doubt it. His saying: **Then He decreed a term and a specified term with Him** came with the word *then* because of the difference between their creation and their death.

The predecessors and those who came after them differed in the interpretation of the two terms. It was said, **He has decreed a term**, meaning death, **and a term appointed with Him**, meaning the Resurrection. This was narrated on the authority of Ibn Abbas, Saeed bin Jubayr, Al-Hasan, Qatadah, Ad-Dahhak, Mujahid, Ikrimah, Zaid bin Aslam, Atiyah, As-Suddi, Khasif, Muqatil, and others. It was also said that the first is between creation and death, and the second is between death and resurrection, which is close to the first. It was also said that the first is the duration of this world, and the second is the life of a person until his death. This was narrated on the authority of Ibn Abbas and Mujahid. It was also said that the first is the taking of souls during sleep, and the second is the taking of the soul at death. It was also said that the first is what is known of the times of the crescent moons and zodiac signs and the like, and the second is the term of death. It was also said that the first is for those who have passed away, and the second is for those who remain and for those who will come. It was said that the first is the inevitable term, and the second is the increase in lifespan for the one who maintains kinship ties. If he is pious and God-fearing and maintains kinship ties, his lifespan will be increased, but if he severs kinship ties, his lifespan will not be increased. This is indicated by the words of God Almighty: **And no one is granted a long life or has his lifespan decreased except that it is in a book**. It was authentically reported from the Messenger of God, may God bless him and grant him peace, that maintaining kinship ties increases lifespan. It was reported from him that entering a country in which plague and epidemics have spread is one of the causes of death. It is

Surat al-An'am 6: 2

It is He who created you from clay and then decreed a term, and a specified term is with Him. Then you are in doubt.

permissible to begin with an indefinite noun in his words: **And a term appointed with Him** because it is specified by the description. His saying: **Then you are in doubt** is to exclude the occurrence of doubt from them while there is a reason for its absence: that is, how can you doubt the resurrection while you see in yourselves from the beginning and the end what takes that away and repels it? For He who created you from clay and made you alive, knowing and rational, and created for you these senses and limbs, then took that away from you so that you became dead and returned to what you were of inanimate matter, is not unable to resurrect you and restore these bodies as they were, and return to them the souls that departed from them by His power and the wonder of His wisdom.

Tafsir al-Baghawi

2- The Almighty said: **It is He who created you from clay**, meaning Adam, peace be upon him, He addressed them with it since they were from his descendants. Al-Suddi said that God the Almighty sent Gabriel, peace be upon him, to the earth to bring Him a group of it, and the earth said: I seek refuge in God from you, lest you diminish me. Gabriel returned and did not take it and said: O Lord, it seeks refuge in you. So He sent Michael, and it sought refuge, so he returned. Then He sent the Angel of Death, and it sought refuge in God from him, and he said: And I seek refuge in God from disobeying His command. So he took from the face of the earth and mixed the red, black, and white, and that is why the colors of the children of Adam differed. Then he kneaded it with fresh water, salt, and bitter, and that is why their morals differed. So God the Almighty said to the Angel of Death: Gabriel and Michael had mercy on the earth, but you did not have mercy on it. No wonder I put the souls of those I created from this clay in your hand.

It was narrated on the authority of Abu Hurairah, may God be pleased with him, who said: "God created Adam, peace be upon him, from dust and made him clay, then left him until he was blackened mud, then created him and shaped him and left him until he was clay like pottery, then breathed into him His spirit."

God the Almighty said: **Then He decreed a term and a specified term with Him**. Al-Hasan, Qatadah and Ad-Dahhak said: The first term is from birth to death, and the second term is from death to resurrection, which is the Barzakh. This was narrated on the authority of Ibn Abbas, who said: For everyone there are two terms, a term until death and a term from death to resurrection. If he was righteous and pious and maintained family ties, the term of resurrection would be added to his lifespan. If he was wicked and severed family ties, the term of life would be reduced and the term of resurrection would be increased. Mujahid and Saeed bin Jubair said: The first term is the term of this world, and the second term is the term of the Hereafter. Atiyah said on the authority of Ibn Abbas, may God be pleased with them both: **Then He**

decreed a term meaning: sleep in which the soul is taken and then returns upon awakening, **and a specified term with Him**, meaning: the term of death. It was said: they are one and the same meaning: specified with Him, no one else knows it. **Then you are in doubt**, you doubt about the resurrection.

Tafsir al-Baidawi

2- **It is He who created you from clay** meaning He began your creation from it, for it is the first material and Adam, who is the origin of mankind, was created from it, or He created your father, so the complement was omitted. **Then He decreed a term** the term of death. **And a specified term with Him** the term of resurrection. It was said that the first is between creation and death, and the second is between death and resurrection, for the term, as it is used for the last period, is used for its entirety. It was said that the first is sleep and the second is death. It was said that the first is for those who remain and for those who will come, and the term is indefinite and is specific to the description, and therefore it was dispensed with presenting the report and resuming with it to magnify it, and therefore it was indefinite and described as specified, meaning fixed, specific and does not accept change, and it was reported about it that it is with God, and no one else has any role in it, knowing or having power, and because it is the intended explanation. **Then you are in doubt**. This excludes their doubt after it has been proven that He is their Creator and the Creator of their origins and the One who will revive them until their appointed times. For He who is able to create and collect materials and deposit life in them and keep them as long as He wills is more able to collect those materials and revive them a second time. The first verse is evidence of monotheism and the second is evidence of resurrection. Doubt is doubt and its root is murri, which is extracting milk from the udder.

Surat al-An'am 6: 3

And He is God in the heavens and on the earth. He knows your secret and your public, and He knows what you earn.

Tafsir al-Jalalayn

3 - **And He is God** the One deserving of worship (in the heavens and on the earth. He knows your secret and your public) what you conceal and what you declare among yourselves **and He knows what you earn** what you do of good and evil.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: He who has the divinity that cannot be established for anyone else, the one who deserves your sincere praise for His blessings upon you, O people, the one with whom your disbelievers equate anyone other than Him, is God who is in the heavens and the earth, He knows your secrets and your public, so nothing is hidden from Him. He says: So your Lord who deserves your praise, and to whom you must sincerely worship Him, is this one whose description is this, not one who has no power to harm or benefit you, who does nothing, and who does not ward off from himself any evil intended for him.

As for His statement: **And He knows what you earn**, He says: And He knows what you do and what you commit, so He counts that against you in order to reward you for it when you return to Him.

Tafsir al-Qurtubi

The Almighty said: The Almighty said: **And He is God in the heavens and on the earth** It is said: What is the factor of the i'rab in the adverb of **in the heavens and on the earth**? There are answers to it: One of them is that He is God the Most Great or the Worshipped in the heavens and on the earth, as you say: Zaid is the caliph in the east and the west, meaning His rule. It is permissible for the meaning to be that He is God alone in managing the heavens and on the earth, as you say: He is in the needs of the people and in prayer. It is permissible for it to be a predicate after a predicate and the meaning is: And He is God in the heavens and He is God on the earth. It was said: The meaning is that He is God who knows your secret and your public in the heavens and on the earth, so nothing is hidden from Him. Al-Nahhas said: This is one of the best things that were said about it. Muhammad Ibn Jarir said: And He is God in the heavens and He knows your secret and your public in the earth, so He knows is presented in the two aspects, and the first is safer and further from the problem. Other than this was said, and the rule is that He, glory be to Him, is free from movement and transition and occupying places. **And He knows what you earn** meaning of good and evil,

and earning is the action. To bring benefit or ward off harm, and for this reason, God's action is not called gain.

Tafsir Ibn Kathir

God the Almighty says, praising and thanking Him for creating the heavens and the earth as a resting place for His servants. He made darkness and light a benefit for His servants in their night and day, so He pluralized the word darkness and unified the word light, because it is more honorable, as He the Almighty said: **On the right and the left** and as He said at the end of this Surah: **And that this is My straight path, so follow it and do not follow [other] paths, for they will separate you from His path** then He the Almighty said: **Then those who disbelieve in their Lord equate others with Him** meaning, despite all of this, some of His servants disbelieved in Him, and made a partner and equal to Him, and took for Him a wife and a son. God the Almighty is far above that. And His Almighty saying: **It is He who created you from clay** means their father Adam, who is their origin, and from him they emerged and spread in the East and the West! And his saying, **Then He decreed a term, and a specified term is with Him**, Saeed bin Jubair said, on the authority of Ibn Abbas, **Then He decreed a term**, meaning death, and **a specified term is with Him**, meaning the Hereafter. And this is how it was narrated on the authority of Mujahid, Ikrimah, Saeed bin Jubair, Al-Hasan, Qatadah, Ad-Dahhak, Zaid bin Aslam, Atiyah, As-Suddi, Muqatil bin Hayyan, and others. And the saying of Al-Hasan in a narration on his authority, **Then He decreed a term**, which is what is between his creation and his death, and **a specified term is with Him**, which is what is between his death and his resurrection, goes back to what came before, which is the estimation of the specific term, which is the life of every human being, and the estimation of the general term, which is the life of the world in its entirety, then its end, its passing, and its disappearance. And its transition and destiny to the Hereafter, and from Ibn Abbas and Mujahid, **Then He decreed a term** meaning the duration of this world, and **a term appointed with Him** meaning the life of the human being until his death, and it is as if it was taken from the Almighty's saying after this **And it is He who takes you by night and knows what you have committed by day** the verse, and Atiyah said: from Ibn Abbas **Then He decreed a term** meaning sleep, in which He seizes the soul, then it returns to its owner when he wakes up, and **a term appointed with Him** meaning the term of the human being's death, and this is a strange saying, and the meaning of his saying **with Him** is that no one knows it except Him, like his saying **Its knowledge is only with my Lord, none can reveal its time except Him** and his saying "They ask you about the Hour: when is its arrival? * What is your position regarding its remembrance? * To your Lord is its limit" and the Almighty's saying: **Then you are in doubt** Al-Suddi and others said: meaning you doubt about the matter of the Hour, and the Almighty's saying: "And He is God in the heavens and on the earth. He knows your secret and your public and knows what you earn" the interpreters of this differed The verse is based on statements, after

Surat al-An'am 6: 3

And He is God in the heavens and on the earth. He knows your secret and your public, and He knows what you earn.

their agreement to deny the first statement of the Jahmites who said, Exalted is He above their statement by great exaltation, that He is in every place, as they carried the verse on that, so the most correct of the statements: that He is the one called God in the heavens and on the earth, meaning that He is worshipped and made one and acknowledged as divinity by those in the heavens and those on the earth, and they call Him God and call upon Him out of desire and fear, except for those who disbelieve from the jinn and mankind, and this verse is based on this statement, like the statement of the Most High: **And He is God in the heaven and God on the earth** meaning He is God of those in the heaven, and God of those on the earth, and based on this, His statement **He knows your secret and your public** is report or a state. **The second statement** is that what is meant is that He is God who knows what is in the heavens and what is on the earth, of secret and public, so His statement He knows is related to His statement **in the heavens and on the earth** meaning, and He is God who knows your secret and your public, in the heavens and on the earth, and He knows what you earn, **The third statement** is that His statement **And He is God in the heavens** is a complete pause, then He resumed the report, so He said **And on the earth He knows your secret and your public**. This is the choice of Ibn Jarir. His saying, **And He knows what you earn**, means all of your deeds, good and bad.

Fath al-Qadir

His saying: 3- "And He is God in the heavens and on the earth. He knows your secret and your public and knows what you earn." It was said that in the heavens and on the earth is related to the name of God in consideration of what indicates it of His being worshipped, controlling and possessing: that is, He is the worshipped, the possessor or the controller of the heavens and the earth, as you say: Zayd is the caliph in the east and the west: that is, the ruler or controller of them. And it was said that the meaning is: And He is God, He knows your secret and your public in the heavens and on the earth, nothing is hidden from Him, so what comes after them is the operator in them. An-Nahhas said: This is one of the best things that have been said about it. And Ibn Jarir said: He is God in the heavens and He knows your secret and your public on the earth. The first is more appropriate, and **He knows your secret and your public** is a sentence confirming the meaning of the first sentence, because His being, glory be to Him, in the heavens and the earth necessitates His knowledge of the secrets of His servants and their public, and His knowledge of what they earn of good and evil and bringing benefit and repelling harm.

Ibn Abi Hatim narrated from Ali that this verse, I mean Al-Hamduillah until His saying: **Then those who disbelieve in their Lord set up equals**, was revealed about the People of the Book. Abd ibn Humayd, Ibn Jarir and Abu Shaykh narrated from Abd al-Rahman ibn Abza from his father something similar. Ibn Abi Hatim and Abu Shaykh narrated from Mujahid who

said: This verse was revealed about the heretics, who said: God did not create darkness, nor beetles, nor scorpions, nor anything ugly, but rather He creates light and everything good, so this verse was revealed about them. Abu Shaykh narrated from Ibn Abbas, **And He made darkness and light**, meaning disbelief and faith. Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and Abu Shaykh narrated from Qatadah who said: Those who set up equals with their Lord are the people of polytheism. Ibn Jarir and Ibn Abi Hatim narrated something similar from al-Suddi. Ibn Abi Shaybah, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and Abu Shaykh narrated from Mujahid who said: **set up equals** means associate others with God. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Zayd regarding his statement: **Then those who disbelieve equate others with their Lord**, he said: The gods they worshipped equated them with God, and God has no equal or peer, and He has no gods with Him, nor did He take a wife or a son. Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas.

It is He who created you from clay meaning Adam. **Then He decreed a term** meaning the term of death. **And a specified term is with Him** the term of the Hour and standing before God. Ibn Abi Shaybah, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, Abu al-Shaykh, and al-Hakim narrated from him, and he authenticated it, regarding his statement, **Then He decreed a term** he said: the term of this world. In another version, the term of his death. **And a specified term is with Him** he said: the Hereafter, no one knows it except God. Ibn Jarir and Ibn Abi Hatim narrated from him, **He decreed a term** he said: it is the day on which the soul is taken and then it returns to its owner when he is awake. **And a specified term is with Him** he said: it is the term of a person's death.

Tafsir al-Baghawi

3- The Almighty's saying: **And He is God in the heavens and on the earth**, meaning: He is the God of the heavens and the earth, like His saying: **And He is God in the heavens and God on the earth**, and it was said: He is the worshipped one in the heavens and the earth. Muhammad bin Jarir said: Its meaning is that He is God in the heavens, He knows your secret and your public on the earth, [and Al-Zajja] said: There is an inversion in it, its meaning is: He is God, **He knows your secret and your public**, in the heavens and the earth], **and He knows what you earn**, what you do of good and evil.

Tafsir al-Baidawi

3- **And He is God** the pronoun refers to God, the Most High, and *God* is its predicate. **In the heavens and on the earth** is related to the name *God* and the meaning is He is the One who deserves worship in them and no

one else, like His, the Most High, saying: **And He is God in the heaven and God on the earth** or by His saying: **He knows your secret and your public** and the sentence is a second predicate, or it is the predicate and *God* is a substitute, and it is sufficient for the adverbial state to be valid that what is known in them is like your saying I shot the game in the sanctuary if you were outside it and the game was in it or a stable adverbial state that is the predicate, meaning that He, the Most High, due to His perfect knowledge of what is in them is as if He is in them, and He knows your secret and your public is a statement and confirmation of it and it is not related to the source because its description does not precede it. **And He knows what you earn** of good or evil, so He rewards for it and punishes, and perhaps what is meant by the secret and the public is what is hidden and what is apparent of the states of the souls and by what is acquired is the actions of the limbs.

Surat al-An'am 6: 4

And there does not come to them a sign from the signs of their Lord except that they turn away from it.

Surat al-An'am 6: 4

And there does not come to them a sign from the signs of their Lord except that they turn away from it.

Tafsir al-Jalalayn

4 - **And there does not come to them** meaning the people of Mecca *from* a sign from the signs of their Lord) from the Qur'an **but they turn away from it**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: **And you do not bring these disbelievers who equate their idols and gods with their Lord, 'a sign from the signs of their Lord'**, meaning: a proof, a sign, and an indication from the proofs, indications, and signs of their Lord's Oneness, and the truth of your prophethood, O Muhammad, and the truth of what I have brought them from Me, **except that they turn away from it**, meaning from the sign, so they turn away from accepting it and acknowledging what it testifies to its truth and indicates to its correctness, out of their ignorance of God and being deceived by His forbearance toward them.

Tafsir al-Qurtubi

The Almighty says: **And no sign comes to them** meaning a sign such as the splitting of the moon and the like. *Min* is for the comprehensiveness of the genus. You say: **There is no one in the house** "of the signs of their Lord **the second Min is for partiality and turning away is the predicate of they were**" and turning away is abandoning consideration of the signs that they must use as evidence of the oneness of God Almighty from the creation of the heavens and the earth and what built them and that it goes back to an ancient, living One who is independent of all things, capable and nothing is beyond Him, knowledgeable and nothing is hidden from Him of the miracles that He performed for His Prophet, may God bless him and grant him peace, to use as evidence of the truthfulness of all that he brought.

Tafsir Ibn Kathir

The Almighty says, informing about the stubborn, disbelieving polytheists, that no matter what sign, miracle, or proof comes to them, on the Oneness of God and the truthfulness of His noble messengers, they turn away from it, do not look at it, and do not care about it. God Almighty says: "They denied the truth when it came to them. So there will come to them report of what they used to ridicule." This is a threat to them, and a severe warning for their denial of the truth,

that report of what they are in of denial will inevitably come to them, and they will find its consequences and taste its consequences. Then the Almighty says, admonishing them and warning them, that they will be afflicted with the same worldly torment and punishment that befell their peers and counterparts from previous generations who were stronger than them, more numerous, had more wealth, children, exploited the land, and built it. He says: "Have they not seen how many generations before them We destroyed whom We established in the land as We did not establish you?" That is, in wealth, children, lifespans, and great prestige. And the capacity and the soldiers, and for this reason He said, **And We sent down upon them the sky in showers**, meaning one thing after another, **And We made the rivers flow beneath them**, meaning We increased upon them the rains of the sky and the springs of the earth, meaning to lure them and to give them time, **Then We destroyed them for their sins**, meaning for their transgressions and the evils that they committed, **And We brought forth after them another generation**, meaning the first ones went away as yesterday had gone away, and We made them stories, **And We brought forth after them another generation**, meaning another generation to test them, so they did the same things as they did, so they were destroyed as they were destroyed, so beware, O you who are being addressed, lest what befell you befall you, for you are not more precious to God than they are, and the Messenger whom you denied is more honorable to God than their Messenger, so you are more deserving of punishment and hastening the punishment than they are, were it not for His kindness and goodness.

Fath al-Qadir

His statement: 4- "And what comes to them" etc., is an introductory statement to explain some of the reasons for their disbelief and rebellion, which is turning away from the signs of God that come to them, such as the miracles of the prophets, and what comes from the dazzling power of God, which no one with a mind doubts is the action of God Almighty, and turning away: is abandoning consideration of the signs that they must use as evidence for the oneness of God, and the "min in min verse **is an additional word for comprehensiveness, and the min in min verses**" is partial: meaning, and no sign comes to them from the signs that are some of the signs of their Lord except that they turn away from it.

Tafsir al-Baghawi

4- **And there comes to them**, meaning: the people of Mecca, **no sign from the signs of their Lord**, such as the splitting of the moon and others. Ata' said: He means from the signs of the Qur'an, **but they turn away from it**, abandoning it and denying it.

Tafsir al-Baidawi

4- **And there never comes to them a sign from the signs of their Lord** "from" the first is added for comprehensiveness and the second is for partiality, meaning: no evidence from the evidence or miracle from the miracles or a sign from the verses of the Qur'an appears to them **except that they turn away from it** leaving it to contemplate it and not paying attention to it.

Surat al-An'am 6: 5

So they denied the truth when it came to them. So there will come to them news of that which they used to ridicule.

Surat al-An'am 6: 5

So they denied the truth when it came to them. So there will come to them report of that which they used to ridicule.

Tafsir al-Jalalayn

5 - **They denied the truth** the Qur'an (when it came to them. But there will come to them report) of the consequences **of what they used to ridicule**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: These unjust people denied God, the truth when it came to them, and that truth is Muhammad, peace and blessings of God be upon him: they denied him, and they rejected his prophethood when it came to them. God said to them, threatening them for their denial of him and their rejection of his prophethood: Those who denied you, O Muhammad, from your people and others, will come to them, **report of what they used to ridicule**, meaning: report of their mockery of what they used to ridicule of My signs and proofs that I gave them will come to them. Then He fulfilled His threat to them when they persisted in their transgression and rebelled against their Lord, so I killed them with the sword on the day of Badr.

Tafsir al-Qurtubi

The Almighty said: **They denied** meaning the polytheists of Mecca **the truth** meaning the Qur'an and it was said it was Muhammad, may God bless him and grant him peace **so it will come to them** meaning the punishment will befall them and what he meant by the report - which is the report - is the torment like you say: Be patient and the report will come to you meaning the torment and what is meant is what befall them on the day of Badr and the like and it was said: the Day of Resurrection.

Tafsir Ibn Kathir

The Almighty says, informing about the stubborn, disbelieving polytheists, that no matter what sign, miracle, or proof comes to them, on the Oneness of God and the truthfulness of His noble messengers, they turn away from it, do not look at it, and do not care about it. God Almighty says: "They denied the truth when it came to them. So there will come to them report of what they used to ridicule." This is a threat to them, and a severe warning for their denial of the truth,

that report of what they are in of denial will inevitably come to them, and they will find its consequences and taste its consequences. Then the Almighty says, admonishing them and warning them, that they will be afflicted with the same worldly torment and punishment that befell their peers and counterparts from previous generations who were stronger than them, more numerous, had more wealth, children, exploited the land, and built it. He says: **Have they not seen how many generations before them We destroyed whom We established in the land as We did not establish you?** That is, in wealth, children, lifespans, and great prestige. And the capacity and the soldiers, and for this reason He said, **And We sent down upon them the sky in showers**, meaning one thing after another, **And We made the rivers flow beneath them**, meaning We increased upon them the rains of the sky and the springs of the earth, meaning to lure them and to give them time, **Then We destroyed them for their sins**, meaning for their transgressions and the evils that they committed, **And We brought forth after them another generation**, meaning the first ones went away as yesterday had gone away, and We made them stories, **And We brought forth after them another generation**, meaning another generation to test them, so they did the same things as they did, so they were destroyed as they were destroyed, so beware, O you who are being addressed, lest what befell you befall you, for you are not more precious to God than they are, and the Messenger whom you denied is more honorable to God than their Messenger, so you are more deserving of punishment and hastening the punishment than they are, were it not for His kindness and goodness.

Fath al-Qadir

And the fa in 5- **they have denied** is the answer to an implied condition: that is, if they were turning away from it, then they have denied what is greater than that, which is the truth. **When it came to them** it was said that what is meant by the truth here is the Qur'an, and it was said that it is Muhammad, may God bless him and grant him peace. **Then there will come to them report of what they used to mock** meaning report of the thing they used to mock, which is the Qur'an or Muhammad, may God bless him and grant him peace. The fact that what is expressed in this is an exaggeration of the matter and an emphasis on it: that is, they will know that this thing they mocked is not a place for mockery, and that is when God's punishment is sent upon them, as it is said: Be patient, for the report will come to you, meaning the threat and intimidation, and in the wording of the report there is what guides to that, as it is only used for great report.

Tafsir al-Baghawi

5- **They denied the truth**, the Qur'an, and it was said: Muhammad, may God bless him and grant him peace, "when it came to them. So there will come to them report of what they used to ridicule", meaning: report of

their ridicule and its punishment, meaning: they will know the consequences of their ridicule if they are punished.

Tafsir al-Baidawi

5- They denied the truth when it came to them meaning the Qur'an, and it is like the necessary preceding it, as if it was said: since they were turning away from all the signs, they denied it when it came to them, or as evidence for it on the meaning that since they turned away from the Qur'an and denied it, and it is the greatest of signs, how could they not turn away from anything else, and that is why it was arranged with the letter fa. **Then there will come to them report of that which they used to ridicule** meaning that what they used to ridicule will appear to them when the punishment descends upon them in this world and the hereafter, or when Islam appears and its matter is raised.

Surat al-An'am 6: 6

Have they not seen how many generations before them We destroyed whom We had established upon the earth as We have not established you? And We sent down upon them abundant rain and made rivers flow beneath them. Then We destroyed them for their sins and brought forth after them another generation.

Surat al-An'am 6: 6

Have they not seen how many generations before them We destroyed whom We had established upon the earth as We have not established you? And We sent down upon them abundant rain and made rivers flow beneath them. Then We destroyed them for their sins and brought forth after them another generation.

Tafsir al-Jalalayn

6 - **Have they not seen** in their travels to Ash-Sham **how many** a report item meaning many **we destroyed before them a generation** a nation from the past nations **we established** we gave them a place **on the earth** with strength and spaciousness **what we did not establish** we give **to you** in which there is a shift from the third person **and we sent the sky** rain **upon them in torrents** successive **and made rivers flow beneath them** beneath their dwellings **and we destroyed them for their sins** for their denial of the prophets **and we brought forth after them another generation**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace, have these people who deny My signs and reject Your prophethood not seen the great number of generations before them whom I destroyed - and they are the nations - for whom I trod lands and earth in a way that I have not trodden for you, and whom I gave therein what I have not given you? Like:

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: **We established them in the land as We did not establish you**, he said: We gave them what We did not give you.

Abu Ja'far said: It rained and the trees brought forth their fruits for them, and the earth gave them the yield of its plants, and they traversed rocks not mountains, and the sky poured down its rains upon them, and springs of water burst forth from beneath them with permission, but they denied the favor of their Lord, and disobeyed the Messenger of their Creator, and opposed their Most Merciful Maker, and transgressed until My word came true upon them, so I seized them for what they had committed of sins, and punished them for what their hands had earned, and I destroyed some of them with the earthquake, and some of them with the shout, and other types of punishment. The meaning of His statement, **And We sent the sky upon them in torrents**, is rain. By His statement, **in torrents**, He means abundant and constant. **And We brought**

forth after them another generation, meaning: And We brought forth after those We had destroyed another generation, so We began with others.

If someone were to say: What is the meaning of His statement: **We established them in the land as We have not established you**, and who is being addressed by that? The report began at the beginning of the verse about an unseen people with His statement: **Have they not seen how many generations before them We have destroyed?** It is said: The one addressed by His statement: **as We have not established you**, is the one being reported about with His statement: **Have they not seen how many generations before them We have destroyed?** But in the report there is the meaning of a statement, and its meaning is: Say, O Muhammad, to these people who denied the truth when it came to them: Have they not seen how many generations before them We have established in the land as We have not established you.

When the Arabs report about an absent person and include a statement in it, they do so. Sometimes they direct the report to the report about the absent person and sometimes to the address. So they say: I said to Abdullah: How generous he is, and I said to Abdullah: How generous you are. Sometimes they report about him as a report about the absent person, then return to the address. And they report as an address to him, then return to the report about the absent person. This is common and widespread in their speech and poetry. We have mentioned some of that previously, so there is no need to repeat it here.

Some of the grammarians of Basra used to say about that: It is as if he informed the Prophet, may God bless him and grant him peace, then addressed him with them, and said: **Until, when you were in the ship and it sailed with them with a good wind** (Yunus 10:22), so he used the wording of the representative, and he is addressing, because he is the one being addressed.

Tafsir al-Qurtubi

The Almighty says: **Have they not seen how many generations We destroyed before them?** "How many is in the accusative case with we destroyed" and not with the phrase: "Have they not seen" because the interrogative word does not affect what precedes it, but rather what follows it affects it because it is the beginning of the sentence. The meaning is: Do they not consider those nations We destroyed before them for denying their prophets? That is, do they not know that? A generation is a nation of people, and the plural is generations. The poet said:

If the century in which you were in passes and you are left behind in another century, then you are a stranger.

The century is every scholar in his time, taken from

coupling, meaning scholars who are coupled with each other. In the hadith, "On the authority of the Prophet, may God bless him and grant him peace, he said:

The best of people are my generation - meaning my companions - then those who come after them, then those who come after them. This is the most correct of what has been said about it. It has been said that the meaning is from the people of the generation, so it was omitted, like his saying: "And ask the town" (Yusuf 12:82). So the generation according to this is a period of time. It was said: sixty years, it was said: seventy, it was said: eighty, it was said: one hundred, and most of the hadith scholars agree that the generation is one hundred years, and they argued that the Prophet, may God bless him and grant him peace, said to Abd God ibn Busr:

He lived a century. So he lived a hundred years, Al-Nahhas mentioned it. The origin of the horn is the rising thing like a horn that has no horn from an animal. **We established them in the earth as We have not established you.** Moving from the third person to the second person, its opposite. **Until, when you were in the ships and they sailed with them with a good wind.** (Yunus 10:22) The people of Basra said that he informed about them by saying: Did they not see that among them was Muhammad, peace be upon him, and his companions? Then he addressed them with them. The Arabs say: I said to Abdullah, how honorable he is, and I said to Abdullah, how honorable you are. If it had come in the previous third person, he would have said: as long as We have not established them. It is permissible to say **established him** and **established him for him**. So he came in both languages, meaning we gave them what we did not give you from the world. **And We sent down upon them abundant rain.** He expressed it with the word *sky* because it descends from the sky. From this is the saying of the poet:

If evening falls on the land of a people

And "mudarran **is based on the sign of multiplication, like mudhakar for a woman who gives birth to many males, and mumanath**" for a woman who gives birth to females. It is said that milk flows abundantly when it comes to the milker in abundance, and "mudarran" is in the accusative case as a state. "And We made rivers flow beneath them" meaning beneath their trees and homes. From this is the saying of Pharaoh, "And these rivers flow beneath me" (al-Zukhruf 43:50). The meaning is that We bestowed blessings upon them, but they disbelieved in them. "So We destroyed them for their sins" meaning for their disbelief, so sins are the cause of vengeance and the blessings are gone. "And We brought forth after them another generation" meaning We created, so let these people beware of destruction as well.

Tafsir Ibn Kathir

The Almighty says, informing about the stubborn, disbelieving polytheists, that no matter what sign, miracle, or proof comes to them, on the Oneness of God and the truthfulness of His noble messengers,

they turn away from it, do not look at it, and do not care about it. God Almighty says: "They denied the truth when it came to them. So there will come to them report of what they used to ridicule." This is a threat to them, and a severe warning for their denial of the truth, that report of what they are in of denial will inevitably come to them, and they will find its consequences and taste its consequences. Then the Almighty says, admonishing them and warning them, that they will be afflicted with the same worldly torment and punishment that befell their peers and counterparts from previous generations who were stronger than them, more numerous, had more wealth, children, exploited the land, and built it. He says: "Have they not seen how many generations before them We destroyed whom We established in the land as We did not establish you?" That is, in wealth, children, lifespans, and great prestige. And the capacity and the soldiers, and for this reason He said, **And We sent down upon them the sky in showers**, meaning one thing after another, **And We made the rivers flow beneath them**, meaning We increased upon them the rains of the sky and the springs of the earth, meaning to lure them and to give them time, **Then We destroyed them for their sins**, meaning for their transgressions and the evils that they committed, **And We brought forth after them another generation**, meaning the first ones went away as yesterday had gone away, and We made them stories, **And We brought forth after them another generation**, meaning another generation to test them, so they did the same things as they did, so they were destroyed as they were destroyed, so beware, O you who are being addressed, lest what befell you befall you, for you are not more precious to God than they are, and the Messenger whom you denied is more honorable to God than their Messenger, so you are more deserving of punishment and hastening the punishment than they are, were it not for His kindness and goodness.

Fath al-Qadir

His statement: 6- "Have they not seen how many generations before them We destroyed? **This is a new statement to explain what preceded it, and the hamza is for denial**, and how many **could be interrogative or declarative and is dependent on the verb of seeing from the action that follows it**, and of a century" is a distinguishing feature, and a century is applied to the people of every era, they were called that because of their conjunction: that is, did they not know by hearing the report and witnessing the effects how many nations before them We destroyed in one era after another for their denial of their prophets? It was said that a century is a period of time. It is sixty years or seventy or eighty or a hundred according to the different opinions, so what is in the verse is based on the assumption of a deleted addition: that is, of the people of a century. His saying: **We established them in the land as We have not established you.** He established him in the land means He made a place for him in it, and He established him in the land means He established him in it. The sentence is a new answer to an implied question, as if it was said: How is that? It was said that this sentence is an attribute of a generation, but the first is more appropriate. What is in **what We have not established** is an indefinite noun

Surat al-An'am 6: 6

Have they not seen how many generations before them We destroyed whom We had established upon the earth as We have not established you? And We sent down upon them abundant rain and made rivers flow beneath them. Then We destroyed them for their sins and brought forth after them another generation.

described by what follows it: that is, We established them in a way that We have not established for you. The meaning is: We gave the generations who came before you what We did not give you of the world, long lives, and strong bodies, and We destroyed them all, so your destruction, while you are below them, is more appropriate. His saying: **And We sent down upon them abundant rain** means abundant rain. He expressed it with the word *sky* because it descends from the sky, and from this is the saying of the poet:

If the sky descends to the land of a people

Mudarrar is an exaggerated form that indicates abundance, like mazkar for a woman who gives birth to many males, and minath for one who gives birth to females. It is said that milk flows abundantly, if it comes to the milker in abundance. Mudarran is in the accusative case, and the rivers flowing beneath them means beneath their trees and homes, meaning that God has given them abundant blessings after enabling them on earth, but they disbelieved in them, so God destroyed them for their sins. **And We brought forth after them**, meaning after their destruction, **another generation**, so they became a substitute for those who perished. This is a statement of the perfection of His power, glory be to Him, and the strength of His authority, and that He destroys whomever He wills and creates whomever He wills.

Tafsir al-Baghawi

6- The Almighty said: "Have they not seen how many generations We destroyed before them?" meaning the past nations, and a century is a group of people, and its plural is centuries, and it was said: a century is a period of time, it is said eighty years, and it was said: sixty years, and it was said: forty years, and it was said: thirty years, and it was said: a hundred years, because it was narrated that "the Prophet, may God bless him and grant him peace, said to Abdullah bin Busr Al-Mazini: You will live a century, so he lived a hundred years."

So its meaning according to these sayings of the people of Qarn is: **We established them in the land as We did not establish you**, meaning: We gave them what We did not give you. Ibn Abbas said: We gave them a respite in life like the people of Noah, Aad, and Thamud. It is said: I established him and I established him. **And We sent down upon them the sky in showers**, meaning: rain, Mif'al, from the word *darr*. Ibn Abbas said: **In showers** means: successive at times of need. His saying: **as We did not establish you** is a speech of differentiation, it returns from the report of his saying: **Have they not seen** to a speech, like his saying: **Until, when you were in the ship and it sailed with them Yunus, 22.**

And he said, **Have they not seen?** And among them

was Muhammad, may God bless him and grant him peace, and his companions, then he addressed them with them, and the Arabs say: I said to Abdullah, how generous he is, and I said, to Abdullah, how generous he is to you, **And We made rivers flow beneath them, then We destroyed them for their sins, and We created and began, "after them another generation.**

Tafsir al-Baidawi

6- "Have they not seen how many generations We destroyed before them?" That is, of the people of a time, and a century is the period of most people's lives, which is seventy years. It was also said eighty. It was also said that a century is the people of an era in which there is a prophet or someone who excels in knowledge. The period is short or long, and its derivation is from the word "Qarnat. We established them in the land." We made a place for them in it and settled them in it and gave them the strength and tools with which they were able to dispose of it. "What We did not establish for you?" What We did not give you of spaciousness and long stay, O people of Mecca, what We did not give you of strength and spaciousness in money and support in numbers and causes. "And We sent the sky upon them" That is, the rain or clouds, or the canopy, since the beginning of the rain is from it. "Profusely" That is, abundantly. "And We made the rivers flow beneath them" So they lived in fertility and the countryside among the rivers and fruits. "So We destroyed them for their sins" That is, that did not benefit them at all. **And We created** and brought about. **After them another generation** instead of them, and the meaning is that just as He, glory be to Him, was able to destroy those before you, such as 'Aad and Thamud, and create in their place a country to populate with them, He is able to do that to you.

Surat al-An'am 6: 7

And if We had sent down to you a book on parchment and they touched it with their hands, those who disbelieved would have said, **This is not but obvious magic.**

Tafsir al-Jalalayn

7 - **And if We sent down to you a book written on parchment** as they suggested **and they touched it with their hands** more eloquent than seeing it because it removes doubt **the disbelievers would say, This is nothing but obvious magic** out of stubbornness and obstinacy.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: This is a message from God Almighty to His Prophet Muhammad, may God bless him and grant him peace, about these people who equate idols, gods, and statues with their Lord. God Almighty says: How can they understand the verses? Or how can they prove the invalidity of what they are established upon of disbelief in God and denial of your prophethood, with the proofs, verses and evidence of God, while they are, due to their stubbornness, the truth and their distance from guidance? If I had sent down to you, O Muhammad, the revelation that I sent down to you with My Messenger, on a piece of paper that they could see and touch with their hands, and look at and read from it, suspended between the heaven and the earth, with the truth of what you are calling them to, and the correctness of what you bring them of My Oneness and My revelation, those who equate Me with someone other than Me and associate others with Me in My Oneness would have said: **This is nothing but obvious magic.** That is, what you have brought us is nothing but magic with which our eyes have been bewitched, it has no truth or validity. *Obvious*, he says: obvious to whoever ponders and contemplates it that it is magic with no truth.

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

Who said that?

Muhammad bin Amr told me: Abu Asim told us: Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God Almighty: **A book on parchment, and they touched it with their hands**, he said: So they touched it and looked at it, but they did not believe it.

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And if We had sent down to you a book on parchment and they had touched it with their hands**, meaning: if they had seen it with their own eyes, **those who disbelieved would have said, 'This is not but obvious magic.'**

Muhammad ibn Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **And if We had sent down to you a book on parchment and they touched it with their hands**, meaning: If We had sent down from the sky pages in which there was a book and they touched it with their hands, that would have increased their denial. 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: **And if We had sent down to you a book on parchment**, the pages.

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: **On a parchment**, he said: On a page, **and they touched it with their hands**, **those who disbelieved would have said, 'This is not but obvious magic.'**

Tafsir al-Qurtubi

The Almighty's saying: **And if We sent down to you a book on parchment** The meaning of the verse: And if We sent down, O Muhammad, in their sight, as they claimed, and they requested written speech on parchment. And from Ibn Abbas: A book suspended between the heaven and the earth. This shows you that the revelation has two aspects, one of them - on the meaning of the book was sent down to you, meaning the angel descending with it. And the other - and if We sent down a book on parchment, God holds it between the heaven and the earth. And the book is a source meaning writing. So it is clear that the writing is on parchment because it is not conceivable to write except on parchment, meaning on a page. And the parchment is the page. And it is said: parchment with the dammah, and someone parchmented if he threw and hit the page attached to the target. **And they touched it with their hands** meaning they witnessed it and touched it with their hand as they suggested and exaggerated in distinguishing it and turning it over with their hands so that all doubt would be removed and all confusion would be removed from them, they would be stubborn about it and continue their disbelief and say: Clear magic. Our eyes have only been dazzled and bewitched. This verse is an answer to their saying, **Until you bring down to us a book that we can read.** (al-Isra' 17:93) God knows what preceded in His knowledge that if it had been revealed, they would have denied it. Al-Kalbi said: It was revealed about Al-Nadr ibn Al-Harith, Abdullah ibn Abi Umayya, and Nawfal ibn Khuwaylid. They said, **We will not believe in you until you cause a spring to gush forth for us from the earth.** (al-Isra' 17:90) The verse.

Tafsir Ibn Kathir

God Almighty says, informing about the polytheists and their stubbornness and defiance of the truth, and their boasting and disputing about it, **And if We had sent down to you a book on paper and they had touched it with their hands**, meaning they had

Surat al-An'am 6: 7

And if We had sent down to you a book on parchment and they touched it with their hands, those who disbelieved would have said, "This is not but obvious magic."

witnessed it and seen its revelation, and had done so, **those who disbelieved would have said, 'This is not but obvious magic.'** This is like what God Almighty says, informing about their stubbornness toward tangible things, "And if We opened to them a gate from the heaven and they continued therein to ascend, they would have said, 'Our eyes have only been dazzled. Rather, we are a people bewitched.'" And like what God Almighty says, **And if they see a fragment of the sky falling, they say, 'It is only clouds piled up.'** "And they say, 'Why was an angel not sent down upon it?'" That is, to be with him as a Warner. God Almighty says, **And if We had sent down an angel, the matter would have been decided, and then they would not have been reprieved.** That is, if the angels had descended as they were, punishment would have come to them from God, as God Almighty says, **We do not send down the angels except with the truth, and then they would not have been reprieved.** And His saying, **On the Day they see the angels, there will be no good report that Day for the criminals.** And the Almighty said: **And if We had made him an angel, We would have made him a man, and We would have confused them with that which they confuse.** That is, if We had sent an angel with the human messenger, that is, if We had sent an angelic messenger to the people, he would have been in the form of a man so that they could address him and benefit from taking from him. And if he were like that, the matter would have been confused for them, just as they confuse themselves in accepting the message of a human being, as the Almighty said: **Say, 'If there were on the earth angels walking securely, We would have sent down to them from the heaven an angel as a messenger.'** So from His mercy to His creation, the Almighty sent messengers from among them, so that some of them would call to one another, and so that some of them could benefit from one another, in addressing and asking, as the Almighty said: **God has certainly conferred a great favor upon the believers when He sent among them a Messenger from themselves, reciting to them His verses and purifying them.** The verse. Ad-Dahhak said on the authority of Ibn Abbas regarding the verse, he says: If an angel had come to them, he would not have come to them except in the form of a man, because they are unable to look at the angels because of the light. **And We would have confused them with that which they confuse.** That is, And We would have confounded them with what they confuse. Al-Walibi said about him: And We would have made them look like that. And His statement, **And messengers before you were mocked, but that which they used to mock at encompassed those who ridiculed them.** This is a consolation for the Prophet, may God bless him and grant him peace, in the denial of those among his people who denied him, and a promise to him and to those who believe in him of victory and a good end, in this world and the Hereafter. Then God Almighty said, **Say, 'Travel through the land and see what was the end of those who denied.'** That is, think about yourselves and see what God has brought upon the past generations who denied His messengers and opposed them, of torment, punishment, and chastisement in this world, along with

what He has stored up for them of painful torment in the Hereafter, and how He saved His messengers and His believing servants.

Fath al-Qadir

His saying: 7- **And if We had sent down to you a book on paper and they touched it with their hands, those who disbelieved would have said, 'This is not but obvious magic.'** In this sentence is a statement of the severity of their steadfastness in disbelief, and that they do not believe. And if God had sent down to His Messenger a book written on paper in their sight and observation, **and they touched it with their hands**, so that they could perceive both senses: the sense of sight and the sense of touch, **those who disbelieved among them would have said, 'This is not but obvious magic.'** And they did not act upon what they saw and touched. And if this is their state in what is seen and felt, then how about what is merely revelation to the Messenger of God, may God bless him and grant him peace, by means of an angel whom they do not see or sense? The book is a source meaning writing, and the paper is the scroll.

Tafsir al-Baghawi

7- The Almighty said: **And if We sent down to you a book on parchment** the verse, Al-Kalbi and Muqabal said: It was revealed about Al-Nadr bin Al-Harith, Abdullah bin Abi Umayya, and Nawfal bin Khuwaylid, they said: O Muhammad, we will not believe you until you bring us a book from God and with it four angels who testify that it is from God and that you are His Messenger, so God Almighty revealed: **And if We sent down to you a book on parchment** written from Me, **and they touched it with their hands**, meaning: they saw it and touched it with their hands, and He mentioned touching and did not mention seeing because touching is more effective in establishing knowledge than [seeing], as magic applies to what is seen and does not apply to what is touched, **those who disbelieve would say, 'This is nothing but obvious magic,'** meaning: Nothing will benefit them because of the knowledge that preceded it in them.

Tafsir al-Baidawi

7- **And if We had sent down to you a book on parchment** written on paper. **And they touched it with their hands** they touched it. The specification of touching is because forgery does not occur in it, so they cannot say, **Our eyes were only dazzled**, and because sight precedes it where there is no obstacle. Its restriction to hands is to prevent exaggeration, as it may be exaggerated for examination, like His statement: **And we have touched the heaven** "Those who disbelieve would have said, **This is not but obvious magic** out of obstinacy and stubbornness.

Surat al-An'am 6: 8

And they said, "Why was an angel not sent down to him?" But if We had sent down an angel, the matter would have been decided, and then they would not have been reprieved.

Surat al-An'am 6: 8

And they said, **Why was an angel not sent down to him?** But if We had sent down an angel, the matter would have been decided, and then they would not have been reprieved.

Tafsir al-Jalalayn

8 - **And they said, Why was not an angel sent down to him?** to Muhammad, may God bless him and grant him peace, to confirm him? **And if We had sent down an angel** as they suggested, but they did not believe, **the matter would have been decided** with their destruction **and then they would not have been given respite** to repent or make an excuse, as is God's custom with those before them, of destroying them when their suggestion is made if they do not believe.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: These deniers of My signs, who equate rivals and gods with Me, said: O Muhammad, if you called them to My Oneness and to acknowledge My Lordship, and if you brought them the signs and lessons that I brought them, and argued against them with what you argued against them with, by which you would cut off their excuse, why did not an angel descend upon you from the heavens in His form, to confirm what you have brought to us, and to bear witness to the truth of what you claim that God sent you to us! As the Almighty said, informing about the polytheists in what they said to the Prophet of God, may God bless him and grant him peace: **And they said, 'What is the matter with this Messenger that he eats food and walks in the markets? Why has not an angel been sent down to him to be with him as a warner?'** (al-Furqan 25:7) **And if We had sent down an angel, the matter would have been decided, and then they would not have been reprieved.** He says: And if We had sent down an angel to do what they asked for, then they disbelieved and did not believe in Me and My Messenger, the punishment would have come to them immediately, not later, and they would not have been reprieved, delaying the punishment until they return to repentance, as was done to the nations before them who asked for signs, then disbelieved after they had come, by hastening the punishment and leaving reprieve, as:

Muhammad ibn al-Husayn told me, he said, Ahmad ibn Mufaddal told us, he said, Asbat told us, on the authority of al-Suddi: **And if We had sent down an angel, the matter would have been decided, and then they would not be reprieved,** meaning: the punishment would have come to them. Bishr told us, he said, Yazid told us, he said, Sa'id told us, on the authority of Qatada: **And if We had sent down an angel, the matter**

would have been decided, and then they would not be reprieved, meaning: If We had sent down to them an angel, and they did not believe, they would not be reprieved.

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: **Why was an angel not sent down to him** in his form, **And if We had sent down an angel, the matter would have been decided,** the Hour would have come.

Ibn Wakee' told us, on the authority of his father, who said: Abu Usamah told us, on the authority of Sufyan al-Thawri, on the authority of Ikrimah: **The matter will be decided,** he said: The Hour will come.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada: **And if We had sent down an angel, the matter would have been decided.** He said, he says: If God had sent down an angel and they did not believe, He would have hastened the punishment for them.

Others said about this:

Abu Kuraib told us, he said, Uthman bin Saeed told us, he said, Bishr bin Ammarah told us, on the authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, regarding his statement: **And if We had sent down an angel, the matter would have been decided, and then they would not have been reprieved,** he said: If an angel had come to them in his form, they would have died, and then they would not have been delayed for the blink of an eye.

Tafsir al-Qurtubi

The Almighty said: **And they said, 'Why was an angel not sent down to him?'** They also suggested this, and *Why* means **Why not**. "And if We had sent down an angel, the matter would have been decided." Ibn Abbas said: If they had seen the angel in his form, they would have died, since they would not be able to bear to see him. Mujahid and Ikrimah, the Hour would have come. Al-Hasan and Qatadah said: They would have been destroyed by the punishment of extermination, because God has implemented His law that whoever seeks a sign and it is shown to him, but his family does not believe in God immediately, "Then they will not be given respite," meaning they will not be given respite or delay.

Tafsir Ibn Kathir

God Almighty says, informing about the polytheists and their stubbornness and defiance of the truth, and their boasting and disputing about it, **And if We had sent down to you a book on paper and they had touched it with their hands,** meaning they had witnessed it and seen its revelation, and had done so,

those who disbelieved would have said, 'This is not but obvious magic.' This is like what God Almighty says, informing about their stubbornness toward tangible things, "And if We opened to them a gate from the heaven and they continued therein to ascend, they would have said, 'Our eyes have only been dazzled. Rather, we are a people bewitched.'" And like what God Almighty says, **And if they see a fragment of the sky falling, they say, 'It is only clouds piled up.'** "And they say, 'Why was an angel not sent down upon it?'" That is, to be with him as a warner. God Almighty says, **And if We had sent down an angel, the matter would have been decided, and then they would not have been reprieved.** That is, if the angels had descended as they were, punishment would have come to them from God, as God Almighty says, **We do not send down the angels except with the truth, and then they would not have been reprieved.** And His saying, **On the Day they see the angels, there will be no good report that Day for the criminals.** And the Almighty said: **And if We had made him an angel, We would have made him a man, and We would have confused them with that which they confuse.** That is, if We had sent an angel with the human messenger, that is, if We had sent an angelic messenger to the people, he would have been in the form of a man so that they could address him and benefit from taking from him. And if he were like that, the matter would have been confused for them, just as they confuse themselves in accepting the message of a human being, as the Almighty said: **Say, 'If there were on the earth angels walking securely, We would have sent down to them from the heaven an angel as a messenger.'** So from His mercy to His creation, the Almighty sent messengers from among them, so that some of them would call to one another, and so that some of them could benefit from one another, in addressing and asking, as the Almighty said: **God has certainly conferred a great favor upon the believers when He sent among them a Messenger from themselves, reciting to them His verses and purifying them.** The verse. Ad-Dahhak said on the authority of Ibn Abbas regarding the verse, he says: If an angel had come to them, he would not have come to them except in the form of a man, because they are unable to look at the angels because of the light. **And We would have confused them with that which they confuse.** That is, And We would have confounded them with what they confuse. Al-Walibi said about him: And We would have made them look like that. And His statement, **And messengers before you were mocked, but that which they used to mock at encompassed those who ridiculed them.** This is a consolation for the Prophet, may God bless him and grant him peace, in the denial of those among his people who denied him, and a promise to him and to those who believe in him of victory and a good end, in this world and the Hereafter. Then God Almighty said, **Say, 'Travel through the land and see what was the end of those who denied.'** That is, think about yourselves and see what God has brought upon the past generations who denied His messengers and opposed them, of torment, punishment, and chastisement in this world, along with what He has stored up for them of painful torment in the Hereafter, and how He saved His messengers and His believing servants.

Fath al-Qadir

His statement: 8- "And they said, 'Why was an angel not sent down to him?'" This sentence includes another type of their denial of his prophethood, may God bless him and grant him peace, and their disbelief in it: that is, they said, "Why did God not send down to you an angel so that we could see him and he could speak to us that he was a prophet so that we would believe in him and follow him? **Like their saying,** Why was an angel not sent down to him so that he could be with him as a warner?" **And if We had sent down an angel, the matter would have been accomplished.** That is, if We had sent down an angel in the manner they proposed, such that they would see him and address him and he would address them, **the matter would have been accomplished.** That is, We would have destroyed them, since they did not believe when he descended and saw him, because such a clear sign, which is the angel descending in that manner, if belief did not occur after that, then they deserved destruction and treatment with punishment. **Then they would not be reprieved.** That is, they would not be given respite after his descent and their seeing him. It was said that the meaning is that if God, the Exalted, had sent down an angel who could be seen, their human powers would not be able to keep them alive after seeing him, rather their souls would be lost at that time, and that which God sent His messengers for and revealed in His books, of this assignment with which He assigned His servants, would have been nullified. **That We may test them, which of them is best in deed.**

Tafsir al-Baghawi

8- "And they said, 'Why was not an angel sent down to him?'" - upon Muhammad, may God bless him and grant him peace - "If We had sent down an angel, the matter would have been accomplished." That is, the punishment would have been necessary and the matter would have been completed. This is God's way with the disbelievers, that whenever they propose a verse and it is sent down and they do not believe, they are uprooted by the punishment. "Then they will not be reprieved," that is, they will not be given a reprieve or a respite. Qatada said, "If We had sent down an angel and they did not believe, the punishment would have been hastened for them and they would not have been delayed for the blink of an eye. **Mujahid said,** The matter would have been accomplished," that is, the Day of Resurrection would have taken place. Ad-Dahhak said, "If an angel had come to them in his form, they would have died."

Tafsir al-Baidawi

8- And they said, 'Why was an angel not sent down to him?'" Why was an angel not sent down with him to speak to us that he is a prophet, as He said: "Why was an angel not sent down to him so that he would be with him as a warner? And if We had sent down an angel, the matter would have been accomplished." This is an answer to their statement and a clarification of what prevents what they suggested and the flaw in it. The

Surat al-An'am 6: 8

And they said, "Why was an angel not sent down to him?" But if We had sent down an angel, the matter would have been decided, and then they would not have been reprieved.

meaning is that if the angel had been sent down so that they saw him as they suggested, their destruction would have been inevitable, for that is the way of God with those before them. "Then they would not be respited" after his descent for the blink of an eye.

Surat al-An'am 6: 9

And if We had made him an angel, We would have made him a man, and We would have confused for them that which they confused.

Tafsir al-Jalalayn

9 - **And if We had made him** that is, the one sent down to them **an angel, We would have made him** that is, the angel **a man** that is, in His image so that they would be able to see him, since humans do not have the power to see the angel if We had sent him down and made him a man **and We would have confounded** likened *them* to what they confuse) to themselves, so that they would say, **This is nothing but a human being like you.**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And if We had made Our Messenger to these people who are just with Me, who say: Why was an angel not sent down to Muhammad to confirm his truthfulness - an angel who descends upon them from the heaven, testifying to the truthfulness of Muhammad, may God bless him and grant him peace, and commanding them to follow him - **We would have made him a man**, meaning: We would have made him in the form of a human being, because they are not able to see the angel in his form. He says: And if that is the case, then it is the same whether I sent down to them an angel or a human being, since if I sent down to them an angel, I would only send him down in the form of a human, and My proofs to them in both cases are established: that you are truthful, and that what you have brought to them is true.

Some of the interpreters said something similar to what we said about this.

Who said that?

Abu Kuraib told us, he said, Uthman bin Saeed told us, he said, Bishr bin Ammarah told us, on the authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, **And if We had made him an angel, We would have made him a man.** He said: He only came to them in the form of a man, because they were unable to look at the angels.

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And if We had made him an angel, We would have made him a man**, in the form of a man, in the creation of a man.

Bishr told us, he said, Yazid bin Zari' told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And if We had made him an angel, We would have made him a man**, meaning: If We had sent an angel to them, We would have made him in the form of a human being.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **And if We had made him an angel, We would have made him a man**, meaning: in the form of a human being.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, the same.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **And if We had made him an angel, We would have made him a man**, he said: We would have made that angel in the form of a man, we did not send him in the form of angels.

Abu Ja'far said: God the Almighty did not mean by His statement, **And We would have confused them**: Even if We sent down an angel from the heaven confirming you, O Muhammad, as a witness for you before these unjust people who deny Your signs regarding the truth of your prophethood, and We made him in the form of a man from the children of Adam, since they could not bear to see the angel in the form in which You created him, his matter would be confused for them, and they would not know whether he was an angel or a human! So they would not be certain that he was an angel, and they would not believe in him, and they would say: This is not an angel! And We would have confused them with what they confuse for themselves regarding the truth of your matter, the validity of your proof, and your witness to your prophethood.

It is said: I confused the matter for them, I mixed it up for them, and I put on the garment, I put it on. And clothes is the name of the clothes.

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

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **And We would have confused them with what they were confused with**, meaning: We would have confused them.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **And We would have confounded them with what they confuse**, meaning: No people confuse themselves except that God confuses them. Confusion is only from people.

Muhammad bin Al-Hussein told us, Ahmad bin Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **And We made them think of what they think of themselves**, meaning: We made them think of what they think of themselves.

Another statement was narrated on the authority of Ibn Abbas regarding this matter, which is:

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 We would have confused them with what they confused**, they are the People of the Book, they abandoned their religion, and denied their messengers, and this is a distortion of the words from their places.

Surat al-An'am 6: 9

And if We had made him an angel, We would have made him a man, and We would have confused for them that which they confused.

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: **And We would have confused them with that which they confused**, meaning: distortion. They are the People of the Book, who divided their books and their religion, and denied their messengers, so God confused them with that which they confused themselves with.

We have previously explained that these verses from the beginning of the surah, in that they are about the polytheists who worship idols, are more similar to the matter of the People of the Book, the Jews and Christians, so there is no need to repeat it.

Tafsir al-Qurtubi

The Almighty said: **And if We had made him an angel, We would have made him a man.** That is, they would not be able to see the angel in his form except after he was embodied in dense bodies, because every species is familiar with its own species and repels those other than its own. If God Almighty had made the Messenger to the humans an angel, they would have been repelled from approaching him, and they would not have been familiar with him, and the Arabs would have been so sufficed by his speech and their fear of him that they would have refrained from speaking to him and prevented them from asking him, so the benefit would not have been general. If He had transferred him from the form of angels to one like their form so that they would have been familiar with him and calmed down with him, they would have said: You are not an angel, but rather you are a human being, so we do not believe in you, and they would have returned to their same state. The angels used to come to the prophets in the form of humans, so they came to Abraham and Lot in the form of humans, and Gabriel came to the Prophet, peace and blessings be upon them, in the form of Dihya al-Kalbi. That is, if an angel had descended, they would have seen him in the form of a man, as is the custom of the prophets. If he had descended as he was, they would not have seen him. If We had made him a man, they would have been confused, so they would have said: This is a magician like you. Al-Zajjaj: The meaning is **and to confuse them** meaning their leaders as they confuse their weak ones. They used to say to them: Muhammad is only a human being and there is no difference between him and you. They would confuse them with this and make them doubt. So God Almighty informed them that if He had sent down an angel in the form of a man, they would have found a way to confuse them as they do. Confusion is mixing. It is said: I confounded the matter for him, I confounded him, meaning I mixed it up. Its origin is covering oneself with a garment or something similar. He said: We confounded him in relation to himself in terms of creation. He said: **What they wear**, so He added to them in terms of acquisition.

Tafsir Ibn Kathir

God Almighty says, informing about the polytheists and their stubbornness and defiance of the truth, and their boasting and disputing about it, **And if We had sent down to you a book on paper and they had touched it with their hands**, meaning they had witnessed it and seen its revelation, and had done so, **those who disbelieved would have said, 'This is not but obvious magic.'** This is like what God Almighty says, informing about their stubbornness toward tangible things, "And if We opened to them a gate from the heaven and they continued therein to ascend, they would have said, 'Our eyes have only been dazzled. Rather, we are a people bewitched.'" And like what God Almighty says, **And if they see a fragment of the sky falling, they say, 'It is only clouds piled up.'** "And they say, 'Why was an angel not sent down upon it?'" That is, to be with him as a warner. God Almighty says, **And if We had sent down an angel, the matter would have been decided, and then they would not have been reprieved.** That is, if the angels had descended as they were, punishment would have come to them from God, as God Almighty says, **We do not send down the angels except with the truth, and then they would not have been reprieved.** And His saying, **On the Day they see the angels, there will be no good report that Day for the criminals.** And the Almighty said: **And if We had made him an angel, We would have made him a man, and We would have confused them with that which they confuse.** That is, if We had sent an angel with the human messenger, that is, if We had sent an angelic messenger to the people, he would have been in the form of a man so that they could address him and benefit from taking from him. And if he were like that, the matter would have been confused for them, just as they confuse themselves in accepting the message of a human being, as the Almighty said: **Say, 'If there were on the earth angels walking securely, We would have sent down to them from the heaven an angel as a messenger.'** So from His mercy to His creation, the Almighty sent messengers from among them, so that some of them would call to one another, and so that some of them could benefit from one another, in addressing and asking, as the Almighty said: **God has certainly conferred a great favor upon the believers when He sent among them a Messenger from themselves, reciting to them His verses and purifying them.** The verse. Ad-Dahhak said on the authority of Ibn Abbas regarding the verse, he says: If an angel had come to them, he would not have come to them except in the form of a man, because they are unable to look at the angels because of the light. **And We would have confused them with that which they confuse.** That is, And We would have confounded them with what they confuse. Al-Walibi said about him: And We would have made them look like that. And His statement, **And messengers before you were mocked, but that which they used to mock at encompassed those who ridiculed them.** This is a consolation for the Prophet, may God bless him and grant him peace, in the denial of those among his people who denied him, and a promise to him and to those who believe in him of

victory and a good end, in this world and the Hereafter. Then God Almighty said, **Say, 'Travel through the land and see what was the end of those who denied.'** That is, think about yourselves and see what God has brought upon the past generations who denied His messengers and opposed them, of torment, punishment, and chastisement in this world, along with what He has stored up for them of painful torment in the Hereafter, and how He saved His messengers and His believing servants.

Fath al-Qadir

His saying: 9- **And if We had made him an angel, We would have made him a man** meaning, if We had made the messenger to the prophet an angel whom they could see and speak to, We would have made that angel a man, because they cannot see the angel in the form in which God created him except after he takes on the form of dense bodies similar to the bodies of the sons of Adam, because each species is familiar with its own species. So if God, the Exalted, had made the messenger to the humans or the messenger to His messenger an angel who could be seen and spoken to, they would have been repelled by him and would not have found comfort in him, and terror would have entered them and they would have been overcome by fear that would prevent them from speaking to him and seeing him. This is the least of the cases, so the benefit of sending him would not be fulfilled. And when God makes him a man: meaning in the form of a man from the sons of Adam so that they could find comfort in him and find comfort in him, the disbelievers will say that he is not an angel, but rather a human being, and they will return to the way they were. His statement:

And We would have confused for them what they confuse means We would have confused for them what they confuse for themselves because if they saw him in the form of a human being they would say this is a human being and not an angel, and if it was proven to them that he was an angel they would deny it. Al-Zajjaj said: The meaning of **We would have confused for them** is: for their leaders as they confuse their weak ones, and they used to say to them: Muhammad is only a human being and there is no difference between him and you, so they would confuse them with this and make them doubt, so God the Almighty informed them that if an angel had descended in the form of a man they would have found a way to confuse as they do. Confusion means mixing, it is said: I confuse the matter for him, I confuse it, meaning I mixed it up, and its origin is covering oneself with a garment or the like.

Tafsir al-Baghawi

9- **And if We had made him an angel**, [meaning: if We had sent an angel to them], **We would have made him a man**, meaning in the form of a human [man], because they cannot look at the angels. Gabriel, peace be upon him, used to come to the Prophet, may God bless him and grant him peace, in the form of Dihya al-Kalbi, and the two angels came to David in the form of two men.

The Almighty said: **And We have confused for them what they confuse**, meaning: We have mixed for them what they confuse and made them doubtful so that they do not know whether he is an angel or a human being. It was said that its meaning is that they made it seem like it to their weak ones so it was made like it to them. On the authority of Ibn Abbas, may God be pleased with them both, he said: They are the People of the Book who divided their religion and distorted words from their places, so God made it seem like it to them as they confuse themselves. Al-Zuhri read **And We have confused** with emphasis for repetition and confirmation.

Tafsir al-Baidawi

9- **And if We had made him an angel, We would have made him a man, and We would have confused for them what they confuse.** A second answer: If the *ha* is made for the desired, and if it is made for the messenger, then it is a second suggestion answer, for sometimes they say, **Why was an angel not sent down to him?**, and sometimes they say, **If our Lord had willed, He would have sent down angels.** The meaning is, **If We had made a companion for you an angel whom they could see, or the messenger an angel, We would have made him a man, just as Gabriel was made in the form of Dihya al-Kalbi.** For human power is not strong enough to see the angel in his form, but only the individuals of the prophets, peace and blessings be upon them, saw them in this way with their holy power. And **to confuse** is an omitted answer, that is, if We had made him a man, We would have confounded them, that is, We would have confounded for them what they confuse for themselves, and they would say, **This is nothing but a human being like you.** And *labsna* is read with one *lam* and *labsna* with emphasis for emphasis.

Surat al-An'am 6: 10

And messengers before you were mocked, but that which they used to mock encompassed those who mocked them.

Surat al-An'am 6: 10

And messengers before you were mocked, but that which they used to mock encompassed those who mocked them.

Tafsir al-Jalalayn

10 - **And messengers before you were mocked** In it is consolation for the Prophet, may God bless him and grant him peace **So that which they used to mock at befell** which is the punishment, so that is how it will befall those who mock you.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace, comforting him with His threat to those who mock him, as a punishment for the harm he suffers from their mockery and belittling of God's essence: Take it easy, O Muhammad, what you are facing from these mockers of you, who belittle your right to me and to obey me, and proceed with what I have commanded you to do of calling to my oneness and acknowledging me and submitting to my obedience, for if they persist in their error and insist on remaining in their disbelief, we will make them follow the path of their predecessors from all other nations, of hastening the punishment for them and befalling them with examples. Nations before you mocked messengers whom I sent to them with the same thing I sent you with to your people, and they did as your people did to you. **So that which they used to mock overtook those who mocked them**, meaning by His statement: **So that which they used to mock overtook**, it descended and encompassed those who mocked their messengers, **that which they used to mock**, meaning: the punishment which they used to mock and deny that it would befall them because of what their messengers had warned them of.

It is said: This matter has befallen them, befalling ...

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

Who said that?

Muhammad bin Al-Hussein told me, he said, Ahmad bin Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **So those who mocked them** of the messengers, **were overtaken by that which they used to mock**, he said: The punishment that they mocked befall them.

Tafsir al-Qurtubi

Then he said, comforting and consoling his Prophet, peace and blessings be upon him: **And messengers before you were mocked, and it overtook them**. That is, the punishment that befell their nations was such that they were destroyed as a punishment for their mockery of their prophets. **Evil plotting does not encompass except its own people**. (Fatir 35:43) And what is in his saying: **They were not** means *that*, and it was said: it means the source: that is, the consequence of their mockery overtook them.

Tafsir Ibn Kathir

God Almighty says, informing about the polytheists and their stubbornness and defiance of the truth, and their boasting and disputing about it, **And if We had sent down to you a book on paper and they had touched it with their hands**, meaning they had witnessed it and seen its revelation, and had done so, **those who disbelieved would have said, 'This is not but obvious magic.'** This is like what God Almighty says, informing about their stubbornness toward tangible things, "And if We opened to them a gate from the heaven and they continued therein to ascend, they would have said, 'Our eyes have only been dazzled. Rather, we are a people bewitched.'" And like what God Almighty says, **And if they see a fragment of the sky falling, they say, 'It is only clouds piled up.'** "And they say, 'Why was an angel not sent down upon it?'" That is, to be with him as a warner. God Almighty says, **And if We had sent down an angel, the matter would have been decided, and then they would not have been reprieved**. That is, if the angels had descended as they were, punishment would have come to them from God, as God Almighty says, **We do not send down the angels except with the truth, and then they would not have been reprieved**. And His saying, **On the Day they see the angels, there will be no good report that Day for the criminals**. And the Almighty said: **And if We had made him an angel, We would have made him a man, and We would have confused them with that which they confuse**. That is, if We had sent an angel with the human messenger, that is, if We had sent an angelic messenger to the people, he would have been in the form of a man so that they could address him and benefit from taking from him. And if he were like that, the matter would have been confused for them, just as they confuse themselves in accepting the message of a human being, as the Almighty said: **Say, 'If there were on the earth angels walking securely, We would have sent down to them from the heaven an angel as a messenger.'** So from His mercy to His creation, the Almighty sent messengers from among them, so that some of them would call to one another, and so that some of them could benefit from one another, in addressing and asking, as the Almighty said: **God has certainly conferred a great favor upon the believers when He sent among them a Messenger from themselves, reciting to them His verses and purifying them**. The

verse. Ad-Dahhak said on the authority of Ibn Abbas regarding the verse, he says: If an angel had come to them, he would not have come to them except in the form of a man, because they are unable to look at the angels because of the light. **And We would have confused them with that which they confuse.** That is, And We would have confounded them with what they confuse. Al-Walibi said about him: And We would have made them look like that. And His statement, **And messengers before you were mocked, but that which they used to mock at encompassed those who ridiculed them.** This is a consolation for the Prophet, may God bless him and grant him peace, in the denial of those among his people who denied him, and a promise to him and to those who believe in him of victory and a good end, in this world and the Hereafter. Then God Almighty said, **Say, 'Travel through the land and see what was the end of those who denied.'** That is, think about yourselves and see what God has brought upon the past generations who denied His messengers and opposed them, of torment, punishment, and chastisement in this world, along with what He has stored up for them of painful torment in the Hereafter, and how He saved His messengers and His believing servants.

Fath al-Qadir

Then the Almighty said, comforting and consoling His Prophet, may God bless him and grant him peace: 10- **And messengers before you were mocked, but that which they used to mock overtook those who mocked them.** It is said: **The thing overtook, overtook, and overtook,** meaning that that which they used to mock descended, and encompassed them: which is the truth, as they were destroyed because of their mockery of it.

Tafsir al-Baghawi

10- **And messengers before you were mocked,** just as you, O Muhammad, were mocked, offering condolences to his Prophet, may God bless him and grant him peace, **so it encompassed,** Al-Rabi' [bin Anas] said: So it was revealed, and Ata' said: It was resolved, and Ad-Dahhak said: It encompassed, **those who mocked them with that which they used to mock,** meaning: the punishment and vengeance for their mockery.

Tafsir al-Baidawi

10- **And messengers before you were mocked** to console the Messenger of God, may God bless him and grant him peace, for what he saw from his people. **So that which they used to mock overtook those who mocked them** So that which they used to mock encompassed them, as they were destroyed because of it, or the consequences of their mockery befell them.

Surat al-An'am 6: 11

Say, "Travel through the land and observe what was the end of those who denied."

Surat al-An'am 6: 11

Say, **Travel through the land and observe what was the end of those who denied.**

Tafsir al-Jalalayn

11 - Say to them **Travel through the land and see what was the end of those who denied** the messengers from their destruction by punishment so that they may take heed.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: *Say*, O Muhammad - to those who equate Me with idols and rivals, who deny You, who reject the truth of what I brought them from Me - **Travel in the land**, meaning: Travel in the lands of those who denied their messengers, who denied My signs before them from their peers and their likes among the people, **Then see how was the end of the deniers**, meaning: Then see how their denial of that resulted in their destruction and ruin and the disgrace and disgrace of this world, and what befell them of God's wrath upon them, of ruin and destruction of homes and the obliteration of traces. So take heed from it, if your dreams do not prevent you, and God's proofs against you do not deter you from what you are persisting in of denial, then beware of the like of their deaths, and fear that what befell them befalls you. Qatada used to say about that as follows:

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **Say, 'Travel through the land and observe what was the end of those who denied.'** God destroyed them and annihilated them, then sent them to the Fire.

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: *Say*, O Muhammad, to these people who are just with their Lord, **To whom belongs what is in the heavens and the earth?** He says: To whom belongs what is in the heavens and the earth? Then He informs them that this belongs to God, who has enslaved everything and subdued everything with His kingdom and power, not to idols and rivals, nor to what they worship and take as a god from among the idols that do not possess any benefit for themselves nor ward off any harm from themselves.

And His statement: **He has decreed mercy upon Himself**, means: He has decreed that He is merciful to His servants, that He does not hasten to punish them, and that He accepts their repentance and return.

This is from God Almighty, to entreat those who turn away from Him to turn to Him in repentance.

God Almighty says: If these people who are just with

Me and deny Your prophethood, O Muhammad, repent and return, I will accept their repentance. I have decreed for My creation that My mercy encompasses all things, as in the case of:

Ibn Bashar told us, he said, Abu Ahmad told us, he said, Sufyan told us, on the authority of Al-A'mash, on the authority of Dhakwan, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, who said: When God finished creating, He wrote a book: My mercy precedes My wrath.

Muhammad ibn al-Muthanna told us, Abd al-Wahhab told us, Dawud told us, on the authority of Abu Uthman, on the authority of Salman, who said: When God, the Most High, created the heavens and the earth, He created one hundred mercies, each of which filled the space between the heavens and the earth. So He has ninety-nine mercies, and He divided mercy among the creatures. By it they show compassion, and by it the wild animals and birds drink water. So when that day comes, God will restrict it to the righteous, and will increase them by ninety-nine.

Ibn Al-Muthanna told us, he said, Ibn Abi Uday told us, on the authority of Dawud, on the authority of Abu Uthman, on the authority of Salman, something similar, except that Ibn Abi Uday did not mention in his hadith: And from it the wild animals and birds drink water.

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Asim ibn Sulayman, on the authority of Abu Uthman, on the authority of Salman, he said: We find in the Torah two turns: that God created the heavens and the earth, then He created one hundred mercies - or: He made one hundred mercies - before He created creation. Then He created creation, and placed one mercy between them, and He kept ninety-nine mercies with Him. He said: By means of it they show mercy to one another, and by means of it they exchange, and by means of it they show compassion, and by means of it they visit one another, and by means of it the she-camel yearns, and by means of it the cow bleats, and by means of it the sheep bleats, and by means of it the birds follow one another, and by it the whales follow one another in the sea. So when the Day of Resurrection comes, God will gather that mercy to what is with Him, and His mercy is better and more extensive.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Asim bin Sulayman, on the authority of Abu Uthman al-Nahdi, on the authority of Salman, regarding his statement: **He has prescribed mercy for Himself**, the verse, he said: We find in the Torah two conjunctions, then he mentioned something similar, except that he said: And with it the birds follow one another, and with it the whales follow one another in the sea.

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, he said, Ibn Tawus said, on the authority of his father: When God, the Most High, created the creation, He did not connect one thing to another, until

He created a hundred mercies, then He placed one mercy between them, then He connected some of the creation to others.

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, something similar.

Ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, he said, and al-Hakam ibn Abaan told me, on the authority of Ikrimah, I think he narrated it, he said: When God, the Almighty, finishes judging between His creation, He brings out a book from under the Throne in which is written: Verily, My mercy prevails over My wrath, and I am the Most Merciful of the merciful. He said: Then there comes out of the Fire the like of the people of Paradise, or he said: the like of the people of Paradise, and I do not know of it except that he said: the like, and as for the like, I have no doubt, written here, and al-Hakam pointed to his throat: the freed ones of God. A man said to Ikrimah: O Abu Abdullah, God says: {They want to get out of the Fire, but they will not get out of it, and for them is a lasting punishment} (al-Ma'idah 5:37)? He said: Woe to you! Those are its people who are its people.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of al-Hakam bin Abaan, on the authority of Ikrimah, I think he attributed it to him, he said: When the Day of Resurrection comes, God will bring out a book from under the Throne, then he mentioned something similar, except that he said: A man said: O Abu Abdullah, what do you think of His statement: **They want to come out of the Fire** (al-Ma'idah 5:37), and the rest of the hadith is like the hadith of Ibn Abd al-A'la.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Hammam bin Munabbih, he said: I heard Abu Hurayrah say: The Messenger of God, may God bless him and grant him peace, said: When God decreed creation, He wrote in a book which is with Him above the Throne: My mercy precedes My wrath.

Bishr bin Muadh narrated, Yazid bin Zari' narrated, Saeed narrated, on the authority of Qatadah, on the authority of Abu Ayoub, on the authority of Abdullah bin Amr: He used to say: God has one hundred mercies, so He sent down mercy to the people of this world, so that the jinn and mankind, the birds of the sky, the whales of the sea, the beasts of the earth and its insects, and everything in between, may show mercy to one another. And He has stored up ninety-nine mercies with Him, until on the Day of Resurrection, the mercy that He sent down to the people of this world will stir and He will transfer it to what is with Him, and He will place it in the hearts of the people of Paradise and upon the people of Paradise.

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: Abdullah bin Amr said: God has one hundred mercies, of which He sent down to the earth one mercy, by which the jinn and mankind, the birds and beasts and the insects of the earth show mercy to one another.

Muhammad ibn Auf told us, Abu al-Mughira Abd al-Quddus ibn al-Hajaj told us, Sufyan ibn Amr told us, Abu al-Mukhariq Zuhair ibn Salim told me, Umar said to Ka'b: What was the first thing that God began with in His creation? Ka'b said: God wrote a book that He did not write with a pen or ink, but He wrote it with His finger, followed by emerald, pearls, and rubies: I am God, there is no god but Me. My mercy precedes My wrath.

Tafsir al-Qurtubi

The Almighty says: "Say: Travel throughout the land." That is, say, O Muhammad, to these mockers, scoffers, and deniers: Travel throughout the land and see and test yourself so that you may know what happened to the disbelievers before you of punishment and painful torment. This travel is recommended if it is for the sake of considering the effects of the nations and people of the lands that came before, and the end is the final outcome. The deniers here are those who denied the truth and its people, not those who denied falsehood.

Tafsir Ibn Kathir

God Almighty says, informing about the polytheists and their stubbornness and defiance of the truth, and their boasting and disputing about it, **And if We had sent down to you a book on paper and they had touched it with their hands**, meaning they had witnessed it and seen its revelation, and had done so, **those who disbelieved would have said, 'This is not but obvious magic.'** This is like what God Almighty says, informing about their stubbornness toward tangible things, "And if We opened to them a gate from the heaven and they continued therein to ascend, they would have said, 'Our eyes have only been dazzled. Rather, we are a people bewitched.'" And like what God Almighty says, **And if they see a fragment of the sky falling, they say, 'It is only clouds piled up.'** "And they say, 'Why was an angel not sent down upon it?'" That is, to be with him as a warner. God Almighty says, **And if We had sent down an angel, the matter would have been decided, and then they would not have been reprieved.** That is, if the angels had descended as they were, punishment would have come to them from God, as God Almighty says, **We do not send down the angels except with the truth, and then they would not have been reprieved.** And His saying, **On the Day they see the angels, there will be no good report that Day for the criminals.** And the Almighty said: **And if We had made him an angel, We would have made him a man, and We would have confused them with that which they confuse.** That is, if We had sent an angel with the human messenger, that is, if We had sent an angelic messenger to the people, he would have been in the form of a man so that they could address him and benefit from taking from him. And if he were like that, the matter would have been confused for them, just as they confuse themselves in accepting the message of a human being, as the Almighty said: **Say, 'If there were on the earth angels walking securely, We would have sent down to them**

Say, "Travel through the land and observe what was the end of those who denied."

from the heaven an angel as a messenger.' So from His mercy to His creation, the Almighty sent messengers from among them, so that some of them would call to one another, and so that some of them could benefit from one another, in addressing and asking, as the Almighty said: **God has certainly conferred a great favor upon the believers when He sent among them a Messenger from themselves, reciting to them His verses and purifying them.** The verse. Ad-Dahhak said on the authority of Ibn Abbas regarding the verse, he says: If an angel had come to them, he would not have come to them except in the form of a man, because they are unable to look at the angels because of the light. **And We would have confuted them with that which they confuse.** That is, And We would have confounded them with what they confuse. Al-Walibi said about him: And We would have made them look like that. And His statement, **And messengers before you were mocked, but that which they used to mock at encompassed those who ridiculed them.** This is a consolation for the Prophet, may God bless him and grant him peace, in the denial of those among his people who denied him, and a promise to him and to those who believe in him of victory and a good end, in this world and the Hereafter. Then God Almighty said, **Say, 'Travel through the land and see what was the end of those who denied.'** That is, think about yourselves and see what God has brought upon the past generations who denied His messengers and opposed them, of torment, punishment, and chastisement in this world, along with what He has stored up for them of painful torment in the Hereafter, and how He saved His messengers and His believing servants.

Fath al-Qadir

11- **Say, 'Travel through the land.'** That is, say, O Muhammad, to these mockers, "Travel through the land and see the traces of those who came before you, so that you may know what punishments befell them, and what their end was after they were in the great bliss that surpassed what you are in. These are their homes that are in ruins, their gardens that are dusty, and their lands that are covered in gloomy clouds. So if this is their end, then you will follow them, and after their destruction you will perish."

Ibn Abi Hatim narrated on the authority of Qatada regarding his statement: {And there came not to them a sign from the signs of their Lord but they turned away from it} meaning: Nothing came to them from the Book of God but they turned away from it. And regarding his statement: {They denied the truth when it came to them. But there will come to them report of that which they used to ridicule} meaning: On the Day of Resurrection there will come to them report of what they used to ridicule from the Book of God, the Almighty. Ibn Abi Hatim narrated on the authority of Abu Malik regarding his statement: {Of a generation} he said: A nation. Abd al-Razzaq, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Qatada regarding his statement: {We established them in the land as We have not established you} meaning: We

gave them what We have not given you. Ibn al-Mundhir, Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Ibn Abbas regarding his statement: {And We sent down upon them abundant rain} meaning: One after the other. Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Harun al-Taymi regarding the verse: He said: Rain in its season. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Al-Awfi on the authority of Ibn Abbas regarding his statement: **And if We sent down to you a book on parchment and they touched it with their hands,** meaning: If We sent down from the sky pages containing a book **and they touched it with their hands,** that would increase their disbelief. Ibn Abi Shaybah, Abd ibn Hamid, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and Abu al-Shaykh narrated on the authority of Mujahid regarding his statement: **and they touched it with their hands,** he said: They touched it and looked at it, but they did not believe in it. Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Muhammad ibn Ishaq who said: The Messenger of God, may God bless him and grant him peace, called his people to Islam and spoke to them and conveyed to them, as I have been informed. Then Zam'ah ibn al-Aswad ibn al-Muttalib, Al-Nadr ibn Al-Harith ibn Kaldah, Abdah ibn Abd Yaghuth, Ubayy ibn Khalaf ibn Wahn, and Al-'As ibn Wa'il ibn Hisham said to him: If only an angel were placed with you, O Muhammad, to tell people about you and be seen with you. Then God revealed: **And they said, 'Why was an angel not sent down to him?'** And Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Mujahid regarding his statement: **And they said, 'Why was an angel not sent down to him?'** He said: An angel in the form of a man. **And if We had sent down an angel, the matter would have been accomplished,** the Hour would have come. Abd al-Razzaq, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Qatadah regarding his statement: **The matter would have been accomplished,** He said: If God had sent down an angel and they did not believe, He would have hastened the punishment for them. Ibn Jarir, Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Ibn Abbas regarding his statement: **And if We had sent down an angel,** He said: If an angel had come to them in His form, **The matter would have been accomplished,** We would have destroyed them. **Then they would not have been reprieved,** They would not have been given a reprieve. **And if We had made him an angel, We would have made him a man,** He said: If an angel had come to them, he would not have come to them except in the form of a man, because they are not able to look at the angels. **And We would have confounded them with that which they confuse,** He said: We would have mixed up for them what they mix up. And Abd bin Hamid and Ibn Jarir narrated on the authority of Mujahid regarding his statement: {And if We had made him an angel, We would have made him a man} he said: In the form of a man with the creation of a man. And Abd al-Razzaq, Abd bin Hamid, Ibn Jarir and Abu al-Shaykh narrated on the authority of Qatadah regarding his statement: {And if We had made him an angel, We would have made him a man} he said: In the form of a human being. And Ibn Jarir

narrated something similar on the authority of Ibn Zayd. And Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas: {And We would have confused them} he said: We made them resemble themselves. And Ibn Jarir, Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of al-Suddi regarding the verse: He said: We made them resemble what they resemble themselves. And Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Muhammad bin Ishaq who said: The Messenger of God, may God bless him and grant him peace, passed by, as I was told, al-Walid bin al-Mughira, Umayya bin Khalaf and Abu Jahl bin Hisham, so they provoked him and mocked him, and that angered him, so God revealed: {And messengers before you were mocked, but that which they used to mock encompassed those who mocked them}.

Tafsir al-Baghawi

11- *Say*, O Muhammad, to these mocking deniers, **Travel through the land**, considering. This may mean: traveling with minds and thought, and it may mean traveling with feet, **Then see how was the end of the deniers**, meaning: the end of their affair and how disbelief and denial brought them destruction. So he warned the disbelievers of Mecca of the punishment of the past nations.

Tafsir al-Baidawi

11- *Say*, **'Travel through the land and observe what was the end of those who denied.'** How God destroyed them with the punishment of extermination so that you might take heed. The difference between it and His saying, **Say, 'Travel through the land and observe.'** is that traveling there was for the sake of observing, but it is not the same here. Therefore, it was said that its meaning is the permissibility of traveling for trade and other purposes, and the obligation of observing the traces of those who perished.

Surat al-An'am 6: 12

Say, "To whom belongs whatever is in the heavens and the earth?" Say, "To God. He has decreed upon Himself mercy. He will surely assemble you on the Day of Resurrection, about which there is no doubt. Those who have lost their souls - so they will not believe."

Surat al-An'am 6: 12

Say, **To whom belongs whatever is in the heavens and the earth?** Say, "To God. He has decreed upon Himself mercy. He will surely assemble you on the Day of Resurrection, about which there is no doubt. Those who have lost their souls - so they will not believe."

Tafsir al-Jalalayn

12 - (Say: To whom belongs what is in the heavens and the earth? Say: To God.) If they do not say it, there is no answer other than Him. **He has decreed upon Himself** He has decreed upon Himself *mercy* as a favor from Him and in it is a softening in calling them to faith. **He will surely gather you together on the Day of Resurrection** To reward you for your deeds. **There is no doubt about it.** There is no doubt. **Those who have lost themselves** by exposing themselves to punishment is the subject and predicate. **So they will not believe.**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: This lam in his saying: **He will gather you** is a lam of oath.

Then the Arabs differed about its origin, so some of the grammarians of Kufa used to say: If you wish, you can make mercy the end of the sentence, then resume after it *liyajma'ankum*. He said: And if you wish, you can put it in the accusative case - meaning: He wrote to gather you - as He said: **Your Lord has decreed upon Himself mercy that whoever among you does evil in ignorance** (al-An'am 6:54), meaning? He wrote that whoever among you does, he said: And the Arabs say in the letters that are suitable for the answer to the statement of oaths Ibn Bashir that the open and the lam, so they say: I sent to him that he should stand up, and I sent to him that he should stand up. He said: And similarly his saying: **Then it occurred to them, after they had seen the signs, to imprison him until he came back to life** (Yusuf 12:35). He said: And it is common in the Qur'an, don't you see that if you had said: It occurred to them that they should imprison him, it would have been correct?

Some of the grammarians of Basra used to say: The lam of *liyajma'ankum* was placed in the accusative case because the meaning of *katab* is: imposed, and obligated, and it means an oath, as if he said: By God, he will surely gather you.

Abu Ja'far said: The correct statement in this regard, in my opinion, is that his statement, **He has prescribed mercy for Himself**, is an end, and his statement, **He will surely gather you**, is a predicate of the subject, and the

meaning of the statement then is: God will surely gather you, O you who are just with God, on the Day of Resurrection, about which there is no doubt, to take revenge on you for your disbelief in Him.

I said: This statement is more correct than the application of *katab* to *liyajma'ankum*, because his saying *katab* has already been applied to mercy, so it is not permissible, since it has been applied to mercy, for it to be applied to *liyajma'ankum*, because it does not extend to two.

If someone says: What do you say about the reading of the one who reads: **Your Lord has prescribed mercy for Himself** (al-An'am 6:54) with the opening of *an*?

It was said: If this is read in this way, then *that* is a statement of mercy and a translation of it. Because the meaning of the speech is: He has decreed mercy upon Himself, that He will have mercy upon those of His servants who repent after committing evil in ignorance and forgive, and mercy is translated from it and its meaning is explained by its description. And it is not from the description of mercy that **He will surely gather you together on the Day of Resurrection**, so it would be explained by it. So since that is the case, then there is nothing left except for it to be erected with the intention of repeating *wrote* again with it, and there is no necessity in the speech for that, so it is directed to what does not exist in its appearance.

As for the interpretation of his statement: **There is no doubt about it**, it is: There is no doubt about it. He says: That God will gather you on the Day of Resurrection, and will gather you all to Himself, then He will give each worker among you the reward for what he did, good or bad. Abu Ja'far said: What God Almighty means by His statement: **Those who have lost themselves**, is those who equate idols and statues with Him.

God Almighty says: God will surely gather **those who have lost their souls**, meaning: those who have destroyed themselves and wronged themselves by claiming that God has a peer and equal, and thus destroyed themselves by incurring God's wrath and painful punishment in the afterlife.

The root of loss is cheating. It is said that a man lost in a sale, if he was cheated, as Al-A'sha said: He does not take a bribe in his judgment and does not care about the loss of the loser.

We have explained this in other places, so there is no need to repeat it.

The position of **those who** in His statement, **those who have lost themselves***, is in the accusative case, in response to the *kaf* and the *mim* in His statement, **He will surely gather you**, in order to clarify it. That is because those who have lost themselves are those who were addressed by His statement, **He will surely gather you**.

And his saying: **They do not believe**, he says: *They*,

because they are destroying themselves and depriving themselves of their share, except that they believe, meaning they do not believe in the Oneness of God, nor do they believe in His promise and threat, nor do they acknowledge the prophethood of Muhammad, may God bless him and grant him peace.

Tafsir al-Qurtubi

The Almighty said: "Say: To whom belongs what is in the heavens and the earth?" This is also an argument against them. The meaning is: Say to them, O Muhammad: **To whom belongs what is in the heavens and the earth?** If they say: To whom is it? Then say: **To God.** The meaning is: If it is proven that He owns what is in the heavens and the earth and that He is the Creator of everything, either by their admission or by the establishment of proof against Him, then God is able to treat them with punishment and resurrect them after death. However, He **prescribed mercy for Himself**, meaning He promised it as a favor and generosity from Him, so He gave respite. The mention of the self here is an expression of His existence and confirmation of His promise and the removal of intermediaries besides Him. The meaning of the speech is an appeal from Him, the Almighty, to those who turn away from Him to turn to Him and an announcement from Him, the Glorified, that He is Merciful to His servants, He does not hasten to punish them and He accepts their repentance and return. In Sahih Muslim, Abu Hurairah said: The Messenger of God, may God bless him and grant him peace, said:

When God decreed creation, He wrote in a book about Himself, which is placed with Him: **My mercy prevails over my wrath.** That is, when He revealed His decree and made it apparent to whomever He willed, He revealed a book on the Preserved Tablet or in whatever He willed, the implication of which is true report and a true promise: **My mercy prevails over my wrath**, that is, it precedes it and exceeds it.

God the Almighty said: **He will surely gather you** The lam is the lam of the oath, and the nun is the nun of emphasis. Al-Farra' and others said: It is possible that the completion of the speech is at His saying: *mercy* and what comes after it is renewed for the purpose of clarification, so the meaning of **He will surely gather you** is **He will give you respite and delay your gathering.** It was said: The meaning is **He will surely gather you** meaning in the graves until the day you denied. It was said: *To* means *in*, meaning He will surely gather you on the Day of Resurrection. It was said: It is possible that the position of **He will surely gather you** is accusative as a substitute for mercy, so the lam means that the meaning is: Your Lord wrote upon Himself **He will surely gather you** meaning that He will gather you. Many grammarians said the same about God the Almighty's saying: **Then it appeared to them, after they had seen the signs, to imprison him** (Yusuf 12:35) meaning that they should imprison him. It was said: Its position is accusative with *wrote* just as it would be in His saying, the Almighty: **Your Lord has written upon Himself mercy that whoever among you does evil in ignorance** This is because He interprets mercy as respite until the Day of Resurrection,

according to Al-Zajaj, **There is no doubt.** In it, **There is no doubt** "those who have lost themselves, they do not believe" is a beginning and a predicate. Al-Zajaj said, and it is the best of what has been said about it. You say: He who honored me, he will have a dirham, so the *fa'* includes the meaning of condition and reward. Al-Akhfash said: If you wish, **those who** is in the accusative case as a substitute for the *kaf* and the *mim* in **to gather you** meaning to gather the polytheists who have lost themselves. Al-Mubarrad denied it and claimed that it is a mistake because it is not substituted for the one being addressed or for the one being addressed. It is not said: I passed by you, Zayd, nor did you pass by me, Zayd, because this does not pose a problem and is clear. Al-Qutbi said: It is permissible for **those who** to be a recompense for the substitute, their mention came before, or as an attribute for them. It was said that **those who** is a singular vocative.

Tafsir Ibn Kathir

God Almighty informs us that He is the Owner of the heavens and the earth and all that is in them, and that He has written mercy upon His Holy Self, as is proven in the two Sahih, on the authority of Al-A'mash: on the authority of Abu Salih, on the authority of Abu Hurairah, may God be pleased with him, who said: The Prophet, may God bless him and grant him peace, said: "When God created the creation, He wrote a book with Him above the Throne: 'My mercy prevails over My wrath.'" And His statement, **He will surely gather you together on the Day of Resurrection, about which there is no doubt**, this lam is the one that introduces the oath, so He swore by His noble Self, that He will surely gather His servants **to the appointed time of a known Day**, which is the Day of Resurrection, about which there is no doubt, meaning there is no doubt about it for His believing servants. As for the deniers and liars, they are wavering in their doubt. Ibn Mardawayh said when interpreting this verse: Muhammad ibn Ahmad ibn Ibrahim told us, Ubayd God ibn Ahmad ibn Uqbah told us, Abbas ibn Muhammad told us, Husayn ibn Muhammad told us, Muhsin ibn Utbah al-Yamani told us, on the authority of Al-Zubayr ibn Shabib, on the authority of Uthman ibn Hadir, on the authority of Ibn Abbas, He said: "The Messenger of God, may God bless him and grant him peace, was asked about standing before the Lord of the Worlds, is there water in it? He said: By the One in Whose Hand is my soul, there is water in it. The friends of God will come to the pools of the Prophets, and God, the Most High, will send seventy thousand angels, in their hands are sticks of fire, to repel the disbelievers from the pools of the Prophets." This is a strange hadith. In Al-Tirmidhi: **Every Prophet will have a pool, and I hope that I will be the one who comes to it the most.** His statement, **Those who have lost themselves**, meaning on the Day of Resurrection, **so they do not believe**, meaning they do not believe in the afterlife, and they do not fear the evil of that day. Then God, the Most High, said: **And to Him belongs whatever dwells in the night and the day**, meaning every creature in the heavens and the earth, all of them are His servants and creation, and under His control, control and management. There is no god but Him. **And He is the All-Hearing, the All-Knowing,**

Surat al-An'am 6: 12

Say, "To whom belongs whatever is in the heavens and the earth?" Say, "To God. He has decreed upon Himself mercy. He will surely assemble you on the Day of Resurrection, about which there is no doubt. Those who have lost their souls - so they will not believe."

meaning the All-Hearing of the words of His servants, the All-Knowing of their movements, their consciences and their secrets. Then God, the Most High, said to His servant and Messenger Muhammad, may God bless him and grant him peace, whom He sent with the great monotheism and the upright law, and He commanded him to call people to The straight path of God "Say: Shall I take as a protector other than God, the Creator of the heavens and the earth?" Like His saying: "Say: Shall I then command other than God, O ignorant ones, to worship?" The meaning is: I will not take as a protector other than God alone, with no partner for Him, for He is the Creator of the heavens and the earth, that is, their Creator and Initiator, without a previous example. **And He feeds and is not fed.** That is, He is the Provider for His creation without need for them, as God the Almighty said: **And I did not create the jinn and mankind except to worship Me.** The verse. Some of them read here: **And He feeds and is not fed.** That is, He does not eat. In the hadith of Suhayl ibn Salih: On the authority of his father, on the authority of Abu Hurairah, may God be pleased with him, he said: A man from the Ansar, from the people of Quba, invited the Prophet, may God bless him and grant him peace, to eat, so we went with him. When the Prophet, may God bless him and grant him peace, ate and washed his hands, he said: "Praise be to God, Who feeds and is not fed, and has been gracious to us, and has guided us and fed us, and given us drink, and clothed us from nakedness, and every good trial that He has tested us with is praise be to God, not bidding farewell to my Lord, nor rewarding nor "Say, 'Indeed, I have been commanded to be the first of those who submit'" meaning of this nation **and do not be of those who associate others with God.** "Say, 'Indeed, I fear, if I disobey my Lord, the punishment of a tremendous Day'" meaning the Day of Resurrection. **He from whom it is averted** meaning the punishment **on that Day has certainly received mercy** meaning God has had mercy on him. **And that is the clear attainment** like His statement, **So whoever is drawn away from the Fire and admitted to Paradise has attained [his desire]** and attainment is the attainment of profit and the denial of loss.

Fath al-Qadir

His statement: 12- "Say: To whom belongs what is in the heavens and the earth?" This is an argument against them and a rebuke to them. The meaning is: Say this to them, and if they say so, then say it to God. And if it is proven that He owns what is in the heavens and the earth, either by their admission or by the proof being established against them, then God is able to hasten their punishment, but He has decreed mercy upon Himself: that is, He promised it as a favor and generosity from Him. The mention of the self here is an expression of the confirmation of His promise and the removal of intermediaries besides Him. And in the speech is an encouragement for those who turn away from Him to turn to Him and to calm their thoughts that He is Merciful to His servants and does not hasten

their punishment and that He accepts their repentance and repentance. And from His mercy to them is sending the messengers, revealing the books, and establishing the evidence. His statement: **He will surely gather you together on the Day of Resurrection** The lam is the answer to an omitted oath. Al-Farra' and others said: It is permissible for the completion of the statement to be upon His statement: *mercy* and for what comes after it to be resumed for the sake of clarification, so the meaning is **He will surely gather you** to give you respite and to delay your gathering. It was said that the meaning is: He will surely gather you in the graves until the day you denied. It was said that *to* means in: that is, He will surely gather you on the Day of Resurrection. It was said that the position of **to gather you** may be the accusative as a substitute for mercy, so the *lam* would mean that. The meaning is: Your Lord wrote mercy upon Himself to gather you, as they said in His statement, the Most High: **Then it appeared to them, after they had seen the signs, to imprison him.** That is, to imprison him. It was said that the phrase **to gather you** was intended to intimidate after the encouragement, and to threaten after the promise: that is, if He gives you respite out of His mercy, He will reward you by gathering you and then punishing those of the disobedient who deserve His punishment. The pronoun in **there is no doubt about it** refers to the day or the gathering. His statement: **Those who have lost their souls, they will not believe.** Al-Zajaj said: The relative pronoun is raised as a subject, and what follows it is its predicate, as you say: Whoever honors me will have a dirham. The *fa* is to include the subject with the meaning of a condition. Al-Akhfash said: If you wish, *alladhina* is in the accusative case as a substitute for the kaf and the mim in *liyajma'ankum* meaning *liyajma'ankum* **He will surely gather the polytheists who lost their souls.** Al-Mubarrad denied this and claimed that it was a mistake, because it is not substituted for the one being addressed or for the one being addressed. It is not said: **I passed by you Zayd** or **I passed by Zayd.** It is permissible for *alladhina* to be in the genitive case as a substitute for the deniers who were mentioned earlier or as an attribute for them. It was said that it is a vocative and the vocative particle is implied.

Tafsir al-Baghawi

12- The Almighty said: **Say, 'To whom belongs what is in the heavens and the earth?'** If they answer you, then *say*, you, **to God.** He ordered him to answer after the question so that it would be more effective and more decisive in argument. **He wrote**, that is, He decreed, **for Himself mercy.** This is an appeal from the Almighty to those who turn away from Him to turn to Him and informing Him that He is merciful to His servants, does not hasten to punish, and accepts repentance and turning back.

Abu Ali Hassan bin Saeed Al-Munai'i told us, Abu Tahir Al-Ziyadi told us, Abu Bakr Muhammad bin

Al-Hussein Al-Qattan told us, Ahmad bin Yusuf Al-Salami told us, Abd Al-Razzaq told us, Muammar told us, on the authority of Hammam bin Munabbih, who said: Abu Hurairah, may God be pleased with him, told us: The Messenger of God, may God bless him and grant him peace, said: "When God decreed creation, He wrote a book which is with Him above the Throne: 'My mercy prevails over My wrath.'"

Abu Al-Zinad narrated on the authority of Al-Araj on the authority of Abu Hurairah: **My mercy precedes my wrath.**

Sheikh Abu al-Qasim Abdullah bin Ali al-Karkani told us, Abu Tahir al-Ziyadi told us, Hajib bin Ahmad al-Tusi told us, Abd al-Rahman al-Marwazi told us, Abd God bin al-Mubarak told us, Abd al-Malik bin Abi Sulayman told us, on the authority of Ata bin Abi Rabah, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "God has one hundred mercies between the jinn, mankind, animals, and vermin, through which they show compassion and mercy to one another, and through which wild animals show compassion to their young. God has reserved ninety-nine mercies with which He will show mercy to His servants on the Day of Resurrection." Abd al-Wahid al-Malihi told us, Ahmad bin Abdullah al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Ibn Abi Maryam told us, Abu Ghassan told us, Zaid bin Aslam told me, on the authority of his father, on the authority of Umar bin al-Khattab, may God be pleased with them, who said: "A group of captives were brought to the Prophet, may God bless him and grant him peace, and there was a woman among the captives milking her breast. When she found a child among the captives, she would take him, hold him close to her stomach, and breastfeed him. The Prophet, may God bless him and grant him peace, said to us: Do you think this is a woman who has been thrown away?" Her son is in the fire? We said: No, and she has the power not to throw him. He said: God is more merciful to His servants than this woman is to her son.

The Almighty said: **He will surely gather you**, the lam in it is the lam of the oath and the nun is the nun of emphasis, figuratively: And God will surely gather you, **until the Day of Resurrection**, meaning: on the Day of Resurrection. It was said: Its meaning is: He will surely gather you in your graves until the Day of Resurrection, "there is no doubt about it. Those who have lost," have been deceived, **their own souls, so they will not believe.**

commitment to it out of favor and kindness. What is meant by mercy is that which encompasses both worlds, including guidance to knowing Him, knowledge of His Oneness by establishing evidence, sending down books, and granting respite for disbelief. **He will surely gather you on the Day of Resurrection** is a resumption and an oath for the threat of their polytheism and their neglect of consideration, meaning: He will surely gather you in the graves, resurrected on the Day of Resurrection, and He will reward you for your polytheism. Or on the Day of Resurrection, and *to* means *in*. It was said that it is a substitute for mercy, a substitute for some, because it is from His mercy that He sent you and bestowed His favor upon you. **There is no doubt about it** in the day or the gathering. **Those who have lost themselves** by wasting their capital. It is the original nature and sound mind, and the position of those is accusative of blame or nominative of report, meaning: and you are those or on the beginning and report. **They do not believe.** The *fā* indicates that their lack of faith is caused by their loss. The invalidation of reason by following the senses and illusion, and their preoccupation with imitation and neglect of contemplation led them to insist on disbelief and refrain from faith.

Tafsir al-Baidawi

12- "Say: To whom belongs what is in the heavens and the earth" in creation and ownership, and this is a question of rebuke.

Say to God as a confirmation to them and a warning that He is the One who is required to respond by spending, such that they cannot mention anyone other than Him. **He has prescribed mercy for Himself** as a

Surat al-An'am 6: 13

And to Him belongs whatever dwells in the night and the day, and He is the Hearing, the Knowing.

Surat al-An'am 6: 13

And to Him belongs whatever dwells in the night and the day, and He is the Hearing, the Knowing.

Tafsir al-Jalalayn

13 - **And to Him belongs** the Most High **whatever dwells** inhabits in the night and the day meaning everything, for He is its Lord, Creator, and Owner **and He is the Hearing** of what is said **the Knowing** of what He does.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: These unjust people do not believe in the idolatrous God, so they sincerely worship Him, and single out obedience to Him, and acknowledge His divinity, out of ignorance. **And to Him belongs whatever dwells in the night and the day**, meaning: And to Him belongs the kingdom of everything, because there is nothing of God's creation that does not dwell in the night and the day. So it is known from this that its meaning is what we have described. **And He is the All-Hearing**, meaning: He is the All-Hearing of what these polytheists say about Him, of their claiming that He has a partner, and what others of His creation say. **The All-Knowing**, of what they conceal in their souls and what they show with their limbs. Nothing of that is hidden from Him, so He counts it for them, so that He may give every person the reward for what he has earned, and the recompense for what he has done.

And similar to what we said in the interpretation of his saying: *dwelled*, the people of interpretation said.

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 to Him belongs what is settled during the night and the day**, meaning: what is settled during the night and the day.

Tafsir al-Qurtubi

The Almighty said: **And to Him belongs whatever is still in the night and the day** meaning it is established, and this is also an argument against them. It was said: The verse was revealed because they said: We know that nothing drives you to do what you do except need, so we will collect for you from our wealth until you become our wealth. So God Almighty said: Inform them that all things belong to God, for He is able to make me rich. And *still* together means calm and settled, meaning whatever is still and whatever moves, so it was omitted because the listener knows. It was said: The still was specifically mentioned because

what is generally in stillness is more than what is generally in motion. It was said: The meaning is what He created, so it is general in all creatures, both moving and still, for night and day run over it. Based on this, what is meant by stillness is not the opposite of movement, but rather what is meant is creation. This is the best thing that has been said, because it gathers the scattered statements: **And He is the Hearer** of their voices, **the Knower** of their secrets.

Tafsir Ibn Kathir

God Almighty informs us that He is the Owner of the heavens and the earth and all that is in them, and that He has written mercy upon His Holy Self, as is proven in the two Sahihs, on the authority of Al-A'mash: on the authority of Abu Salih, on the authority of Abu Hurairah, may God be pleased with him, who said: The Prophet, may God bless him and grant him peace, said: "When God created the creation, He wrote a book with Him above the Throne: 'My mercy prevails over My wrath.'" And His statement, **He will surely gather you together on the Day of Resurrection, about which there is no doubt**, this lam is the one that introduces the oath, so He swore by His noble Self, that He will surely gather His servants **to the appointed time of a known Day**, which is the Day of Resurrection, about which there is no doubt, meaning there is no doubt about it for His believing servants. As for the deniers and liars, they are wavering in their doubt. Ibn Mardawayh said when interpreting this verse: Muhammad ibn Ahmad ibn Ibrahim told us, Ubayd God ibn Ahmad ibn Uqbah told us, Abbas ibn Muhammad told us, Husayn ibn Muhammad told us, Muhsin ibn Utbah al-Yamani told us, on the authority of Al-Zubayr ibn Shabib, on the authority of Uthman ibn Hadir, on the authority of Ibn Abbas, He said: "The Messenger of God, may God bless him and grant him peace, was asked about standing before the Lord of the Worlds, is there water in it? He said: By the One in Whose Hand is my soul, there is water in it. The friends of God will come to the pools of the Prophets, and God, the Most High, will send seventy thousand angels, in their hands are sticks of fire, to repel the disbelievers from the pools of the Prophets." This is a strange hadith. In Al-Tirmidhi: **Every Prophet will have a pool, and I hope that I will be the one who comes to it the most**. His statement, **Those who have lost themselves**, meaning on the Day of Resurrection, **so they do not believe**, meaning they do not believe in the afterlife, and they do not fear the evil of that day. Then God, the Most High, said: **And to Him belongs whatever dwells in the night and the day**, meaning every creature in the heavens and the earth, all of them are His servants and creation, and under His control, control and management. There is no god but Him. **And He is the All-Hearing, the All-Knowing**, meaning the All-Hearing of the words of His servants, the All-Knowing of their movements, their consciences and their secrets. Then God, the Most High, said to His servant and Messenger Muhammad, may God bless him and grant him peace, whom He sent with the great monotheism and the upright law, and He commanded him to call people to The straight path of God "Say:

Shall I take as a protector other than God, the Creator of the heavens and the earth?" Like His saying: "Say: Shall I then command other than God, O ignorant ones, to worship?" The meaning is: I will not take as a protector other than God alone, with no partner for Him, for He is the Creator of the heavens and the earth, that is, their Creator and Initiator, without a previous example. **And He feeds and is not fed.** That is, He is the Provider for His creation without need for them, as God the Almighty said: **And I did not create the jinn and mankind except to worship Me.** The verse. Some of them read here: **And He feeds and is not fed.** That is, He does not eat. In the hadith of Suhayl ibn Salih: On the authority of his father, on the authority of Abu Hurairah, may God be pleased with him, he said: A man from the Ansar, from the people of Quba, invited the Prophet, may God bless him and grant him peace, to eat, so we went with him. When the Prophet, may God bless him and grant him peace, ate and washed his hands, he said: "Praise be to God, Who feeds and is not fed, and has been gracious to us, and has guided us and fed us, and given us drink, and clothed us from nakedness, and every good trial that He has tested us with is praise be to God, not bidding farewell to my Lord, nor rewarding nor "Say, 'Indeed, I have been commanded to be the first of those who submit'" meaning of this nation **and do not be of those who associate others with God.** "Say, 'Indeed, I fear, if I disobey my Lord, the punishment of a tremendous Day'" meaning the Day of Resurrection. **He from whom it is averted** meaning the punishment **on that Day has certainly received mercy** meaning God has had mercy on him. **And that is the clear attainment** like His statement, **So whoever is drawn away from the Fire and admitted to Paradise has attained [his desire]** and attainment is the attainment of profit and the denial of loss.

Fath al-Qadir

His saying: 13- **And to Him belongs whatever is still in the night and the day** meaning to God, and He specifically mentioned the still, because what is described as still is more than what is described as moving, and it was said that the meaning is: what is still in them or moves, so He was satisfied with one of the two opposites instead of the other, and this is part of the argument against the infidels.

Tafsir al-Baghawi

13- **And to Him belongs whatever is still in the night and the day**, meaning: settled. It was said: He meant whatever is still and whatever moves, like His saying: **garments to protect you from the heat**, meaning: the heat and the cold. It was said: He specifically mentioned stillness because the blessing in it is greater. Muhammad ibn Jarir said: Everything that the sun rises and sets upon is from the stillness of the night, and what is meant by it is everything on the earth. It was said that its meaning is: what the night and fire pass over, **And He is the Hearing** of your voices, **the Knowing** of their secrets.

Tafsir al-Baidawi

13- **And to Him** is in apposition to God. **Whatever dwells in the night and the day** from dwelling and its transitivity with fi as in the Almighty's saying: **And you dwell in the dwellings of those who wronged themselves** and the meaning is what they contained, or from stillness, meaning what is still in them and movement, so He was satisfied with one of the two opposites instead of the other. **And He is the Hearing** of everything heard. **The Knowing** of everything known, so there is nothing upon Him, and it is possible that it is a threat to the polytheists for their words and actions.

Surat al-An'am 6: 14

Say, "Should I take as a protector other than God, the Creator of the heavens and the earth, while He feeds and is not fed?" Say, "Indeed, I have been commanded to be the first of those who submit [to God], and never be of those who associate others with God."

Surat al-An'am 6: 14

Say, **Should I take as a protector other than God, the Creator of the heavens and the earth, while He feeds and is not fed?** Say, **Indeed, I have been commanded to be the first of those who submit [to God], and never be of those who associate others with God.**

Tafsir al-Jalalayn

14 - Say to them **Shall I take as a protector other than God, the Creator of the heavens and the earth, while He feeds and provides and is not provided for?** Say, **Indeed, I have been commanded to be the first of this nation to submit to God and it was said to me Do not be among those who associate others with Him**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Say, O Muhammad, to these polytheists who equate idols and statues with their Lord, and who deny your sincerity in monotheism for your Lord, who call for the worship of gods and idols: something other than God Almighty: **I will take a protector**, whom I will seek for support and assistance in times of calamity and misfortune, as:

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: **Say, 'Shall I take a protector other than God?'** He said: As for the protector, he is the one whom they take as protectors and acknowledge his Lordship.

Creator of the heavens and the earth, he says: Should I take something other than God, the Creator of the heavens, as a protector? **Creator of the heavens and the earth** is an attribute and description of God, and therefore it is lowered.

By his saying: **Creator of the heavens and the earth**, he means their originator, initiator, and creator, like the one who:

Ibn Wakee' narrated to us, saying: Yahya bin Saeed Al-Qattan narrated to us, on the authority of Sufyan, on the authority of Ibrahim bin Muhajir, on the authority of Mujahid, who said: I heard Ibn Abbas say: I did not know what **The Creator of the heavens and the earth** meant until two Bedouins came to me arguing about a well. One of them said to his companion: I created it, meaning: I began it.

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: **Creator of the heavens and the**

earth, he said: Creator of the heavens and 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: **Creator of the heavens and the earth**, he said: The Creator of the heavens and the earth.

It is said of this: God broke it, He breaks it, and He breaks it, breaking and breaking, and from this is His saying: **Do you see any crack?** (al-Mulk 67:3), meaning? Cracks and fissures. It is said: A sword has broken, if it has many cracks, and it is a defect in it, and from this is the saying of Antarah:

My sword is like a dagger, it is like my weapon, it does not slip or break

Hence, it is said: **The camel's tusk burst**, meaning that the flesh cracked and came out. Hence, His statement: **The heavens almost burst from above them** (al-Shura 42:15), meaning: they crack and split.

As for his saying: **He feeds but is not fed**, he means: He provides for His creation but is not provided for, as:

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 He feeds and is not fed**, he said: He provides for himself and is not provided for.

Some of them mentioned that he used to read it: **And He feeds and is not fed**, meaning: He feeds His creation, and He does not eat, and there is no meaning to that, due to the scarcity of reading it.

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Say, O Muhammad, to those who call you to take gods as allies besides God, and urge you to worship them: **Should I take as a friend other than God, the Creator of the heavens and the earth, who provides for me and others and no one provides for Him, as a slave owned by Him and a created creation?** And say to them also: My Lord has commanded me: **To be the first to submit**, meaning: the first to submit to Him in servitude, and humble oneself to His command and prohibition, and submit to Him from the people of my time and age, **and do not be among those who associate others with God**, meaning: And say: And it was said to me: Do not be among those who associate others with God, who make gods and rivals as partners.

He made his saying: **I was commanded** instead of: **It was said to me**, because his saying: **I was commanded** means: **It was said to me**. So it is as if it was said: Say, "It was said to me: Be the first to submit, and do not be among the polytheists." So mentioning the command was sufficient instead of mentioning the saying, since the command was known to be a saying.

Tafsir al-Qurtubi

The Almighty said: "Say: Shall I take a protector other than God?" Two objects. When they called him to worship idols, the religion of his fathers, God revealed: Say O Muhammad: **Shall I take a protector other than God?** That is, a lord, a worshipped one, and a helper other than God, **Creator of the heavens and the earth** in the accusative case as an attribute of the name of God. Al-Akhfash permitted the nominative case with an implied subject. Al-Zajaj said: The accusative case is permissible for praise. Abu Ali Al-Farisi said: It is permissible to put it in the accusative case as an implied verb, as if he said: Shall I leave the Creator of the heavens and the earth, because his saying: **Shall I take a protector other than God?** indicates that he has abandoned guardianship for Him, and its implied meaning is good, because his saying: **And He feeds and is not fed.** This is the reading of the common people, meaning that He provides and is not provided for. Its evidence is the Almighty's saying: **I do not want from them any provision, nor do I want them to feed.** (al-Dharyat 51:57) Sa'id bin Jubayr, Mujahid, and Al-A'mash read: And He feeds and is not fed, and this is a good reading, meaning He provides for His servants, and He, glory be to Him, is not in need of what the creatures need of food. It was read with a damma on the ya' and a kasra on the 'ayn in both verbs, meaning that God feeds His servants and provides for them. The guardian does not feed himself or the one he takes. It was read with a fatha on the ya' and the 'ayn in the first, meaning the guardian **nor does he feed** with a damma on the ya' and a kasra on the 'ayn. Feeding was specifically mentioned, not other types of blessings, because the need for it is more pressing for all of mankind.

Say, 'I have been commanded to be the first to submit' meaning to surrender to the command of God Almighty. It was also said: **The first to be sincere** meaning from my people and my nation, according to Al-Hasan and others. **And do not be among the polytheists** meaning it was said to me: **And do not be among the polytheists.**

Tafsir Ibn Kathir

God Almighty informs us that He is the Owner of the heavens and the earth and all that is in them, and that He has written mercy upon His Holy Self, as is proven in the two Sahih, on the authority of Al-A'mash: on the authority of Abu Salih, on the authority of Abu Hurairah, may God be pleased with him, who said: The Prophet, may God bless him and grant him peace, said: "When God created the creation, He wrote a book with Him above the Throne: 'My mercy prevails over My wrath.'" And His statement, **He will surely gather you together on the Day of Resurrection, about which there is no doubt**, this lam is the one that introduces the oath, so He swore by His noble Self, that He will surely gather His servants **to the appointed time of a known Day**, which is the Day of Resurrection, about which there is no doubt, meaning there is no doubt about it for His believing servants. As for the deniers and liars, they are wavering in their doubt. Ibn Mardawayh said when

interpreting this verse: Muhammad ibn Ahmad ibn Ibrahim told us, Ubayd God ibn Ahmad ibn Uqbah told us, Abbas ibn Muhammad told us, Husayn ibn Muhammad told us, Muhsin ibn Utbah al-Yamani told us, on the authority of Al-Zubayr ibn Shabib, on the authority of Uthman ibn Hadir, on the authority of Ibn Abbas, He said: "The Messenger of God, may God bless him and grant him peace, was asked about standing before the Lord of the Worlds, is there water in it? He said: By the One in Whose Hand is my soul, there is water in it. The friends of God will come to the pools of the Prophets, and God, the Most High, will send seventy thousand angels, in their hands are sticks of fire, to repel the disbelievers from the pools of the Prophets." This is a strange hadith. In Al-Tirmidhi: **Every Prophet will have a pool, and I hope that I will be the one who comes to it the most.** His statement, **Those who have lost themselves**, meaning on the Day of Resurrection, **so they do not believe**, meaning they do not believe in the afterlife, and they do not fear the evil of that day. Then God, the Most High, said: **And to Him belongs whatever dwells in the night and the day**, meaning every creature in the heavens and the earth, all of them are His servants and creation, and under His control, control and management. There is no god but Him. **And He is the All-Hearing, the All-Knowing**, meaning the All-Hearing of the words of His servants, the All-Knowing of their movements, their consciences and their secrets. Then God, the Most High, said to His servant and Messenger Muhammad, may God bless him and grant him peace, whom He sent with the great monotheism and the upright law, and He commanded him to call people to The straight path of God "Say: Shall I take as a protector other than God, the Creator of the heavens and the earth?" Like His saying: "Say: Shall I then command other than God, O ignorant ones, to worship?" The meaning is: I will not take as a protector other than God alone, with no partner for Him, for He is the Creator of the heavens and the earth, that is, their Creator and Initiator, without a previous example. **And He feeds and is not fed.** That is, He is the Provider for His creation without need for them, as God the Almighty said: **And I did not create the jinn and mankind except to worship Me.** The verse. Some of them read here: **And He feeds and is not fed.** That is, He does not eat. In the hadith of Suhayl ibn Salih: On the authority of his father, on the authority of Abu Hurairah, may God be pleased with him, he said: A man from the Ansar, from the people of Quba, invited the Prophet, may God bless him and grant him peace, to eat, so we went with him. When the Prophet, may God bless him and grant him peace, ate and washed his hands, he said: "Praise be to God, Who feeds and is not fed, and has been gracious to us, and has guided us and fed us, and given us drink, and clothed us from nakedness, and every good trial that He has tested us with is praise be to God, not bidding farewell to my Lord, nor rewarding nor "Say, 'Indeed, I have been commanded to be the first of those who submit'" meaning of this nation **and do not be of those who associate others with God.** "Say, 'Indeed, I fear, if I disobey my Lord, the punishment of a tremendous Day'" meaning the Day of Resurrection. **He from whom it is averted** meaning the punishment **on that Day has certainly received mercy** meaning God has had mercy on him. **And that is the clear attainment** like His statement, **So whoever is drawn away from the Fire**

Surat al-An'am 6: 14

Say, "Should I take as a protector other than God, the Creator of the heavens and the earth, while He feeds and is not fed?" Say, "Indeed, I have been commanded to be the first of those who submit [to God], and never be of those who associate others with God."

and admitted to Paradise has attained [his desire] and attainment is the attainment of profit and the denial of loss.

surrender to the command of God, and it was said: submit and be sincere, **and do not be** meaning: and it was said to me and do not be, **of the polytheists**.

Fath al-Qadir

His saying: 14- "Say: Shall I take a protector other than God?" The question is for denial. He said to them: That is because they called him to worship idols. And since the denial was for taking a protector other than God, not for taking a protector in general, the hamza entered the object and not the verb. What is meant by protector here is: the worshipped: that is, how can I take a protector other than God? And **Fatir al-Samawat wa al-Ard** is in the genitive case as an attribute of the name of God. Al-Akhfash permitted the nominative case with an implied subject, and Al-Zajaj permitted the accusative case for praise, and Abu Ali Al-Farisi permitted the accusative case with an implied verb as if it were said: Should I leave the Creator of the heavens and the earth? His saying: **And He feeds and is not fed**. The majority of scholars read it with a damma on the ya' and a kasra on the 'ayn in the first verse, and with a damma on the 'ayn and a fatha on the 'ayn in the second verse: meaning He provides and is not provided for. Sa'id ibn Jubayr, Mujahid and Al-A'mash read it with a fatha on the ya' in the second verse and a fatha on the 'ayn. It was also read with a fatha on the ya' and the 'ayn in the first verse and a damma on the ya' and a kasra on the 'ayn in the second verse on the basis that the pronoun refers to the aforementioned guardian. He specified feeding and not other types of favors because the need for it is more pressing. His saying: **Say, 'Indeed, I have been commanded to be the first of those who submit to God.'** God, the Most High, commanded him, after he had previously taken someone other than God as a guardian, to tell them that he was commanded to be the first of his people to submit to God and to be sincere from his nation. It was said that the meaning of *submit* was to submit to God's command, then God, the Most High, forbade him from being one of the polytheists. The meaning is: I was commanded to be the first of those who submit and I was forbidden from polytheism: meaning he says this to them.

Tafsir al-Baidawi

14- "Say: Shall I take a protector other than God?" Denying taking a protector other than God, not taking a protector. That is why the hamza was brought forward and what is meant by protector is the one who is worshipped because it is a response to the one who called him to polytheism. **Fatihah of the heavens and the earth** is their Creator, and on the authority of Ibn Abbas, may God be pleased with them both: I did not know the meaning of Fatir until two Bedouins came to me disputing about a well, and one of them said: I created it, meaning I started it. And its genitive case is as an attribute of God, because it means the past tense, and that is why it was read *Fataar* and it was read with the nominative and accusative cases as a compliment. **And He feeds and does not feed** He provides and does not provide, and the food is specified due to the great need for it. And it was read and does not feed with the opening of the ya and the opposite of the first, so that the pronoun refers to other than God, and the meaning is how can I associate with the One who is the Creator of the heavens and the earth what is lower than the rank of animality, and by their construction of the agent, so that the second is from an'amah meaning ista'ta'am or on the meaning that he feeds and does not feed another like his saying: **He contracts and expands**. **Say, 'I have been commanded to be the first to submit to Islam,'** because the Prophet, may God bless him and grant him peace, was the first of his nation in religion. **And do not be among the polytheists**. It was also said to me, **Do not be**, and it is permissible to link it to *Say*.

Tafsir al-Baghawi

14- The Almighty said: "Say: Shall I take other than God as a protector?" This was when he called to the religion of his fathers, so the Almighty said: Say, O Muhammad, shall I take other than God as a protector, [a Lord, an object of worship, a helper, and a supporter]? **Creator of the heavens and the earth** meaning: their Creator, Initiator, and Originator, **And He feeds and is not fed** meaning: He provides and is not provided for, as He said: **I do not desire from them any provision, nor do I desire that they should feed**. "Say: I have been commanded to be the first to submit" meaning: from this nation, and submission means

Surat al-An'am 6: 15

Say, **Indeed, if I disobey my Lord, I fear the punishment of a terrible Day.**

Tafsir al-Jalalayn

15 - (Say: I fear, if I disobey my Lord) by worshipping someone other than Him **the punishment of a terrible Day** which is the Day of Resurrection.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Say to these polytheists who are just with God, who call you to worship their idols: My Lord has forbidden me from worshipping anything other than Him. **I fear, if I disobey my Lord, and worship them, the punishment of a terrible Day**, meaning: the punishment of the Day of Resurrection. God Almighty described it as *great* because of the greatness of its terror and the horror of its affair.

Tafsir al-Qurtubi

Say, **'I fear, if I disobey my Lord'** meaning by worshipping someone other than Him, that He will punish me. Fear is the expectation of something bad. Ibn Abbas said: **I fear** here means **I know**.

Tafsir Ibn Kathir

God Almighty informs us that He is the Owner of the heavens and the earth and all that is in them, and that He has written mercy upon His Holy Self, as is proven in the two Sahih, on the authority of Al-A'mash: on the authority of Abu Salih, on the authority of Abu Hurairah, may God be pleased with him, who said: The Prophet, may God bless him and grant him peace, said: "When God created the creation, He wrote a book with Him above the Throne: 'My mercy prevails over My wrath.'" And His statement, **He will surely gather you together on the Day of Resurrection, about which there is no doubt**, this lam is the one that introduces the oath, so He swore by His noble Self, that He will surely gather His servants **to the appointed time of a known Day**, which is the Day of Resurrection, about which there is no doubt, meaning there is no doubt about it for His believing servants. As for the deniers and liars, they are wavering in their doubt. Ibn Mardawayh said when interpreting this verse: Muhammad ibn Ahmad ibn Ibrahim told us, Ubayd God ibn Ahmad ibn Uqbah told us, Abbas ibn Muhammad told us, Husayn ibn Muhammad told us, Muhsin ibn Utbah al-Yamani told us, on the authority of Al-Zubayr ibn Shabib, on the authority of Uthman ibn Hadir, on the authority of Ibn Abbas, He said: "The Messenger of God, may God

bless him and grant him peace, was asked about standing before the Lord of the Worlds, is there water in it? He said: By the One in Whose Hand is my soul, there is water in it. The friends of God will come to the pools of the Prophets, and God, the Most High, will send seventy thousand angels, in their hands are sticks of fire, to repel the disbelievers from the pools of the Prophets." This is a strange hadith. In Al-Tirmidhi: **Every Prophet will have a pool, and I hope that I will be the one who comes to it the most.** His statement, **Those who have lost themselves**, meaning on the Day of Resurrection, **so they do not believe**, meaning they do not believe in the afterlife, and they do not fear the evil of that day. Then God, the Most High, said: **And to Him belongs whatever dwells in the night and the day**, meaning every creature in the heavens and the earth, all of them are His servants and creation, and under His control, control and management. There is no god but Him. **And He is the All-Hearing, the All-Knowing**, meaning the All-Hearing of the words of His servants, the All-Knowing of their movements, their consciences and their secrets. Then God, the Most High, said to His servant and Messenger Muhammad, may God bless him and grant him peace, whom He sent with the great monotheism and the upright law, and He commanded him to call people to The straight path of God "Say: Shall I take as a protector other than God, the Creator of the heavens and the earth?" Like His saying: "Say: Shall I then command other than God, O ignorant ones, to worship?" The meaning is: I will not take as a protector other than God alone, with no partner for Him, for He is the Creator of the heavens and the earth, that is, their Creator and Initiator, without a previous example. **And He feeds and is not fed.** That is, He is the Provider for His creation without need for them, as God the Almighty said: **And I did not create the jinn and mankind except to worship Me.** The verse. Some of them read here: **And He feeds and is not fed.** That is, He does not eat. In the hadith of Suhayl ibn Salih: On the authority of his father, on the authority of Abu Hurairah, may God be pleased with him, he said: A man from the Ansar, from the people of Quba, invited the Prophet, may God bless him and grant him peace, to eat, so we went with him. When the Prophet, may God bless him and grant him peace, ate and washed his hands, he said: "Praise be to God, Who feeds and is not fed, and has been gracious to us, and has guided us and fed us, and given us drink, and clothed us from nakedness, and every good trial that He has tested us with is praise be to God, not bidding farewell to my Lord, nor rewarding nor "Say, 'Indeed, I have been commanded to be the first of those who submit'" meaning of this nation **and do not be of those who associate others with God.** "Say, 'Indeed, I fear, if I disobey my Lord, the punishment of a tremendous Day'" meaning the Day of Resurrection. **He from whom it is averted** meaning the punishment **on that Day has certainly received mercy** meaning God has had mercy on him. **And that is the clear attainment** like His statement, **So whoever is drawn away from the Fire and admitted to Paradise has attained [his desire]** and attainment is the attainment of profit and the denial of loss.

Fath al-Qadir

Then He ordered him to say: 15- **Indeed, I fear, if I**

Surat al-An'am 6: 15

Say, "Indeed, if I disobey my Lord, I fear the punishment of a terrible Day."

disobey my Lord, the punishment of a tremendous Day.

That is, if I disobey Him by worshipping someone other than Him or disobeying His command or prohibition. Fear means anticipating something bad, and it was said that it means knowledge: that is, I know that if I disobey my Lord, I will have a tremendous punishment.

Tafsir al-Baghawi

15- "Say, 'I fear, if I disobey my Lord,' [and worship other than Him], 'the punishment of a terrible Day,' meaning: the punishment of the Day of Resurrection.

Tafsir al-Baidawi

15- **Say, 'Indeed, if I disobey my Lord, I fear the punishment of a terrible Day.'** Another exaggeration in cutting off their desires, and exposing them to the fact that they are disobedient and deserving of punishment. The condition is an interjection between the verb and the object, and its answer is omitted and indicated by the sentence.

Surat al-An'am 6: 16

Whoever is averted from it that Day - he will have received mercy. And that is the clear attainment.

Tafsir al-Jalalayn

16 - **Whoever turns away** in the passive form, meaning the punishment, and the active form, meaning God, and the antecedent is omitted **from him on that Day - He has had mercy on him** meaning He wanted good for him **and that is the clear attainment** the apparent salvation.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: The scholars differed in the reading of that.

The general reading of the Hijaz, Medina and Basra is: **Who will be averted from him on that day**, with a damma on the ya' and a fatha on the ra', meaning: Who will be averted from him the punishment on that day.

The majority of the Kufan reciters read it as: **Man yufarfa 'anhu**, with the opening of the ya' and the kasra of the ra', meaning: **Who will God avert the punishment from on that day?**

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 it: yufard 'anhu, with the ya' open and the ra' broken, because his statement: **He has had mercy on him** indicates the correctness of that, and that the reading in it is by naming the subject. If the reading in his statement: **whoever turns away** was in the manner of someone who does not name the subject, then the correct way in his statement: **He has had mercy on him** would have been to say: yufard 'anhu without naming the subject. And in naming the subject in his statement: **He has had mercy on him** is clear evidence that this is the same in his statement: whoever turns away from him.

And since that is the first way to read it, then the interpretation of the statement is: Whoever is averted from his creation on that Day his punishment has been shown mercy, **That is the clear triumph**, and what he means by his saying: **And that**, and God averting from him the punishment on the Day of Resurrection, and His mercy towards him, is **the triumph**, that is: salvation from destruction, and the attainment of the request, **the clear**, that is, what is clear to whoever sees it that it is the attainment of the need and the attainment of the request.

And similar to what we said about His statement: **Who will be turned away from it that Day?** the people of interpretation said:

Who said that?

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq

told us, he said: Muammar told us, on the authority of Qatada, regarding his statement: **Whoever is averted from it that Day has indeed received mercy**, he said: Whoever is averted from the punishment.

Tafsir al-Qurtubi

Whoever is spared meaning the punishment **on that Day** "on the Day of Resurrection: **has received mercy** meaning he has succeeded, been saved and shown mercy.

The Kufians read **man yusrif** with a fatha on the ya' and a kasra on the ra', and this is the choice of Abu Hatim and Abu Ubaid because of his saying: **Say, 'To whom is in the heavens and the earth? Say to God.'** And because of his saying: **He has shown mercy upon him**. He did not say **Has mercy upon him** in the unknown, and because of Abu's reading of **man yusrifu Allahu 'anhu** and Sibawayh's choice of the first reading - the reading of the people of Medina and Abu Amr - Sibawayh said: The less concealment in the speech, the more appropriate. As for the reading of **man yusrif** with a fatha on the ya', its meaning is **man yusrif Allahu 'anhu al-adhaab**. And if it is read **man yusrif 'anhu**, its meaning is **man yusrif 'anhu al-adhaab**. "And that is the clear victory," meaning the clear salvation.

Tafsir Ibn Kathir

God Almighty informs us that He is the Owner of the heavens and the earth and all that is in them, and that He has written mercy upon His Holy Self, as is proven in the two Sahihs, on the authority of Al-A'mash: on the authority of Abu Salih, on the authority of Abu Hurairah, may God be pleased with him, who said: The Prophet, may God bless him and grant him peace, said: "When God created the creation, He wrote a book with Him above the Throne: 'My mercy prevails over My wrath.'" And His statement, **He will surely gather you together on the Day of Resurrection, about which there is no doubt**, this lam is the one that introduces the oath, so He swore by His noble Self, that He will surely gather His servants **to the appointed time of a known Day**, which is the Day of Resurrection, about which there is no doubt, meaning there is no doubt about it for His believing servants. As for the deniers and liars, they are wavering in their doubt. Ibn Mardawayh said when interpreting this verse: Muhammad ibn Ahmad ibn Ibrahim told us, Ubayd God ibn Ahmad ibn Uqbah told us, Abbas ibn Muhammad told us, Husayn ibn Muhammad told us, Muhsin ibn Utbah al-Yamani told us, on the authority of Al-Zubayr ibn Shabib, on the authority of Uthman ibn Hadir, on the authority of Ibn Abbas, He said: "The Messenger of God, may God bless him and grant him peace, was asked about standing before the Lord of the Worlds, is there water in it? He said: By the One in Whose Hand is my soul, there is water in it. The friends of God will come to the pools of the Prophets, and God, the Most High, will send seventy thousand angels, in their hands are sticks of fire, to repel the disbelievers from the pools of the Prophets." This is a strange hadith. In Al-Tirmidhi:

Whoever is averted from it that Day - he will have received mercy. And that is the clear attainment.

Every Prophet will have a pool, and I hope that I will be the one who comes to it the most. His statement, **Those who have lost themselves**, meaning on the Day of Resurrection, **so they do not believe**, meaning they do not believe in the afterlife, and they do not fear the evil of that day. Then God, the Most High, said: **And to Him belongs whatever dwells in the night and the day**, meaning every creature in the heavens and the earth, all of them are His servants and creation, and under His control, control and management. There is no god but Him. **And He is the All-Hearing, the All-Knowing**, meaning the All-Hearing of the words of His servants, the All-Knowing of their movements, their consciences and their secrets. Then God, the Most High, said to His servant and Messenger Muhammad, may God bless him and grant him peace, whom He sent with the great monotheism and the upright law, and He commanded him to call people to The straight path of God "Say: Shall I take as a protector other than God, the Creator of the heavens and the earth?" Like His saying: "Say: Shall I then command other than God, O ignorant ones, to worship?" The meaning is: I will not take as a protector other than God alone, with no partner for Him, for He is the Creator of the heavens and the earth, that is, their Creator and Initiator, without a previous example. **And He feeds and is not fed.** That is, He is the Provider for His creation without need for them, as God the Almighty said: **And I did not create the jinn and mankind except to worship Me.** The verse. Some of them read here: **And He feeds and is not fed.** That is, He does not eat. In the hadith of Suhayl ibn Salih: On the authority of his father, on the authority of Abu Hurairah, may God be pleased with him, he said: A man from the Ansar, from the people of Quba, invited the Prophet, may God bless him and grant him peace, to eat, so we went with him. When the Prophet, may God bless him and grant him peace, ate and washed his hands, he said: "Praise be to God, Who feeds and is not fed, and has been gracious to us, and has guided us and fed us, and given us drink, and clothed us from nakedness, and every good trial that He has tested us with is praise be to God, not bidding farewell to my Lord, nor rewarding nor "Say, 'Indeed, I have been commanded to be the first of those who submit'" meaning of this nation **and do not be of those who associate others with God.** "Say, 'Indeed, I fear, if I disobey my Lord, the punishment of a tremendous Day'" meaning the Day of Resurrection. **He from whom it is averted** meaning the punishment **on that Day has certainly received mercy** meaning God has had mercy on him. **And that is the clear attainment** like His statement, **So whoever is drawn away from the Fire and admitted to Paradise has attained [his desire]** and attainment is the attainment of profit and the denial of loss.

Fath al-Qadir

His saying: 16- **Whoever is averted from that Day, God has shown him mercy.** The people of Medina, the people of Mecca, and Ibn Amir read it in the passive form: meaning whoever is averted from the punishment, and Sibawayh chose this reading. The Kufians read it in the active form, which is the choice of Abu Hatim, so the pronoun in this reading refers to

God. The meaning of **that Day** is the Day of the Great Punishment. **God has shown him mercy** means He saved him, bestowed His blessings upon him, and admitted him into Paradise. The reference in this is to averting or to mercy: meaning that averting or mercy is **the clear victory** meaning the apparent and obvious. Abu read **whoever is averted from it.**

Tafsir al-Baghawi

16- **Whoever turns away from him**, meaning: whoever turns away the punishment from him, Hamza, Al-Kisa'i, Abu Bakr, on the authority of Asim and Ya'qub read *Yusrf* with the opening of the Ya and the breaking of the Ra, meaning: whoever God turns away the punishment from, because of His saying: **He has had mercy on him.** The others read with the closing of the Ya and the opening of the Ra, **On that Day**, meaning: On the Day of Resurrection, **He has had mercy on him and that is the clear victory**, meaning: the clear salvation.

Tafsir al-Baidawi

16- **Who will be averted from him on that Day** meaning by averting the punishment from him. Hamzah, Al-Kisa'i, Ya'qub, and Abu Bakr read on the authority of Asim **is averted** on the basis that the pronoun in it refers to God, the Most High. It was read with purification and the direct object is omitted, or on that Day with the addition omitted. **He has had mercy on him** means He saved him and bestowed His favor upon him. **And that is the clear success** meaning averting or mercy.

Surat al-An'am 6: 17

And if God touches you with adversity, there is no remover of it except Him. And if He touches you with good, then He is over all things competent.

Tafsir al-Jalalayn

17 - **And if God should touch you with harm** an affliction such as illness or poverty **there is none who can remove it** lift it (but He. And if He should touch you with good) such as health or wealth **then He is over all things competent** and from this He touches you with it and none but He is able to repel it from you.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: The Almighty says to His Prophet Muhammad, may God bless him and grant him peace: O Muhammad, if God afflicts you with *adversity*, meaning: hardship in your worldly life, and hardship and narrowness in your life, then none will remove that from you except God, who has commanded you to be the first of those who submit to His command and prohibition, and to submit to Him from the people of your time, without what the unjust call you to worship of idols and statues, and without everything else from His creation. **And if He touches you with good**, meaning: and if He afflicts you with good, meaning: ease in life, abundance in provision, and abundance in money, and you acknowledge that He has afflicted you with that, **then He is over all things competent**, the Almighty says: And God who afflicted you with that, then He is over all things competent. He is the One who is able to benefit you and harm you, and He is able to do everything He wants. Nothing He wants is beyond His power, and nothing He asks for is prevented from Him. He is not like the lowly, humiliated gods who do not... They are not able to bring benefit to themselves or others, nor to ward off harm from themselves or others. God Almighty says: How can you worship someone who is like this? Or how can you not sincerely worship and acknowledge the One in whose hand is harm and benefit, reward and punishment, and who has complete power and manifest might?

Tafsir al-Qurtubi

The Almighty said: **And if God should touch you with adversity, there is none who can remove it except Him.** Touching and revealing are attributes of bodies, and here it is a metaphor and expansion. The meaning is: If a hardship of poverty or illness befalls you, O Muhammad, there is none who can remove or avert it except Him. And if He afflicts you with well-being, ease, and blessings, then He is over all things competent, of good and harm. Ibn Abbas narrated that he said: I was riding behind the Messenger of God, may God bless him and grant him peace, and he said to me:

O boy - or O my son - shall I not teach you words by which God will benefit you? I said: Yes. He said: Be mindful of God and He will be mindful of you. Be mindful of God and you will find Him before you. Get to know God in times of ease and He will know you in times of hardship. If you ask God and if you seek help, seek help from God, for the pen has dried regarding what will happen. If all of creation wanted to harm you with something that God had not decreed for you, they would not be able to do it. Work for God with gratitude and faith, and know that patience with what He has left behind is much good, that victory comes with patience, that relief comes with distress, and that with hardship comes ease. Narrated by Abu Bakr bin Thayt al-Khatib in the Book of Al-Fasl wa'l-Wasl, and it is an authentic hadith. It was also narrated by Al-Tirmidhi, and this is more complete.

Tafsir Ibn Kathir

The Almighty says, informing us: He is the Owner of harm and benefit, and He is the Disposer of His creation as He wills. There is no one to reverse His judgment, nor to reject His decree. "And if God should touch you with harm, there is none to remove it except Him. And if He should touch you with good, then He is over all things competent." As the Almighty says: "Whatever mercy God opens for mankind, none can withhold it. And whatever He withholds, none can release it after Him." And in the Sahih: That the Messenger of God, may God bless him and grant him peace, used to say: "O God, there is none to withhold what You have given, nor to give what You have withheld. And wealth does not benefit a wealthy man from You." And for this reason the Almighty said: **And He is the Prevailing over His servants**, meaning He is the One to whom necks have submitted, tyrants have humbled themselves before Him, faces have been humbled before Him, He has subdued everything, and creation has submitted to Him, and has humbled itself before the greatness of His majesty and pride, His greatness and loftiness, and His power over things, and has submitted and become humble before Him, and under His power and judgment. **And He is the Wise**, meaning in all His actions, **the All-Knowing**. In the places and locations of things, He does not give except to those who deserve it, and He does not grant except to those who deserve it. Then He said, **Say, 'What is the greatest testimony?'** meaning, among the greatest things, is testimony. **Say, 'God is Witness between me and you.'** meaning, He knows what I have brought to you and what you will say to me. **And this Qur'an has been revealed to me that I may warn you thereby and whomever it reaches.** meaning, it is a warner to everyone who it reaches, like the Almighty's saying, **And whoever disbelieves in it from the parties, the Fire is his promised destination.** Ibn Abi Hatim said: Abu Saeed Al-Ashja' told us, Waki' and Abu Usamah and Abu Khalid told us, on the authority of Musa bin Ubaidah, on the authority of Muhammad bin Ka'b, in His saying, **And whoever it reaches**, whoever the Qur'an reaches, it is as if he saw the Prophet, may God bless him and grant him peace. Abu Khalid added and spoke to him. Ibn Jarir narrated it on the authority of Abu Ma'shar, on the authority of Muhammad bin

Surat al-An'am 6: 17

And if God touches you with adversity, there is no remover of it except Him. And if He touches you with good, then He is over all things competent.

Ka'b, who said: Whoever the Qur'an reaches, Muhammad, may God bless him and grant him peace, has conveyed it to him. Abd Al-Razzaq said, on the authority of Mu'ammal, on the authority of Qatadah, in His saying, **To warn you thereby and whomever it reaches**, that the Messenger of God, may God bless him and grant him peace, said, **Convey from God, for whoever a verse reaches, From the Book of God, for God's command has reached him.** Al-Rabi' bin Anas said: It is the right of whoever follows the Messenger of God, may God bless him and grant him peace, to call as the Messenger of God, may God bless him and grant him peace, called, and to warn with what he warned. His statement, **Do you bear witness**, O polytheists, **that there are other gods with God? Say, "I do not bear witness**, is like His statement, **But if they bear witness, then do not bear witness with them.** "Say, 'He is only one God, and I am innocent of what you associate with Him.'" Then God the Almighty said, informing about the People of the Book: They know what I have brought to them, just as they know their children with what they have of report and information, from the previous messengers and prophets. For all the messengers gave glad tidings of the existence of Muhammad, may God bless him and grant him peace, his description and attributes, his country and his migration and the attributes of his nation. For this reason, He said after it, **Those who have lost themselves**, meaning they have lost completely, **so they do not believe**, in this clear and apparent matter that the prophets gave glad tidings of and pointed out in ancient and modern times. Then He said, **And who is more unjust than he who invents a lie against God or denies His signs?** meaning, I am not more unjust. Whoever speaks ill of God, claiming that God sent him, when He did not send him, then there is no one more unjust than he who denies God's signs, arguments, proofs and evidence. **Indeed, the wrongdoers will not succeed.** That is, neither this one nor that one will succeed, neither the slanderer nor the liar.

Fath al-Qadir

His statement: 17- **And if God should touch you with adversity** meaning if God should send you down with adversity such as poverty or illness **there is none who can remove it but Him** meaning none is able to remove it but Him **and if He should touch you with good** such as prosperity or well-being **then He is over all things competent** and among that is touching with evil and good.

Tafsir al-Baghawi

17- The Almighty said: **And if God should touch you with adversity** with severity and affliction, **there is none who can remove it** with no remover, "except Him. And if He should touch you with good" with well-being and blessings, **then He is over all things competent** with regard to good and harm.

Abdul Wahid Al-Malhi told us, I told Abu Abdullah

Al-Salami, I told Abu Al-Abbas Al-Asamm, I told Ahmad bin Shaiban Al-Ramli, I told Abdullah bin Maimun Al-Qaddah, I told Shihab bin Kharash, [he is Ibn Abdullah], on the authority of Abdul Malik bin Umair, on the authority of Ibn Abbas, who said: "A mule was presented to the Prophet, may God bless him and grant him peace, which Kisra had presented to him. He rode it with a rope of hair, then he made me ride behind him. Then he walked with me for a while, then he turned to me and said: O boy. I said: At your service, O Messenger of God. He said: Be mindful of God and He will be mindful of you. Be mindful of God and you will find Him before you. Get to know God in times of ease and He will know you in times of hardship. If you ask, ask God, and if you seek help, seek help from God. The pen has written what will happen. If the creation tried to benefit you with what God Almighty had not decreed for you, they would not be able to do so. If they tried to harm you with what God Almighty had not written for you, they would not be able to do so. So if you are able to act with patience and certainty, then do so. If you are not able to, then be patient with what you dislike, and there is much good in it, and know that victory is with God." Patience, and that with distress comes relief, and with hardship comes ease.

Tafsir al-Baidawi

17- **And if God should touch you with harm** with a calamity such as sickness or poverty. **There is none who can remove it** with no one able to remove it "except Him. And if He should touch you with good" with a blessing such as health or wealth. **He is over all things competent** so He was able to preserve it and sustain it, and none other than Him is able to repel it, as the Almighty says: **There is none who can repel His favor.**

Surat al-An'am 6: 18

And He is the Prevailing over His servants, and He is the Wise, the Acquainted.

Tafsir al-Jalalayn

18 - **And He is the Prevailing** the Able, for whom nothing is incapable, the Exalted **above His servants**, **and He is the Wise** in His creation **the Acquainted** with their inner selves as well as their outer selves.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By His statement, **And He** He means Himself, saying: And God is the Manifest above His servants, and by His statement, **The Subduer**, He means the One who humbles and enslaves His creation, the One who is high above them. And He only said: above His servants, because He described Himself, the Most High, as having subdued them. And it is a characteristic of every Subduer of something that He is high above it.

So the meaning of the statement is: And God is the Victorious over His servants, the One who humbles them, the One who is high above them by His humiliation of them and His creation of them. He is above them by His subjugation of them, and they are below Him. **And He is the Wise**. He says: And God is the Wise in His superiority over His servants, and His subjugation of them by His power, and in all of His management, **the All-Aware**, of the benefits and harms of things, from whom the consequences of matters and their beginnings are not hidden, and in whose management there is no defect, and in whose judgment there is no interference.

Tafsir al-Qurtubi

The Almighty says: **And He is the Prevailing over His servants**. Prevailing means dominance, and the Prevailing is the victorious. A man is subdued if he is made in the state of the subdued and humiliated. The poet said:

Haseen wished that his trunk would be black, but Haseen became humiliated and subjugated.

And to conquer means to overcome. The meaning of **above His servants** is superiority, dominance, and subjugation means dominance over them, meaning they are under His control, not above Him in any place, as you say: the sultan is above his subjects, meaning in status and elevation. And in subjugation there is an additional meaning that is not in power, which is preventing others from achieving the desired goal. **And He is the Wise** in His command, **the All-Aware** of the deeds of His servants, meaning that whoever is characterized by these qualities should not share in Him.

Tafsir Ibn Kathir

The Almighty says, informing us: He is the Owner of harm and benefit, and He is the Disposer of His creation as He wills. There is no one to reverse His judgment, nor to reject His decree. "And if God should touch you with harm, there is none to remove it except Him. And if He should touch you with good, then He is over all things competent." As the Almighty says: "Whatever mercy God opens for mankind, none can withhold it. And whatever He withholds, none can release it after Him." And in the Sahih: That the Messenger of God, may God bless him and grant him peace, used to say: "O God, there is none to withhold what You have given, nor to give what You have withheld. And wealth does not benefit a wealthy man from You." And for this reason the Almighty said: **And He is the Prevailing over His servants**, meaning He is the One to whom necks have submitted, tyrants have humbled themselves before Him, faces have been humbled before Him, He has subdued everything, and creation has submitted to Him, and has humbled itself before the greatness of His majesty and pride, His greatness and loftiness, and His power over things, and has submitted and become humble before Him, and under His power and judgment. **And He is the Wise**, meaning in all His actions, **the All-Knowing**. In the places and locations of things, He does not give except to those who deserve it, and He does not grant except to those who deserve it. Then He said, **Say, 'What is the greatest testimony?' meaning, among the greatest things, is testimony. Say, 'God is Witness between me and you.'** meaning, He knows what I have brought to you and what you will say to me. **And this Qur'an has been revealed to me that I may warn you thereby and whomever it reaches.** meaning, it is a warner to everyone who it reaches, like the Almighty's saying, **And whoever disbelieves in it from the parties, the Fire is his promised destination.** Ibn Abi Hatim said: Abu Saeed Al-Ashja' told us, Waki' and Abu Usamah and Abu Khalid told us, on the authority of Musa bin Ubaidah, on the authority of Muhammad bin Ka'b, in His saying, **And whoever it reaches**, whoever the Qur'an reaches, it is as if he saw the Prophet, may God bless him and grant him peace. Abu Khalid added and spoke to him. Ibn Jarir narrated it on the authority of Abu Ma'shar, on the authority of Muhammad bin Ka'b, who said: Whoever the Qur'an reaches, Muhammad, may God bless him and grant him peace, has conveyed it to him. Abd Al-Razzaq said, on the authority of Muammar, on the authority of Qatadah, in His saying, **To warn you thereby and whomever it reaches**, that the Messenger of God, may God bless him and grant him peace, said, **Convey from God, for whoever a verse reaches, From the Book of God, for God's command has reached him.** Al-Rabi' bin Anas said: It is the right of whoever follows the Messenger of God, may God bless him and grant him peace, to call as the Messenger of God, may God bless him and grant him peace, called, and to warn with what he warned. His statement, **Do you bear witness, O polytheists, that there are other gods with God? Say, 'I do not bear witness,** is like His statement, **But if they bear witness, then do not bear witness with them.** "Say, 'He is only one God, and I am innocent of what you

Surat al-An'am 6: 18

And He is the Prevailing over His servants, and He is the Wise, the Acquainted.

associate with Him.” Then God the Almighty said, informing about the People of the Book: They know what I have brought to them, just as they know their children with what they have of report and information, from the previous messengers and prophets. For all the messengers gave glad tidings of the existence of Muhammad, may God bless him and grant him peace, his description and attributes, his country and his migration and the attributes of his nation. For this reason, He said after it, **Those who have lost themselves**, meaning they have lost completely, **so they do not believe**, in this clear and apparent matter that the prophets gave glad tidings of and pointed out in ancient and modern times. Then He said, **And who is more unjust than he who invents a lie against God or denies His signs?** meaning, I am not more unjust. Whoever speaks ill of God, claiming that God sent him, when He did not send him, then there is no one more unjust than he who denies God's signs, arguments, proofs and evidence. **Indeed, the wrongdoers will not succeed**. That is, neither this one nor that one will succeed, neither the slanderer nor the liar.

victory and power. **And He is the Wise** in His command and management. **The Expert** of His servants and the secrets of their conditions.

Fath al-Qadir

His saying: 18- **And He is the Subduer over His servants**. Subduing means victory, and the Subduer means the victorious, and the man is subdued: if he becomes subdued and humiliated, and from this is the saying of the poet:

Husayn wished to rule over Khuza'a, but Husayn became humiliated and subjugated.

The meaning of **above His servants** is superiority in terms of dominance and conquest over them, not superiority in terms of place, as you would say: the ruler is above his subjects, meaning in terms of status and elevation. And in conquest there is an additional meaning that is not in terms of power, which is preventing others from achieving what is intended. **And He is the Wise** in His command, **the All-Aware** of the actions of His servants.

Tafsir al-Baghawi

18- **And He is the Dominant over His servants**, the Dominant, the Victorious. In dominance there is an additional meaning to power, which is preventing others from achieving what is desired. It was said: He is the One who is unique in management, who compels creation to do what He wills. Over His servants is the attribute of superiority that God Almighty is unique in. **And He is the Wise**, in His command, **the Expert**, in the actions of His servants.

Tafsir al-Baidawi

18- **And He is the Prevailing over His servants** is a depiction of His prevailing and superiority through

Surat al-An'am 6: 19

Say, **What thing is greater in testimony?** Say, "God is witness between me and you, and this Qur'an has been revealed to me that I may warn you thereby and whomever it reaches. Do you indeed bear witness that there are other gods with God?" Say, **I do not bear witness.** Say, **He is only one God, and I am innocent of what you associate with Him.**

Tafsir al-Jalalayn

19 - And it was revealed when they said to the Prophet, may God bless him and grant him peace: Bring us someone who will testify to your prophethood, for the People of the Book have denied you. *Say to them: What is the greatest testimony?* A distinction converted from the subject. (Say: God) if they do not say it, there is no answer other than it. **He is a witness between me and you** to my truthfulness. **And this Qur'an has been revealed to me that I may warn you** I frighten you, O people of Mecca **and whomever it reaches** An appositive to the pronoun warn you, meaning whomever the Qur'an reaches from among mankind and jinn. **Do you indeed bear witness that there are other gods with God?** A question of denial. *Say to them: I do not bear witness* to that. (Say: He is only one God, and I am innocent of what you associate) with Him of idols.

Tafsir al-Suyuti

The Almighty said: Say, **What thing is greater in testimony?** Ibn Ishaq and Ibn Jarir narrated on the authority of Saeed or Ikrimah on the authority of Ibn Abbas, who said: An-Nahham bin Zaid, Qurum bin Kaab, and Bahri bin Amr came and said: O Muhammad, we do not know of any god with God other than Him. He said: There is no god but God. I was sent with this and to this I call. Then God revealed regarding their saying: Say, **What thing is greater in testimony?** The verse.

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Say, O Muhammad, to these polytheists who lie and reject your prophethood from your al-Nas 114: What is the greatest and most important testimony? Then inform them that the greatest of all things in testimony is *God*, in whose testimony it is not permissible for what may occur in the *testimony* of anyone other than Him from His creation, of forgetfulness, error, mistake, and lie, to occur. Then say to them: He who is the greatest of all things in testimony is a witness between me and you, of the one who is right among us from the one who is wrong, and the one who is wise among us in his actions and words from the foolish, and we are satisfied with Him as a judge between us. And a group of the people of interpretation said something similar to what we said about that.

Who said that?

Muhammad ibn Amr told me, he said, Abu Asim told

us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God Almighty: **Which thing is the greatest testimony?** He said: Muhammad was commanded to ask the Quraysh, then he was commanded to inform them and say: **God is witness between me and you.**

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.

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Say to these polytheists who deny you: **God is witness between me and you, and This Qur'an has been revealed to me so that I may warn you thereby** of His punishment, and to warn with it whoever it reaches from among all the people except you, if he does not act according to what is in it, and make lawful what it permits and forbid what it forbids, and believe in all of it, that God's vengeance will descend upon him.

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

Who said that?

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, his saying: **What is the greatest testimony?** Say, 'God is witness between me and you, and this Qur'an has been revealed to me that I may warn you thereby and whomever it reaches.' He mentioned to us that the Prophet of God, may God bless him and grant him peace, used to say: O people, convey even one verse from the Book of God, for whoever conveys one verse from the Book of God has conveyed the command of God, whether he accepts it or leaves it.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, regarding his statement: **To warn you thereby and whomever it reaches**, that the Prophet, may God bless him and grant him peace, said: Convey from God, for whoever conveys a verse from the Book of God, then he has conveyed it, meaning God.

Hannad told us, he said, Wakee' told us, and Ibn Wakee' told us, he said, my father told us, on the authority of Musa bin Ubaidah, on the authority of Muhammad bin Ka'b Al-Qurazi: **To warn you thereby and whomever it reaches**, he said: Whoever the Qur'an reaches, it is as if he has seen the Prophet, may God bless him and grant him peace. Then he recited: **And whoever it reaches, will you indeed bear witness?**

Ibn Wakee' told us, he said, Hameed bin Abdul Rahman told us, on the authority of Hasan bin Salih, he said: I asked Laith: Is there anyone left who has not been reached by the call? He said: Mujahid used to say: Wherever the Qur'an comes, it is a caller and a Warner. Then he recited: "To warn you thereby and whomever it reaches. Will you indeed bear witness?"

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And whoever reaches**, whoever converts to Islam from the non-Arabs and others.

Surat al-An'am 6: 19

Say, "What thing is greater in testimony?" Say, "God is witness between me and you, and this Qur'an has been revealed to me that I may warn you thereby and whomever it reaches. Do you indeed bear witness that there are other gods with God?" Say, "I do not bear witness." Say, "He is only one God, and I am innocent of what you associate with 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, the same.

Al-Muthanna told me, he said, Ishaq told us, he said, Khalid bin Yazid told us, he said, Abu Ma'shar told us, on the authority of Muhammad bin Ka'b, regarding his statement: **To warn you thereby and whomever it reaches**, he said: Whoever the Qur'an reaches, Muhammad, may God bless him and grant him peace, has conveyed it to him.

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, his saying: **And this Qur'an has been revealed to me that I may warn you thereby**, meaning the people of Mecca, **and whomever it reaches**, meaning: and whoever this Qur'an reaches, it is for him a warner.

Yunus told us, he said, Ibn Wahb told us, he said: I heard Sufyan al-Thawri narrating, I do not know it except from Mujahid, that he said regarding His statement: **And this Qur'an has been revealed to me that I may warn you thereby**, the Arabs, **and whomever it reaches**, the non-Arabs.

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **To warn you with it and whomever it reaches**. As for **and whomever it reaches**, whoever the Qur'an reaches, it is a warner to him.

Yunus ibn Abd al-A'la told me: Ibn Wahb told us: Ibn Zayd said about His statement: **And this Qur'an has been revealed to me that I may warn you thereby and whomever it reaches**, he said: He says: Whoever this Qur'an reaches, then I am his warner. And he recited: **O mankind, indeed I am the Messenger of God to you all** (al-A'raf 7:158). He said: Whoever the Qur'an reaches, then the Messenger of God, may God bless him and grant him peace, is his warner.

Abu Jaafar said: The meaning of these words is: To warn you with the Qur'an, O polytheists, and to warn all of the people to whom the Qur'an has reached.

Fa min, in the accusative case because of the occurrence of andhari alayhi, and balagha in its relative clause, and the ha' referring back to min was dropped in his saying: balagha, because the Arabs use that in the relative clauses of min, ma and alladhi.

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Say to these polytheists, who deny your prophethood and equate God with another lord: **Do you, O polytheists, bear witness that there are other gods with God?** He says: Do you bear witness that there are other gods with Him, such as idols and statues?

He said: *Another*; and did not say *another*; and the gods are plural, because plurals are feminine, as God

Almighty said: **So what about the former generations?** (Ta-Ha 20:51) and He did not say **the first** or **the first ones**.

Then he said to his Prophet Muhammad, may God bless him and grant him peace: Say, O Muhammad, I **do not bear witness**, as you bear witness: that there are other gods with God. Rather, I deny and reject that. Say, **'He is only one God,'** meaning: He is only one deity, with no partner in what is required of His creation in terms of worship. **And I am innocent of what you associate with Him**, meaning: Say: And I am innocent of every partner you call upon for God, and you add him to His partnership, and you worship him with Him, and I do not worship anything other than God, and I do not call upon anyone other than Him as a god.

It has been mentioned that this verse was revealed about a group of Jews in particular, from a source whose authenticity has not been proven, and that is:

Hannad bin Al-Sarri and Abu Kurayb narrated to us, they said: Yunus bin Bakir narrated to us, he said: Muhammad bin Ishaq narrated to me, he said: Muhammad bin Abi Muhammad, the client of Zaid bin Thabit narrated to me, he said: Saeed bin Jubair or Ikrimah narrated to me, on the authority of Ibn Abbas, he said: An-Nahham bin Zaid, Qardam bin Kaab, and Bahri bin Umair came and said: O Muhammad, do you know of any god besides God? The Messenger of God, may God bless him and grant him peace, said: There is no god but God, for this I was sent, and to this I call! So God, the Most High, revealed about them and their statement: "Say: What is the greatest testimony? Say: God is Witness between me and you," until His saying: **They do not believe**.

Tafsir al-Qurtubi

The Almighty said: **Say, 'What is the greatest testimony?'** That is because the polytheists said to the Prophet, may God bless him and grant him peace: Who testifies for you that you are the Messenger of God? So the verse was revealed about Al-Hasan and others. The word *thing* here is used in place of the name of God Almighty. The meaning is that God is the greatest testimony, meaning that His uniqueness in Lordship and the establishment of proofs for His Oneness is the greatest and most important testimony. He is a witness between me and you that I have conveyed the message to you and have been truthful in what I killed and what I claimed of the message.

The Almighty said: **And this Qur'an has been revealed to me** meaning, and the Qur'an is a witness to my prophethood **that I may warn you thereby** O people of Mecca **and whoever it reaches** meaning, whoever the Qur'an reaches, so the ha' was deleted due to the length of the lam. It was also said: whoever reaches puberty, and this indicates that whoever has not

reached puberty is not addressed nor worshipped. Conveying the Qur'an and the Sunnah is commanded, as the Prophet, may God bless him and grant him peace, was commanded to convey them, saying: **O Messenger, announce that which has been revealed to you from your Lord** (al-Ma'idah 5:67). And in Sahih Al-Bukhari "On the authority of Abdullah bin Amr, on the authority of the Prophet, may God bless him and grant him peace:

Convey from me even if it is just one verse, and talk about the Children of Israel, and there is no blame on you. And whoever lies about me intentionally, let him take his seat in the Fire." And in the hadith also, **Whoever receives a verse from the Book of God, then God's command has been conveyed to him, whether he accepts it or rejects it.** Muqatil said: Whoever receives the Qur'an from the jinn or mankind, he is a warner of it. Al-Qurazi said: Whoever receives the Qur'an, it is as if he has seen Muhammad, may God bless him and grant him peace, and heard from him. Abu Nahik read, **And this Qur'an was revealed to me**, the name of the agent, and it is the meaning of the group reading. *A'inkum* is to witness with God another god, an interrogative of rebuke and reprimand. *A'inkum* was read with two hamzas according to the original, and if the second is lightened, you say: *Aynakum*. Al-Asma'i narrated from Abu Amr and Nafi', *A'inkum*. This is a well-known language that places an alif between the two hamzas, disliking their meeting. The poet said:

O gazelle, between Jalal and Naqa, are you the mother of Umm Salem?

And from the villages of you, on the report, on that he has proven their polytheism against them and said other gods and did not say: another. Al-Farra' said: Because gods is a plural and the plural is subject to feminization and from it is his saying: **And to God belong the best names, so invoke Him by them** (al-A'raf 7:180) and his saying: **So what about the former generations?** (Ta-Ha: 51). And if he had said: the first and the last, it would also be correct. **Say, I do not bear witness** meaning, then I do not bear witness with you, so it was deleted because the speech indicates it and its counterpart is **But if they bear witness, then do not bear witness with them** (al-An'am 6:150).

Tafsir Ibn Kathir

The Almighty says, informing us: He is the Owner of harm and benefit, and He is the Disposer of His creation as He wills. There is no one to reverse His judgment, nor to reject His decree. "And if God should touch you with harm, there is none to remove it except Him. And if He should touch you with good, then He is over all things competent." As the Almighty says: "Whatever mercy God opens for mankind, none can withhold it. And whatever He withholds, none can release it after Him." And in the Sahih: That the Messenger of God, may God bless him and grant him peace, used to say: "O God, there is none to withhold what You have given, nor to give what You have withheld. And wealth does not benefit a wealthy man

from You." And for this reason the Almighty said: **And He is the Prevailing over His servants**, meaning He is the One to whom necks have submitted, tyrants have humbled themselves before Him, faces have been humbled before Him, He has subdued everything, and creation has submitted to Him, and has humbled itself before the greatness of His majesty and pride, His greatness and loftiness, and His power over things, and has submitted and become humble before Him, and under His power and judgment. **And He is the Wise**, meaning in all His actions, **the All-Knowing**. In the places and locations of things, He does not give except to those who deserve it, and He does not grant except to those who deserve it. Then He said, **Say, 'What is the greatest testimony?' meaning, among the greatest things, is testimony. Say, 'God is Witness between me and you.'** meaning, He knows what I have brought to you and what you will say to me. **And this Qur'an has been revealed to me that I may warn you thereby and whomever it reaches.** meaning, it is a warner to everyone who it reaches, like the Almighty's saying, **And whoever disbelieves in it from the parties, the Fire is his promised destination.** Ibn Abi Hatim said: Abu Saeed Al-Ashja' told us, Waki' and Abu Usamah and Abu Khalid told us, on the authority of Musa bin Ubaidah, on the authority of Muhammad bin Ka'b, in His saying, **And whoever it reaches**, whoever the Qur'an reaches, it is as if he saw the Prophet, may God bless him and grant him peace. Abu Khalid added and spoke to him. Ibn Jarir narrated it on the authority of Abu Ma'shar, on the authority of Muhammad bin Ka'b, who said: Whoever the Qur'an reaches, Muhammad, may God bless him and grant him peace, has conveyed it to him. Abd Al-Razzaq said, on the authority of Muammar, on the authority of Qatadah, in His saying, **To warn you thereby and whomever it reaches**, that the Messenger of God, may God bless him and grant him peace, said, **Convey from God, for whoever a verse reaches, From the Book of God, for God's command has reached him.** Al-Rabi' bin Anas said: It is the right of whoever follows the Messenger of God, may God bless him and grant him peace, to call as the Messenger of God, may God bless him and grant him peace, called, and to warn with what he warned. His statement, **Do you bear witness**, O polytheists, **that there are other gods with God? Say, 'I do not bear witness**, is like His statement, **But if they bear witness, then do not bear witness with them.** "Say, 'He is only one God, and I am innocent of what you associate with Him.'" Then God the Almighty said, informing about the People of the Book: They know what I have brought to them, just as they know their children with what they have of report and information, from the previous messengers and prophets. For all the messengers gave glad tidings of the existence of Muhammad, may God bless him and grant him peace, his description and attributes, his country and his migration and the attributes of his nation. For this reason, He said after it, **Those who have lost themselves**, meaning they have lost completely, **so they do not believe**, in this clear and apparent matter that the prophets gave glad tidings of and pointed out in ancient and modern times. Then He said, **And who is more unjust than he who invents a lie against God or denies His signs?** meaning, I am not more unjust. Whoever speaks ill of God, claiming that God sent him, when He did not send him, then there is no one more

Surat al-An'am 6: 19

Say, "What thing is greater in testimony?" Say, "God is witness between me and you, and this Qur'an has been revealed to me that I may warn you thereby and whomever it reaches. Do you indeed bear witness that there are other gods with God?" Say, "I do not bear witness." Say, "He is only one God, and I am innocent of what you associate with Him."

unjust than he who denies God's signs, arguments, proofs and evidence. **Indeed, the wrongdoers will not succeed.** That is, neither this one nor that one will succeed, neither the slanderer nor the liar.

Fath al-Qadir

His saying: 19- **Say, 'What thing is the greatest in testimony?'** That is, subject, and 'greater' is its predicate, and testimony is a distinction, and something is used for the ancient and the new, the impossible and the possible. The meaning is: Which witness is the greatest in testimony? So, something was put in place of witness, and it was said that *thing* here is a place in place of the name of God. The meaning is: God has the greatest testimony: that is, His uniqueness in Lordship, and the establishment of proofs for His Oneness is the greatest and most important testimony, so He is a witness between me and you. It was said that his saying: **God is a witness between me and you** is the answer, because if the witness is between Him and them, then He is the greatest testimony for him, may God bless him and grant him peace. It was said that the answer was completed when he said: **Say, God** meaning God is the greatest in testimony, then he began and said: **A witness between me and you** that is, He is a witness between me and you. His saying: **And this Qur'an has been revealed to me that I may warn you thereby and whomever it may reach.** That is, God has revealed to me this Qur'an that I have recited to you so that I may warn you thereby and warn whoever it may reach: that is, everyone who it may reach, whether existing or non-existent, will exist in the future. In this verse there is evidence that the rulings of the Qur'an include those who will exist, just as they include those who were existing at the time of revelation, which does not require the nonsense mentioned in the science of the principles of jurisprudence. Abu Nahik read **and it was revealed** in the active form, and Ibn 'Adah read it in the passive form. His saying: **Do you indeed bear witness that there are other gods with God?** The question is for rebuke and reprimand according to the reading of those who read with two hamzas according to the original or by changing the second. As for those who read according to the report, they have proven their polytheism, and he only said: **other gods** because gods is a plural and the plural is feminine, as Al-Farra' said. Similar to it is the saying of the Most High: **And to God belong the best names** and He said: **So what about the former generations?** "Say, 'I do not bear witness'" meaning, then I do not bear witness with you, so it was deleted because the speech indicates it, and that is because this testimony is invalid. Similar to it is **If they bear witness, then do not bear witness with them.** What is in **of what you associate** is a relative or a source: meaning of the idols that you make gods, or of your association with God.

Tafsir al-Baghawi

19- The Almighty said: **Say, 'What is the greatest testimony?'** The verse, Al-Kalbi said: The people of Mecca came to the Messenger of God, may God bless him and grant him peace, and said: Show us someone who testifies that you are the Messenger of God, for we do not see anyone who believes you. We asked the Jews and Christians about you, and they claimed that you were not mentioned among them. So God Almighty revealed: **Say, 'What is the greatest thing?'** Greatest, *testimony*? If they answer you, otherwise **Say, 'God,' and He is** a witness between me and you," as to what I say, and He bears witness for me with the truth and against you with falsehood. "And this Qur'an has been revealed to me that I may warn you thereby, **to frighten you with it, O people of Mecca,** and whomever it reaches," meaning: and whomever the Qur'an reaches from the non-Arabs and other nations until the Day of Resurrection.

Abu al-Fadl Ziyad ibn Muhammad ibn al-Hanafi told us, on the authority of Muhammad ibn Bishr ibn Muhammad al-Muzani, on the authority of Abu Bakr Muhammad ibn al-Hasan ibn Bishr al-Naqqash, on the authority of Shu'ayb al-Harrani, on the authority of Yahya ibn 'Abdullah ibn al-Dahhak al-Babli, on the authority of al-Awza'i, on the authority of Hassan ibn 'Atiyyah, on the authority of Abu Kabsha [al-Saluli], on the authority of 'Abdullah ibn 'Amr, who said: The Messenger of God, may God bless him and grant him peace, said: **Convey from me even if it is one verse, and narrate from the Children of Israel and there is no blame on you, and whoever lies about me intentionally, let him take his seat in the Fire.**

Abu al-Hasan Abd al-Wahhab ibn Muhammad al-Khatib told us, Abd al-Aziz ibn Ahmad al-Khalal told us, Abu al-Abbas al-Asamm told us, al-Rabi' told us, al-Shafi'i told us, Sufyan ibn Uyaynah told us, on the authority of Abd al-Malik ibn Umair, on the authority of Abd al-Rahman ibn Abd God ibn Mas'ud, on the authority of his father, that the Messenger of God, may God bless him and grant him peace, said: "May God make fruitful the servant who hears my words, memorizes them, comprehends them, and conveys them. Many a bearer of knowledge is not a scholar, and many a bearer of knowledge is one who conveys it to one who is more knowledgeable than him. There are three things that a Muslim's heart should not be deceived about: sincerity of action for God, sincere advice to the Muslims, and adherence to their community, for their call encompasses them from behind."

Muqatil said: Whoever among the jinn and mankind is informed of the Qur'an, it is a warner for him. Muhammad ibn Ka'b al-Qurazi said: Whoever is informed of the Qur'an, it is as if he has seen Muhammad, may God bless him and grant him peace, and heard from him, **Do you bear witness that there are other gods with God?** He did not say *other*

because the plural is feminine, as God Almighty says: **And to God belong the best names, so invoke Him by them Al-A'raf, 180.** He said: **Then what about the previous generations? Taha, 51.** *Say*, O Muhammad, if you bear witness, then I **do not bear witness**, that there is a god with Him. **Say, 'He is only one God, and I am innocent of what you associate with Him.'**

Tafsir al-Baidawi

19- "Say, 'What is the greatest testimony?'" It was revealed when the Quraysh said: "O Muhammad, we asked the Jews and Christians about you, and they claimed that you are not mentioned or described by them, so show us someone who testifies that you are the Messenger of God. **The word something**" applies to every existing thing, and it was previously mentioned in Surat al-Baqarah 2: "Say, 'God' **meaning God is the greatest testimony, then He began**, Witness between me and you" meaning He is a witness between me and you, and it is possible that God is the witness who is the answer because if He, the Most High, is the witness, then the greatest testimony is the thing. "And this Qur'an has been revealed to me that I may warn you thereby" meaning with the Qur'an, and He was satisfied with mentioning the warning instead of mentioning the good report. **And whomever it reaches** is in apposition to the pronoun of the addressees, meaning that I will warn you with it, O people of Mecca, and all those who reach it from the black and the red, or from the two heavy things, or that I will warn you with it, O those who are present, and whoever reaches it until the Day of Resurrection. And in it is evidence that the rulings of the Qur'an include those who were present at the time of its revelation and those who come after them, and that those who have not reached it will not be held accountable for them. **Do you indeed bear witness that there are other gods with God?** This is a confirmation to them with denial and exclusion. **Say, 'I do not bear witness'** to what you bear witness. **Say, 'He is only one God'** meaning, rather I bear witness that there is no god but God. **And I am innocent of what you associate with Him** meaning the idols.

Surat al-An'am 6: 20

Those to whom We gave the Scripture recognize him as they recognize their own sons. Those who have lost themselves, so they do not believe.

Surat al-An'am 6: 20

Those to whom We gave the Scripture recognize him as they recognize their own sons. Those who have lost themselves, so they do not believe.

Tafsir al-Jalalayn

20 - **Those to whom We gave the Scripture know him** meaning Muhammad by his description in their Scripture (as they know their own sons. Those who have lost themselves) among them **so they do not believe** in him.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: **Those to whom We gave the Scripture**, the Torah and the Gospel, know that there is only one God, not a group of gods, and that Muhammad is a prophet sent, **just as they know their own sons**.

His saying: **Those who lost themselves** is an adjective of the first *those*.

What he means by his saying: **They lost their souls**, is that they destroyed themselves and threw themselves into the fire of Hell, by denying that Muhammad was a messenger sent by God, and they were aware of the truth of that. **So they do not believe**, he says: By losing their souls, they do not believe.

It has been said that the meaning of their loss of themselves is that every servant has a home in Paradise and a home in Hell. So when the Day of Resurrection comes, God will assign to the people of Paradise the homes of the people of Hell in Paradise, and He will assign to the people of Hell the homes of the people of Paradise in Hell. That is the loss of the losers among them, because they sold their homes in Paradise for the homes of the people of Paradise in Hell, because of what they neglected in this world of disobeying God and wronging themselves. That is the meaning of the statement of God, the Most High: **Those who inherit Paradise will abide therein eternally** (al-Mu'minun 23:11).

And similar to what we said about the meaning of his saying: **Those to whom We gave the Scripture know him as they know their own sons**, the people of interpretation said.

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: **Those to whom We gave the Scripture know him as they know their own sons**, they know that Islam is the religion of God, and that Muhammad is the Messenger of God, they find it written with them in the

Torah and the Gospel.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, on the authority of Muammar, on the authority of Qatada, regarding his statement: **Those to whom We gave the Scripture know him as they know their own sons**, the Christians and the Jews know the Messenger of God in their book, as they know their own sons.

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **Those to whom We gave the Scripture know him as they know their own sons**, meaning: they know the Prophet, may God bless him and grant him peace, **as they know their own sons**, because his description is with them in the Torah.

Al-Qasim told us: Al-Husayn told us: Hajjaj told me, on the authority of Ibn Jurayj, regarding his statement: **Those to whom We gave the Scripture know him as they know their own sons**, meaning the Prophet, may God bless him and grant him peace. He said: The people of Medina claimed about the People of the Scripture who converted to Islam, that they said: By God, we know him better than our own sons, because of the description and characteristics that we find in the Scripture, but as for our sons, we do not know what women have innovated!

Tafsir al-Qurtubi

The Almighty's saying: **Those to whom We gave the Scripture** means the Jews and Christians who knew and were stubborn. Its meaning has already been mentioned in Al-Baqarah. *Those* is in the nominative case as a subject. **They know him** is in the predicate case, meaning they know the Prophet, may God bless him and grant him peace, according to Al-Hasan and Qatadah. This is the saying of Al-Zajjaj. It was said: It refers back to the Scripture, meaning they know him according to what it indicates, according to the description by which it indicates the truth of the command of the Prophet, may God bless him and his family and grant them peace. **Those who have lost themselves** is in the place of an adjective. It is permissible for it to be a subject and predicate, **so they do not believe**.

Tafsir Ibn Kathir

The Almighty says, informing us: He is the Owner of harm and benefit, and He is the Disposer of His creation as He wills. There is no one to reverse His judgment, nor to reject His decree. "And if God should touch you with harm, there is none to remove it except Him. And if He should touch you with good, then He is over all things competent." As the Almighty says: "Whatever mercy God opens for mankind, none can withhold it. And whatever He withholds, none can release it after Him." And in the Sahih: That the

Messenger of God, may God bless him and grant him peace, used to say: "O God, there is none to withhold what You have given, nor to give what You have withheld. And wealth does not benefit a wealthy man from You." And for this reason the Almighty said: **And He is the Prevailing over His servants**, meaning He is the One to whom necks have submitted, tyrants have humbled themselves before Him, faces have been humbled before Him, He has subdued everything, and creation has submitted to Him, and has humbled itself before the greatness of His majesty and pride, His greatness and loftiness, and His power over things, and has submitted and become humble before Him, and under His power and judgment. **And He is the Wise**, meaning in all His actions, **the All-Knowing**. In the places and locations of things, He does not give except to those who deserve it, and He does not grant except to those who deserve it. Then He said, **Say, 'What is the greatest testimony?'** meaning, among the greatest things, is testimony. **Say, 'God is Witness between me and you.'** meaning, He knows what I have brought to you and what you will say to me. **And this Qur'an has been revealed to me that I may warn you thereby and whomever it reaches**, meaning, it is a warner to everyone who it reaches, like the Almighty's saying, **And whoever disbelieves in it from the parties, the Fire is his promised destination**. Ibn Abi Hatim said: Abu Saeed Al-Ashja' told us, Waki' and Abu Usamah and Abu Khalid told us, on the authority of Musa bin Ubaidah, on the authority of Muhammad bin Ka'b, in His saying, **And whoever it reaches**, whoever the Qur'an reaches, it is as if he saw the Prophet, may God bless him and grant him peace. Abu Khalid added and spoke to him. Ibn Jarir narrated it on the authority of Abu Ma'shar, on the authority of Muhammad bin Ka'b, who said: Whoever the Qur'an reaches, Muhammad, may God bless him and grant him peace, has conveyed it to him. Abd Al-Razzaq said, on the authority of Muammar, on the authority of Qatadah, in His saying, **To warn you thereby and whomever it reaches**, that the Messenger of God, may God bless him and grant him peace, said, **Convey from God, for whoever a verse reaches, From the Book of God, for God's command has reached him**. Al-Rabi' bin Anas said: It is the right of whoever follows the Messenger of God, may God bless him and grant him peace, to call as the Messenger of God, may God bless him and grant him peace, called, and to warn with what he warned. His statement, **Do you bear witness, O polytheists, that there are other gods with God? Say, 'I do not bear witness**, is like His statement, **But if they bear witness, then do not bear witness with them**. "Say, 'He is only one God, and I am innocent of what you associate with Him.'" Then God the Almighty said, informing about the People of the Book: They know what I have brought to them, just as they know their children with what they have of report and information, from the previous messengers and prophets. For all the messengers gave glad tidings of the existence of Muhammad, may God bless him and grant him peace, his description and attributes, his country and his migration and the attributes of his nation. For this reason, He said after it, **Those who have lost themselves**, meaning they have lost completely, **so they do not believe**, in this clear and apparent matter that the prophets gave glad tidings of and pointed out in ancient and modern times. Then He said, **And who**

is more unjust than he who invents a lie against God or denies His signs? meaning, I am not more unjust. Whoever speaks ill of God, claiming that God sent him, when He did not send him, then there is no one more unjust than he who denies God's signs, arguments, proofs and evidence. **Indeed, the wrongdoers will not succeed**. That is, neither this one nor that one will succeed, neither the slanderer nor the liar.

Fath al-Qadir

His statement: 20- **Those to whom We gave the Scripture know him as they know their own sons**. The Scripture is for the genus, so it includes the Torah, the Gospel, and others: that is, they know the Messenger of God, may God bless him and grant him peace. A group of the Salaf said this, and Al-Zajaj agreed with it. It was said that the pronoun refers to the Scripture: that is, they know him with a certain knowledge such that nothing of it is confusing to them. **As they know their sons** is a statement of the certainty of that knowledge and its perfection and the absence of any doubt in it, for the knowledge of fathers of their sons is the ultimate perfection in general and in detail. His statement: **Those who have lost themselves** is in the nominative case as a subject, and its predicate is **they do not believe**. The entry of the *fa* in the predicate is to include the subject with the meaning of a condition. It was said that the relative pronoun is the predicate of a deleted subject, and it was said that it is an adjective for the first relative pronoun. According to the last two views, **they do not believe** is conjoined with the sentence **those to whom We gave the Scripture**. The meaning of the first aspect is that the unbelievers who have lost themselves through their stubbornness and rebellion do not believe in what the Messenger of God, may God bless him and grant him peace, brought. And the meaning of the last two aspects is that those to whom God gave the Book are the ones who have lost themselves because of what they have fallen into of distancing themselves from the truth and not acting upon the knowledge that has been established for them, so they do not believe.

Tafsir al-Baghawi

20- The Almighty said: **Those to whom We gave the Scripture**, meaning: the Torah and the Gospel, **recognize him**, meaning: Muhammad, may God bless him and grant him peace, by his description and attributes, **as they recognize their own sons**, from among the children. **Those who have lost themselves**, have cheated themselves, **so they do not believe**, and that is because God has made for every human being a home in Paradise and a home in Hell, and when the Day of Resurrection comes, God will make for the believers the homes of the people of Hell in Paradise, and for the people of Hell the homes of the people of Paradise in Hell, and that is the loss.

Tafsir al-Baidawi

20- **Those to whom We gave the Scripture recognize**

Surat al-An'am 6: 20

Those to whom We gave the Scripture recognize him as they recognize their own sons. Those who have lost themselves, so they do not believe.

him recognize the Messenger of God, may God bless him and grant him peace, by his adornment mentioned in the Torah and the Gospel. **Just as they recognize their own sons** by their adornment. **Those who have lost themselves** from the People of the Scripture and the polytheists. **They do not believe** because they have wasted what faith is acquired by.

Surat al-An'am 6: 21

And who is more unjust than he who invents a lie about God or denies His signs? Indeed, the wrongdoers will not succeed.

Tafsir al-Jalalayn

21 - **And who** meaning no one **is more unjust than he who invents a lie about God** by attributing a partner to Him **or denies His verses** the Qur'an *Indeed* meaning the matter **the wrongdoers will not succeed** in that.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: **And who is more aggressive, more erroneous in action, and more mistaken in speech, than he who invents a lie against God**, meaning: he who fabricates falsehood against God, and invents a lie against Him, claiming that He has a partner among His creation, and a god to be worshipped besides Him - as the polytheists among the idol worshippers said - or claims that He has a son or a wife, as the Christians said, **or denies His signs**, meaning: or denies His arguments, signs, and proofs that He gave His messengers regarding the truth of their prophethood, which the Jews denied - **Indeed, the wrongdoers will not succeed**, meaning: those who say falsehood against God will not succeed, and they will not attain eternal life in Paradise, nor will those who invent lies against Him, and those who deny the prophethood of His prophets.

Tafsir al-Qurtubi

The Almighty's saying: **And who is more unjust** is a subject and predicate, meaning no one is more unjust **than he who invents** meaning fabricates **a lie against God or denies His signs** meaning the Qur'an and miracles **Indeed, the wrongdoers will not succeed** It was said: Its meaning is in this world.

Tafsir Ibn Kathir

The Almighty says, informing us: He is the Owner of harm and benefit, and He is the Disposer of His creation as He wills. There is no one to reverse His judgment, nor to reject His decree. "And if God should touch you with harm, there is none to remove it except Him. And if He should touch you with good, then He is over all things competent." As the Almighty says: "Whatever mercy God opens for mankind, none can withhold it. And whatever He withholds, none can release it after Him." And in the Sahih: That the Messenger of God, may God bless him and grant him peace, used to say: "O God, there is none to withhold what You have given, nor to give what You have withheld. And wealth does not benefit a wealthy man

from You." And for this reason the Almighty said: **And He is the Prevailing over His servants**, meaning He is the One to whom necks have submitted, tyrants have humbled themselves before Him, faces have been humbled before Him, He has subdued everything, and creation has submitted to Him, and has humbled itself before the greatness of His majesty and pride, His greatness and loftiness, and His power over things, and has submitted and become humble before Him, and under His power and judgment. **And He is the Wise**, meaning in all His actions, **the All-Knowing**. In the places and locations of things, He does not give except to those who deserve it, and He does not grant except to those who deserve it. Then He said, **Say, 'What is the greatest testimony?' meaning, among the greatest things, is testimony. Say, 'God is Witness between me and you.'** meaning, He knows what I have brought to you and what you will say to me. **And this Qur'an has been revealed to me that I may warn you thereby and whomever it reaches.** meaning, it is a warner to everyone who it reaches, like the Almighty's saying, **And whoever disbelieves in it from the parties, the Fire is his promised destination.** Ibn Abi Hatim said: Abu Saeed Al-Ashja' told us, Waki' and Abu Usamah and Abu Khalid told us, on the authority of Musa bin Ubaidah, on the authority of Muhammad bin Ka'b, in His saying, **And whoever it reaches**, whoever the Qur'an reaches, it is as if he saw the Prophet, may God bless him and grant him peace. Abu Khalid added and spoke to him. Ibn Jarir narrated it on the authority of Abu Ma'shar, on the authority of Muhammad bin Ka'b, who said: Whoever the Qur'an reaches, Muhammad, may God bless him and grant him peace, has conveyed it to him. Abd Al-Razzaq said, on the authority of Muammar, on the authority of Qatadah, in His saying, **To warn you thereby and whomever it reaches**, that the Messenger of God, may God bless him and grant him peace, said, **Convey from God, for whoever a verse reaches, From the Book of God, for God's command has reached him.** Al-Rabi' bin Anas said: It is the right of whoever follows the Messenger of God, may God bless him and grant him peace, to call as the Messenger of God, may God bless him and grant him peace, called, and to warn with what he warned. His statement, **Do you bear witness**, O polytheists, **that there are other gods with God? Say, "I do not bear witness**, is like His statement, **But if they bear witness, then do not bear witness with them.** "Say, 'He is only one God, and I am innocent of what you associate with Him.'" Then God the Almighty said, informing about the People of the Book: They know what I have brought to them, just as they know their children with what they have of report and information, from the previous messengers and prophets. For all the messengers gave glad tidings of the existence of Muhammad, may God bless him and grant him peace, his description and attributes, his country and his migration and the attributes of his nation. For this reason, He said after it, **Those who have lost themselves**, meaning they have lost completely, **so they do not believe**, in this clear and apparent matter that the prophets gave glad tidings of and pointed out in ancient and modern times. Then He said, **And who is more unjust than he who invents a lie against God or denies His signs?** meaning, I am not more unjust. Whoever speaks ill of God, claiming that God sent him, when He did not send him, then there is no one more

Surat al-An'am 6: 21

And who is more unjust than he who invents a lie about God or denies His signs? Indeed, the wrongdoers will not succeed.

unjust than he who denies God's signs, arguments, proofs and evidence. **Indeed, the wrongdoers will not succeed.** That is, neither this one nor that one will succeed, neither the slanderer nor the liar.

Fath al-Qadir

His statement: 21- **And who is more unjust than he who invents a lie against God** meaning he fabricates a lie against God and says: There is in the Torah or the Gospel something that was not in them **or denies His signs** which he is required to believe in from the clear and evident miracle, so he combines being a liar against God and denying what God commanded him to believe in, and whoever is like this, then none of God's servants is more unjust than him, and the pronoun in **Indeed, the wrongdoers will not succeed** is for the matter.

Abdul Razzaq, Abdul Bin Hamid, Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim narrated on the authority of Salman Al-Farsi, who said: We find in the Torah that God created the heavens and the earth, then He made one hundred mercies before He created creation, then He created creation and placed one mercy between them and kept ninety-nine mercies with Him, through which they show mercy to one another, through which they show compassion to one another, through which they give to one another, through which they visit one another, through which the she-camel moans, through which the cow gives birth, through which the sheep bleats, through which the birds follow one another, and through which the whales follow one another in the sea. So when the Day of Resurrection comes, He will gather that mercy to what He has, and His mercy is better and more extensive. Muslim, Ahmad and others narrated on the authority of Salman that the Prophet (peace and blessings of God be upon him) said: "On the day He created the heavens and the earth, God created one hundred mercies: one of them is a mercy by which creation is merciful to one another, and ninety-nine are for the Day of Resurrection. When the Day of Resurrection comes, He will complete them with this mercy." It was proven in the two Sahihs and others on the authority of Abu Hurayrah that the Messenger of God (peace and blessings of God be upon him) said: "When God completed creation, He wrote a book and placed it with Him above the Throne: 'My mercy prevails over My wrath.'" It was narrated through other chains of transmission similar to this. Ibn Jarir, Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of al-Suddi regarding His statement: **And to Him belongs whatever rests in the night and the day**, meaning: whatever remains in the night and the day. And regarding His statement: "Say: Shall I take a protector other than God?" He said: As for the protector, he is the one who takes charge of Him and acknowledges His Lordship. Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Ibn Abbas regarding His statement: **Creator of the heavens and the earth**, he said: Originator of the heavens and the earth. Abu Ubayd narrated in his Fadhail, Ibn Jarir and Ibn al-Anbari narrated on his authority that he said: I did

not know what created the heavens and the earth. Until two Bedouins came to me arguing about a well. One of them said: I started it. Ibn Jarir, Ibn Abi Hatim, and Abu Al-Shaykh narrated on the authority of Al-Suddi regarding the statement of God, **And He feeds and is not fed**, that he said: He provides for himself and is not provided for. Abd Al-Razzaq, Ibn Jarir, and Ibn Abi Hatim narrated on the authority of Qatadah regarding the statement of God, **Who can avert from Him?** that he said: Who can avert from Him the punishment. Abu Al-Shaykh narrated on the authority of Al-Suddi regarding the statement of God, **And if He touches you with good**, that he said: With well-being. Ibn Ishaq, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, and Abu Al-Shaykh narrated on the authority of Ibn Abbas, that he said: "An-Namham bin Zayd, Qardam bin Ka'b, and Bahri bin Amr came and said: O Muhammad, do you know of any god with God other than Him? The Messenger of God, may God bless him and grant him peace, said: There is no god but God. This is what I was sent for and to this I call. Then God revealed the verse, "Say: What is the greatest testimony?" Ibn Abi Shaybah, Abd bin Hamid, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, Abu al-Shaykh, and al-Bayhaqi in al-Asma' wa'l-Sifat narrated on the authority of Ibn Abbas regarding his statement: **And this Qur'an has been revealed to me that I may warn you thereby** meaning the people of Mecca, **and whomever it reaches** meaning whoever this Qur'an reaches from the people, then he is a warner to him. Abu al-Shaykh and Ibn Mardawayh narrated on the authority of Anas who said: When this verse was revealed, **And this Qur'an has been revealed to me**, the Messenger of God (peace and blessings of God be upon him) wrote to Kisra, Caesar, the Negus, and every tyrant inviting them to God the Almighty, but not the Negus upon whom the Prophet (peace and blessings of God be upon him) prayed. Ibn Mardawayh, Abu Nu'aym, al-Khatib, and Ibn al-Najjar narrated on the authority of Ibn Abbas who said: The Messenger of God (peace and blessings of God be upon him) said: **Whoever the Qur'an reaches, it is as if I spoke it to him orally**. Then he recited, **And this Qur'an has been revealed to me that I may warn you thereby and whomever it reaches**. Ibn Abi Shaybah, Ibn Ad-Durais, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Muhammad Ibn Ka'b Al-Qurazi who said: "Whoever is conveyed the Qur'an, it is as if he has seen the Prophet, may God bless him and grant him peace." In another version: "Whoever is conveyed the Qur'an to the extent that he understands it and comprehends it, it is as if he has seen the Messenger of God, may God bless him and grant him peace, and spoken to him." Abd Ibn Hamid, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Abu Al-Shaykh and Al-Bayhaqi narrated in Al-Asma' wa'l-Sifat on the authority of Mujahid regarding his statement: **And this Qur'an has been revealed to me that I may warn you thereby**, he said: **The Arabs**, "and whomever it reaches," he said: **The non-Arabs**. Ibn Abi Hatim narrated on the authority of Ikrimah who said: An-Nadr, who was from Banu Abd Ad-Dar, said: **When the Day of Resurrection comes, Al-Lat and Al-Uzza will intercede for me**. Then God revealed: **And who is**

more unjust than he who invents a lie against God?

Tafsir al-Baghawi

21- The Almighty said: **And who is more unjust**, more disbelieving, **than he who invents**, invents, **a lie against God**, so he associates others with Him, **or denies His verses**, meaning the Qur'an, **indeed, the wrongdoers will not succeed**, the disbelievers.

Tafsir al-Baidawi

21- **And who is more unjust than he who invents a lie against God** such as their saying: The angels are daughters of God, and these are our intercessors with God. **Or denies His signs** such as when they lied about the Qur'an and the miracles and called them magic. And the only thing that was mentioned *or* was an illusion, and they combined the two matters to draw attention to the fact that each of them alone is extremely excessive in its injustice to the self. *It* is the pronoun for the matter. **The wrongdoers will not succeed** let alone someone who is more unjust than him.

Surat al-An'am 6: 22

And the Day We shall gather them all together, then We shall say to those who associated [others] with Us, "Where are your associates whom you used to claim?"

Surat al-An'am 6: 22

And the Day We shall gather them all together, then We shall say to those who associated [others] with Us, **Where are your associates whom you used to claim?**

Tafsir al-Jalalayn

22 - And mention **the Day when We will gather them all together, then We will say to those who associated as a rebuke Where are your partners whom you claimed** that they were partners of God

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Indeed, these people who fabricate lies against God and deny His signs will not succeed today in this world, nor on the Day We gather them all together - meaning: nor in the Hereafter.

In the speech there is an omission, and mentioning what is apparent is sufficient to replace what was omitted. The interpretation of the speech is: Indeed, the wrongdoers will not succeed today in this world, **and on the Day We gather them all together**, so His saying, **and on the Day We gather them**, is rejected from what is intended in the speech. Because even if it was omitted from it, it is as if it is in it, so that the listeners know its meaning. **Then We will say to those who associated [others] with God, 'Where are your partners?'** He says: Then We will say, when We gather these slanderers against God, by claiming that He has a partner in His authority, and the disbelievers in His signs and His messengers, and We gather them all on the Day of Resurrection, **Where are your partners whom you claimed**, that they were gods for you besides God, fabricating and lying, and you called them lords besides Him? So bring them, if you are truthful!

Tafsir al-Qurtubi

Then he resumed and said: **And the Day We shall gather them all together** meaning: And remember the Day We shall gather them together. It was said that its meaning is that the wrongdoers will not succeed in this world nor on the Day We shall gather them together. So do not stop at this estimation on his saying the wrongdoers because it is connected. It was said: It is related to what comes after it, which is: Look, that is, look at how they lied on the Day We shall gather them together. **Then We will say to those who associated partners, 'Where are your partners?'** A question of disclosure, not of clarification. **Whom you claimed** meaning in the most important intercessors for them with God according to your claim, and that they bring

you closer to Him. This is a rebuke to him. Ibn Abbas said: Every claim in the Qur'an is a lie.

Tafsir Ibn Kathir

God Almighty says, informing about the polytheists, **And the Day We shall gather them all together**, the Day of Resurrection, and He will ask them about the idols and rivals that they used to worship instead of Him, saying to them, **Where are your partners whom you used to claim?** like God Almighty says in Surat Al-Qasas, **And the Day He will call to them and say, 'Where are My partners whom you used to claim?'** And God Almighty says, **Then there was no trial for them**, meaning their argument. Ata' Al-Khurasani said about him, **meaning their excuse**, and Qatada said the same. Ibn Jurayj said, on the authority of Ibn Abbas: That is, what they said, and Ad-Dahhak said the same, and Ata' Al-Khurasani said, **Then their trial was not**, their affliction when they were tested, **except that they said, 'By God, our Lord, we were not polytheists.'** Jarir said: The correct version is, **Then their trial was not**, their affliction when they were tested, **except that they said, 'By God, our Lord, we were not polytheists.'** Ibn Abi Hatim said: Abu Saeed Al-Ashja told us, Abu Yahya Al-Razi told us, on the authority of Amr Ibn Abi Qais, on the authority of Mutraf, on the authority of Al-Minhal, on the authority of Saeed Ibn Jubayr, on the authority of Ibn Abbas, who said: A man came to him and said: O Ibn Abbas, I heard God say, **By God, our Lord, we were not polytheists.** He said: As for His saying, **By God, our Lord, we were not polytheists**, they saw that none would enter Paradise except the people of prayer, so they said: Come, let us deny, so they would deny, and God would seal their mouths and their hands and feet would bear witness, and they would not conceal a word from God. So is there anything in your heart now? There is not a part of the Qur'an that did not contain something about it, but you do not know its meaning. Ad-Dahhak said on the authority of Ibn Abbas: This is about the hypocrites, and there is a view on it, because this verse was revealed in Mecca, and the hypocrites were only in Medina, and what was revealed about the hypocrites was the verse of al-Mujadilah 58: **On the Day when God will resurrect them all, they will swear to Him**, the verse. And thus He said about these al-Nas 114: **See how they lied about themselves, and what they used to invent has gone astray from them**, like His statement: **Then it will be said to them, 'Where are those you used to associate * other than God?'** They will say, **'They have gone astray from us.'** the verse. And His statement, "And among them are those who listen to you, and We have placed over their hearts coverings, lest they understand it, and in their ears deafness. And if they see every sign, they will not believe in it." That is, they come to listen to your recitation, and it will not suffice them at all, because God **And We have placed over their hearts coverings**, that is, covers, lest they understand the Qur'an, **and in their ears deafness**, that is, deafness to hearing that is beneficial to them, as God Almighty said, **And the example of those who**

disbelieve is like that of one who shouts to that which hears nothing but calls and cries. And His statement, **And if they see every sign, they will not believe in it.** That is, no matter how many signs, evidence, clear arguments, and proofs they see, they will not believe in them, for they have no understanding or fairness, as God Almighty said, **And if God had known any good in them, He would have made them hear.** And the Almighty's saying: **Until, when they come to you, they argue with you,** meaning they argue with you and debate you, about the truth with falsehood, **those who disbelieve say, 'This is not but legends of the ancients,'** meaning that what you have brought is nothing but taken from the books of the ancients and transmitted from them. And His saying, **and they forbid it and keep away from it,** in the meaning of they forbid it, there are two opinions, **one of them:** that what is meant is that they forbid people from following the truth and believing the Messenger and submitting to the Qur'an, **and keep away from it,** meaning they keep away from it, so they combine the two ugly actions, they do not benefit and they do not let anyone benefit. Ali bin Abi Talha said on the authority of Ibn Abbas, **and they forbid it,** they turn people away from Muhammad, may God bless him and grant him peace, so that they believe in him. Muhammad ibn al-Hanafiyyah said: The infidels of Quraysh did not go to the Prophet, may God bless him and grant him peace, and they forbade him from doing so. This is what Qatada, Mujahid, al-Dahhak, and others said. This statement is more apparent, and God knows best, and it is the choice of Ibn Jarir. **The second statement** was narrated by Sufyan al-Thawri on the authority of Habib ibn Abi Thabit, on the authority of someone who heard Ibn Abbas say about His statement, **and they forbid him from doing so,** that he said: It was revealed about Abu Talib, who used to forbid people from harming the Prophet, may God bless him and grant him peace. This is what al-Qasim ibn Mukhaymirah, Habib ibn Abi Thabit, Ata ibn Dinar, and others said, that it was revealed about Abu Talib. Saeed ibn Abi Hilal said: It was revealed about the paternal uncles of the Prophet, may God bless him and grant him peace, and they were ten. They were the most severe people with him in public, and the most severe people against him in secret. This was narrated by Ibn Abi Hatim. Muhammad ibn Ka'b al-Qurazi said, **and they forbid him from doing so,** meaning they forbade people from killing him. His statement, **and they keep away from him,** means they keep away from him. **And they do not destroy except themselves, and they do not perceive,** meaning they do not destroy by this action, and it does not return. And God's curse is upon them, and they do not perceive.

Fath al-Qadir

His statement: 22- **And the Day We gather them** The majority read with the letter *nun* in both verbs, and it was read with the letter *ya* in both of them, and the accusative of the circumstance is omitted and understood to be late: that is, the Day We gather them was such and such, and the question in **Where are your partners** is to rebuke and rebuke the polytheists. And the partners were added to them, because they were not partners with God in reality, but when they were called partners, they were added to them, and

they are what they used to worship besides God or worship with God. His statement: **Those whom you used to claim** that is, you used to claim that they were partners, so both objects were omitted, and the face of the rebuke with this question is that their deities were absent from them at that time or were present but they did not benefit from them in any way, so their existence was like their nonexistence.

Tafsir al-Baghawi

22- **And the Day We shall gather them all together,** meaning: the worshippers and the worshipped, meaning: the Day of Resurrection. Ya'qub read **will gather them** here, and in Saba' with the letter *ya*, and Hafs agreed with him in Saba', and the others read with the letter *nun*, "Then We will say to those who associated, 'Where are your associates whom you claimed?' **that they will intercede for you with your Lord.**"

Tafsir al-Baldawi

22- **And the Day We shall gather them all together** is in the accusative case with an implied pronoun to make the matter more serious. "Then We shall say to those who associated, 'Where are your partners?'" meaning your gods whom you made partners with God. Jacob read **will gather them** and says with the preposition "with. Those whom you claimed" meaning you claimed were partners, so the two objects were omitted and the intent of the question is to rebuke. Perhaps they will be separated from their gods at that time so that they will lose them at the hour in which they had pinned their hope. It is possible that they will see them, but since they did not benefit them, it is as if they were hidden from them.

Surat al-An'am 6: 23

Then their only trial was that they said, "By God, our Lord, we were not polytheists."

Surat al-An'am 6: 23

Then their only trial was that they said, **By God, our Lord, we were not polytheists.**

Tafsir al-Jalalayn

23 - **Then there was no** with the ta' and the ya' **their trial** with the accusative and nominative, meaning their excuse **except that they said** meaning their saying **And God is our Lord** with the accusative as an adjective and the accusative as a vocative **we were not polytheists**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Then their statement when We said to them: **Where are your partners whom you claimed?** was not an answer from them to Our question to them, when We tested them and tried them, **except that they said, 'By God, our Lord, we were not polytheists,'** as a lie from them in their oaths based on what they said.

Then the readers differed in reading that. A group of the readers of Medina and Basra and some of the Kufians read it: **Then it was not their trial** with a ta', in the accusative, meaning: Our trial was not them except by their saying: **By God, our Lord, we were not polytheists.** However, they read it with a ta' in the feminine, because it was for the saying, not for the trial, because it is adjacent to the trial, and it is report. And that, according to the Arabs, is an anomaly and not eloquent in speech. A verse of Al-Baid was narrated in a similar manner, which is his saying:

He went and presented her, as was his habit when she presented her advances.

He said: It was in the feminine form of *advancement*, because it was adjacent to his saying: *habit*.

A group of Kufic readers read it: **Then it was not** with a ya, and **they tempted them** with the accusative **except that they said**, in a similar meaning to what the others intended whose reading we mentioned. However, they mentioned **it is** to remind that.

Abu Ja'far said: This reading is, in our view, the more correct of the two readings, because *that* is more firmly established in knowledge than *fitna*.

The people of interpretation differed in their interpretation of his statement: **Then their trial did not happen.** Some of them said: Its meaning is, then their statement did not happen.

Who said that?

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, he said: Qatada said regarding his statement: **Then there was no trial**

for them, he said: Their statement. Muammar said: And I heard someone other than Qatada say: Their excuse.

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' Al-Khurasani, on the authority of Ibn Abbas, regarding his statement: **Then their trial was not**, he said: Their statement.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, his saying: **Then their only trial was that they said**, the verse, so it is their speech, **They said, 'By God, our Lord, we were not polytheists.'**

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh Al-Fadl bin Khalid say: Ubayd bin Sulayman told us, who said: I heard Al-Dahhak say: **Then their trial was not**, meaning: their speech.

Others said: The meaning of this is: their excuse.

Who said that?

Ibn Bashar and Ibn Al-Muthanna told us, they said, Muhammad Ibn Ja'far told us, he said, Shu'bah told us, on the authority of Qatada: **Then their trial was not**, he said: their excuse.

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **Then their only trial was that they said, 'By God, our Lord, we were not polytheists.'** He said: Their excuse was falsehood and lies.

Abu Ja'far said: The correct way to say this is to say: Its meaning is: Then their saying when we tempted them was not an apology for what they had done before of associating partners with God, **except that they said, 'By God, our Lord, we were not polytheists.'** So temptation was put in place of saying, so that the listeners would know the meaning of the words.

The trial is the test and the trial, but since the answer from the people did not occur there except at the test, the trial, which is the test, was placed in the place of the report about their answer and their excuse.

The reading also differed in the reading of his saying: **And God, our Lord, we were not polytheists.**

The majority of the readers of Medina and some of the Kufians and Basrans read it as: **And God is our Lord**, in the accusative case, on the basis that the Lord is an attribute of God.

A group of the followers read it (and God is our Lord, in the accusative case, meaning: God, O our Lord. It is a general reading of the people of Kufa.

Abu Ja'far said: The more correct of the two readings in my opinion is the reading of the one who reads: **By God, our Lord**, with the word *Lord* in the accusative case, meaning: **O our Lord**. This is because this is an answer from those being asked, who are told: **Where are your partners whom you claimed?** And the

people's answer to their Lord was: **By God, our Lord, we were not polytheists.** So they denied that they had said that in the world.

God Almighty says to Muhammad, may God bless him and grant him peace: **See how they lied about themselves, and what they used to invent has gone astray from them.**

What he means by his saying: **We were not polytheists** is that we did not call upon any partner for You, nor did we call upon anyone other than You.

Tafsir al-Qurtubi

The Almighty said: **Then their trial was not** The trial is the test, meaning their answer when they were informed of this question and saw the facts and the motives were removed, **except that they said, 'By God, our Lord, we were not polytheists'** They began with polytheism and denied it when they saw the trade and forgiveness of the believers. Ibn Abbas said: God Almighty forgives the sins of the people of sincerity and no sin is too great for Him to forgive. So when the polytheists see that, they say, "Our Lord forgives sins but does not forgive polytheism, so come on, let us say, 'We were people of sins and were not polytheists.' So God Almighty said: But when they concealed polytheism, then seal their mouths, so their mouths will be sealed and their hands will speak and their feet will bear witness to what they used to earn. At that time, the polytheists will know that God does not conceal a statement. That is what He said: "On that Day, those who disbelieved and disobeyed the Messenger will wish that the earth were leveled with them, and they could not conceal from God a statement." (An-Nisa': 42) Abu Ishaq and Al-Zajaj: The interpretation of this verse is very nice. God Almighty told the stories of the polytheists and their temptation with their polytheism. Then He told that their temptations were not when they saw the truth except that they denied polytheism. The equivalent of this in the language is that you see a person who loves a misguided person, then when he falls into destruction he disavows him, so it is said: Your love for him was only that you disavowed him. Al-Hasan said: This is specific to the hypocrites, following their custom in this world. Its meaning is their temptation, the consequence of their temptation, meaning their disbelief. Qatada said: Its meaning is their excuse. In Sahih Muslim, from the hadith of Abu Hurairah, he said:

"Then the servant will meet Him and say, 'O so-and-so, did I not honor you and make you a leader and give you in marriage and make horses and camels subservient to you and make you a leader and sit on top?' He will say, 'Yes, O Lord.' He will say, 'Did you think that you would meet Me?' He will say, 'No.' He will say, 'Because I will forget you as you forgot Me.' Then the second one will be brought to Him and He will say, 'It is the same as the first one.' Then the second one will be met and He will say the same to him and he will say, 'O Lord, I have believed in You and in Your Book and in Your Messenger, and I have prayed and fasted and given charity and praised You as much as I could.' He will say, 'Here then.' Then it

will be said to him, 'Now shall we send a witness against you?' And he will think within himself, 'Who is it that will testify against Me?' Then his mouth will be sealed and his thigh, flesh, and bones will be told, 'Speak.' So his thigh, flesh, and bones will speak of his deeds. That is so that he may excuse himself. That is the hypocrite and that is the one with whom God is angry."

Tafsir Ibn Kathir

God Almighty says, informing about the polytheists, **And the Day We shall gather them all together**, the Day of Resurrection, and He will ask them about the idols and rivals that they used to worship instead of Him, saying to them, **Where are your partners whom you used to claim?** like God Almighty says in Surat Al-Qasas, **And the Day He will call to them and say, 'Where are My partners whom you used to claim?'** And God Almighty says, **Then there was no trial for them**, meaning their argument. Ata' Al-Khurasani said about him, **meaning their excuse**, and Qatada said the same. Ibn Jurayj said, on the authority of Ibn Abbas: That is, what they said, and Ad-Dahhak said the same, and Ata' Al-Khurasani said, **Then their trial was not**, their affliction when they were tested, **except that they said, 'By God, our Lord, we were not polytheists.'** Jarir said: The correct version is, **Then their trial was not**, their affliction when they were tested, **except that they said, 'By God, our Lord, we were not polytheists.'** Ibn Abi Hatim said: Abu Saeed Al-Ashja told us, Abu Yahya Al-Razi told us, on the authority of Amr Ibn Abi Qais, on the authority of Mutraf, on the authority of Al-Minhal, on the authority of Saeed Ibn Jubayr, on the authority of Ibn Abbas, who said: A man came to him and said: O Ibn Abbas, I heard God say, **By God, our Lord, we were not polytheists.** He said: As for His saying, **By God, our Lord, we were not polytheists**, they saw that none would enter Paradise except the people of prayer, so they said: Come, let us deny, so they would deny, and God would seal their mouths and their hands and feet would bear witness, and they would not conceal a word from God. So is there anything in your heart now? There is not a part of the Qur'an that did not contain something about it, but you do not know its meaning. Ad-Dahhak said on the authority of Ibn Abbas: This is about the hypocrites, and there is a view on it, because this verse was revealed in Mecca, and the hypocrites were only in Medina, and what was revealed about the hypocrites was the verse of al-Mujadilah 58: **On the Day when God will resurrect them all, they will swear to Him**, the verse. And thus He said about these al-Nas 114: **See how they lied about themselves, and what they used to invent has gone astray from them**, like His statement: **Then it will be said to them, 'Where are those you used to associate * other than God?'** They will say, **'They have gone astray from us.'** the verse. And His statement, "And among them are those who listen to you, and We have placed over their hearts coverings, lest they understand it, and in their ears deafness. And if they see every sign, they will not believe in it." That is, they come to listen to your recitation, and it will not suffice them at all, because God **And We have placed over their hearts coverings**, that is, covers, lest they

Surat al-An'am 6: 23

Then their only trial was that they said, "By God, our Lord, we were not polytheists."

understand the Qur'an, **and in their ears deafness**, that is, deafness to hearing that is beneficial to them, as God Almighty said, **And the example of those who disbelieve is like that of one who shouts to that which hears nothing but calls and cries**. And His statement, **And if they see every sign, they will not believe in it**. That is, no matter how many signs, evidence, clear arguments, and proofs they see, they will not believe in them, for they have no understanding or fairness, as God Almighty said, **And if God had known any good in them, He would have made them hear**. And the Almighty's saying: **Until, when they come to you, they argue with you**, meaning they argue with you and debate you, about the truth with falsehood, **those who disbelieve say, 'This is not but legends of the ancients,'** meaning that what you have brought is nothing but taken from the books of the ancients and transmitted from them. And His saying, **and they forbid it and keep away from it**, in the meaning of they forbid it, there are two opinions, (one of them): that what is meant is that they forbid people from following the truth and believing the Messenger and submitting to the Qur'an, **and keep away from it**, meaning they keep away from it, so they combine the two ugly actions, they do not benefit and they do not let anyone benefit. Ali bin Abi Talha said on the authority of Ibn Abbas, **and they forbid it**, they turn people away from Muhammad, may God bless him and grant him peace, so that they believe in him. Muhammad ibn al-Hanafiyyah said: The infidels of Quraysh did not go to the Prophet, may God bless him and grant him peace, and they forbade him from doing so. This is what Qatada, Mujahid, al-Dahhak, and others said. This statement is more apparent, and God knows best, and it is the choice of Ibn Jarir. **The second statement** was narrated by Sufyan al-Thawri on the authority of Habib ibn Abi Thabit, on the authority of someone who heard Ibn Abbas say about His statement, **and they forbid him from doing so**, that he said: It was revealed about Abu Talib, who used to forbid people from harming the Prophet, may God bless him and grant him peace. This is what al-Qasim ibn Mukhaymirah, Habib ibn Abi Thabit, Ata ibn Dinar, and others said, that it was revealed about Abu Talib. Saeed ibn Abi Hilal said: It was revealed about the paternal uncles of the Prophet, may God bless him and grant him peace, and they were ten. They were the most severe people with him in public, and the most severe people against him in secret. This was narrated by Ibn Abi Hatim. Muhammad ibn Ka'b al-Qurazi said, **and they forbid him from doing so**, meaning they forbade people from killing him. His statement, **and they keep away from him**, means they keep away from him. **And they do not destroy except themselves, and they do not perceive**, meaning they do not destroy by this action, and it does not return. And God's curse is upon them, and they do not perceive.

Fath al-Qadir

His saying: 23- "Then their only trial was that they said, 'By God, our Lord, we were not polytheists.'" Al-Zajaj said: The interpretation of this verse is that God Almighty informed of the stories of the polytheists and their temptation with their polytheism, then He

informed that their only trial was that they saw the truth, except that they denied polytheism. The equivalent of this in the language is that you see a person who loves a misguided person, then if he falls into destruction he disavows him, so you say: Your love for him was only to disavow him. End. The meaning of the fitnah in this case is their disbelief: that is, the consequence of their disbelief, which they boasted about and fought for, was nothing but their denial and their oath to deny it by saying: **By God, our Lord, we were not polytheists**. It was said that what is meant by the fitnah here is their answer: that is, their answer was nothing but denial and disavowal, so this answer was a fitnah because it was a lie. The phrase **Then their fitnah was not** is conjoined with the implied circumstantial factor as mentioned above, and the exception is empty. **Their fitnah** was read in the nominative and accusative, and **it was** and **it was** and the meaning is clear. **There was no fitnah** was read, and **our Lord** was read in the accusative as a vocative.

Tafsir al-Baghawi

23- "Then their trial was not, **Hamza, Al-Kisa'i and Ya'qub read Yakan**" with a ya' because the trial means temptation, so it is permissible to make it masculine, and the others read with a ta' because the trial is feminine, and Ibn Kathir, Ibn Amir and Hafs from Asim read "Fitnathum **in the nominative case and made it the name of Kan, and the others read in the accusative case and made the name his saying** that they said **and their trial the report, and the meaning of his saying** Fitnathum" is: their saying and their answer, and Ibn Abbas and Qatada said: Their excuse and the trial is the test, so since their question was a test to reveal what was in their hearts it was called a trial.

Al-Zajaj said about his statement, **Then their trial was not**, that it has a subtle meaning, and that is like a man who is tempted by a beloved, then he is afflicted by it [a trial] and disowns his beloved, so it is said: There was no trial except this. Likewise, the infidels were tempted by their love of idols, and when they saw the punishment, they disowned them. God Almighty says: **Then their trial was not**, in their love of idols, **except that they said, 'By God, our Lord, we were not polytheists.'** Hamzah and Al-Kisa'i read **our Lord** in the accusative case as a vocative of the complement, and the others read it in the genitive case as a description of God. It was said that when they see on the Day of Resurrection God Almighty's forgiveness and pardon of the people of monotheism, some of them will say to each other: Come, let us conceal polytheism so that we may be saved from the people of monotheism. They will say: By God, our Lord, we were not polytheists. So their mouths will be sealed and their limbs will bear witness against them of disbelief.

Tafsir al-Baidawi

23- "Then their trial was only that they said" meaning their disbelief, and what is meant is its consequence. It

was said that it was their excuse that they imagined they could get rid of, from the trial of gold if it purified it. It was said that their answer was that he called it a trial because it was a lie, or because they intended to get rid of it. Ibn Kathir, Ibn Amir, and Hafs from Asim read "was not **with the ta' and their trial in the nominative case as the noun, and Nafi', Abu Omar, and Abu Bakr from him with the ta' and the accusative case as the noun** that they said, **and the feminine is for the report like their saying** who was your mother" and the rest with the ya' and the accusative. "By God, our Lord, we were not polytheists" they lie and swear to Him, knowing that it will not benefit them from the extreme confusion and astonishment, as they say: "Our Lord, bring us out of it". And they were certain of eternity. It was said that its meaning is that we were not polytheists in our own estimation, and this does not agree with his statement.

Surat al-An'am 6: 24

See how they lied against themselves, and what they used to invent has vanished from them.

Surat al-An'am 6: 24

See how they lied against themselves, and what they used to invent has vanished from them.

Tafsir al-Jalalayn

24 - God Almighty said: *Look* O Muhammad **how they lied to themselves** by denying polytheism from them **and what they used to invent** about God of partners has gone astray) from them.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: *Look*, O Muhammad, and know how these polytheists who are just with their gods, idols and statues, lied to themselves in the Hereafter when they meet God by saying: By God, our Lord, we were not polytheists, and they used there the morals that they used to behave with in this world, of lying and slander.

The meaning of looking in this place is looking with the heart, not looking with the eyes. Rather, its meaning is: Make clear and know how they lied in the Hereafter.

He said: **They lied**, meaning: they lie, because since the report had already been mentioned in the verse before it, it became like something that had already been and existed.

And what they used to invent has gone away from them, meaning: And the rivals and idols have left them, and they have disavowed them, so they have taken a path other than theirs, because they were terrified, and those who used to worship them were returned out of audacity, then they took what they used to invent of what they said about them against God, and their worship of them, and their associating them with God's authority, so they went away from them, and their worshippers were punished for their slander.

We have previously explained that the meaning of misguidance is to take a path other than the right one.

It was mentioned that these thorny ones will say this when they witness the vastness of God's mercy on that day.

The novel mentioned that:

Ibn Humayd narrated, Hakam narrated, Amr narrated, on the authority of Mutraf, on the authority of Al-Munhal bin Amr, and on the authority of Saeed bin Jubair, who said: A man came to Ibn Abbas and said: I heard God say: **By God, our Lord, we were not polytheists**, and in another verse: **And they do not conceal from God a word** (An-Nisa': 42)? Ibn Abbas said: As for His saying: **By God, our Lord, we were not polytheists**, when they saw that none would enter Paradise except the people of Islam, they said: Come,

let us deny it. They said: **By God, our Lord, we were not polytheists**, so God sealed their mouths and their hands and feet spoke, **and they do not conceal from God a word** (An-Nisa': 42).

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: **By God, our Lord, we were not polytheists**, he said: The statement of the polytheists, when they saw that sins were forgiven, but God would not forgive a polytheist, **Look how they lied to themselves**, by God's denial of them.

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

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **By God, our Lord, we were not polytheists**, then he said: **And they do not conceal from God a statement** (An-Nisa': 42), with their limbs.

Ibn Wakee' told us, he said, my father told us, on the authority of Hamza Al-Zayyat, on the authority of a man called Hisham, on the authority of Saeed bin Jubair: **Then their only trial was that they said, 'By God, our Lord, we were not polytheists.'** He said: They swore and apologized, they said, **By God, our Lord.**

Al-Muthanna told me, he said, Qubaysah bin Uqbah told us, he said, Sufyan told us on the authority of Saeed bin Jubair, he said: They swore and apologized: **And God is our Lord.**

Hanad told us, he said, Waki' told us, on the authority of Hamza al-Zayyat, on the authority of a man called Hisham, on the authority of Saeed bin Jubair, something similar.

Hannad told us, he said, Abu Muawiyah told us, on the authority of Sufyan bin Ziyad Al-Asfari, on the authority of Saeed bin Jubair, regarding His statement: **By God, our Lord, we were not polytheists**, he said: When He commanded that men of monotheism be brought out of the Fire, the polytheists in it said: Come, let us say: There is no god but God, so that we may be brought out with these people. He said: But they did not believe him. He said: So they swore: **By God, our Lord, we were not polytheists.** He said: Then God said: **See how they lied against themselves, and what they used to invent has gone astray from them.**

Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada: **And what they used to invent was lost to them** meaning: they used to associate partners with God.

Al-Harith told me, he said, Abdul Aziz told us, he said, Al-Munhal bin Amr told us, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, regarding His statement: **By God, our Lord, we were not polytheists**, he said: When the polytheists saw that none would enter Paradise except a Muslim, they said: Come, if we are asked, we will say: **By God, our Lord, we were**

not polytheists. So they were asked, and they said that, so God sealed their mouths, and their limbs testified against them regarding their deeds. When those who disbelieved saw that, they wished: **If the earth were leveled with them, they would not conceal from God a word.** (An-Nisa': 42)

Al-Harith told me, he said, Abdul Aziz told me, he said, Muslim bin Khalaf told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, he said: An hour will come upon the people on the Day of Resurrection, when they will see the people of polytheism, the people of monotheism, being forgiven, and they will say: **By God, our Lord, we were not polytheists.** He said: **Look how they lied about themselves and what they used to invent was lost to them.**

Al-Harith told me, he said, Abdul Aziz told us, he said, Sufyan told us, on the authority of a man, on the authority of Saeed bin Jubair: that he used to say: **By God, our Lord, we were not polytheists,** lowering it. He said: They swore and apologized. Al-Harith said, Abdul Aziz said, Sufyan said another time: Hisham told me, on the authority of Saeed bin Jubair.

Tafsir al-Qurtubi

The Almighty's saying: **See how they lied to themselves.** The polytheists lied when they said: **Indeed, worshipping idols brings us closer to God.** Rather, they thought that, and their false assumption does not excuse them nor does it remove the name of lying from them. The hypocrites lied when they made up false excuses and denied their hypocrisy. **And that which they used to invent has gone away from them.** That is, Fatir, how their invention has gone away from them. That is, what they used to think about the intercession of their gods has vanished and been invalidated. It has also been said: **And that which they used to invent has gone away from them.** That is, what they used to worship besides God has departed from them, so it will not avail them anything about the good. It has been said: The meaning is that their invention has escaped them due to their astonishment and the bewilderment of their minds. The consideration in His saying: *See* is intended to be the consideration of consideration. Then it has been said: They lied in the sense that they lie, so the future is expressed in the past, and it is permissible for them to lie in the Hereafter because it is the abode of recompense for what, but in this world. And most of those who consider this are of the opinion - but that is in this world, so the meaning of **And by God...** Our Lord, we were not polytheists." According to this: We were not polytheists in our own eyes, and the possibility that they would lie in the Hereafter is opposed by His statement: **And they do not conceal from God a word** (An-Nisa': 42), and there is no opposition or contradiction. They do not conceal from God a word in some situations if their tongues, hands, and feet testify against them with their deeds, and they lie about themselves in some situations before the testimony of their limbs, according to what was mentioned above, and God knows best. Sa'id ibn Jubayr said regarding His statement, the Most High: **By God, our Lord, we were not polytheists,** he said: They apologized, and Ibn

Nujayh and Qatadah said the same. It was narrated from Mujahid that he said: When they saw that sins are forgiven except for polytheism with God, and people are taken out of the Fire, they said: **By God, our Lord, we were not polytheists.** It was said: **By God, our Lord, we were not polytheists,** meaning we knew that stones do not harm or soak. Even if this is correct in what they said, they were truthful and did not conceal it, but they are not excused for this, for the obstinate is a disbeliever who is not excused. Then it was said in his lament: **Then there was no trial for them.** Five readings: Hamzah and Al-Kisa'i read it with a *ya' fitnatum* in the accusative case as the predicate of it, **except if they said** its subject, meaning except their saying, so this is a reading between them. The people of Madinah and Abu Amr read it with a *ta' fitnatum* in the accusative case, **except if they said** meaning except their saying. Abi and Ibn Mas'ud read **and what was a substitute for his saying** "then it was not" **their fitnatum except if they said** and Ibn 'Amir and 'Asim read from the narration of Hafs and Al-A'mash from the narration of Al-Mufaddal and Al-Hasan and Qatadah and others **then it was not** with a *ta' fitnatum* in the nominative case as the subject of it and the predicate is **except if they said** so these are four readings, the fifth **then it was not** with a *ya' fitnatum* in the nominative case and the *fitna* is mentioned because it means trials and the same is true of **whoever receives an admonition from his Lord and desists** (Al-Baqarah 2:270). By God, the *waw* is the *waw* of the oath, **Our Lord** is an attribute of Him, the Almighty and Majestic, or a substitute, and *whoever* is in the accusative case is on the vocative case, meaning what is our Lord, and it is a good reading because it contains the meaning of submission and supplication, except that he separated the oath and its response with the vocative.

Tafsir Ibn Kathir

God Almighty says, informing about the polytheists, **And the Day We shall gather them all together,** the Day of Resurrection, and He will ask them about the idols and rivals that they used to worship instead of Him, saying to them, **Where are your partners whom you used to claim?** like God Almighty says in Surat Al-Qasas, **And the Day He will call to them and say, 'Where are My partners whom you used to claim?'** And God Almighty says, **Then there was no trial for them,** meaning their argument. Ata' Al-Khurasani said about him, **meaning their excuse,** and Qatada said the same. Ibn Jurayj said, on the authority of Ibn Abbas: That is, what they said, and Ad-Dahhak said the same, and Ata' Al-Khurasani said, **Then their trial was not,** their affliction when they were tested, **except that they said, 'By God, our Lord, we were not polytheists.'** Jarir said: The correct version is, **Then their trial was not,** their affliction when they were tested, **except that they said, 'By God, our Lord, we were not polytheists.'** Ibn Abi Hatim said: Abu Saeed Al-Ashja told us, Abu Yahya Al-Razi told us, on the authority of Amr Ibn Abi Qais, on the authority of Mutraf, on the authority of Al-Minhal, on the authority of Saeed Ibn Jubayr, on the authority of Ibn Abbas, who said: A man came to him and said: O Ibn Abbas, I heard God say, **By God, our Lord, we were not polytheists.** He said: As for His saying, **By**

See how they lied against themselves, and what they used to invent has vanished from them.

God, our Lord, we were not polytheists, they saw that none would enter Paradise except the people of prayer, so they said: Come, let us deny, so they would deny, and God would seal their mouths and their hands and feet would bear witness, and they would not conceal a word from God. So is there anything in your heart now? There is not a part of the Qur'an that did not contain something about it, but you do not know its meaning. Ad-Dahhak said on the authority of Ibn Abbas: This is about the hypocrites, and there is a view on it, because this verse was revealed in Mecca, and the hypocrites were only in Medina, and what was revealed about the hypocrites was the verse of al-Mujadilah 58: **On the Day when God will resurrect them all, they will swear to Him**, the verse. And thus He said about these al-Nas 114: **See how they lied about themselves, and what they used to invent has gone astray from them**, like His statement: **Then it will be said to them, 'Where are those you used to associate * other than God?' They will say, 'They have gone astray from us.'** the verse. And His statement, "And among them are those who listen to you, and We have placed over their hearts coverings, lest they understand it, and in their ears deafness. And if they see every sign, they will not believe in it." That is, they come to listen to your recitation, and it will not suffice them at all, because God **And We have placed over their hearts coverings**, that is, covers, lest they understand the Qur'an, **and in their ears deafness**, that is, deafness to hearing that is beneficial to them, as God Almighty said, **And the example of those who disbelieve is like that of one who shouts to that which hears nothing but calls and cries**. And His statement, **And if they see every sign, they will not believe in it**. That is, no matter how many signs, evidence, clear arguments, and proofs they see, they will not believe in them, for they have no understanding or fairness, as God Almighty said, **And if God had known any good in them, He would have made them hear**. And the Almighty's saying: **Until, when they come to you, they argue with you**, meaning they argue with you and debate you, about the truth with falsehood, **those who disbelieve say, 'This is not but legends of the ancients,'** meaning that what you have brought is nothing but taken from the books of the ancients and transmitted from them. And His saying, **and they forbid it and keep away from it**, in the meaning of they forbid it, there are two opinions, **one of them**: that what is meant is that they forbid people from following the truth and believing the Messenger and submitting to the Qur'an, **and keep away from it**, meaning they keep away from it, so they combine the two ugly actions, they do not benefit and they do not let anyone benefit. Ali bin Abi Talha said on the authority of Ibn Abbas, **and they forbid it**, they turn people away from Muhammad, may God bless him and grant him peace, so that they believe in him. Muhammad ibn al-Hanafiyyah said: The infidels of Quraysh did not go to the Prophet, may God bless him and grant him peace, and they forbade him from doing so. This is what Qatada, Mujahid, al-Dahhak, and others said. This statement is more apparent, and God knows best, and it is the choice of Ibn Jarir. **The second statement** was narrated by Sufyan al-Thawri on the authority of Habib ibn Abi Thabit, on the authority of someone who heard Ibn

Abbas say about His statement, **and they forbid him from doing so**, that he said: It was revealed about Abu Talib, who used to forbid people from harming the Prophet, may God bless him and grant him peace. This is what al-Qasim ibn Mukhaymirah, Habib ibn Abi Thabit, Ata ibn Dinar, and others said, that it was revealed about Abu Talib. Saeed ibn Abi Hilal said: It was revealed about the paternal uncles of the Prophet, may God bless him and grant him peace, and they were ten. They were the most severe people with him in public, and the most severe people against him in secret. This was narrated by Ibn Abi Hatim. Muhammad ibn Ka'b al-Qurazi said, **and they forbid him from doing so**, meaning they forbade people from killing him. His statement, **and they keep away from him**, means they keep away from him. **And they do not destroy except themselves, and they do not perceive**, meaning they do not destroy by this action, and it does not return. And God's curse is upon them, and they do not perceive.

Fath al-Qadir

24- **Look how they lied to themselves** by denying what they committed in this world of polytheism **and what they used to invent has gone away from them** meaning their invention has disappeared and vanished and what they used to think that partners would bring them closer to God has been invalidated. This is based on the fact that *ma* is a source, and it has been said that it is a relative pronoun referring to the gods: meaning what they used to worship besides God has departed from them and has not benefited them at all. This is an astonishment to the Messenger of God, may God bless him and grant him peace, at their different state and their contradictory claims. It has been said that it is not permissible for them to lie in the Hereafter because it is a home in which nothing but truthfulness occurs. So the meaning of **By God, our Lord, we were not polytheists** is the denial of their polytheism in their own minds and in their belief. This is supported by the Almighty's statement: **And they do not conceal from God a word**.

Tafsir al-Baghawi

24- Then the Almighty said, **Look how they lied to themselves**, by their false excuse and their acquittal of polytheism, **and what they used to invent** about idols was lost and gone from them, because they were hoping for their intercession and support, so all of it was lost on that day.

Tafsir al-Baidawi

24- **Look how they lied to themselves** i.e. by denying polytheism from themselves, and attributing it to their lie in this world is arbitrary and disrupts the system. Similar to that is His statement: **On the Day when God will resurrect them all, they will swear to Him as they swear to you**. Hamza and Al-Kisa'i read **Our Lord** in

the accusative case as a call or as praise. **And what they used to invent** of partners was lost to them.

Surat al-An'am 6: 25

And among them are those who listen to you, but We have placed over their hearts coverings, lest they understand it, and in their ears deafness. And if they see every sign, they will not believe in it until, when they come to you, they dispute with you. Those who disbelieve say, "This is not but legends of the former peoples."

Surat al-An'am 6: 25

And among them are those who listen to you, but We have placed over their hearts coverings, lest they understand it, and in their ears deafness. And if they see every sign, they will not believe in it until, when they come to you, they dispute with you. Those who disbelieve say, **This is not but legends of the former peoples.**

Tafsir al-Jalalayn

25 - **And among them are those who listen to you** when you recite **and We have placed over their hearts coverings** covers **so that** they do not **understand it** understand the Qur'an **and in their ears deafness** deafness so they do not hear it with acceptance (and even if they see every sign they will not believe in it until, when they come to you, they argue with you. Those who disbelieve say, *This* the Qur'an (is nothing but legends) lies **of the ancients** like the sacrifices and wonders, the plural of legend with the dammah

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And among those who are equal to their Lord are the idols and statues from your people, O Muhammad, **who listens to you**, meaning: who listens to the Qur'an from you, and listens to what you call him to of the oneness of your Lord, and His commands and prohibitions, and does not understand what you say, nor does his heart comprehend it, nor does he ponder it, nor does his ear listen to it, in order to comprehend it and understand God's proofs against him in His revelation that He sent down to you, he only hears your voice, your recitation, and your speech, and does not comprehend what you say, because God has placed *coverings* over his heart.

It is the plural of kinan, which means covering, like sinan and asna. It is said from it: I concealed the thing in my soul, with an alif, and you concealed the thing, if you covered it, and from that: **hidden eggs** (al-Saffat 37:49), which means covering, and from that the poet said:

Under the eye, our Kenana remained a cold, passing shade

Meaning: their cover that protects them.

And in their ears is deafness, God Almighty says: And He has placed in their ears a heaviness and deafness from understanding what you recite to them and listening to what you call them to.

The Arabs open the waw from the word waqar in the ear, which means heaviness in it, and they close it in the word hamal, so they say huwa waqar al-daba. It is said from hamal: the animal was weighed down, so it is muwaqar. And from sama': his sama' became weighed down, so it is muwaqar. From this is the saying of the poet:

I have a head that has been beaten and its hearing has been humiliated

He mentioned hearing from them: His ear became heavy, if it became heavy, then it is dignified, and the palm tree became heavy, then it is dignified, as it was said: a menstruating woman, and a menstruating woman, because there is no share in it for the male, so if it is meant that God made it heavy, it is said dignified.

God Almighty said: **And We have placed coverings over their hearts, lest they understand it**, meaning: lest they understand it, just as He said: **God makes clear to you, lest you go astray** (An-Nisa': 76), meaning: lest you go astray, because the covering was only placed over the heart, lest they understand it, not so that it understands it.

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

Who said that?

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada: **And We have placed coverings over their hearts, lest they understand it, and in their ears, deafness.** He said: They hear it with their ears, but do not understand anything of it, like an animal that hears a call, but does not know what is being said to it.

Muhammad bin Al-Hussein told me: Ahmad bin Al-Mufaddal told us: Asbat told us, on the authority of Al-Suddi: **And We have placed coverings over their hearts, lest they understand it, and in their ears deafness.** As for *covers*, the covering is the covering that covered their hearts, lest they understand the truth. **And in their ears deafness**, he said: deafness.

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: **And among them are those who listen to you**, he said: Quraysh.

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.

Abu Ja'far said: God Almighty says: And that these unjust people should see the idols and statues, over whose hearts You have placed coverings so that they do not understand what they hear from You, **every sign** meaning: every argument and sign that guides the people of wisdom and understanding to the Oneness of God and the truth of Your words and the reality of

Your prophethood, **they do not believe in it**, meaning: they do not believe in it, nor do they acknowledge that it indicates what it indicates, **until when they come to you, they argue with you**, until when they come to you after seeing the signs that indicate the truth of what you have brought them, **they argue with you**, meaning: they dispute with you, **those who disbelieve say**, meaning: those who denied the signs of God and rejected their truth, they say to the Prophet of God, may God bless him and grant him peace, when they hear the arguments of God with which he argued against them, and His explanation that He made clear to them, **This is nothing but legends of the ancients**, meaning: this is nothing but legends of the ancients.

Myths is the plural of myth and legend, which is a joke and a laughingstock. It is possible that the singular is *astara*, such as verses, sayings, and sayings, from the words of God Almighty: **And a written book** (al-Tur 52:2). From: *satra yastutra satra*.

If this is the case, then its interpretation is: This is nothing but what the ancients wrote.

It was reported on the authority of Ibn Abbas and others that they interpreted it with this interpretation, and they said: Its meaning is: This is nothing but the hadiths of the ancients.

Al-Muthanna bin Ibrahim told me that, 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.

Muhammad bin Al-Hussein told me, he said, Ahmad bin Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: As for **Legends of the Ancients**, they are the rhymes of the ancients.

Some scholars - namely Abu Ubaidah Ma'mar ibn al-Muthanna - used to say in the speech of the Arabs: mythology is a language, but its metaphor is a metaphor for nonsense.

Al-Akhfash used to say: Some of them said: One is legend. Some of them said: legend. He said: I do not see it except from the plural that does not have a singular, like Al-Abadid, Al-Madhakir and Al-Ababeel. He said: Some of them said: The singular of Al-Ababeel is Ibil, and some of them said: Ibul like Ajul. I did not find the Arabs knowing a singular for it, but it is like Abadid that does not have a singular. As for Al-Shamatit, they claim that its singular is Shamat. He said: All of these have a singular, except that it was not used or spoken with, because this example can only be plural. He said: I heard the eloquent Arabs say: He sent his horses Ababil, meaning groups, so they do not speak with it as a singular.

Their argument with the Messenger of God, may God bless him and grant him peace, which God mentioned in this verse, among other things, was:

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: **Until, when they come to you, they argue with you** the verse, he said: They are the polytheists, they argue with the Muslims about the slaughtered animal, they say: As for what

you slaughtered and killed, you eat, but as for what God killed, you do not eat! And you follow the command of God, the Most High, mentioned!

Tafsir al-Qurtubi

The Almighty said: **And among them are those who listen to you** The word is singular, meaning the polytheists, the disbelievers of Mecca. **And We have placed coverings over their hearts** meaning We did that to them as a punishment for their disbelief. The meaning is not that they do not hear or understand, but since they do not benefit from what they hear, and do not submit to the truth, they were in the position of someone who does not hear or understand. Covers are the plural of *kinan*, like *asnaf* and *asnaan*, *a'na* and *an'an*. You *kanant* something in *kinnah* if you protect it in it, and you conceal something, and *kinana* is a definite noun and *kinnah* with the opening of the *kaf* and the *nun* is the wife of your father. It is said: the wife of the son or brother because we are in *kinnah* **that they understand it** meaning they understand it and it is in the accusative case, the meaning is hatred that they understand it or lest they understand it. **And in their ears is a heaviness** is in apposition to it, meaning a weight. It is said from it: *waqaratuhu adhinahu* with the opening of the *waw*, *tawaqur* and *qara*, meaning he was silent. The measure of its source is the movement except that it came with the *sukoon*. And God *waqaratuhu adhinahu yaqrahu waqarahu wa kudur* It is said: O God, make his ear cool. Abu Zaid narrated on the authority of the Arabs: A dignified ear for what its doer is not named. Based on this, it is dignified with a *damma* on the *waw*. Talha bin Masraf read it as *waqran* with a *kasra* on the *waw*, meaning he placed in their ears what blocked them from hearing the speech, likening it to the camel's burden, which is the amount it can carry. *Waqr* is the load. It is said from it: his palm tree is *muqar* and *waqqara* if it has much fruit, and a man with *qurra* if he is dignified with a *fatha* on the *waw*. It is also said from it, the man was dignified with a *damma* on the *qaf*, *waqran* and *waqr* with a *fatha* on the *qaf* as well.

God Almighty said: **And if they see every sign, they will not believe in it**. God Almighty informed us about their stubbornness because when they saw the moon split, they said: **It is magic**. So God Almighty informed us about their rejection of the signs without any proof.

God the Almighty said: **Until, when they come to you, they argue with you**. Their argument is that they say: You eat what they killed, but you do not eat what God killed. According to Ibn Abbas, **Those who disbelieve say**, meaning Quraysh. Ibn Abbas said: They said to Al-Nadr ibn Al-Harith: What does Muhammad say? He said: I see his lips moving, and he says nothing but legends of the ancients, like what I am telling you about past generations. Al-Nadr was a storyteller and a traveler. He heard stories in the lands of the Persians, drunk, the story of Rustam and Isfandiyar, so he would tell them. One of the legends is lines like verses and verses, according to Al-Zajaj. Al-Akhfash said: Its singular is *myth*, like *hadith* and the *hadiths* of Abu Ubaidah. Its singular is *isti'arat an-Nahhas*. Its singular is *astawa*, like 'Uthkul. It is said: It is the plural

Surat al-An'am 6: 25

And among them are those who listen to you, but We have placed over their hearts coverings, lest they understand it, and in their ears deafness. And if they see every sign, they will not believe in it until, when they come to you, they dispute with you. Those who disbelieve say, "This is not but legends of the former peoples."

of astar and astar, the plural of satr. It is said: satr and satr, and satr is the extended, composed thing, like the line of the book al-Qushayri: its singular is astir. It is said: It is a plural that has no singular, like madhakir, 'abadid, and ababil, meaning what the ancients wrote in books. Al-Jawhari and others said: myths are falsehoods and nonsense.

I said: Recite to me some of my sheikhs

My night has become long and I have been plagued by obsessions, so I will come up with nonsense and lies.

Tafsir Ibn Kathir

God Almighty says, informing about the polytheists, **And the Day We shall gather them all together**, the Day of Resurrection, and He will ask them about the idols and rivals that they used to worship instead of Him, saying to them, **Where are your partners whom you used to claim?** like God Almighty says in Surat Al-Qasas, **And the Day He will call to them and say, 'Where are My partners whom you used to claim?'** And God Almighty says, **Then there was no trial for them**, meaning their argument. Ata' Al-Khurasani said about him, **meaning their excuse**, and Qatada said the same. Ibn Jurayj said, on the authority of Ibn Abbas: That is, what they said, and Ad-Dahhak said the same, and Ata' Al-Khurasani said, **Then their trial was not**, their affliction when they were tested, **except that they said, 'By God, our Lord, we were not polytheists.'** Jarir said: The correct version is, **Then their trial was not**, their affliction when they were tested, **except that they said, 'By God, our Lord, we were not polytheists.'** Ibn Abi Hatim said: Abu Saeed Al-Ashja told us, Abu Yahya Al-Razi told us, on the authority of Amr Ibn Abi Qais, on the authority of Mutraf, on the authority of Al-Minhal, on the authority of Saeed Ibn Jubayr, on the authority of Ibn Abbas, who said: A man came to him and said: O Ibn Abbas, I heard God say, **By God, our Lord, we were not polytheists**. He said: As for His saying, **By God, our Lord, we were not polytheists**, they saw that none would enter Paradise except the people of prayer, so they said: Come, let us deny, so they would deny, and God would seal their mouths and their hands and feet would bear witness, and they would not conceal a word from God. So is there anything in your heart now? There is not a part of the Qur'an that did not contain something about it, but you do not know its meaning. Ad-Dahhak said on the authority of Ibn Abbas: This is about the hypocrites, and there is a view on it, because this verse was revealed in Mecca, and the hypocrites were only in Medina, and what was revealed about the hypocrites was the verse of al-Mujadilah 58: **On the Day when God will resurrect them all, they will swear to Him**, the verse. And thus He said about these al-Nas 114: **See how they lied about themselves, and what they used to invent has gone astray from them**, like His statement: **Then it will be said to them, 'Where are those you used to**

associate * other than God?' They will say, **'They have gone astray from us.'** the verse. And His statement, "And among them are those who listen to you, and We have placed over their hearts coverings, lest they understand it, and in their ears deafness. And if they see every sign, they will not believe in it." That is, they come to listen to your recitation, and it will not suffice them at all, because God **And We have placed over their hearts coverings**, that is, covers, lest they understand the Qur'an, **and in their ears deafness**, that is, deafness to hearing that is beneficial to them, as God Almighty said, **And the example of those who disbelieve is like that of one who shouts to that which hears nothing but calls and cries**. And His statement, **And if they see every sign, they will not believe in it**. That is, no matter how many signs, evidence, clear arguments, and proofs they see, they will not believe in them, for they have no understanding or fairness, as God Almighty said, **And if God had known any good in them, He would have made them hear**. And the Almighty's saying: **Until, when they come to you, they argue with you**, meaning they argue with you and debate you, about the truth with falsehood, **those who disbelieve say, 'This is not but legends of the ancients,'** meaning that what you have brought is nothing but taken from the books of the ancients and transmitted from them. And His saying, **and they forbid it and keep away from it**, in the meaning of they forbid it, there are two opinions, **one of them**: that what is meant is that they forbid people from following the truth and believing the Messenger and submitting to the Qur'an, **and keep away from it**, meaning they keep away from it, so they combine the two ugly actions, they do not benefit and they do not let anyone benefit. Ali bin Abi Talha said on the authority of Ibn Abbas, **and they forbid it**, they turn people away from Muhammad, may God bless him and grant him peace, so that they believe in him. Muhammad ibn al-Hanafiyyah said: The infidels of Quraysh did not go to the Prophet, may God bless him and grant him peace, and they forbade him from doing so. This is what Qatada, Mujahid, al-Dahhak, and others said. This statement is more apparent, and God knows best, and it is the choice of Ibn Jarir. **The second statement** was narrated by Sufyan al-Thawri on the authority of Habib ibn Abi Thabit, on the authority of someone who heard Ibn Abbas say about His statement, **and they forbid him from doing so**, that he said: It was revealed about Abu Talib, who used to forbid people from harming the Prophet, may God bless him and grant him peace. This is what al-Qasim ibn Mukhaymirah, Habib ibn Abi Thabit, Ata ibn Dinar, and others said, that it was revealed about Abu Talib. Saeed ibn Abi Hial said: It was revealed about the paternal uncles of the Prophet, may God bless him and grant him peace, and they were ten. They were the most severe people with him in public, and the most severe people against him in secret. This was narrated by Ibn Abi Hatim. Muhammad ibn Ka'b al-Qurazi said, **and they forbid him from doing so**, meaning they forbade people from killing him. His statement, **and they keep away from**

him, means they keep away from him. **And they do not destroy except themselves, and they do not perceive,** meaning they do not destroy by this action, and it does not return. And God's curse is upon them, and they do not perceive.

Fath al-Qadir

His statement: 25- **And among them are those who listen to you** This is a statement that begins to explain what some of the polytheists were doing in this world, and the pronoun refers to those who associated others with God: that is, some of those who associated others with God listen to you when you recite the Qur'an. **And We placed coverings over their hearts** meaning, We did that to them as a recompense for their disbelief. Covers are the plural of kinan, like spears and teeth. You kanant something in kannah: if you put it in it, and kanant it means you conceal it. The phrase **And We placed coverings over their hearts** is a new sentence to inform about its content, or in the accusative case as a state: meaning, We placed coverings over their hearts, hating that they would understand the Qur'an, or lest they would understand it. Al-Waqr means deafness. It is said: **His ear became deaf** meaning he became silent. Talha bin Masraf read *waqran* with a kasra on the *waw* meaning he put in their ears what blocked them from hearing the speech, likening it to the camel's load, which is the amount it can carry. He mentioned the coverings and the deafness as a representation of their extreme distance from understanding the truth and hearing it, as if their hearts do not understand and their ears do not perceive. **And even if they see every sign, they do not believe in it** meaning they do not believe in any of the signs that they see of miracles and the like due to their stubbornness and rebellion. His saying: **Until, when they come to you, disputing with you, those who disbelieve say, 'This is not but legends of the ancients.'** Here, *until* is the introductory particle after which the clause comes, and the clause **they argue with you** is in the accusative case as a state, and the meaning is that they have reached such a level of disbelief and stubbornness that when they come to you disputing, they are not satisfied with mere disbelief, but rather they say, 'This is not but legends of the ancients.' It was said that *until* is the preposition and what comes after it is in the genitive case, and the meaning is until the time of their coming disputing, they say, 'This is not but legends of the ancients.' This is the ultimate in denial and the ultimate in stubbornness. As-sâtir, al-Zajjaj said: Its singular is astâr. Al-Akhfash said: astârâ. Abu Ubaidah said: astârah. Al-Nahhas said: astâr. Al-Qushayri said: astâr. It was said that it is a plural without a singular, such as 'ûbâdid and 'âbâbil. The meaning is what the ancients wrote in books of stories and hadiths. Al-Jawhari said: as-sâtir are falsehoods and nonsense.

Tafsir al-Baghawi

25- The Almighty said: **And among them are those who listen to you** the verse. Al-Kalbi said: Abu Sufyan bin Harb, Abu Jahl bin Hisham, Al-Walid bin Al-Mughira, Al-Nadr bin Al-Harith, Utbah, Shaiba bin

Rabi'ah, Umayyah, Ubayy bin Khalaf, and Al-Harith bin Amir gathered to listen to the Qur'an. They said to Al-Nadr: O Abu Qutaylah, what is Muhammad saying? He said: I do not know what he is saying, except that I see him moving his tongue and saying legends of the ancients, just as I used to tell you about past generations. Al-Nadr used to talk a lot about generations and their report. Abu Sufyan said: I see some of what he says as true. Abu Jahl said: No, we do not acknowledge any of this. In another narration: Death is easier for us than this. Then God the Almighty revealed: **And among them are those who listen to you and to your speech. And We have placed over their hearts coverings** coverings, plural of kinan, like reins, plural of reins, **lest they understand it** meaning that they should not understand it. It was said: its meaning is that they should not understand it, and it was said: out of dislike for them to understand it. **And in their ears is deafness** deafness and heaviness. This is evidence that God the Almighty turns hearts upside down, opening some of them to guidance, and placing some of them in coverings so that they do not understand the speech of God and do not believe. **And if they see every sign of miracles and evidence, they will not believe in them until, when they come to you and argue with you, those who disbelieve say, 'This is not but legends of the ancients** meaning their stories and tales. Legends are the plural of legend and myth. It was said: It is nonsense and falsehoods, and its origin is from the word *sart*, meaning: I wrote.

Tafsir al-Baidawi

25- **And among them are those who listen to you** when you recite the Qur'an, meaning Abu Sufyan, Al-Walid, Al-Nadr, Utbah, Shaybah, Abu Jahl and their likes, they gathered and heard the Messenger of God, may God bless him and grant him peace, reciting the Qur'an, so they asked Al-Nadr what he was saying, so he said, **By the One Who made it His House, I do not know what he is saying except that he is moving his tongue and reciting the legends of the ancients like what I told you about the past generations.** Abu Sufyan said, **I see the truth.** Abu Jahl said, *No.* "And We have placed over their hearts coverings" coverings, the plural of kinan, which is what covers something. "lest they understand it", disliking that they understand it. "And in their ears deafness", preventing them from listening to it, and the confirmation of that was mentioned at the beginning of *Al-Baqarah*. "And if they see every sign, they will not believe in it" due to their extreme stubbornness and the strength of imitation in them. **Until, when they come to you, arguing with you,** meaning, their denial of the verses reached the point that they came to argue with you. *Until* is what we come after with the phrase *until* and it has no function. The phrase *if* and its answer, **those who disbelieve say, 'This is nothing but legends of the ancients,'** are the ultimate denial. **And they argue with you** is a state of their coming. It is possible for the preposition **and** **when they come to you** to be in the place of the genitive **and they argue with you** to be a state, and *says* is an explanation of it. *Legends* are falsehoods, the plural of legend or myth or lines, the plural of line, and its root is line meaning a line.

Surat al-An'am 6: 25

And among them are those who listen to you, but We have placed over their hearts coverings, lest they understand it, and in their ears deafness. And if they see every sign, they will not believe in it until, when they come to you, they dispute with you. Those who disbelieve say, "This is not but legends of the former peoples."

Surat al-An'am 6: 26

And they forbid others from it and keep away from it. And they destroy none but themselves, and they perceive [it] not.

Tafsir al-Jalalayn

26 - **And they forbid people from it** from following the Prophet, may God bless him and grant him peace **and they keep away** they distance themselves **from it** so they do not believe in him. It was said that it was revealed about Abu Talib who used to forbid harming him but did not believe in him *and what they destroy*) by keeping away from him **except themselves** because his harm is upon them **and they do not perceive** that.

Tafsir al-Suyuti

The Almighty said: And they are humiliated by it and keep away from it. The verse. Al-Hakim and others narrated on the authority of Ibn Abbas that this verse was revealed about Abu Talib. He used to forbid the polytheists from harming the Messenger of God, may God bless him and grant him peace, and he kept away from what he brought.

K and Ibn Abi Hatim narrated on the authority of Saeed bin Abi Hilal who said: It was revealed about the paternal uncles of the Prophet, may God bless him and grant him peace, and they were ten. They were the most severe people with him in public and the most severe people with him in private.

Tafsir al-Tabari

Abu Jaafar said: The people of interpretation differed in the interpretation of his saying: **And they forbid it and keep away from it**.

Some of them said: Its meaning is: These polytheists who deny the signs of God forbid people from following Muhammad, may God bless him and grant him peace, and accepting from him, and **they keep away from him**, they distance themselves from him.

Who said that?

Ibn Wakee' told us, he said, Hafs bin Ghayath and Hani' bin Saeed told us, on the authority of Hajjaj, on the authority of Salim, on the authority of Ibn al-Hanafiyyah: **And they forbid it and stay away from it**. He said: They stay away from the Prophet, may God bless him and grant him peace, and do not answer him, and they forbid people from it.

Al-Muthanna told us, 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, his statement: **And they forbid it and keep away from it**, meaning they forbid people from believing in Muhammad, **and keep away from it**, meaning: they keep their distance from him.

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 they forbid it and keep away from it**, that is, they follow Muhammad, and they keep away from 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, regarding his statement: **And they forbid it and keep away from it**, meaning: They do not meet it, nor do they let anyone come to it.

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh say, regarding his statement: **And they forbid it**, that he said: on the authority of Muhammad, 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, his saying: **And they forbid it and keep away from it**, they combined prohibition and keeping away. Keeping away means distancing.

Some of them said: Rather, its meaning is: **And they forbid him from it** from the Qur'an, that he listen to it and act according to what is in it.

Who said that?

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, regarding his statement: **And they forbid it**, he said: They forbid the Qur'an and the Prophet, may God bless him and grant him peace, **and they keep away from it**, and they distance themselves from it.

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **And they forbid it**, he said: Quraysh, from the remembrance, **and they keep away from it**, he said: they keep away.

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: **They forbid it and keep away from it**, Quraysh, from the remembrance, **and keep away from it**, they keep away.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **And they forbid it and keep away from it**, he said: They forbid the Qur'an and the Prophet, may God bless him and grant him peace, and keep away from it.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **They keep away from it**, he said: **And they keep away from it**, they distance themselves from it.

Others said: The meaning of this is: They forbid harming Muhammad, may God bless him and grant him peace, and **they keep away from him**, they distance themselves from his religion and following him.

Who said that?

Hannad told us, he said, Wakee' and Qubaysah told us, and Ibn Wakee' told us, he said, my father told us,

Surat al-An'am 6: 26

And they forbid others from it and keep away from it. And they destroy none but themselves, and they perceive [it] not.

on the authority of Sufyan, on the authority of Habib ibn Abi Thabit, on the authority of someone who heard Ibn Abbas say: It was revealed about Abu Talib, he used to forbid Muhammad from being harmed, and he used to stay away from what he brought and not believe in him.

Ibn Bashar told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Habib ibn Abi Thabit, he said, someone told me that heard Ibn Abbas say: **And they forbid him from it and keep away from it**, he said: It was revealed about Abu Talib, forbidding him to be harmed, and keeping away from what he came with.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, al-Thawri told us, on the authority of Habib bin Abi Thabit, on the authority of someone who heard Ibn Abbas: **And they forbid it and keep away from it**, he said: It was revealed about Abu Talib, he used to forbid the polytheists from harming Muhammad and keep away from what he brought.

Hanad told us, he said, Abda told us, on the authority of Ismail bin Abi Khalid, on the authority of Al-Qasim bin Mukhaimira, he said: Abu Talib used to forbid the Prophet, may God bless him and grant him peace, but he did not believe him.

Ibn Wakee' told us, he said, my father and Muhammad ibn Bishr told us, on the authority of Ismail ibn Abi Khalid, on the authority of Al-Qasim ibn Mukhaimira, regarding his statement: **And they forbid it and keep away from it**, he said: It was revealed about Abu Talib. Ibn Wakee' said, Ibn Bishr said: Abu Talib forbade the Prophet, may God bless him and grant him peace, from being harmed and not believing in him.

Hannad told us, he said, Yunus bin Bakir told us, on the authority of Abu Muhammad al-Asadi, on the authority of Habib bin Abi Thabit, he said, he told me from someone who heard Ibn Abbas say about the words of God Almighty: **And they forbid it and keep away from it**, it was revealed about Abu Talib, he used to forbid harming Muhammad, and keep away from what he brought by following him.

Hanad told us, he said, Wakee' told us, on the authority of Ismail bin Abi Khalid, on the authority of Al-Qasim bin Mukhaimira, regarding his statement: **And they forbid it and keep away from it**, he said: It was revealed about Abu Talib.

Ibn Wakee' told us, he said, Ubaidullah bin Musa told us, on the authority of Abdul Aziz bin Siyah, on the authority of Habib, he said: That is Abu Talib, in his statement: **And they forbid it and keep away from it**.

Yunus told us, he said, Ibn Wahb told us, he said, Saeed bin Abi Ayoub told me, he said, Ata bin Dinar said regarding the statement of God: **And they forbid it and keep away from it**, that it was revealed about Abu Talib, that he used to forbid people from harming the Messenger of God, may God bless him and grant him peace, and keep away from the guidance that he brought.

Abu Ja'far said: The most appropriate of these sayings to interpret the verse is the saying of those who said: Its interpretation is **and they forbid it**, from following Muhammad, may God bless him and grant him peace, from other people and they refrain from following him.

This is because the verses before it mentioned a group of polytheists who were just with him, and the report of their denial of the Messenger of God, may God bless him and grant him peace, and their general disregard for what he brought to them from the revelation and revelation of God. So his statement, **and they forbid it**, must be report about them, since nothing has come to us that indicates that the report is not directed from them to others. Rather, what comes before and after this verse indicates the correctness of what we said, that it is report about a group of polytheists of the people of the Messenger of God, may God bless him and grant him peace, without being report about a specific one of them.

And since that is the case, then the verse is interpreted as: And if these polytheists, O Muhammad, see every sign, they will not believe in it, until when they come to you and argue with you, they say: This that you have brought us is nothing but the stories and reports of the ancients! And they forbid listening to the revelation, and they keep away from you, so they distance themselves from you and from following you. **And they destroy none but themselves**. He says: And they destroy none but themselves by turning people away from the path of God, turning away from His revelation, and disbelieving in their Lord - except themselves, and no one else, and that is because they earn by their actions the wrath of God and His painful punishment, and that which they cannot bear. **And they do not perceive**. He says: And they do not know what they are earning of destruction and ruin by their actions.

The Arabs say about someone who is far from something: he has moved away from it, so he is moving away. And we hear from them: I moved away from you, meaning: I moved away from you. But if they wanted to distance you from me, they say: I moved away from you. And from the word **I moved away from you** meaning: I moved away from you, as in the saying of Al-Hutaiah:

I came to you in front of you only as a question, and I saw from her a specter of a vision

Tafsir al-Qurtubi

The Almighty's saying: **And they forbid it and keep away from it**. Forbidding is a warning and keeping away is distance, and it is general for all the infidels, meaning they forbid following Muhammad, may God bless him and grant him peace, and keep away from him, according to Ibn Abbas and Al-Hasan. It was said: It is specific to Abu. He forbids the infidels from harming Muhammad, may God bless him and grant him peace, and keeps away from believing in him, according to Ibn Abbas as well. The people of the

secret narrated that the Prophet, may God bless him and grant him peace, went out to the Kaaba one day and wanted to pray. When he entered the prayer, Abu Jahl - may God curse him - said: Who will stand up to this man and spoil his prayer? Ibn Al-Zubayri said: So he took dung and blood and smeared it on the face of the Prophet, may God bless him and grant him peace. The Prophet, may God bless him and grant him peace, turned away from his prayer and then came to his uncle Abu Talib and said: O uncle, do you not see what was done to me? Abu Talib said: Who did this to you? The Prophet, may God bless him and grant him peace, said: Abdullah ibn al-Zubayri. Abu Talib stood up, put his sword on his shoulder, and walked with him until he came to the people. When they saw Abu Talib approaching, the people began to rise. Abu Talib said: By God, if a man stands up, I will cover him with my sword. They sat down until he came close to them and said: O my son, who did this to you? He said: Abdullah ibn al-Zubayri. Abu Talib took dung and blood and smeared it on their faces, beards, and clothes, and he gave them the authority to speak. Then this verse was revealed.

And they forbid it and keep away from it. The Prophet, may God bless him and grant him peace, said: **O uncle, there is a sign in you.** He said: **What is it?** He said: **It prevents the Quraysh from harming me and refuses to believe in me.** Abu Talib said:

God, they will not reach you with all their strength until I am buried in the ground.

So declare your command, there is no shame in it, and be happy with that and your eyes will be comforted.

You invited me and claimed that you were my advisor, but you were truthful and you were trustworthy before.

I presented a religion that I knew was one of the best religions of mankind.

If it weren't for blame or fear of insult, you would have found me to be forgiving of that for sure.

They said: O Messenger of God, will his support benefit Abu Talib? He said: Yes, he was protected by that, and he was not paired with the devils, nor did he enter into the pit of snakes and scorpions. His punishment is only in two sandals of fire on his feet, from which his brain boils in his head. He is the least of the people of Hell. And God revealed to the Messenger: **So be patient, as were patient the messengers of strong will** (al-Ahqaf 46:35). And in Sahih Muslim: On the authority of Abu Hurairah, he said:

The Messenger of God, peace be upon him, said to his uncle: Say: There is no god but God, and I will bear witness for you with it on the Day of Resurrection. He said: Even if the Quraysh had reproached me and said: What made him do that was his impatience, I would have satisfied your eyes with it. Then God Almighty revealed: **Indeed, you do not guide whom you love, but God guides whom He wills.** (al-Qasas 28:56) This is the famous narration. Impatience with a jim and a zay means fear. Abu Ubaid said: Khara' with a dotted kha and a silent ra'. He said: It means weakness and frailty. And in Sahih Muslim also on the authority of Ibn Abbas, he said: The Messenger of God, peace be upon him,

said:

The one who will receive the least punishment in Hell will be Abu Talib, who will be wearing two sandals of fire from which his brain will boil. As for Abdullah bin Al-Zay'ari, he converted to Islam in the year of the conquest and his conversion to Islam was good. He apologized to the Messenger of God, may God bless him and grant him peace, for his shortcomings, and he accepted his apology. He was a skilled poet, so he wrote poems praising the Prophet, may God bless him and grant him peace. He has many poems praising him that abrogate what had been said about his disbelief, including his saying:

Sleep is prevented by nightingales and worries, and the night is turbulent and full of them

It came to me that someone had entrusted me with it, so I slept as if I had a fever.

Oh, report that carried on its limbs a naked woman with loose hands and a treacherous heart

I apologize to you for what I did, as I was lost in error.

Days when I am ordered to perish, and the command of the seducers leads me, and their command is ominous.

And I extend the causes of destruction, and the matter of the rebels leads me, and their matter is ominous

Today it is time for the Prophet Muhammad to say that he is a sinner and he is deprived

The enmity has passed, its causes have ended, and bonds and dreams have come between us.

So forgive me, may my parents sacrifice for you both my transgressions, for you are merciful and merciful

And upon you is the mark of the King, a sign of a bright light and a sealed ring.

He gave you after loving his proof honor and the proof of God is great

I have testified that your religion is truly true and that you are great among the servants.

God is witness that Ahmed Mustafa has a good future among the righteous.

The Qarm Ala Banianah is a branch of Hashim, established in the heights and origins.

It was said: The meaning is that they forbid it, meaning those who listen are forbidden from the Qur'an and keep away from it. According to Qatada, the ha' according to the first two opinions in **about it** is for the Prophet, may God bless him and grant him peace, and according to Qatada's opinion, for the Qur'an, **and they destroy none but themselves.** "In" is negative, meaning they destroy none but themselves by their insistence on disbelief and their bearing the burdens of those who turn them away.

Tafsir Ibn Kathir

God Almighty says, informing about the polytheists,

Surat al-An'am 6: 26

And they forbid others from it and keep away from it. And they destroy none but themselves, and they perceive [it] not.

And the Day We shall gather them all together, the Day of Resurrection, and He will ask them about the idols and rivals that they used to worship instead of Him, saying to them, **Where are your partners whom you used to claim?** like God Almighty says in Surat Al-Qasas, **And the Day He will call to them and say, 'Where are My partners whom you used to claim?'** And God Almighty says, **Then there was no trial for them**, meaning their argument. Ata' Al-Khurasani said about him, **meaning their excuse**, and Qatada said the same. Ibn Jurayj said, on the authority of Ibn Abbas: That is, what they said, and Ad-Dahhak said the same, and Ata' Al-Khurasani said, **Then their trial was not**, their affliction when they were tested, **except that they said, 'By God, our Lord, we were not polytheists.'** Jarir said: The correct version is, **Then their trial was not**, their affliction when they were tested, **except that they said, 'By God, our Lord, we were not polytheists.'** Ibn Abi Hatim said: Abu Saeed Al-Ashja told us, Abu Yahya Al-Razi told us, on the authority of Amr Ibn Abi Qais, on the authority of Mutraf, on the authority of Al-Minhal, on the authority of Saeed Ibn Jubayr, on the authority of Ibn Abbas, who said: A man came to him and said: O Ibn Abbas, I heard God say, **By God, our Lord, we were not polytheists**. He said: As for His saying, **By God, our Lord, we were not polytheists**, they saw that none would enter Paradise except the people of prayer, so they said: Come, let us deny, so they would deny, and God would seal their mouths and their hands and feet would bear witness, and they would not conceal a word from God. So is there anything in your heart now? There is not a part of the Qur'an that did not contain something about it, but you do not know its meaning. Ad-Dahhak said on the authority of Ibn Abbas: This is about the hypocrites, and there is a view on it, because this verse was revealed in Mecca, and the hypocrites were only in Medina, and what was revealed about the hypocrites was the verse of al-Mujadilah 58: **On the Day when God will resurrect them all, they will swear to Him**, the verse. And thus He said about these al-Nas 114: **See how they lied about themselves, and what they used to invent has gone astray from them**, like His statement: **Then it will be said to them, 'Where are those you used to associate * other than God?'** They will say, **'They have gone astray from us.'** the verse. And His statement, "And among them are those who listen to you, and We have placed over their hearts coverings, lest they understand it, and in their ears deafness. And if they see every sign, they will not believe in it." That is, they come to listen to your recitation, and it will not suffice them at all, because God **And We have placed over their hearts coverings**, that is, covers, lest they understand the Qur'an, **and in their ears deafness**, that is, deafness to hearing that is beneficial to them, as God Almighty said, **And the example of those who disbelieve is like that of one who shouts to that which hears nothing but calls and cries**. And His statement, **And if they see every sign, they will not believe in it**. That is, no matter how many signs, evidence, clear arguments, and proofs they see, they will not believe in them, for they have no understanding or fairness, as God Almighty said, **And if God had known any good in them, He would have made them hear**. And the

Almighty's saying: **Until, when they come to you, they argue with you**, meaning they argue with you and debate you, about the truth with falsehood, **those who disbelieve say, 'This is not but legends of the ancients,'** meaning that what you have brought is nothing but taken from the books of the ancients and transmitted from them. And His saying, **and they forbid it and keep away from it**, in the meaning of they forbid it, there are two opinions, **one of them**: that what is meant is that they forbid people from following the truth and believing the Messenger and submitting to the Qur'an, **and keep away from it**, meaning they keep away from it, so they combine the two ugly actions, they do not benefit and they do not let anyone benefit. Ali bin Abi Talha said on the authority of Ibn Abbas, **and they forbid it**, they turn people away from Muhammad, may God bless him and grant him peace, so that they believe in him. Muhammad ibn al-Hanafiyyah said: The infidels of Quraysh did not go to the Prophet, may God bless him and grant him peace, and they forbade him from doing so. This is what Qatada, Mujahid, al-Dahhak, and others said. This statement is more apparent, and God knows best, and it is the choice of Ibn Jarir. **The second statement** was narrated by Sufyan al-Thawri on the authority of Habib ibn Abi Thabit, on the authority of someone who heard Ibn Abbas say about His statement, **and they forbid him from doing so**, that he said: It was revealed about Abu Talib, who used to forbid people from harming the Prophet, may God bless him and grant him peace. This is what al-Qasim ibn Mukhaymirah, Habib ibn Abi Thabit, Ata ibn Dinar, and others said, that it was revealed about Abu Talib. Saeed ibn Abi Hilal said: It was revealed about the paternal uncles of the Prophet, may God bless him and grant him peace, and they were ten. They were the most severe people with him in public, and the most severe people against him in secret. This was narrated by Ibn Abi Hatim. Muhammad ibn Ka'b al-Qurazi said, **and they forbid him from doing so**, meaning they forbade people from killing him. His statement, **and they keep away from him**, means they keep away from him. **And they do not destroy except themselves, and they do not perceive**, meaning they do not destroy by this action, and it does not return. And God's curse is upon them, and they do not perceive.

Fath al-Qadir

His statement: 26- **And they forbid it and keep away from it** meaning the polytheists forbid people from believing in the Qur'an or in Muhammad, may God bless him and grant him peace, and they keep themselves away from it. It was said that it was revealed about Abu Talib, as he used to forbid the infidels from harming the Prophet, may God bless him and grant him peace, and he kept away from answering him. **And they destroy none but themselves, and they perceive not** meaning they destroy none but themselves by what they do of forbidding and keeping away from it, by exposing themselves to the punishment and wrath of God, while the fact is that they do not perceive this calamity that they have

brought upon themselves.

Tafsir al-Baghawi

26- **And they forbid it** meaning: they forbid people from following Muhammad, may God bless him and grant him peace. **And they keep away from it** meaning: they distance themselves from it. It was revealed about the infidels of Mecca. Muhammad ibn al-Hanafiyyah, al-Suddi, and al-Dahhak said. Qatada said: They forbid the Qur'an and the Prophet, may God bless him and grant him peace, and they keep away from him.

Ibn Abbas and Muqatil said: It was revealed about Abu Talib, who used to forbid people from harming the Prophet, may God bless him and grant him peace, and prevent them and keep away from believing in him, that is, he kept away, until it was narrated that the leaders of the polytheists gathered around him and said: Take a young man from our foremost people, and hand Muhammad over to us. Abu Talib said: You have not been fair to me, should I hand over my son to you to kill him and raise your son? It was narrated that the Prophet, may God bless him and grant him peace, called him to faith, and he said: If it were not for the fact that the Quraysh would taunt me, I would have pleased you with it, but I will defend you as long as I live. He said some verses about him:

By God, they will not reach you with all their strength until I am buried in the ground.

So declare your command, there is no shame in it, and be happy with that and let your eyes be comforted by that.

You invited me and I knew that you were my advisor and you were truthful and you were then trustworthy

I presented a religion that I knew was the best religion of mankind.

If it weren't for blame or fear of insult, you would have found me to be lenient and clear about that.

And if they destroy, they do not destroy, **except themselves**, meaning: the consequences of their actions will only return to them, and the burdens of those who turn them away will be upon them, **and they do not perceive**.

Tafsir al-Baidawi

26- **And they forbid it** meaning they forbid people from the Qur'an, or the Messenger, may God bless him and grant him peace, and believing in him. **And they keep away from it** themselves, or they forbid people from attacking the Messenger of God, may God bless him and grant him peace, and they keep away from him, so they do not believe in him like Abu Talib. **And they will perish** and they will not perish thereby. **Except themselves, and they do not perceive** that its harm does not extend beyond them to others.

Surat al-An'am 6: 27

And if you could but see when they are made to stand before the Fire and they say, "Oh, would that we could be sent back so we would not deny the signs of our Lord and be among the believers."

Surat al-An'am 6: 27

And if you could but see when they are made to stand before the Fire and they say, **Oh, would that we could be sent back so we would not deny the signs of our Lord and be among the believers.**

Tafsir al-Jalalayn

27 - **And if you could but see** O Muhammad **when they are made to stand** presented **before the Fire and they say, Oh as a warning (if only we could be returned** to the world **and not deny the signs of our Lord and be among the believers** by raising the two verbs as a resumption and lowering them in response to the wish and raising the first and lowering the second and the response to if you saw a great matter

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: **And if you could but see**, O Muhammad, these idols and statues who are equal to their Lord, who deny your prophethood, whose description I have described to you, **when they are made to stand**, he says: when they are detained, **on the Fire**, meaning: in the Fire. So *on* was placed in place of *in*, as He said: **And they followed what the devils recited during the reign of Solomon** (al-Baqarah 2:102), with *sunna*: during the reign of Solomon.

It was said: **And if you could see when they stand**, and its meaning is: when they stand, because of what we described before in what came before: that the Arabs may put *idh* in place of *idha*, and *idh* in place of *idh*, even though *idh* is a part of *idh* that accompanies report that has already been found and decided, and *idh* is a part of *idh* that accompanies report that has not yet been found, but that is as the rajaz poet, who is Abu al-Najm, said:

May God extend his life for us, O Lord of Pure, and may God reward him on our behalf as He rewarded him.

Gardens of Eden in the highest heavens

He said: Then may God reward him on our behalf, for he rewarded and placed, as in place of if.

It was said: **They stopped**, and he did not say: **They stopped**, because that is the eloquent speech of the Arabs. It is said: **The animal stopped and other things stopped**, without an alif, if you imprisoned them, and likewise: **The land stopped**, if you made it a charity imprisoned, without an alif, and:

Al-Harith told me, on the authority of Abu Ubaid, who said: Al-Yazidi and Al-Asma'i told me, both of them, on

the authority of Abu Amr, who said: I have never heard any Arab say: I stopped something with the alif. He said: Except that if I saw a man in a place and said: What made you stop here? With the alif, I would think it was good.

And they said, 'Oh, would that we could be sent back,' He says: So these polytheists said to their Lord, when they were imprisoned in the Fire: **Oh, would that we could be sent back**, to the world so that we could repent and return to obeying God, **and not deny the signs of our Lord**, He says: And we do not deny the proofs of our Lord nor reject them, **and be among the believers**, He says: And we are among those who believe in God, His proofs and His messengers, following His commands and prohibitions.

There are different readings of this.

The general reading of the Hijaz, Medina and Iraqis is: **Oh, would that we would be sent back and not deny the signs of our Lord and be among the believers**, meaning: Oh, would that we would be sent back and not deny the signs of our Lord, but rather be among the believers.

Some of the Kufan reciters read it as: **Oh, would that we could be sent back and not deny the signs of our Lord and be among the believers**, meaning: Oh, would that we could be sent back and not deny the signs of our Lord and be among the believers. They interpreted something about that.

Ahmad bin Yusuf told me, he said, Al-Qasim bin Salam told us, he said, Hajjaj told us, on the authority of Harun, he said: In the letter of Ibn Masoud: **Oh, that we could be returned so we would not be denied** with the letter fa.

It was mentioned about some of the people of Ash-Sham who read it: **O Tita, we will be returned and we will not deny** in the nominative case, and **we will be** in the accusative case, as if he interpreted it to mean that they wished to be returned and to be among the believers, and they were informed that they would not deny the signs of their Lord if they were returned to the world.

The Arab scholars differed about the meaning of this word in the accusative and nominative cases.

Some of the grammarians of Basra said: **And we will not deny the signs of our Lord and be among the believers**, it is in the accusative case because it is the answer to the wish, and what comes after the waw is like what comes after the fa. Qalaa said: If you wish, you can raise it and make it not in the form of a wish, as if they said: And we will not deny, by God, the signs of our Lord, and we will be, by God, among the believers. If this is in this way, it is disconnected from the first. He said: The raising is the way of speaking, because if it is in the accusative case, it is made a waw of conjunction. So if it is made a waw of conjunction, it is as if they wished not to lie and to be among the believers. He said: And this, by God knows best, does not happen, because they did not wish this, rather they

wished the rejection, and they were informed that they would not lie and be among the believers.

Some of the grammarians of Kufa used to say: If we had put *nakdheeb* and we *kun* in the accusative case as a response with *waw*, it would have been correct. He said: The Arabs respond with *waw* and *thumma*, just as they respond with *fa*. They say: If only I had money so I could give you, If only I had money so I could give you, and Then I would give you. He said: It may also be in the accusative case as a declension, like when you say: Nothing can suffice me and it is beyond your power.

Another one of them said: I do not like the accusative in this, because it is not a wish from them, but rather it is a report that they reported about themselves. Do you not see that God Almighty mentioned them as a liar when He said: **And if they were returned, they would return to what they were forbidden?** The denial is for the report, not the wish.

Some of them denied that the answer could be with *waw* or a letter other than *fa*. He used to say: *waw* is a place of state, nothing can fit me and it is tight for you, meaning it is tight for you. He said: And this is how derivation is in all of Arabic. He said: As for *fa*, it is the answer to the sentence: *6ma qama fanataika*, meaning: if you stood up, we would come to you. He said: This is the rule of derivation and *fa*. He said: As for his saying: and we do not lie, and we are, it is permissible because they said: Oh, if only we could be returned, in a state other than the one in which we stood by the fire. So their standing was in that state, so they wished that they had not stood in that state.

Abu Ja'far said: It seems that the meaning of the author of this article in his statement is: If you could but see when they are made to stand before the Fire and say: We have already stood before it denying the signs of our Lord and being disbelievers. Oh, that we could be returned to it and stand before it neither denying the signs of our Lord nor being disbelievers.

This is an interpretation that is refuted by the apparent meaning of the revelation, which is the statement of God Almighty: **And if they were returned, they would return to what they were forbidden, and indeed, they are liars.** God Almighty informed us that what they said was a lie, and denial does not occur in wishful thinking. However, I think that the author of this article did not ponder the interpretation, and he adhered to the laws of Arabic.

Abu Ja'far said: The reading that I do not choose other than this is: **Oh, would that we were sent back, so that we would not deny the signs of our Lord and be among the believers**, with the nominative in both cases, meaning: Oh, would that we were sent back, and we would not deny the signs of our Lord if we were sent back, but we would be among the believers, as a way of informing them of what they would do if they were sent back to the world, not as a wish from them that they would not deny the signs of their Lord and be among the believers. Because God, the Most High, mentioned Him, has informed about them that if they were sent back, they would return to what they were forbidden from, and that they were liars in what they said. If what they said was in the way of a wish, it

would be impossible for them to be disbelievers in it, because a wish does not lie, and belief and disbelief only occur in reports.

As for the accusative case in that, I think that the reader intended to interpret the reading of Abdullah that we mentioned from him, which is his reading of that: **Oh, if only we were sent back and would not deny the signs of our Lord and be among the believers**, in the form of an answer to a wish with the letter *fa*. And if it is read with the letter *fa* in that way, there is no doubt about the correctness of its parsing. And its meaning in that is: that its interpretation when read in that way is: If we were sent back to the world, we would not deny the signs of our Lord, but we would be among the believers. So if what was narrated by those who narrated from the Arabs from the heavens among them, the answer with the letter *waw* and then in the form of the answer with the letter *fa*, is correct, then there is no doubt about the correctness of the reading of those who read that: **Oh, if only we were sent back and would not deny the signs of our Lord and be**, in the accusative case in the answer to a wish with the letter *waw*, based on the interpretation of Abdullah's reading of that with the letter *fa*. Otherwise, the reading with that is far from the meaning of the interpretation of the revelation, and I do not know of hearing that from the Arabs as correct, rather what is known from their speech is: the answer with the letter *fa*, and the inflection with the letter *waw*.

Tafsir al-Qurtubi

The Almighty said: **And if you could but see when they are made to stand before the Fire** meaning when they are made to stand tomorrow. And when may be used in the place of if and when in the place of when and what will be, so it is as if it was because the report of God Almighty is true and correct, so that is why he used the past tense and the meaning of when they stood is they were detained. It is said: I made him stand, he stood, he stood, and Ibn al-Samiq read when they stood with the opening of the *waw* and the *qaf* from standing **on the fire** meaning they are above it on the path and it is under them. And it was said: on means the *ba*, meaning they stood near it and they are suffering from it. And al-Dahhak said: they gathered, meaning at their doors. And it is said: they stood on the back of Hell and the fire is under them in the desert, that all of the people are made to stand on the back of Hell as if it is the back of a burning fire, then a caller calls out, **Take your companions and leave my companions.** And it was said: they stood, they entered it - may God protect us from it - so on means in, meaning they stood in the fire. The obligation of if is omitted so that the illusion goes away to everything, so it is more effective in frightening, and the meaning is: If you could see them in that If you had seen a worse situation, or seen a terrible sight, or seen something amazing, then there would have been no such estimate.

God the Almighty said: **And they said, 'Oh, would that we could be sent back and not deny the signs of our Lord and be among the believers.'** With the nominative in the three verbs, in apposition, the reading of the

Surat al-An'am 6: 27

And if you could but see when they are made to stand before the Fire and they say, "Oh, would that we could be sent back so we would not deny the signs of our Lord and be among the believers."

people of Medina, Al-Kisa'i, and Abu Amr Abu Bakr from Asim with the dammah, Ibn Amir, on the nominative of nakdhab and the accusative of nakun, and all of it is included in the meaning of wishing, meaning they wished to be sent back and not be lied to and to be among the believers. Sibawayh chose the severance in nakdhab so it is not included in the wish, meaning: And we do not lie, on the meaning of steadfastness in leaving the lie, meaning we do not lie, we were sent back or did we not return. Sibawayh said: It is like his saying, **Leave me and I will not return**, meaning I will not return in any case, whether you leave me or do not leave me. Abu Amr proved its exclusion from the wish by his saying, **And indeed, they are liars**, because lying does not occur in wishing, rather it occurs in report. Those who made it included in the wish said: The meaning is, and indeed, they are liars in this world in their denial of the resurrection and their denial of the messengers. Hamza and Hafs read with the accusative of nakdhab and nakun, obligatory for the wisher because it is not obligatory. They are included in the wish in the sense that they wished for a response and to stop lying and to be with the believers. Abu Ishaq said: The meaning of **and we do not lie** is that if we are returned, we will not lie. The accusative in **we lie** and **we are** is implied that **we have a share** in the answer to the question, command, prohibition and offer because all of it is not obligatory and will not happen yet, so the answer is accusative with the *and* as if it is in apposition to the source of the first, as if they said: **Oh, if only we had a response and denial of lying and being among the believers**, so it is carried on the source of **we return** because the meaning has changed to the nominative, and there was no alternative to implying that in it, so the accusative is completed in the two verbs. Ibn Amir read **and we are** in the accusative as the answer to the wish, like you say: **Oh, if only you would come to us and we would honor you**, meaning: **Oh, if only your fate would happen and our honoring would happen**. He included the first two verbs in the wish, or he meant **and we do not honor you** on the basis of what was mentioned above, and it is possible. Abi read **and we do not deny the verses of our Lord ever**, and from Ibn Masoud, **Oh, if only we were returned and we would not lie** with the *fa*, and the share and the far are accusative with them in the answer as they are accusative with the *waaw*, from Al-Zajjaj. Most Basrans do not allow the answer except with the letter *fa*.

Tafsir Ibn Kathir

The Almighty mentions the state of the disbelievers, when they stand on the Day of Resurrection before the Fire, and see what is in it of chains and shackles, and see with their own eyes those great matters and horrors, then they will say, **Oh, would that we could be sent back and not deny the signs of our Lord and be among the believers**. They wish to be returned to the worldly home, so that they could do righteous deeds, and not deny the signs of their Lord, and be among the believers. God Almighty said: **Rather, what they**

concealed before will become apparent to them. That is, rather, what they concealed in themselves of disbelief, denial, and obstinacy will become apparent to them, even if they denied it in this world or in the Hereafter, as He said a little before: **Then their only trial was that they said, 'By God, our Lord, we were not polytheists.'** Look how they lied to themselves. It is possible that what they knew about themselves became apparent to them, of the truth of what the messengers brought them in this world, even if they showed their followers the opposite, like His statement, informing about Moses, that he said to Pharaoh: **You have certainly known that none has sent down these except the Lord of the heavens and the earth as insights Al-Ankabut**. And the Almighty's statement, informing about Pharaoh and his people, **And they denied them, though their souls were convinced thereof, out of injustice and arrogance**. It is possible that what is meant by these hypocrites are those who were showing faith to people but concealing disbelief, and this is a report of what will happen on the Day of Resurrection, from the speech of a group of disbelievers. This does not contradict the fact that this Surah is Meccan, and hypocrisy was only from some of the people of Medina and the Bedouins around it, as God mentioned the occurrence of hypocrisy in a Meccan Surah, which is Al-Ankabut, and He said, **And that God will surely know those who believe and will surely know the hypocrites**. Based on this, it is a report of the words of the hypocrites in the Hereafter, when they witness the punishment, so that what they concealed of disbelief, hypocrisy, and discord will then become apparent to them, and God knows best. As for the meaning of the interruption in His statement, **Rather, what they concealed before became apparent to them**, they did not seek to return to this world out of desire and love for faith, but out of fear of the punishment that They saw it, as a punishment for what they were upon of disbelief, so they asked to return to the world, to be freed from what they saw of the Fire, and for this reason He said, **And if they were returned, they would return to what they were forbidden from, and indeed, they are liars**. That is, in their request to return, they desired and loved faith. Then He said, informing about them that if they were returned to the worldly abode, they would return to what they were forbidden from, of disbelief and opposition. **And indeed, they are liars**. That is, in their saying, **Oh, if only we could return and not deny the signs of our Lord, and be among the believers**. And they said, **It is only our worldly life, and we will not be resurrected**. That is, they would return to what they were forbidden from, and they would say, **It is only our worldly life**, that is, it is only this worldly life, and there is no return after it. For this reason He said, **And we will not be resurrected**. Then He said, **And if you could but see when they are made to stand before their Lord**. That is, they are made to stand before Him. He said, **Is this not the truth?** Is this not the Resurrection true, and not false as you thought? **They said, 'Yes, by our Lord.'** He said, **'Then taste the punishment for what you used to disbelieve.'** That is, for what you used to deny, so taste its touch today. **Is this magic, or do you not see?**

Fath al-Qadir

His saying: 27- **And if you could but see when they are made to stand before the Fire** The address is to the Messenger of God, may God bless him and grant him peace, or to everyone who can see. The future on the Day of Resurrection is expressed in the past tense, indicating that it will happen, as the scholars of meanings have mentioned. *Waqafa* means **they were detained**. It is said: **I stopped him** and *waqtat* means **I stopped him**. It is said that the meaning of *waqafa* is **they entered it**, so *ala* means *in*. It is said that it means *ba*: that is, they stood by the Fire, that is, near it, witnessing it. The object of *tara* is omitted, and the answer to *law* is omitted so that the listener may go in every direction. The meaning is: If you could see them when they are made to stand before the Fire, you would see a terrifying sight and a terrible state. **And they will say, 'Oh, would that we could be returned'** that is, to the world. **And not deny the signs of our Lord** that is, those brought to us by His Messenger, may God bless him and grant him peace. **And be among the believers** in them, acting according to what is in them. The three actions are included under the wish: that is, they wished to be returned, and that they would not... They lie, and that they are among the believers by raising the three verbs as is the reading of Al-Kisa'i, the people of Madinah, Shu'bah, Ibn Kathir, and Abu Amr. Hafs and Hamzah read with the accusative of *nakdheeb* and *nakun* by implying *an* after the waw as an answer to the wish. Sibawayh chose to cut off **wa la nakdheeb** so it is not included in the wish, and the estimate is: and we do not lie with the meaning of steadfastness in leaving the lie: i.e. we do not lie, we returned or did not return. He said: It is like leave me and do not return: i.e. I will not return in any case whether you left me or did not leave me. Abu Amr ibn Al-Ala' provided evidence for its exit from the wish by his saying: **and they are liars** because lying does not occur in the wish. Ibn Amir read **wa nakdheeb** with the accusative and included the first two verbs in the wish. Abu read **wa la nakdheeb bi ayat rabbiha**. He and Ibn Masoud read **Oh, if only we were returned and not denied** with the letter fa' and the accusative. The letter fa' is used in the accusative case in response to a wish, just as it is used in the accusative case with the letter waw, as al-Zajaj said. Most of the Basrans said: The answer is not permissible except with the letter fa'.

Tafsir al-Baghawi

27- The Almighty's saying, **And if you could but see when they are made to stand before the Fire**, meaning: in the Fire, as the Almighty said, **during the reign of Solomon**, meaning: during the reign of Solomon. It was said: they were presented to the Fire, and the answer to *if* is omitted, meaning: if you could see them in that state, you would see something amazing. "And they said, 'Oh, would that we were returned,' meaning: to the world, "and not deny the signs of our Lord and be among the believers." The general reading is all in the nominative case, meaning: Oh, would that we were returned and we do not deny, and we are among the believers. Hamza, Hafs, and Ya'qub read **And not deny the signs of our Lord and be**, with the accusative

of the ba' and the nun as the answer to the wish, meaning: If only our return had happened, and that we would not deny and be. The Arabs place the answer to the wish in the accusative case with the waw as they place the accusative case with the fa'. Ibn 'Amir read **we deny** in the nominative case and **we are** in the accusative case because they wished to be among the believers, and they reported about themselves that they do not deny the signs of their Lord. Their Lord, if they are returned to the world.

Tafsir al-Baidawi

27- **And if you could but see when they are made to stand before the Fire** Its answer is omitted, i.e. if you could see them when they are thrown upon the Fire until they see it, or look at it, or enter it and know the extent of its torment, you would have seen a hideous thing. **They stood** was read in the active form of **stood upon it standing**. **They said, 'Oh, would that we could be returned'** wishing to return to the world. **And we would not deny the signs of our Lord and be among the believers** is a resumption of their speech in the form of affirmation like their saying: Leave me and I will not return, i.e. and I will not return, you left me, or you did not leave me, or it is a conjunction with *returned* or a state of the pronoun in it, so it is in the ruling of a wish. His saying: **And indeed, they are liars** refers back to what the wish included of the promise, and Hamzah, Ya'qub, and Hafs put them in the accusative case as an answer by implying that after the waw, making it like the fa'. Ibn 'Amir read the first by raising the conjunction and the second by accusative case as an answer.

Surat al-An'am 6: 28

Rather, what they used to conceal before has become apparent to them. And if they were returned, they would return to what they were forbidden. And indeed, they are liars.

Surat al-An'am 6: 28

Rather, what they used to conceal before has become apparent to them. And if they were returned, they would return to what they were forbidden. And indeed, they are liars.

Tafsir al-Jalalayn

28 - God Almighty said *Rather* to strike out the will to believe understood from wishing *appeared* appeared to them **what they were hiding before** concealing by their saying {And God, our Lord, we were not polytheists by the testimony} of their limbs, so they wished for that **and if they were returned** to the world as an obligation **they would return to what they were forbidden from** of polytheism **and indeed they are liars** in their promise of faith.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: What is wrong with these people who are unjust to their Lord, who deny your prophethood, O Muhammad, in their inclination when they stand before the Fire: **Oh, would that we could be sent back and not deny the signs of our Lord and be among the believers**, grief and regret for abandoning faith in God and belief in you, but they have compassion for what is coming upon them of God's punishment and painful torment, for their sins that they used to hide from the eyes of the people and conceal from them, so God revealed them from them on the Day of Resurrection and made them apparent before all witnesses, so He disgraced them for them, then He rewarded them for them with their reward.

He says: Rather, what they had been hiding of their evil deeds which they had been hiding before that in this world became apparent to them, **and if they were returned**, meaning: if they were returned to this world and given respite, **they would return to what they were forbidden from**, meaning: they would return to the same deeds that they were doing in this world before that, of denying the signs of God, disbelieving in Him, and doing what angers their Lord, **and indeed they are liars**, in their saying: If we were returned, we would not have denied the signs of our Lord and we would have been among the believers, because they said it when they said it out of fear of punishment, not out of faith in God.

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

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: **Rather, what they had hidden**

before became apparent to them, meaning their deeds in the Hereafter, which they had hidden in this world, became apparent to them.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, regarding his statement: **Rather, what they had concealed before has become apparent to them**, he said: of their deeds.

Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **And if they were returned, they would return to what they were forbidden**, meaning: If God had given them a world like their world, they would have returned to their evil deeds.

Tafsir al-Qurtubi

The Almighty said: **Rather, what they were concealing before has become apparent to them**. Rather, it is a rejection of their wish and their claim of faith if they were to return and differ in the meaning of **has become apparent to them** according to statements after specifying who is meant. It was said: What is meant are the hypocrites because the name of disbelief includes them, so the pronoun refers back to some of those mentioned. An-Nahhas said: This is from the sweet and eloquent speech. It was said: What is meant are the disbelievers, and when the Prophet, may God bless him and grant him peace, preached to them, they feared and concealed that fear so that their weak ones would not notice them and it would appear on the Day of Resurrection. For this reason, Al-Hasan said: It became apparent to them, meaning that what they were concealing from each other became apparent to some of them. It was said: Rather, what they were denying of polytheism became apparent to them, so they would say, **God, our Lord, we were not polytheists**. Then God would speak and their limbs would testify against them of disbelief. That was when what they were concealing before became apparent to them. Abu Rawq said: It was said: What they were concealing of disbelief became apparent to them, meaning their bad deeds became apparent as he said: **And from God became apparent to them that which they had not reckoned upon**. (al-Zumar 39:47) Al-Mubarrad said: The punishment for their disbelief, which they had been concealing, became apparent to them. It was also said: The meaning is that what the misguided ones had been concealing from them regarding the matter of resurrection and the Day of Judgment became apparent to those who followed the misguided ones, because after it, **And they said, 'It is only our worldly life, and we will not be resurrected.'**

God the Almighty said: **And if they were returned** It was said: after witnessing the punishment, and it was said: before witnessing it, **they would have returned to what they were forbidden** meaning they would have become and returned to what they were forbidden from of polytheism, because God the Almighty knew about them that they would not believe. And Iblis saw what

he saw of the signs of God, then he defied God's statement: **And indeed, they are liars** is informing about them and narrating it from the state they were in in this world of their denial of the messengers and their denial of the resurrection, as He said: **And indeed, your Lord will judge** (al-Nahl 16:124), so He made it a narration of the state to come. And it was said: The meaning is: Indeed, they are liars in what they reported about themselves from themselves, that they do not lie and are among the believers. Yahya bin Waththab read **And if they were returned** with a kasra on the ra' because the original is radda, so the kasra on the dal was transferred to the ra'.

Tafsir Ibn Kathir

The Almighty mentions the state of the disbelievers, when they stand on the Day of Resurrection before the Fire, and see what is in it of chains and shackles, and see with their own eyes those great matters and horrors, then they will say, **Oh, would that we could be sent back and not deny the signs of our Lord and be among the believers.** They wish to be returned to the worldly home, so that they could do righteous deeds, and not deny the signs of their Lord, and be among the believers. God Almighty said: **Rather, what they concealed before will become apparent to them.** That is, rather, what they concealed in themselves of disbelief, denial, and obstinacy will become apparent to them, even if they denied it in this world or in the Hereafter, as He said a little before: **Then their only trial was that they said, 'By God, our Lord, we were not polytheists.' Look how they lied to themselves.** It is possible that what they knew about themselves became apparent to them, of the truth of what the messengers brought them in this world, even if they showed their followers the opposite, like His statement, informing about Moses, that he said to Pharaoh: **You have certainly known that none has sent down these except the Lord of the heavens and the earth as insights Al-Ankabut.** And the Almighty's statement, informing about Pharaoh and his people, **And they denied them, though their souls were convinced thereof, out of injustice and arrogance.** It is possible that what is meant by these hypocrites are those who were showing faith to people but concealing disbelief, and this is a report of what will happen on the Day of Resurrection, from the speech of a group of disbelievers. This does not contradict the fact that this Surah is Meccan, and hypocrisy was only from some of the people of Medina and the Bedouins around it, as God mentioned the occurrence of hypocrisy in a Meccan Surah, which is Al-Ankabut, and He said, **And that God will surely know those who believe and will surely know the hypocrites.** Based on this, it is a report of the words of the hypocrites in the Hereafter, when they witness the punishment, so that what they concealed of disbelief, hypocrisy, and discord will then become apparent to them, and God knows best. As for the meaning of the interruption in His statement, **Rather, what they concealed before became apparent to them,** they did not seek to return to this world out of desire and love for faith, but out of fear of the punishment that They saw it, as a punishment for what they were upon of disbelief, so they asked to return to

the world, to be freed from what they saw of the Fire, and for this reason He said, **And if they were returned, they would return to what they were forbidden from, and indeed, they are liars.** That is, in their request to return, they desired and loved faith. Then He said, informing about them that if they were returned to the worldly abode, they would return to what they were forbidden from, of disbelief and opposition. **And indeed, they are liars.** That is, in their saying, **Oh, if only we could return and not deny the signs of our Lord, and be among the believers.** And they said, **It is only our worldly life, and we will not be resurrected.** That is, they would return to what they were forbidden from, and they would say, **It is only our worldly life,** that is, it is only this worldly life, and there is no return after it. For this reason He said, **And we will not be resurrected.** Then He said, **And if you could but see when they are made to stand before their Lord.** That is, they are made to stand before Him. He said, **Is this not the truth?** Is this not the Resurrection true, and not false as you thought? **They said, 'Yes, by our Lord.'** He said, **'Then taste the punishment for what you used to disbelieve.'** That is, for what you used to deny, so taste its touch today. **Is this magic, or do you not see?**

Fath al-Qadir

His statement: 28- **Rather, what they had been concealing before became apparent to them.** This is a departure from what is indicated by the wish of the promise of faith and belief: that is, that wish was not from them out of sincere intention and pure belief, but rather it was for another reason, which is that what they had been concealing became apparent to them: that is, they denied polytheism and knew that they would perish because of their polytheism, so they turned to wishing and false promises. It was said: What they had been concealing of hypocrisy and disbelief became apparent to them through the testimony of their limbs against them. It was also said: What they had been concealing of their ugly deeds became apparent to them, as God Almighty said: **And from God appeared to them that which they had never expected.** Al-Mubarrad said: The punishment for their disbelief, which they had been hiding, became apparent to them, and it is similar to the first statement. It was said that the meaning is that what the misguiders had been hiding from them regarding the matter of resurrection and the Day of Judgment became apparent to those who followed the misguiders. **And if they were returned** to the world according to what they wished, **they would return** to doing what they were forbidden from of the ugly things, the most important of which is polytheism, just as Iblis saw what he saw of the signs of God and then he was stubborn. **And indeed, they are liars,** meaning they are described by this characteristic and will not be separated from it under any circumstances, even if they saw what they saw. It was said that the meaning is: Indeed, they are liars in what they reported about themselves of truthfulness and faith. Yahya ibn Waththab read **And if they were returned** with a kasra on the ra' because the original is raddaw, so the kasra on the dal was transferred to the ra'. The phrase **and indeed, they are liars** is an interjection between the conjoined word, which is **and they said,** and the conjoined word to it, which is **they would return,**

Surat al-An'am 6: 28

Rather, what they used to conceal before has become apparent to them. And if they were returned, they would return to what they were forbidden. And indeed, they are liars.

meaning they would return to what they were forbidden from.

Tafsir al-Baghawi

28- **Rather, it appeared to them** His saying: *Rather* is a response to their statement, meaning: the matter is not as they said that if they were returned they would have believed, rather it appeared to them: it became apparent to them, **what they were concealing**, they were keeping secret, *before*, in this world of their disbelief and sins, and it was said: what they were concealing is their saying **By God, our Lord, we were not polytheists** Al-An'am, 23, so they concealed their polytheism and hid it until their limbs testified against them with what they concealed and covered, because they did not conceal their disbelief in this world, unless the verse is made about the hypocrites, and Al-Mubarrad said: *Rather, it appeared to them as a recompense for what they were concealing*, and Al-Nadr bin Shumayl said: *Rather, it appeared to them.*

Then he said, **And if they were returned** to the world, **they would return to what they were forbidden from** of disbelief, **and indeed they are liars** in their saying, **If we were returned to the world, we would not have denied the signs of our Lord and we would have been among the believers.**

Tafsir al-Baidawi

28- **But what they had been concealing before became apparent to them.** The strike is about the will to believe understood from wishing, and the meaning is that what they had been concealing of their hypocrisy, or the ugliness of their actions, became apparent to them, so they wished for that out of boredom, not determination that if they were returned, they would believe. **And if they were returned** that is, to the world after standing and appearing. **They would return to what they were forbidden from** of disbelief and sins, **and indeed, they are liars** in what they promised themselves.

Surat al-An'am 6: 29

And they said, **There is only our worldly life, and we will not be resurrected.**

Tafsir al-Jalalayn

29 - **And they said** meaning denying the resurrection **It is** meaning life **except our worldly life, and we will not be resurrected**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: This is report from God Almighty about these polytheists, who equated idols and statues with Him, and about whom He began this Surah with report.

God the Almighty says: **And they say, 'It is not but our worldly life.'** He informs us that they deny that God gives life to His creation after He causes them to die, and they say, **There is no life after death, nor resurrection nor revival after annihilation.** So, by their denial of that and their denial of God's reward and punishment in the Hereafter, they do not care about what they have done or committed of sin and disobedience, because they do not expect a reward for their belief in God, their belief in His Messenger, and their good deeds after death, nor do they fear punishment for their disbelief in God and His Messenger or the evil deeds they do.

Ibn Zayd used to say: This is report from God Almighty about these infidels who stood before the Fire: If they were returned to the world, they would say: There is nothing but our worldly life, and we will not be resurrected.

Yunus told us, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And if they were returned, they would return to what they were forbidden,** and they said when they were returned: **It is only our worldly life, and we will not be resurrected.**

Tafsir al-Qurtubi

The Almighty said: **And they said, 'There is nothing but our worldly life.'** Subject and predicate, and *in* is a negative particle, and *we* is the name of what

And with those sent forth is its predicate, and this is the beginning of a report about them regarding what they said in this world. Ibn Zayd said that it is included in His statement: **And if they were returned, they would return to what they were forbidden from** and **And they would say, 'There is nothing but our worldly life'** meaning they would return to disbelief and be occupied with the pleasure of the present situation. This may refer to the obstinate as we explained in the case of Iblis, or to the fact that he confuses them after they have known, and this is common in reason.

Tafsir Ibn Kathir

The Almighty mentions the state of the disbelievers, when they stand on the Day of Resurrection before the Fire, and see what is in it of chains and shackles, and see with their own eyes those great matters and horrors, then they will say, **Oh, would that we could be sent back and not deny the signs of our Lord and be among the believers.** They wish to be returned to the worldly home, so that they could do righteous deeds, and not deny the signs of their Lord, and be among the believers. God Almighty said: **Rather, what they concealed before will become apparent to them.** That is, rather, what they concealed in themselves of disbelief, denial, and obstinacy will become apparent to them, even if they denied it in this world or in the Hereafter, as He said a little before: **Then their only trial was that they said, 'By God, our Lord, we were not polytheists.'** Look how they lied to themselves. It is possible that what they knew about themselves became apparent to them, of the truth of what the messengers brought them in this world, even if they showed their followers the opposite, like His statement, informing about Moses, that he said to Pharaoh: **You have certainly known that none has sent down these except the Lord of the heavens and the earth as insights Al-Ankabut.** And the Almighty's statement, informing about Pharaoh and his people, **And they denied them, though their souls were convinced thereof, out of injustice and arrogance.** It is possible that what is meant by these hypocrites are those who were showing faith to people but concealing disbelief, and this is a report of what will happen on the Day of Resurrection, from the speech of a group of disbelievers. This does not contradict the fact that this Surah is Meccan, and hypocrisy was only from some of the people of Medina and the Bedouins around it, as God mentioned the occurrence of hypocrisy in a Meccan Surah, which is Al-Ankabut, and He said, **And that God will surely know those who believe and will surely know the hypocrites.** Based on this, it is a report of the words of the hypocrites in the Hereafter, when they witness the punishment, so that what they concealed of disbelief, hypocrisy, and discord will then become apparent to them, and God knows best. As for the meaning of the interruption in His statement, **Rather, what they concealed before became apparent to them,** they did not seek to return to this world out of desire and love for faith, but out of fear of the punishment that They saw it, as a punishment for what they were upon of disbelief, so they asked to return to the world, to be freed from what they saw of the Fire, and for this reason He said, **And if they were returned, they would return to what they were forbidden from, and indeed, they are liars.** That is, in their request to return, they desired and loved faith. Then He said, informing about them that if they were returned to the worldly abode, they would return to what they were forbidden from, of disbelief and opposition. **And indeed, they are liars.** That is, in their saying, **Oh, if only we could return and not deny the signs of our Lord, and be among the believers.** And they said, **It is only our worldly life, and we will not be resurrected.** That is, they would return to what they were forbidden from, and they would say, **It is only our worldly life,** that is, it

Surat al-An'am 6: 29

And they said, "There is only our worldly life, and we will not be resurrected."

is only this worldly life, and there is no return after it. For this reason He said, **And we will not be resurrected.** Then He said, **And if you could but see when they are made to stand before their Lord.** That is, they are made to stand before Him. He said, **Is this not the truth?** Is this not the Resurrection true, and not false as you thought? **They said, 'Yes, by our Lord.'** He said, **'Then taste the punishment for what you used to disbelieve.'** That is, for what you used to deny, so taste its touch today. **Is this magic, or do you not see?**

Fath al-Qadir

29- **And they said, 'It is only our worldly life, and we will not be resurrected'** meaning, **It is only our worldly life, and we will not be resurrected** after death. This is due to the intensity of their rebellion and stubbornness, as they say this statement on the assumption that they returned to the world after witnessing the resurrection.

Tafsir al-Baghawi

29- **And they said, 'It is only our worldly life, and we will not be resurrected.'** This is a statement about their denial of resurrection. Abd al-Rahman ibn Zayd ibn Aslam said, this is from their saying, if they were returned, they would have said it.

Tafsir al-Baidawi

29-**And they said** is an apposition to **they would have returned**, or to **they are liars**, or to **they forbade**, or a resumption by mentioning what they said. **The world is only our worldly life**, the pronoun refers to life, **and we will not be resurrected.**

Surat al-An'am 6: 30

And if you could but see when they are made to stand before their Lord. He will say, **Is this not the truth?** They will say, **Yes, by our Lord.** He will say, **Then taste the punishment for what you used to disbelieve.**

Tafsir al-Jalalayn

30 - (And if you could but see when they are made to stand before their Lord, you would see a tremendous matter. He will say to them, on the tongues of the angels, as a rebuke, **Is this not the resurrection and the reckoning in truth?** They will say, **Yes, by our Lord,** that it is the truth. He will say, **Then taste the punishment for what you used to disbelieve** in this world.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: **If you could but see**, O Muhammad, those who say: There is nothing but our worldly life and we will not be resurrected, **when they are made to stand**, on the Day of Resurrection, that is, detained, **before their Lord**, meaning before God's judgment and decree concerning them, "He will say: Is this not the truth?" He says: So it was said to them: Is this not the resurrection and revival after death, which you denied in this world, true? So they answered, and said: Yes, by God, it is the truth. "He said: Then taste the punishment," He says: So God Almighty said to them: Then taste the punishment which you denied in this world, **for what you disbelieved**, He says: for your denial and rejection of it that you had in this world.

Tafsir al-Qurtubi

The Almighty said: **And if you could but see when they are made to stand before their Lord.** They were made to stand, meaning they were detained. **Before their Lord**, meaning before what is concealed of God's command in them. It was said: *Before* means *with*, meaning before His angels and His reward, and since there is no authority in it for anyone other than God Almighty. You say: I stood before so-and-so, meaning before him. The answer to *if* is omitted due to the great importance of standing. "He said: Is this not the truth?" A statement and a rebuke, meaning is this resurrection not going to exist? "They said: Yes." And they confirm their acknowledgment of the oath by saying: **By our Lord.** It was said: The angels say to them: By God, is this resurrection and this punishment not true? They say: **Yes, by our Lord**, it is true. "He said: Then taste the punishment for what you used to disbelieve."

Tafsir Ibn Kathir

The Almighty mentions the state of the disbelievers, when they stand on the Day of Resurrection before the Fire, and see what is in it of chains and shackles, and see with their own eyes those great matters and horrors, then they will say, **Oh, would that we could be sent back and not deny the signs of our Lord and be among the believers.** They wish to be returned to the worldly home, so that they could do righteous deeds, and not deny the signs of their Lord, and be among the believers. God Almighty said: **Rather, what they concealed before will become apparent to them.** That is, rather, what they concealed in themselves of disbelief, denial, and obstinacy will become apparent to them, even if they denied it in this world or in the Hereafter, as He said a little before: **Then their only trial was that they said, 'By God, our Lord, we were not polytheists.' Look how they lied to themselves.** It is possible that what they knew about themselves became apparent to them, of the truth of what the messengers brought them in this world, even if they showed their followers the opposite, like His statement, informing about Moses, that he said to Pharaoh: **You have certainly known that none has sent down these except the Lord of the heavens and the earth as insights** (Al-Ankabut). And the Almighty's statement, informing about Pharaoh and his people, **And they denied them, though their souls were convinced thereof, out of injustice and arrogance.** It is possible that what is meant by these hypocrites are those who were showing faith to people but concealing disbelief, and this is a report of what will happen on the Day of Resurrection, from the speech of a group of disbelievers. This does not contradict the fact that this Surah is Meccan, and hypocrisy was only from some of the people of Medina and the Bedouins around it, as God mentioned the occurrence of hypocrisy in a Meccan Surah, which is Al-Ankabut, and He said, **And that God will surely know those who believe and will surely know the hypocrites.** Based on this, it is a report of the words of the hypocrites in the Hereafter, when they witness the punishment, so that what they concealed of disbelief, hypocrisy, and discord will then become apparent to them, and God knows best. As for the meaning of the interruption in His statement, **Rather, what they concealed before became apparent to them**, they did not seek to return to this world out of desire and love for faith, but out of fear of the punishment that They saw it, as a punishment for what they were upon of disbelief, so they asked to return to the world, to be freed from what they saw of the Fire, and for this reason He said, **And if they were returned, they would return to what they were forbidden from, and indeed, they are liars.** That is, in their request to return, they desired and loved faith. Then He said, informing about them that if they were returned to the worldly abode, they would return to what they were forbidden from, of disbelief and opposition. **And indeed, they are liars.** That is, in their saying, **Oh, if only we could return and not deny the signs of our Lord, and be among the believers.** And they said, **It is only our worldly life, and we will not be resurrected.** That is, they would return to what they were forbidden from, and they would say, **It is only our worldly life**, that is, it is only this worldly life, and there is no return after it. For this reason He said, **And we will not be resurrected.**

Surat al-An'am 6: 30

And if you could but see when they are made to stand before their Lord. He will say, "Is this not the truth?" They will say, "Yes, by our Lord." He will say, "Then taste the punishment for what you used to disbelieve."

Then He said, **And if you could but see when they are made to stand before their Lord.** That is, they are made to stand before Him. He said, **Is this not the truth?** Is this not the Resurrection true, and not false as you thought? **They said, 'Yes, by our Lord.'** He said, **'Then taste the punishment for what you used to disbelieve.'** That is, for what you used to deny, so taste its touch today. **Is this magic, or do you not see?**

Fath al-Qadir

His statement: 30- **And if you could but see when they are made to stand before their Lord** Its interpretation has already been presented in His statement: **And if you could but see when they are made to stand before the Fire** meaning they are detained for what their Lord will do to them. It has been said that *on* means *with*, and the answer to *if* is omitted: meaning you would have witnessed a great matter. The question in **Is this not the truth** is for rebuke and rebuke: meaning is this resurrection that they deny not existing, and is this recompense that they reject not present? **They said, 'Yes, by our Lord'** they acknowledged what they denied and confirmed their acknowledgment with the oath. **He said, 'Then taste the punishment'** that you are witnessing, which is the punishment of the Fire **for what you used to disbelieve** meaning because of your disbelief in Him or in everything that you were commanded to believe in in this world.

Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **Then there was no trial for them**, he said: their excuse. Ibn Abi Hatim and Abu Al-Shaykh narrated on his authority: **Then there was no trial for them**, he said: their argument, "except that they said: By God, our Lord, we were not polytheists," meaning the hypocrites and polytheists said while they were in the Fire: Come, let us lie, perhaps it will benefit us. So God said: **See how they lied against themselves, and what they used to invent has gone astray from them**, on the Day of Resurrection, **and what they used to invent has gone astray from them**, they used to lie in this world. Ibn Jarir and Ibn Al-Mundhir narrated on his authority regarding his statement: **By God, our Lord, we were not polytheists**, then he said: **nor do they conceal from God a statement**, he said: with their limbs. Abd bin Hamid narrated on the authority of Qatadah: **See how they lied against themselves**, he said: with their false excuse, **and what they used to invent has gone astray from them**, he said: what they used to associate. Ibn Abi Shaybah, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Mujahid regarding his statement: **And among them are those who listen to you**, he said: Quraysh. Regarding his statement: **And We have placed coverings over their hearts**, he said: Like a quiver for arrows. Abd al-Razzaq, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Qatada regarding his statement: **And We have placed coverings over their hearts, lest they understand it, and deafness in their ears**, he said: They hear it with their ears but do

not comprehend anything of it, like an animal that does not hear the call and does not know what is being said to it. Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of al-Suddi, who said: The covering covered their hearts, lest they understand it, and deafness is deafness, and **Legends of the ancients** are the rhymes of the ancients. Ibn Jarir narrated on the authority of Ibn Abbas, who said: Legends of the ancients are the narrations of the ancients. Abd ibn Humayd, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Qatada, who said: Legends of the ancients are the lies and falsehood of the ancients. Abdul Razzaq, Al-Firyabi, Saeed bin Mansour, Abdul bin Hameed, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Tabarani, Abu Al-Shaykh, Al-Hakim **who authenticated it**, Ibn Mardawayh, and Al-Bayhaqi in Al-Dala'il narrated on the authority of Ibn Abbas regarding the verse: **And they forbid people from it and keep away from it**, he said: It was revealed about Abu Talib, he used to forbid the polytheists from rejecting the Messenger of God (peace be upon him) and keep away from what he brought. Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir, and Abu Al-Shaykh narrated on the authority of Al-Qasim bin Mukhaymara something similar. Ibn Jarir narrated on the authority of Ata something similar. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, and Ibn Mardawayh narrated on the authority of Ibn Abbas regarding the verse: They forbid people from believing in him, **and keep away from it**: they keep away. Ibn Jarir narrated on the authority of Al-Awfi on his authority: They do not meet him nor do they let anyone come to him. Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim narrated on the authority of Muhammad bin Al-Hanafiyyah regarding the verse: He said: The disbelievers of Mecca used to push people away from him and not respond to him. Ibn Abi Shaybah, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated something similar on the authority of Mujahid. Abd al-Razzaq, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Qatadah who said: They forbid the Qur'an and the Prophet (peace and blessings of God be upon him), and **and keep away from it** means they keep away from him. Ibn Abi Hatim narrated on the authority of Saeed ibn Abi Hilal regarding the verse, who said: It was revealed regarding the paternal uncles of the Prophet (peace and blessings of God be upon him), and they were ten. They were the most severe with him in public, and the most severe with him in private. Abd al-Razzaq, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Qatadah regarding the statement of God, **Rather, that which they used to conceal before became apparent to them**, he said: Of their deeds. **And if they were returned, they would return to that from which they were forbidden**, meaning: If God had given them a world like the world that they were in, they would return to their evil deeds that they had been forbidden from. Ibn Abi Hatim narrated on the authority of Ibn Abbas, who said: God Almighty informed us that if they were returned, they would not be able to attain guidance, so

He said: **And if they were returned, they would return to what they were forbidden from.** That is, if they were returned to the world, they would be prevented from guidance, just as they were prevented from it the first time while they were in the world.

Tafsir al-Baghawi

30- The Almighty said: **And if you could but see when they are made to stand before their Lord,** meaning: before His judgment, decree, and questioning. It was said: they were presented before their Lord. **He said,** to them. It was said: the keepers will say to them by the command of God, **Is this not the truth?** Meaning: Is this not the resurrection and the punishment the truth? "They said: Yes, by our Lord," it is the truth. Ibn Abbas said: This is in one situation, and their saying: By God, our Lord, we were not polytheists is in another situation. The Resurrection has situations. In one situation they acknowledge, and in another situation they deny. "He said: Then taste the punishment for what you used to disbelieve."

Tafsir al-Baidawi

30- **And if you could but see when they are made to stand before their Lord** is a metaphor for being detained for questioning and rebuke. It was also said that it means they were made to stand before their Lord's judgment or recompense, or they knew Him with true knowledge. **He said, 'Is this not the truth?'** It is as if it is an answer to someone who said: What did their Lord say then? The hamza is for rebuking the denial, and referring to the resurrection and what follows it of reward and punishment. **They said, 'Yes, by our Lord.'** It is an affirmation confirmed by an oath because the matter is extremely clear. **He said, 'Then taste the punishment for what you used to disbelieve.'** Because of your disbelief or instead of it.

Surat al-An'am 6: 31

Those who denied the meeting with God have certainly lost, until, when the Hour comes upon them suddenly, they will say, "Oh, how we regret that we neglected it!" And they will bear their burdens on their backs. Unquestionably, evil is that which they bear.

Surat al-An'am 6: 31

Those who denied the meeting with God have certainly lost, until, when the Hour comes upon them suddenly, they will say, **Oh, how we regret that we neglected it!** And they will bear their burdens on their backs. Unquestionably, evil is that which they bear.

Tafsir al-Jalalayn

31 - **Those who deny the meeting with God have certainly lost** the Resurrection *until* the end of the denial **when the Hour comes upon them** the Resurrection *suddenly* suddenly **they will say, Oh, our regret** it is the intensity of the pain and its call is a metaphor, meaning this is your time, so attend **for what we neglected** we fell short **in it** meaning the world **and they will bear their burdens on their backs** by it coming to them at the Resurrection in the ugliest form and the most foul smelling thing and it will ride them **unquestionably, evil** how evil **is that which they bear** they will bear it, that is their burden.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What God Almighty meant by His statement: **Those who deny the meeting with God have certainly lost**, is that they have perished and been destroyed, in their exchange of faith for disbelief, **those who deny the meeting with God**, meaning: those who denied the resurrection after death, reward and punishment, Paradise and Hell, from the polytheists of Quraysh and those who followed their path in that, **until the Hour comes to them**, meaning: until the Hour comes to them in which God will raise the dead from their graves.

The definite article was included in **the hour** because its meaning is known to those addressed by it, and that it is intended to mean the hour that was described.

What he means by his saying: *suddenly* is suddenly, without the one who is surprised knowing when she will surprise him.

It is said: I seized him suddenly, if I took him like that.

They will say, 'Oh, how we regret what we neglected therein.' God Almighty says: "And those who denied the meeting with God will be deprived of their homes in Paradise for the homes of those whose homes they bought from the people of Paradise in the Fire. So when the Hour comes to them suddenly, they will say, when they see what they sold and what they bought, and realize the loss of their previous deal in this world, regretting and yearning for the great loss they caused themselves, and the great loss than which there is no greater loss, 'Oh, how we regret what we neglected

therein.'" He says: Oh, how we regret what we wasted therein, meaning: their deal.

The ha and the alif in his saying: **in it** are from the mention of the deal, but I suffice with the indication of his saying: **Those who deny the meeting with God have certainly lost** from its mention, since it was known that loss only occurs in a sale deal that has taken place.

The meaning of the statement is: Those who denied the meeting with God have been deceived by selling the faith by which they deserved God's pleasure and Paradise for the disbelief by which they deserved His wrath and punishment. They do not realize what loss they have suffered in that, until the Hour comes. Then, when the Hour comes upon them suddenly and they see what loss they have suffered in their sale, they will say at that time, regretfully: **Oh, how we regret what we neglected in it.**

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

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: His statement: **Oh, our regret for what we neglected in it**, as for **Oh, our regret**, it means our remorse, **for what we neglected in it**, for we wasted some of the work of Paradise.

Muhammad bin Amara Al-Asadi told us, he said, Yazid bin Mihran told us, he said, Abu Bakr bin Ayyash told us, on the authority of Al-A'mash, on the authority of Abu Salih, on the authority of Abu Saeed, on the authority of the Prophet, may God bless him and grant him peace, regarding his saying: **Oh, our regret**, he said: The people of Hell will see their homes in Paradise and say: **Oh, our regret.**

Abu Ja'far said: God Almighty says: And those who denied the meeting with God, **will bear their burdens on their backs**. And His saying: **And they** from the mention of them, **will bear their burdens**, means: their sins and transgressions.

Its singular is *wazr*, and it is said: **A man's sin is sinful**. God said: **How evil is that which they commit**. If it is meant that they sinned, it is said: **The people have sinned, so they are sinful and they are sinners.**

Some of them claimed that the burden is the weight and load. I do not know of this in any witness, nor in the narration of a trustworthy person from the Arabs.

God Almighty said: **On their backs**, because the load may be on the head, shoulder, or other things, so He explained the place where they carry what they carry of that.

He mentioned that they would carry their burdens on their backs on that day, as in:

Ibn Humayd narrated that Al-Hakam bin Bashir bin

Salman narrated that Amr bin Qais Al-Mala'i narrated that: When a believer emerges from his grave, he will be met by the most beautiful thing in appearance and the most fragrant thing, who will say to him: Do you recognize me? He will say: No, except that God has made your appearance pleasant and your appearance good! They will say to him: That is how I was in this world, I was your good deeds, as long as I held you back in this world, so ride me today! And he recited: **The Day We shall gather the righteous to the Most Merciful as a delegation** (Maryam 19:85). And the unbeliever will be met by the most ugly thing in appearance and the most foul-smelling thing, who will say: Do you recognize me? He will say: No, except that God has made your appearance ugly and your smell foul! He will say: That is how I was in this world, I was your bad deeds, as long as you rode me in this world, so today I will ride you! And he recited: "And they will bear their burdens on their backs. How evil is that which they bear."

Muhammad ibn al-Husayn narrated, Ahmad ibn al-Mufaddal narrated, Asbat narrated, on the authority of al-Suddi: **And they will carry their burdens on their backs.** For there is no unjust man who dies and enters his grave except that a man with an ugly face, black complexion, and a foul odor, wearing filthy clothes, will come to him until he enters his grave with him. When he sees him, he will say to him: How ugly is your face! He will say: So was your work ugly! He will say: How foul is your odor! He will say: So was your work foul! He will say: How filthy are your clothes! He will say: Your work was filthy! He will say: Who are you? He will say: I am your work! He will be with him in his grave, and when he is resurrected on the Day of Resurrection, he will say to him: I carried you in this world with pleasures and desires, but today you are carrying me. He will ride on his back and drive him until he enters the Fire. That is what His statement: **They will carry their burdens on their backs.**

As for the Almighty's saying: **How evil is that which they bear**, it means: How evil is the burden which they bear - that is, the sin which they commit against their Lord, as:

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: **How evil is what they do**, he said: How evil is what they do.

Tafsir al-Qurtubi

The Almighty said: **Those who deny the meeting with God have certainly lost.** It was said: **By resurrection after death and by recompense, its proof is** His, peace be upon him, saying:

Whoever swears a false oath to seize the wealth of a Muslim will meet God while He is angry with him. That is, he will meet his punishment, because whoever is angry with Him will not see God according to those who confirm seeing. Al-Qaffal and others have adopted this view. Al-Qushayri said: This is nothing, because the interpretation of the meeting in one place as a punishment is based on an existing proof that

does not necessitate this interpretation in every place. So let the meeting be taken at its apparent meaning in this verse, and the disbelievers used to deny the Creator, and the denier of seeing denies existence.

The Almighty said: **Until the Hour comes upon them suddenly.** The Resurrection was called the Hour because of the speed of the reckoning in it. The meaning of *suddenly* is: **The matter surprised them suddenly.** It is said: **The matter surprised them suddenly.** It is an accusative in the state of circumstance, and according to Sibawayh, it is a source in the place of circumstance, just as you say: **I killed him patiently.** And he recited:

Why did we not carry our newborn on the back of a thirsty, weary creature?

Sibawayh does not allow it to be used as an analogy. It is not said: So-and-so came quickly.

The Almighty said: **They said, 'Oh, our regret!'** The vocative is for regret, and it is not really a vocative, but it indicates much regret. The same applies to **Oh, wonder** and **Oh, prosperity**, and they are not really vocatives, but they indicate much wonder and prosperity. Sibawayh said: It is as if he said **Oh, wonder, come, for this is the time for you to come.** Likewise, your saying **Oh, my regret**, meaning **Oh, my regret, come, for this is your time.** Likewise, that which cannot be called out is used in this manner, and this is more eloquent than your saying **I was amazed.** And from this is the saying of the poet:

Oh, how amazing is her enduring journey!

It was said: It is a warning to people of the great regret that they are carrying, meaning, O people, be aware of the great regret that I have. So the call was made to someone other than the one being called in reality, like when you say: I do not see you here, so the prohibition is made to someone other than the one being prohibited in reality.

The Almighty said: **For what we neglected therein** meaning in the hour, meaning in bringing it forward from Al-Hasan, and **we neglected** means we wasted it and its origin is *advancement*. It is said: **So-and-so neglected** meaning he advanced and was the first to the water. And from this

I will precede you at the Cistern. From this comes the word *farit*, meaning the one who preceded the water. From this - in supplication for the boy - **O God, make him a precedent for his parents.** So their saying, **We preceded him**, means we presented him as incapacity. And it was said, **We preceded him**, meaning we made him other than the one who preceded us in obeying God and we stayed behind, in it, meaning in this world, by abandoning work for the Hour. Al-Tabari said: The *ha* refers back to the deal, and that is because when it became clear to them that their deal was a loss by selling faith for disbelief, and the other for this world, **They said, 'Oh, how we regret what we neglected,'** meaning in the deal, and leaving out mentioning it indicates the speech about it, because loss only occurs in a sale deal. Its evidence is His statement, **So what profit did their trade make?** (al-Baqarah 2:16) Al-Suddi said: **For what we wasted**, meaning of the work of Paradise. And in the report from Abu Sa'id

Surat al-An'am 6: 31

Those who denied the meeting with God have certainly lost, until, when the Hour comes upon them suddenly, they will say, "Oh, how we regret that we neglected it!" And they will bear their burdens on their backs. Unquestionably, evil is that which they bear.

Al-Khudri, "from the Prophet, may God bless him and grant him peace, regarding this verse, he said: The people of Hell will see their homes in Paradise and they will say, 'Oh, how we regret.'"

The Almighty's saying: **And they will bear their burdens** meaning their sins, the plural of *burden* "on their backs" is a metaphor of expansion and a simile for someone who carries a heavy load. It is said from it: **burden is carried and burden is carried** so he is a bearer and a burdened one. Its origin is from *wazr* which means mountain. From it is the hadith about the women who went out in a funeral:

Return, you are sinners, not rewarded. Abu Ubaid said: The common people say **return, you are sinners**, as if there is no basis for it, because it is from *wazr*: Abu Ubaid said: It is said to a man when he spreads out his garment and puts his belongings in it, **Carry your burden**, meaning your weight. And from this comes the word *wazir*, because he carries the burdens of what is entrusted to him of managing the state. The meaning is that sins have befallen them, so they have become burdened by them. **How evil is what they bear**, meaning how bad is the thing that they are carrying.

Tafsir Ibn Kathir

The Almighty says, informing about the loss of those who deny meeting Him, and about their disappointment when the Hour comes to them suddenly, and about their regret for the work they have neglected, and the ugly deeds they have done in the past. For this reason, He said, **Until, when the Hour comes to them suddenly, they will say, 'Oh, how we regret what we neglected therein.'** This pronoun may refer to life, deeds, and the Hereafter, meaning in its matter. And His statement, "And they will bear their burdens on their backs. Unquestionably, evil is that which they bear." Qatadah said, **They work**. Ibn Abi Hatim said, Abu Saeed al-Ashja' told us, Abu Khalid al-Ahmar told us, on the authority of Amr ibn Qays, on the authority of Abu Marzuq, who said: The infidel or the wicked person will be met when he emerges from his grave, as if he were the ugliest image you have ever seen, and the foulest smelling. He will say, **Who are you?** He says: Do you not know me? He says: No, by God, except that God has made your face ugly and your odor is foul. He says: I am your filthy deeds. This is how I was in this world, with filthy and foul deeds. You have always ridden me in this world. Come, I will ride you. This is His saying: **And they will bear their burdens on their backs** 10:13. Asbat said on the authority of Al-Suddi that he said: There is no unjust man who enters his grave except that a man with an ugly face, black complexion, and a foul odor, wearing filthy clothes, will come to him until he enters his grave with him. When he sees him, he says: How ugly is your face? He says: This is how ugly was your deed. He says: How foul is your odor? He says: This is how foul was your deed. He says: How filthy are your clothes?

He says: He says: Your deed was filthy. He says to him: Who are you? He said: Your deeds. He said: It will be with him in his grave, and when he is resurrected on the Day of Resurrection, it will say to him: I used to carry you in this world with pleasures and desires, and today you are carrying me. He said: So he will ride on his back and drive him until he enters the Fire. That is what His statement means: "And they will bear their burdens on their backs. Unquestionably, evil is that which they bear." And His statement: **And the life of this world is nothing but play and amusement**. That is, most of it is like that. "And the home of the Hereafter is better for those who fear God. Then will you not reason?"

Fath al-Qadir

His saying: 31- **Those who deny the meeting with God have certainly lost** are those who were mentioned above. What is meant by their denial of the meeting with God is their denial of the resurrection, and it was said that they denied the recompense. The first is more appropriate, because they are the ones who said, *Soon* "There is nothing but our worldly life, and we will not be resurrected Until, when the Hour comes to them suddenly" meaning the Resurrection, and it is called an hour because of the speed of the reckoning in it. The meaning of "suddenly" is: suddenly, it is said: the matter surprised them, it surprised them suddenly and suddenly. Sibawayh said: It is a source in the place of a state, he said: It is not permissible to make an analogy with it, so it is not said: So-and-so came quickly, and "until is the limit of denial, not of loss, because it has no limit" They said, **Oh, our regret** This is the answer to **When it came to them** they placed the call on regret, and it is not in reality a call to indicate the brokenness of their regret. The meaning is: Oh, our regret! Come, for this is your time. This is what Sibawayh said about this call and similar ones, such as their saying: Oh, the wonder! Oh, the man! It was said that it is a warning to the people about the enormity of the regret that will befall them, as if they said: Oh, people, be aware of the enormity of the regret that we have. Regret is intense remorse for **what we neglected in it** meaning for our negligence regarding the Hour: meaning in counting for it, celebrating its matter, and believing in it. The meaning of **our neglect** is that we wasted it, and its origin is to advance. It is said that someone *farat* means he advanced and was the first to the water. From this is the saying of the Prophet (peace and blessings of God be upon him): **And I will be your predecessor at the Cistern**. From this comes *al-Farit* meaning **the one who preceded**, so it is as if they meant by their saying: **for what we neglected** meaning for what we have preceded in our inability to believe in the Hour and count for it. Ibn Jarir al-Tabari said: The pronoun in **our neglect of it** refers to the deal, because when it became clear to them that they had lost their deal by selling faith for disbelief, and the world for the hereafter, **they said, 'Oh, how we regret what we neglected'** in our deal, even though it is not mentioned

in the speech, it indicates it, because loss only occurs in a deal. It was said that the pronoun refers to life, meaning what we neglected in our life. His statement: **And they bear their burdens on their backs** This sentence is a circumstantial statement, meaning they say that statement, and the circumstance is that they **bear their burdens on their backs**, meaning their sins. The plural of *wazr* is said **wazr yazr**, so he is a wazir and muwazur, and its origin is from *wazr*. Abu Ubaidah said: It is said to a man when he spreads out his garment and puts his belongings in it: **Carry your burden**, meaning your weight, and from this comes the word *wazir*, because he carries the burdens of what is entrusted to him of managing the state. Meaning: That sins befell them and they became burdened with them. Making it bearable on the backs is an example of **How evil is what they bear** meaning how bad is what they bear.

Tafsir al-Baghawi

31- **Those who denied the meeting with God have certainly lost**, meaning: they have lost themselves by denying the fate of God through resurrection after death, **until when the Hour comes to them**, meaning: the Resurrection, *suddenly*, meaning: suddenly, "they will say: Oh our regret," our remorse, [mentioned] in the form of a call for emphasis, and Sibawayh said: It is as if he is saying: Oh regret, this is your time, **for what we neglected**, meaning: we fell short in it, meaning: in obedience, and it was said: we left in this world from the work of the Hereafter.

Muhammad ibn Jarir said: The *ha'* refers to the deal, because when it became clear to them that they had lost their deal by selling the Hereafter for this world, they said: **Oh, how we regret what we neglected in it**, meaning, in the deal. [So he left out mentioning the deal], being content with saying **we have lost**, because loss only occurs in a sale deal, and regret is intense remorse, until the regretter feels regret, just as someone who is carried by his mount feels regret on a long journey, **while they are carrying their burdens**, their weights and sins, **on their backs**. Al-Suddi and others said: When the believer is taken out of his grave, he will be met by the most beautiful thing in appearance and the most fragrant, and he will say to him: Do you know me? He will say: No. He will say: I am your righteous deeds, so ride me, for I have ridden you so often in this world. This is what God Almighty said: **The Day We shall gather the righteous to the Most Merciful as a delegation Maryam 19:85**, meaning as riders. As for the disbeliever, he will be met by the ugliest thing in appearance and the most foul-smelling thing, and he will say: Do you know me? He says: No. He says: I am your evil deed. As long as you rode me in this world, today I will ride you. This is the meaning of His statement: **And they will bear their burdens on their backs**, "How evil is that which they bear," they carry. Ibn Abbas said: What an evil burden they have carried.

Tafsir al-Baidawi

31- **Those who denied the meeting with God have certainly lost** because they missed out on blessings and deserved the eternal punishment and meeting God, the Resurrection and what follows it. **Until, when the Hour comes to them** is an end for their denial, not for their loss, because their loss has no end. *Suddenly* is suddenly and its accusative is in the state, or the source, because it is a type of coming. **They said, 'Oh, our regret'** meaning come, for this is your time. **For what we neglected** "we fell short in it in the worldly life, it was implied even if it was not mentioned due to knowledge of it, or in the Hour, meaning in its affair and belief in it. **And they bear their burdens on their backs** a representation of their deserving the burdens of sins. **How evil is that which they bear** is an evil thing that they bear, their burden.

Surat al-An'am 6: 32

And the life of this world is nothing but play and amusement. And the home of the Hereafter is better for those who fear God. Then will you not reason?

Surat al-An'am 6: 32

And the life of this world is nothing but play and amusement. And the home of the Hereafter is better for those who fear God. Then will you not reason?

Tafsir al-Jalalayn

32 - **And the life of this world** meaning preoccupation with it **is nothing but play and amusement** and as for obedience and what helps with it, it is from the matters of the Hereafter **and the home of the Hereafter** and in the reading {and the home of the Hereafter} meaning Paradise **is better for those who fear** polytheism **so will they not reason** with the letter ya and the letter ta that and believe?

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: This is a denial from God Almighty mentioned by these infidels who deny resurrection after death in their saying: **There is only our worldly life, and we will not be resurrected** (al-An'am 6:129).

God Almighty says, belying their claim: **The life of this world**, O people, **is nothing but play and amusement**. He says: No one seeks the pleasures of life that I have brought near to you and brought close to you in this home of yours, and its delights and pleasures, and the one who takes pleasure in it and competes for it, except in play and amusement, because it will soon disappear from the one who enjoys it and takes pleasure in its pleasures, or the days will come to him with their tragedies and vicissitudes, and they will pass him by and be troubled, like the carefree player whose play and amusement quickly disappear from him, then he will be followed by regret and sorrow.

He says: Do not be deceived by it, O people, for the one who is deceived by it will soon regret it. **And the home of the Hereafter is better for those who fear God**. He says: And working in His obedience, and preparing for the home of the Hereafter with righteous deeds whose benefits remain for its people, and whose people's happiness in it lasts, is better than the home that will soon perish, so that its workers will have no happiness in it, and no bliss in it will last for them. **For those who fear God**. He says: For those who fear God, so they fear Him by obeying Him, avoiding His sins, and hastening to please Him. **Do you not understand?** He says: Do these deniers of the Resurrection not understand the reality of what We are telling them? That the life of this world is play and amusement, and they see who among them is destroyed, who perishes and dies, and who is struck by misfortunes, who is afflicted with calamities and who is struck by tragedies. In that, for those who have reason, there is a reminder and deterrent from relying on it and enslaving the soul to it, and clear evidence that it has a manager and

director who requires creation to sincerely worship Him, without associating anything else with Him.

Tafsir al-Qurtubi

There are two issues:

First: The Almighty's saying: **And the life of this world is nothing but play and amusement**. That is, because of its short duration, as He said:

The world is like a dream of a sleeper, and there is no good life that is not permanent.

Think about it, if you attained a pleasure and then lost it, are you anything but a dreamer?

Another said:

Work slowly, for you will die. Work hard for yourself, O man.

It is as if what has been has never been, and as if what is to be has been.

It was said: The meaning is that the enjoyment of worldly life is play and amusement, meaning that what they desire in this world has no consequence, so it is like play and amusement. Sulayman ibn Abd al-Malik looked in the mirror and said: I am the young king, so a slave girl of his said to him:

You are a blessing if you could stay, but man does not stay.

There is nothing wrong with you that we see in people, except that you are mortal.

It was said: The meaning of **play and amusement** is falsehood and deception, as He said: **And what is the life of this world except the enjoyment of delusion** (Al Imran 3:185). So the purpose of the verse is to refute the disbelievers in their saying: **It is not but our life of this world**. Play is well-known, and the playful one is a lot of playing, and the playground is a place of play. It is said: he played, he plays. Amusement is also well-known, and everything that occupies you has distracted you, and I was distracted from amusement, and it was said: Its origin is the diversion from something from their saying: I was distracted from it, Al Mahdawi said: And there is a distance in it, because what means diversion has a ya' as evidenced by their saying: li-hayan and the lam of the first is a waw.

Second: What is related to the affairs of the Hereafter is not considered amusement and play, for the reality of play is that which is not beneficial, and amusement is that which is distracting, and what is intended for the Hereafter is outside of them. A man condemned the world in the presence of Ali ibn Abi Talib, may God be pleased with him, so Ali said: The world is a house of truth for those who are truthful in it, a house of salvation for those who understand it, and a house of wealth for those who provision themselves from it. Mahmoud al-Warraq said:

Do not follow the world and its days with blame, even if the circle turns against you

It is an honor and a blessing of this world that you can use it to make up for the past.

Abu Omar bin Abdul Barr narrated on the authority of Abu Saeed Al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, said:

The world is cursed, and everything in it is cursed, except that which is in it of remembrance of God or leads to remembrance of God. The scholar and the learner are partners in the reward, and all other people are savages, in whom there is no good." Al-Tirmidhi narrated it on the authority of Abu Hurayrah, and he said: It is a good and strange hadith. "It was narrated on the authority of the Prophet, may God bless him and grant him peace, that he said:

The world is insignificant to God if it is disobeyed only in it, and what is with Him is not attained except by abandoning it. Al-Tirmidhi narrated on the authority of Sahl ibn Sa'd, who said that the Messenger of God, may God bless him and grant him peace, said:

If the world was worth a mosquito's wing to God, He would not have given an unbeliever a single sip of water from it.

The poet said:

You hear from the days if you are firm then you are between one end and another

If the world keeps a person's religion, then whatever he misses is not harmful

The world will not be worth the wing of a mosquito or the weight of a bird's wing

The satisfaction of this world is not a reward for a believer, nor is the satisfaction of this world a punishment for an unbeliever.

Ibn Abbas said: This is the life of the unbeliever, because he spends it in delusion and falsehood. As for the life of the believer, it includes good deeds, so it is not a game or a toy.

God Almighty says: "And the home of the Hereafter is better." That is, Paradise because of its permanence, and it was called the Hereafter because it is later than us, and the world because of its proximity to it.

Ibn Amir read **and for the home of the Hereafter** with one lam, and the addition is based on the assumption of deleting the complement and replacing it with the description, and the estimate is: and for the home of the Hereafter. According to the reading of the majority, **and for the home of the Hereafter** the lam is the lam of beginning, and the home is raised by beginning, and the Hereafter is made an attribute of it and the report is **better for those** strengthens him **that is the home of the Hereafter** (al-Qasas 28:83) **and indeed, the home of the Hereafter - that is the life** (al-Ankabut 29:64) so the Hereafter came as an attribute of the home in both of them **for those who fear** meaning polytheism **do you not understand** it was read with a ya and the ta' do they not understand that the matter is thus so they renounce the world, and God knows best.

Tafsir Ibn Kathir

The Almighty says, informing about the loss of those who deny meeting Him, and about their disappointment when the Hour comes to them suddenly, and about their regret for the work they have neglected, and the ugly deeds they have done in the past. For this reason, He said, **Until, when the Hour comes to them suddenly, they will say, 'Oh, how we regret what we neglected therein.'** This pronoun may refer to life, deeds, and the Hereafter, meaning in its matter. And His statement, "And they will bear their burdens on their backs. Unquestionably, evil is that which they bear." Qatadah said, **They work.** Ibn Abi Hatim said, Abu Saeed al-Ashja' told us, Abu Khalid al-Ahmar told us, on the authority of Amr ibn Qays, on the authority of Abu Marzuq, who said: The infidel or the wicked person will be met when he emerges from his grave, as if he were the ugliest image you have ever seen, and the foulest smelling. He will say, **Who are you?** He says: Do you not know me? He says: No, by God, except that God has made your face ugly and your odor is foul. He says: I am your filthy deeds. This is how I was in this world, with filthy and foul deeds. You have always ridden me in this world. Come, I will ride you. This is His saying: **And they will bear their burdens on their backs 10:13.** Asbat said on the authority of Al-Suddi that he said: There is no unjust man who enters his grave except that a man with an ugly face, black complexion, and a foul odor, wearing filthy clothes, will come to him until he enters his grave with him. When he sees him, he says: How ugly is your face? He says: This is how ugly was your deed. He says: How foul is your odor? He says: This is how foul was your deed. He says: How filthy are your clothes? He says: He says: Your deed was filthy. He says to him: Who are you? He said: Your deeds. He said: It will be with him in his grave, and when he is resurrected on the Day of Resurrection, it will say to him: I used to carry you in this world with pleasures and desires, and today you are carrying me. He said: So he will ride on his back and drive him until he enters the Fire. That is what His statement means: "And they will bear their burdens on their backs. Unquestionably, evil is that which they bear." And His statement: **And the life of this world is nothing but play and amusement.** That is, most of it is like that. "And the home of the Hereafter is better for those who fear God. Then will you not reason?"

Fath al-Qadir

His saying: 32- **And the life of this world is nothing but play and amusement** meaning, the enjoyment of this world is nothing but play and amusement, assuming that an added word is omitted, or the world itself is nothing but play and amusement. The purpose of the verse is to refute the disbelievers in their saying: **It is nothing but our life in this world** and play is well-known, as is amusement, and everything that occupies you has distracted you, and it was said that its origin is diversion from something. It was said that amusement means diversion because its lam is a ya', it is said: I was distracted from it, and the lam of amusement is a waw, it is said: I was distracted by such-and-such.

Surat al-An'am 6: 32

And the life of this world is nothing but play and amusement. And the home of the Hereafter is better for those who fear God. Then will you not reason?

"And the home of the Hereafter is better for those who fear God. So will you not reason?" It was called the Hereafter because it comes after this world: meaning, it is better for those who fear polytheism and sins. So will you not reason about that? Ibn Amir read **and the home of the Hereafter** with one lam and an addition, and the majority read it with the lam that is for definiteness with it, and made the Hereafter an attribute for it and the predicate is better, and **you reason** was read with the superior and inferior letters.

Tafsir al-Baghawi

32- **And the life of this world is nothing but play and amusement**, falsehood and delusion that will not last. **And for the home of the Hereafter**, Ibn Amir read **and for the home of the Hereafter** as an addition, adding the home to the Hereafter, and a thing is added to itself when the two words differ, like his saying: **and the grain of the harvest**, and their saying: Rabi' al-Awwal and the mosque of the congregation. The world was named for its nearness, and it was said: for its lowliness, and the Hereafter was named because it is after the world, **better for those who fear** polytheism, **do you not understand**, that the Hereafter is better than the world, the people of Medina, Ibn Amir and Yaqub read **do you not understand** with the ta' here and in Al-A'raf and Surat Yaseen, and Abu Bakr agreed in Surat Yusuf, and agreed with Hafs except in Surat Yaseen, and the others read with the ya' in them.

Tafsir al-Baidawi

32- **And the life of this world is nothing but play and amusement** meaning, its deeds are nothing but play and amusement that distract people and preoccupy them from what will bring about lasting benefit and true pleasure. This is an answer to their saying, **It is nothing but our life of this world**. "And the home of the Hereafter is better for those who fear God" because of its permanence and the purity of its benefits and pleasures. His saying, "for those who fear God" is a warning that what is not from the deeds of the righteous is play and amusement. Ibn Amir read **and the home of the Hereafter**. "Do you not then understand?" meaning the matter is better. Nafi', Ibn Amir, Hafs from Asim, and Ya'qub read with the letter ta' as addressing those addressed by it, or making the present prevail over the absent.

Surat al-An'am 6: 33

We know that what they say grieves you, but they do not deny you, but it is the verses of God that the wrongdoers deny.

Tafsir al-Jalalayn

33 - **We know** for certain *that* that is, the matter **that what they say** to you of denial **grieves you, for indeed they do not deny you** in secret because they know that you are truthful, and in a reading with alleviation, that is, they do not attribute lying to you **but the wrongdoers** put it in place of the implied **of the signs of God** the Qur'an *deny* they deny

Tafsir al-Suyuti

God Almighty said: We know that it grieves you, the verse. Al-Tirmidhi and Al-Hakim narrated on the authority of Ali that Abu Jahl said to the Prophet, may God bless him and grant him peace: We do not belie you, but we belie what you have brought. So God revealed: They do not belie you, but the wrongdoers deny the verses of God.

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: **We know**, O Muhammad, what the polytheists say saddens you, and that is their saying to him: He is a liar, **for they do not call you a liar**.

There are different readings of this.

A group of the people of Kufa read it: **They do not belie you**, with a light pronunciation, meaning: They do not belie you in what you brought them of God's revelation, and they do not deny that it is true. Rather, they know that it is true, but they deny its reality verbally and do not believe in it.

Some scholars of Arabic language used to say that the Arabs say: **You have accused the man of lying**, if you say that he has told a lie and narrated it. He said: "And they say: "I have accused him of lying," if you say that he is a liar."

A group of the readers of Medina, Iraq, Kufa and Basra read it as: **They do not lie to you** meaning: they do not lie to you knowingly, rather they know that you are truthful, but they lie to you verbally, out of stubbornness and envy.

Abu Jaafar said: The correct thing to say about this, in my opinion, is that they are two well-known readings, each of which has been read by a group of readers, and each of which has an understood correct way of pronouncing it.

There is no doubt that there were among the polytheists some who denied the Messenger of God, may God bless him and grant him peace, and denied him the prophethood that God Almighty had granted him. Some of them said: He is a poet, some of them said: He is a soothsayer, and some of them said: He is

crazy. They all denied that what he brought to them was from the revelation of heaven, or from the sending down of the Lord of the Worlds. Some of them had made clear his matter and learned the truth of his prophethood, but in doing so they were stubborn and denied his prophethood out of envy and malice.

The reader: They do not call you a liar, meaning: Those who knew the truth of your prophethood and the truth of what you said, deny that what you recite to them is from God's revelation and from God, a word - and they know that it is from God, correct, accurate knowledge, because of what we mentioned that there were among them those with this characteristic.

In the words of God Almighty in this Surah: **Those to whom We gave the Scripture know him as they know their own sons** (al-An'am 6:120), there is clear evidence that there were among them those who were stubborn in denying his prophethood, may God bless him and grant him peace, despite their knowledge of him and the truth of his prophethood.

Likewise, the reader: **For they do not belie you**, meaning: they do not belie the Messenger of God, may God bless him and grant him peace, except out of stubbornness, not ignorance of his prophethood and the truth of his speech, is correct, because of what we mentioned that there were among them those with this characteristic.

A group of interpreters have adopted each of these two interpretations.

It was mentioned that he said: The meaning of this is: They do not call you a liar, but they deny the truth, knowing that you are a truthful prophet of God.

Hanad told us, he said, Abu Muawiyah told us, on the authority of Ismail bin Abi Khalid, on the authority of Abu Salih, regarding the statement: **We know that what they say grieves you, but they do not deny you**, he said: Gabriel came to the Prophet, may God bless him and grant him peace, one day while he was sitting sad, and he said to him: What grieves you? He said: These people have lied to me! Gabriel said to him: They do not deny you, they know that you are truthful, **but the wrongdoers deny the verses of God**.

Ibn Wakee' told us, he said, Abu Mu'awiyah told us, on the authority of Ismail, on the authority of Abu Salih, he said: Gabriel came to the Prophet, may God bless him and grant him peace, while he was sitting sad, and he said to him: What makes you sad? He said: These people lied to me! Gabriel said to him: They do not lie to you, they know that you are truthful, **But the wrongdoers deny the signs of God**.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, regarding his statement: **But the wrongdoers deny the signs of God**, he said: They know that you are the Messenger of God and they deny.

Muhammad ibn al-Husayn narrated, Ahmad ibn Mufaddal narrated, Asbat narrated, on the authority of al-Suddi, regarding his statement: "We know that what they say grieves you, but they do not call you a liar." When the day of Badr came, al-Akhns ibn Shuraiq said to

Surat al-An'am 6: 33

We know that what they say grieves you, but they do not deny you, but it is the verses of God that the wrongdoers deny.

Banu Zuhra: "O Banu Zuhra, Muhammad is your nephew, so you are more deserving of sparing him. If he were a prophet, you would not have fought him today, and if he were a liar, you would have been more deserving of sparing your nephew! Stay here until I meet Abu al-Hakam. If Muhammad, may God bless him and grant him peace, is victorious, you will return safely. If Muhammad is victorious, then your people will not do anything to you!" On that day, al-Akhns was named, and his name was my father. Al-Akhns and Abu Jahl met, and al-Akhns was alone with Abu Jahl and said: O Abu al-Hakam, tell me about Muhammad, is he truthful or a liar? There is no one here from Quraysh except you and me who hears our words! Abu Jahl said: Woe to you! By God, Muhammad is truthful, and Muhammad has never lied. But if Banu Qasif take away the banner, the guardianship, the watering, and the prophethood, what will be for the rest of Quraysh? That is what His statement means: **They do not deny you, but it is the verses of God that the wrongdoers deny.** So the verses of God are Muhammad, may God bless him and grant him peace.

Al-Harith bin Muhammad told me, he said, Abdul Aziz told us, he said, Qais told us, on the authority of Salim Al-Aftas, on the authority of Saeed bin Jubair: **For they do not belie you**, he said: They do not belie Muhammad, but they deny the signs of God.

It was mentioned that he said: This means: They do not lie to you, but they lie about what you have brought.

Muhammad bin Bashir told us, he said, Abd al-Rahman bin Mahdi told us, he said, Sufyan told us, on the authority of Abu Ishaq, on the authority of Najiyah, he said: Abu Jahl said to the Prophet, may God bless him and grant him peace: We do not accuse you, but we accuse what you have brought! Then God Almighty revealed: **Indeed, they do not deny you, but it is the verses of God that the wrongdoers deny.**

Ibn Wakee' told us, he said, Yahya bin Adam told us, on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of Najiyah bin Ka'b: that Abu Jahl said to the Prophet, may God bless him and grant him peace: We do not call you a liar, but we call what you have brought a liar! So God Almighty revealed: **Indeed, they do not call you a liar, but it is the verses of God that the wrongdoers deny.**

Others said: The meaning of this is that they do not invalidate what I have brought them.

Who said that?

Ibn Wakee' told us, he said, Ishaq bin Sulayman told us, on the authority of Abu Ma'shar, on the authority of Muhammad bin Ka'b: **For they will not call you a liar**, he said: They will not invalidate what is in your hands.

As for his saying: **But the wrongdoers deny the signs of God**, he is saying: But the polytheists deny the proofs of God and the signs of His Book and His Messenger, so they deny the validity of all of that.

Al-Suddi used to say: The verses in this place are

meant for Muhammad, may God bless him and grant him peace. We have mentioned the narration about that from him before.

Tafsir al-Qurtubi

The Almighty said: **We know that what they say grieves you.** The word *in* was broken because of the inclusion of the letter *lam*. Abu Maysarah said:

The Messenger of God, may God bless him and grant him peace, passed by Abu Jahl and his companions and they said: O Muhammad, by God, we do not deny you, and you are truthful in our view, but we deny what you have brought. Then this verse was revealed: **They do not deny you, but it is the verses of God that the wrongdoers deny.**

Tafsir Ibn Kathir

God Almighty says, comforting His Prophet, may God bless him and grant him peace, in his people's denial of him and their opposition to him, **We certainly know that what they say grieves you**, meaning, We have encompassed knowledge of their denial of you, and your grief and sorrow for them, as He says, **So let not your soul perish over them in regret**, as God Almighty says in the other verse, **Perhaps you would kill yourself with grief over them that they do not believe in this message**, "Perhaps you would kill yourself with grief over them, if they do not believe in this message," and His statement, **For indeed, they do not belie you, but the wrongdoers deny the signs of God**, meaning, they do not accuse you of lying in reality, **but the wrongdoers deny the signs of God**, meaning, they are stubborn against the truth and reject it with their hearts, as Sufyan al-Thawri said on the authority of Abu Ishaq, on the authority of Najiyah ibn Ka'b, on the authority of Ali, who said: Abu Jahl said to the Prophet, may God bless him and grant him peace: We do not belie you, but we belie what you have brought, so God revealed: **They do not belie you, but it is the wrongdoers who deny the verses of God.** Al-Hakim narrated it on the authority of Israel on the authority of Abu Ishaq, then he said: It is authentic according to the conditions of the two sheikhs, but they did not include it. Ibn Abi Hatim said: Muhammad ibn al-Wazir al-Wasiti told us in Mecca, Bishr ibn al-Mubashir al-Wasiti told us, on the authority of Salam ibn Maskeen, on the authority of Abu Yazid al-Madani, that the Prophet, may God bless him and grant him peace, met Abu Jahl and shook hands with him. A man said to him: Do I not see you shaking hands with this Sabeen? He said: By God, I know that he is a prophet, but when were we followers of Banu Abd Manaf? Abu Yazid recited: **They do not call you a liar, but the wrongdoers deny the signs of God.** Abu Salih and Qatadah said: They know that you are the Messenger of God and they deny. Muhammad bin Ishaq mentioned on the authority of Al-Zuhri the story of Abu Jahl, when he came to listen to the

recitation of the Prophet, may God bless him and grant him peace, at night, he and Abu Sufyan Sakhr bin Harb, and Al-Akhns bin Shuraik, and none of them knew the other, so they listened to it until morning, and when morning came they dispersed, and the road brought them together, and each of them said to the other: What brought you? Then he mentioned to him what he had brought, then they vowed not to return because they feared that the young men of Quraysh would know about them, lest they be tempted by their coming. When the second night came, each of them came, thinking that his companions would not come, because of the previous vows. When morning came, the road brought them together, and they blamed each other, then vowed not to return. When the third night came, they also came, and when morning came, they vowed not to return to the same thing, then they dispersed. When morning came, Al-Akhnas bin Shuraik took his stick and went out until he came to Abu Sufyan bin Harb in his house, and said: Tell me, O Abu Hanzala, about your opinion of what you heard from Muhammad. He said: O Abu Tha'laba, by God, I have heard things that I know, and I know what is meant by them, and I have heard things whose meaning I do not know or what is meant by them. Al-Akhnas said: And I swear by Him by whom I swore. Then he went out from him until he came to Abu Jahl, and entered his house, and said: O Abu Al-Hakam, what is your opinion of what you heard from Muhammad? He said: What did you hear? He said: We and Banu Abd Manaf disputed over honor. They fed and we fed, they carried and we carried, they gave and we gave, until when we knelt on our knees and were like two racehorses, they said: Among us is a prophet to whom revelation comes from the heavens, so when will we attain this? By God, we will never believe in him nor trust him. He said: So Al-Akhns got up from him and left him.

Ibn Jarir narrated on the authority of Asbat on the authority of Al-Suddi regarding his statement, **We know that what they say grieves you, but they do not call you a liar, but it is the verses of God that the wrongdoers deny.** When the day of Badr came, Al-Akhns bin Shuraik said to Banu Zuhra: O Banu Zuhra, Muhammad is your sister's son, so you are more deserving of defending your sister's son. If he was a prophet, you would not have fought him today, and if he was a liar, you are more deserving of refraining from defending your sister's son. Stop until I meet Abu Al-Hakam. If Muhammad is victorious, you will return safely, and if Muhammad is victorious, your people will not do anything to you. On that day, Al-Akhns was called Abu. Al-Akhns and Abu Jahl met, and Al-Akhns was alone with Abu Jahl and said: O Abu Al-Hakam, tell me about Muhammad, is he truthful or a liar? There is no one here from Quraysh except me and you who listen to our words. Abu Jahl said: Woe to you, by God, Muhammad is truthful, and Muhammad has never lied. But if the Banu Qusayy take the banner, the water supply, the guardianship, and the prophethood, what will be for the rest of the Quraysh? That is what His statement means: **They do not deny you, but it is the wrongdoers who deny the signs of God.** So the signs of God are Muhammad, may God bless him and grant him peace.

And His saying, **And messengers were denied before**

you, but they were patient over being denied and harmed until Our victory came to them. This is a consolation and comfort to the Prophet, may God bless him and grant him peace, regarding those of his people who denied him, and He commanded him to be patient as the resolute messengers were patient, and He promised him victory as they were aided, and triumph until the end was theirs, after what they suffered from denial from their people and severe harm, then victory came to them in this world as they will have victory in the Hereafter. For this reason, He said, **And there is no changing the words of God,** meaning what He wrote with victory in this world and the Hereafter for His believing servants, as He said, "And Our word has already gone forth for Our servants, the messengers. Indeed, they will be the ones who are aided. And indeed, Our soldiers will be the predominant." And God Almighty said, "God has decreed, 'I will surely prevail, I and My messengers. Indeed, God is Powerful and Exalted in Might.'" And His saying, **And there has certainly come to you some of the report of the messengers,** meaning of their report, how they were aided and supported against those of their people who denied them, so you have in them an example and they are a model. Then the Almighty said: **And if their turning away is hard for you, then if you are able to seek a tunnel into the earth or a ladder into the sky,** Ali ibn Abi Talhah said, on the authority of Ibn Abbas: A tunnel is a passage, so you go through it and bring them a sign, or make for yourself a ladder into the sky, so you ascend through it and bring them a sign, better than what you brought them, then do so. And Qatada, al-Suddi, and others said the same. And His statement, "And if God had willed, He could have gathered them upon guidance. So do not be among the ignorant," is like His statement, the Most High: **And if your Lord had willed, those on earth would have believed, all of them together,** the verse. Ali bin Abi Talha said on the authority of Ibn Abbas regarding His statement, **And if God had willed, He could have gathered them upon guidance,** that he said: The Messenger of God, may God bless him and grant him peace, was keen for all people to believe and follow him upon guidance, so God informed him that no one would believe except he who had been granted happiness by God in the first remembrance. And His statement, the Most High: **Only those who listen respond,** meaning that only those who listen to your supplication, O Muhammad, respond to those who hear the speech, comprehend it, and understand it, like His statement, **That He may warn whoever is alive and that the word may come into effect against the disbelievers.** And His statement, **And the dead - God will raise them up, then to Him they will be returned,** means the disbelievers, because they are dead in heart, so God likened them to the dead in body, and said, **And the dead - God will raise them up, then to Him they will be returned,** and this is from the perspective of mocking and belittling them.

Fath al-Qadir

His saying: 33- **We know that what they say grieves you.** This lam is a subject that is intended to console the Messenger of God, may God bless him and grant him peace, for what he suffered from grief and

Surat al-An'am 6: 33

We know that what they say grieves you, but they do not deny you, but it is the verses of God that the wrongdoers deny.

sadness due to the disbelievers' denial of him. The introduction of *qad* is for emphasis, as it may come to inform him, just as *rabb* comes, and the pronoun in *innahu* is for the matter. It was read with the opening of the *ya'* of *yahzinaka* and its closing, and *yakkadhubunuka* was read with emphasis and without emphasis, and Abu Ubaid chose the emphasis. An-Nahhas said: Abu Ubaid was contradicted in this. The meaning of *yakkadhubunuka* with emphasis is: they attribute lying to you and respond to you with what you said. The meaning of the without emphasis is: they do not find you a liar. It is said: I lied to him: I found him a liar, and I stingy to him: I found him stingy. Al-Kisa'i narrated from the Arabs: I lied to the man: I informed that he came with a lie, and I lied to him: I informed that he was a liar. Al-Zajjaj said: **I called him a liar** means you said to him, **He lied**. "I called him a liar" means you meant that what he brought was a lie. The meaning is that their denial is not due to you, for they acknowledge the truth to you, but their denial is due to what you brought. That is why he said: **But the wrongdoers deny the signs of God**. He put the apparent in place of the implicit to increase the rebuke and disparagement of them, and he described them as wrongdoers to clarify that what they did was clear injustice.

Tafsir al-Baghawi

33- The Almighty said: **We know that what they say grieves you**. Al-Suddi said: Al-Akhns bin Shuraik and Abu Jahl bin Hisham met, and Al-Akhns said:

To Abu Jahl: O Abu al-Hakam, tell me about Muhammad, is he truthful or a liar? There is no one here who listens to you except me. Abu Jahl said: By God, Muhammad is truthful, and Muhammad has never lied. But if the Banu Qusayy take the banner, the water-carrier, the chamberlains, the assembly, and the prophethood, then what will be for the rest of the Quraysh? Then God Almighty revealed this verse.

Najjiyyah ibn Ka'b said: Abu Jahl said to the Prophet, may God bless him and grant him peace, **We do not accuse you or call you a liar, but we call what you have brought a liar**. So God Almighty revealed: **We know that what they say grieves you**, that you are a liar, **but they do not call you a liar**. Nafi' and Al-Kisa'i read it with a light pronunciation, while the others read it with a heavy pronunciation from the word *takdib*. To call someone a liar is to attribute a lie to him and say to him: **You have lied**. To call someone a liar is to find him a liar. The Arabs say: **I have made the land barren and fertile**, if they find it barren and fertile. **But the wrongdoers deny the signs of God**. He says: They do not lie in secret because they have known your truthfulness in the past, but they lie about My revelation and deny My signs, as He said: **And they denied them, while their souls were convinced thereof**.
An-Naml, 94

Tafsir al-Baidawi

33- **We know that what they say grieves you**. The meaning of *qad* is the increase and frequency of the verb, as in his saying:

But it may destroy the money he gets.

The letter ha' in *anha* is for the matter. It was read *li-yahzuna* from *ahzana* **falna la yukdhibunaka** in reality. Nafi' and al-Kisa'i read **la yukdhibunaka** from *akhadbahu* if he found him lying, or attributed him to lying. **But the wrongdoers deny the signs of God** but they deny the signs of God and deny them, so the wrongdoers were placed in the place of the pronoun to indicate that they were wronged by their denial, or they denied because they practiced wrongdoing, and the *ba'* is to include the meaning of denial. It was narrated that Abu Jahl used to say: We do not deny you, and you are truthful in our view, but we only deny what you have brought to us. So it was revealed.

Surat al-An'am 6: 34

And messengers were denied before you, but they were patient over being denied and harmed until Our victory came to them. And there is no changing the words of God. And there has certainly come to you from the report of the messengers.

Tafsir al-Jalalayn

34 - **And messengers before you were denied** This is a consolation for the Prophet, may God bless him and grant him peace **So they were patient over being denied and harmed until Our victory came to them** by destroying their people, so be patient until victory comes to you by destroying your people **And there is no changing the words of God** His promises **And there has certainly come to you from the report of the messengers** that which will reassure your heart

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: This is a consolation from God Almighty to His Prophet Muhammad, may God bless him and grant him peace, and a consolation for what he suffered from the harm caused by his people's denial of him for what he brought them of the truth from God.

God the Almighty says: If these polytheists from your people belie you, O Muhammad, and deny your prophethood and reject the signs of God that they are from Him, then do not be saddened by that, and be patient with their denial of you and with the harm you encounter from them for the sake of God, until God's victory comes. Messengers before you were denied whom God sent to their nations, and they suffered harm from them, but they were patient with their people's denial of them, and that did not deter them from continuing with the command of God that He commanded them to do, calling their people to Him, until God judged between them and them. **And there is no changing the words of God**, meaning: there is no changing the words of God, and His words, may He be exalted, are what God revealed to His Prophet Muhammad, may God bless him and grant him peace, of His promise to him of victory over those who opposed and opposed him, and triumph over those who turned away from him and turned away. "And there has certainly come to you, O Muhammad, of the report of those who were before you from the messengers, and the report of their nations and what they did to them - When they denied My signs and persisted in their error and misguidance - report, and the mention of report was omitted, because of the indication of "from" to it. God Almighty says: So expect, too, from the victory and triumph like that which was from Me to those who were before you of the messengers when their people denied them, and follow their example in their patience in what they encountered from their people.

In this way, those who interpreted this verse among the people of interpretation interpreted it.

Who said that?

Bishr bin Muadh told us, Yazid bin Zari' told us, Saeed told us, on the authority of Qatada, regarding his statement: **And messengers were denied before you, but they were patient over the denial**, he is consoling his Prophet, may God bless him and grant him peace, as you hear, and informing him that the messengers before him were denied, but they were patient over the denial, until God's judgment came, and He is the best of judges.

Al-Muthanna told me, he said, Ishaq told us, he said, Abu Zuhair told us, on the authority of Juwaybir, on the authority of Al-Dahhak: **And 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: **And messengers before you were denied**, the verse, he said: He was consoling his Prophet, may God bless him and grant him peace.

Tafsir al-Qurtubi

Then he comforted him by saying: **And indeed, messengers before you were denied**. It was read *yadhibunukka* with a lightened and stressed vowel. It was said: They have the same meaning, like *hazanahu* and *ahzanahu*. Abu Ubaid chose the lightened vowel reading, which is the reading of Ali, may God be pleased with him. It was narrated from him that Abu Jahl said to the Prophet, may God bless him and grant him peace: **We do not deny you, but we deny what you have brought**. Then God Almighty revealed: **Indeed, they do not deny you**. An-Nahhas said: Abu Ubaid was contradicted in this, and he narrated: **We do not deny you**. Then God Almighty revealed: **Indeed, they do not deny you**. This is strengthened by the fact that a man read to Ibn Abbas **indeed, they do not deny you** with a lightened vowel, so Ibn Abbas said to him: **Indeed, they do not deny you** because they used to call the Prophet, may God bless him and grant him peace: the trustworthy. The meaning of **they accuse you of lying** according to the linguists is that they attribute to you a lie and reject what you said. The meaning of **they do not accuse you of lying** is that they do not find you lying, as you say: **I accused him of lying and found him a liar and I accused him of being stingy**, meaning they do not find you lying if they consider what you have said. It is possible that the meaning is: they do not prove that you are a liar, because it is said: **I accused him of lying** if you argue with him and show that he is a liar. And with emphasis: they do not accuse you of lying with an argument or proof. This is indicated by **but the wrongdoers deny the verses of God**. An-Nahhas said: The statement in this is the view of Abu Ubaid and his argument is necessary because Ali, may God be pleased with him, is the one who narrated the hadith, and it is authentically reported that he read it with emphasis. Al-Kisa'i narrated from the Arabs: **I accused**

And messengers were denied before you, but they were patient over being denied and harmed until Our victory came to them. And there is no changing the words of God. And there has certainly come to you from the news of the messengers.

the man of lying if you informed him that he had told a lie and narrated it, and **I accused him of lying** if you informed him that he was lying. Al-Zajaj also said: **I accused him of lying** if you said to him **he lied**, and **I accused him of lying** if you meant that what he had said was a lie.

God the Almighty says: **So they were patient over what they denied** meaning, be patient as they were patient **and were harmed until Our victory came to them** meaning, Our help, meaning, then what You promised will come to you **and there is no changing the words of God** explaining that victory, meaning, what God the Almighty promised, no one can prevent it, no one can contradict His judgment, and no one can break His promise, and **for every term is a decree** (al-Ra'd: 38) **Indeed, We will support Our messengers and those who believe** (Ghafir 40:51) "And Our word has already gone forth for Our servants, the messengers. Indeed, they will be the ones who are aided. And indeed, Our soldiers will be the predominant" (al-Saffat 37:173) **God has decreed, "I will surely prevail, I and My messengers** (al-Mujadilah: 21) **And there has certainly come to you some report of the messengers** the subject of **came to you** is implied, meaning: there has come to you some report of the messengers.

Tafsir Ibn Kathir

God Almighty says, comforting His Prophet, may God bless him and grant him peace, in his people's denial of him and their opposition to him, **We certainly know that what they say grieves you**, meaning, We have encompassed knowledge of their denial of you, and your grief and sorrow for them, as He says, **So let not your soul perish over them in regret**, as God Almighty says in the other verse, **Perhaps you would kill yourself with grief over them that they do not believe in this message**, "Perhaps you would kill yourself with grief over them, if they do not believe in this message," and His statement, **For indeed, they do not belie you, but the wrongdoers deny the signs of God**, meaning, they do not accuse you of lying in reality, **but the wrongdoers deny the signs of God**, meaning, they are stubborn against the truth and reject it with their hearts, as Sufyan al-Thawri said on the authority of Abu Ishaq, on the authority of Najiyah ibn Ka'b, on the authority of Ali, who said: Abu Jahl said to the Prophet, may God bless him and grant him peace: We do not belie you, but we belie what you have brought, so God revealed: **They do not belie you, but it is the wrongdoers who deny the verses of God**. Al-Hakim narrated it on the authority of Israel on the authority of Abu Ishaq, then he said: It is authentic according to the conditions of the two sheikhs, but they did not include it. Ibn Abi Hatim said: Muhammad ibn al-Wazir al-Wasiti told us in Mecca, Bishr ibn al-Mubashir al-Wasiti told us, on the authority of Salam ibn Maskeen, on the authority of Abu Yazid al-Madani, that the Prophet, may God bless him and grant him peace, met Abu Jahl and shook hands with him. A man said to him: Do I not see you

shaking hands with this Sabeen? He said: By God, I know that he is a prophet, but when were we followers of Banu Abd Manaf? Abu Yazid recited: **They do not call you a liar, but the wrongdoers deny the signs of God**. Abu Salih and Qatadah said: They know that you are the Messenger of God and they deny. Muhammad bin Ishaq mentioned on the authority of Al-Zuhri in the story of Abu Jahl, when he came to listen to the recitation of the Prophet, may God bless him and grant him peace, at night, he and Abu Sufyan Sakhr bin Harb, and Al-Akhns bin Shuraik, and none of them knew the other, so they listened to it until morning, and when morning came they dispersed, and the road brought them together, and each of them said to the other: What brought you? Then he mentioned to him what he had brought, then they vowed not to return because they feared that the young men of Quraysh would know about them, lest they be tempted by their coming. When the second night came, each of them came, thinking that his companions would not come, because of the previous vows. When morning came, the road brought them together, and they blamed each other, then vowed not to return. When the third night came, they also came, and when morning came, they vowed not to return to the same thing, then they dispersed. When morning came, Al-Akhns bin Shuraik took his stick and went out until he came to Abu Sufyan bin Harb in his house, and said: Tell me, O Abu Hanzala, about your opinion of what you heard from Muhammad. He said: O Abu Tha'laba, by God, I have heard things that I know, and I know what is meant by them, and I have heard things whose meaning I do not know or what is meant by them. Al-Akhns said: And I swear by Him by whom I swore. Then he went out from him until he came to Abu Jahl, and entered his house, and said: O Abu Al-Hakam, what is your opinion of what you heard from Muhammad? He said: What did you hear? He said: We and Banu Abd Manaf disputed over honor. They fed and we fed, they carried and we carried, they gave and we gave, until when we knelt on our knees and were like two racehorses, they said: Among us is a prophet to whom revelation comes from the heavens, so when will we attain this? By God, we will never believe in him nor trust him. He said: So Al-Akhns got up from him and left him.

Ibn Jarir narrated on the authority of Asbat on the authority of Al-Suddi regarding his statement, **We know that what they say grieves you, but they do not call you a liar, but it is the verses of God that the wrongdoers deny**. When the day of Badr came, Al-Akhns bin Shuraik said to Banu Zuhra: O Banu Zuhra, Muhammad is your sister's son, so you are more deserving of defending your sister's son. If he was a prophet, you would not have fought him today, and if he was a liar, you are more deserving of refraining from defending your sister's son. Stop until I meet Abu Al-Hakam. If Muhammad is victorious, you will return safely, and if Muhammad is victorious, your people will not do anything to you. On that day, Al-Akhns was called Abu. Al-Akhns and Abu Jahl met, and Al-Akhns was alone with Abu Jahl and said: O

Abu Al-Hakam, tell me about Muhammad, is he truthful or a liar? There is no one here from Quraysh except me and you who listen to our words. Abu Jahl said: Woe to you, by God, Muhammad is truthful, and Muhammad has never lied. But if the Banu Qusayy take the banner, the water supply, the guardianship, and the prophethood, what will be for the rest of the Quraysh? That is what His statement means: **They do not deny you, but it is the wrongdoers who deny the signs of God.** So the signs of God are Muhammad, may God bless him and grant him peace.

And His saying, **And messengers were denied before you, but they were patient over being denied and harmed until Our victory came to them.** This is a consolation and comfort to the Prophet, may God bless him and grant him peace, regarding those of his people who denied him, and He commanded him to be patient as the resolute messengers were patient, and He promised him victory as they were aided, and triumph until the end was theirs, after what they suffered from denial from their people and severe harm, then victory came to them in this world as they will have victory in the Hereafter. For this reason, He said, **And there is no changing the words of God,** meaning what He wrote with victory in this world and the Hereafter for His believing servants, as He said, "And Our word has already gone forth for Our servants, the messengers. Indeed, they will be the ones who are aided. And indeed, Our soldiers will be the predominant." And God Almighty said, "God has decreed, 'I will surely prevail, I and My messengers. Indeed, God is Powerful and Exalted in Might.'" And His saying, **And there has certainly come to you some of the report of the messengers,** meaning of their report, how they were aided and supported against those of their people who denied them, so you have in them an example and they are a model. Then the Almighty said: **And if their turning away is hard for you,** meaning if their turning away from you is difficult for you, **then if you are able to seek a tunnel into the earth or a ladder into the sky,** Ali ibn Abi Talhah said, on the authority of Ibn Abbas: A tunnel is a passage, so you go through it and bring them a sign, or make for yourself a ladder into the sky, so you ascend through it and bring them a sign, better than what you brought them, then do so. And Qatada, al-Suddi, and others said the same. And His statement, "And if God had willed, He could have gathered them upon guidance. So do not be among the ignorant," is like His statement, the Most High: **And if your Lord had willed, those on earth would have believed, all of them together,** the verse. Ali bin Abi Talha said on the authority of Ibn Abbas regarding His statement, **And if God had willed, He could have gathered them upon guidance,** that he said: The Messenger of God, may God bless him and grant him peace, was keen for all people to believe and follow him upon guidance, so God informed him that no one would believe except he who had been granted happiness by God in the first remembrance. And His statement, the Most High: **Only those who listen respond,** meaning that only those who listen to your supplication, O Muhammad, respond to those who hear the speech, comprehend it, and understand it, like His statement, **That He may warn whoever is alive and that the word may come into effect against the disbelievers.** And His statement, **And the dead -**

God will raise them up, then to Him they will be returned, means the disbelievers, because they are dead in heart, so God likened them to the dead in body, and said, **And the dead - God will raise them up, then to Him they will be returned,** and this is from the perspective of mocking and belittling them.

Fath al-Qadir

His statement: 34- **And messengers were denied before you, but they were patient over being denied and harmed until Our victory came to them.** This is part of the consolation for the Messenger of God, may God bless him and grant him peace: meaning that what happened to you from these people is not the first thing that the disbelievers did to those whom God sent to them, rather, denial happened to many messengers sent before you, so follow their example and do not grieve and be patient as they were patient over being denied and harmed until Our victory comes to you as it came to them, for We do not fail in Our promise, and **for every term is a decree.** "Indeed, We will support Our messengers and those who believe. And Our word has already preceded for Our servants, the messengers. Indeed, they will be the ones who are aided. And indeed, Our soldiers will be the predominant. God has decreed, 'I will surely prevail, I and My messengers.' And there is no changing the words of God." Rather, His promise will come to pass, and you will be aided over the deniers, victorious over them. And that was, praise be to God. **And there has certainly come to you from the report of the messengers** what has come to you of their people's attack on them at the beginning and their denial of them and then their victory over them at the end. And you will have the same end as those who denied you as those who denied the messengers, so they will return to you and enter the religion to which you call them willingly or unwillingly.

Tafsir al-Baghawi

34- "And messengers were denied before you, **their people denied them just as Quraysh denied you,** so they were patient over the denial and the harm they were subjected to until Our victory came to them, **by punishing those who denied them,** and there is no changing the words of God," no contradiction to what He has decreed, and He has decreed in His Book the victory of His prophets, peace be upon them, as He said: "And Our word has already gone forth for Our servants, the messengers. Indeed, they will be the ones who are aided. And indeed, Our soldiers will be the ones who are predominant." **As-Saffat, 171-172,** and He said: "Indeed, We will aid Our messengers." **Ghafir, 51,** and He said: "God has decreed, 'I and My messengers will surely prevail.'" **Al-Mujadilah, 21,** and Al-Hasan ibn Al-Fadl said: There is no successor [to His promises], "And indeed there has come to you from the report of the messengers, **and from**" is a connection, as you say: rain struck us.

Surat al-An'am 6: 34

And messengers were denied before you, but they were patient over being denied and harmed until Our victory came to them. And there is no changing the words of God. And there has certainly come to you from the news of the messengers.

Tafsir al-Baidawi

34- "And messengers were denied before you" is a consolation for the Messenger of God, may God bless him and grant him peace, and it is evidence that his statement, "They do not deny you", is not an absolute denial of him. "So they were patient over the denial and harm they inflicted" over their denial and harm, so take them as an example and be patient. "Until Our victory came to them" is an allusion to the promise of victory for the patient. "And there is no changing the words of God **for His promises from His statement,** And Our word has already preceded for Our servants, the messengers" the verses. "And there has certainly come to you from the report of the messengers" meaning some of their stories and what they suffered at the hands of their people.

Surat al-An'am 6: 35

And if their aversion is hard on you, then if you are able to seek a tunnel into the earth or a ladder into the sky and bring them a sign. And if God had willed, He could have gathered them upon guidance. So never be among the ignorant.

Tafsir al-Jalalayn

35 - **And if their turning away is too great for you** because of your concern for them **then if you are able to seek a tunnel** a passage **in the earth or a ladder** an ascent **into the sky and bring them a sign** of what they suggested, then do so. The meaning is that you are not able to do that, so be patient until God decides **and if God had willed** their guidance **He would have gathered them upon guidance** but He did not will that, so they did not believe **so never be among the ignorant** of that.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: If it is difficult for you, O Muhammad, that these polytheists have turned away from you and have turned away from believing in what you have brought them of the truth with which I have sent you, and that is difficult for you, and you cannot bear the hardship that befalls you from them, **Then if you are able to seek a tunnel in the earth**, meaning: If you are able to make a tunnel in the earth like the tunnels of the jerboa, which is one of its holes, and go into it, **or a ladder in the sky**, meaning: Or an ascent in which you ascend, like stairs and the like, as the poet said:

A man does not build the stones of the country, nor does he build ladders to the heavens.

Then bring them a sign, from it - meaning a sign and proof of the truth of what you say, other than what I brought you - then do it.

Some of the interpreters said something similar to what we said about this.

Who said that?

Al-Muthanna told us, 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 if their turning away is hard on you, then if you are able to seek a tunnel into the earth or a ladder into the heaven**, and the tunnel is the passage, so you go in it, **and bring them a sign**, or make for yourself a ladder into the heaven, so you ascend it, and bring them a sign better than what we brought them, then do so.

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: **If you are able to seek a tunnel into the earth**, he said: a path, **or a**

ladder into the sky, he said: meaning the stairs.

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 if their turning away is hard on you, then if you are able to seek a tunnel into the earth or a ladder into the sky**. As for the tunnel, it is a passage, and as for the ladder, it is an elevator.

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' Al-Khurasani, on the authority of Ibn Abbas, regarding his statement: **A tunnel in the earth**, he said: A tunnel.

The answer to the penalty was left out and not mentioned, because the speech indicates it and the listeners know its meaning. The Arabs used to do that in cases where the addressees understood its meaning. So a man would say to another man: If you can help us with our need, if you are able to help us, and he would omit the answer, meaning: If you are able to help us, then do so. But if the addressee and the listener do not know the meaning of the speech except by stating the answer, they would not omit it. It is not said: If you stand, then be silent and we omit the answer, because the one to whom that is said does not know his answer except by stating it, so it is said: If you stand, you will find good, or: If you stand, then good, and the like. Similar to what is in the verse, whose answer was omitted and is intended, because the addressee understands the meaning of the speech, is the saying of the poet:

So enjoy what we live, and do not let nonsense lead you into horrors.

Meaning: Live with what we have.

Abu Ja'far said: God Almighty says: "Those of these infidels who belie you, O Muhammad, their denial of you grieves you. If I willed to gather them on the straight path of those who are, and the correctness of the path of Islam, so that the word of all of you would be one, and your religion and their religion would be one, I would gather them on that, and it would not be far from Me, because I am able to do that with My kindness. But I did not do that because of My prior knowledge of My creation, and My decree was effective upon them before I created them and formed their bodies. "So do not be," O Muhammad, **among the ignorant**, meaning: Do not be among those who do not know that if God willed, He would gather all of His creation on guidance with His kindness, and that whoever of His creation disbelieves in Him only disbelieves in Him because of God's prior knowledge of him, and His decree is effective that he will be among the disbelievers in Him by choice, not by compulsion. If you know the truth of that, then it would not be too great for you to be averse to those of the polytheists who turned away from the truth to which you call them, and to the denial of those of them who lied about you.

Some of the interpreters said something similar to what we said about this.

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told

Surat al-An'am 6: 35

And if their aversion is hard on you, then if you are able to seek a tunnel into the earth or a ladder into the sky and bring them a sign. And if God had willed, He could have gathered them upon guidance. So never be among the ignorant.

us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas: God the Almighty says: If I had willed, I could have gathered them all upon guidance. Abu Ja'far said: In this report from God the Almighty, there is clear evidence of the error of what the people of delegation from the Qadarites said, who deny that God has subtleties for whomever He wills to guide from among His creation, with which He is gentle to him until he is guided to the truth and submits to it, and turns to right guidance and submits to it and prefers it over misguidance and disbelief in God. That is because God the Almighty informed that if He had willed to guide all those who disbelieved in Him, so that they would gather upon guidance, He would have done so. There is no doubt that if He had done that to them, they would have been guided and not misguided. And if they had been guided, there would have been no doubt that their being guided would have been better for them. In His, the Most High, not bringing them together on guidance, He left them alone to do with them in their religion some of what is best for them in it, which He is able to do with them, and He left them alone to do with them. And in His not doing that with them, the evidence is clear that He did not give them all the causes by which they would reach guidance and cause them to believe.

Tafsir al-Qurtubi

The Almighty said: **And if their turning away is hard on you** meaning, their turning away and turning away from faith is great for you. **Then if you are able** "they are able **to seek** "a tunnel in the earth" meaning a passage through which you can escape to another place. From this comes the word "nafaqā" for the jerboa's stone, and its explanation was presented in Al-Baqarah. From this comes the word "munafiq" and it was presented. "Or a ladder" is conjoined to it, meaning a cause to the sky. This is an example because the ladder that one climbs is a cause to the place and it is masculine and what Al-Farra' narrated about the feminization of ladder is not known. Qatada said: The ladder is the stairs. Al-Zajaj: It is derived from safety as if it delivers you to the place you want. "Then you will bring them a sign" is conjoined to it meaning so that they will believe, so do it. He implied the answer for the knowledge of the listener. God commanded His Prophet, may God bless him and grant him peace, not to be too sad for them if they do not believe, just as he is unable to guide them. "And if God had willed, He would have gathered them upon guidance" meaning He would have created them believers. And their nature upon it, the Almighty made clear that their disbelief was by the will of God in response to the Qadarites. It was said that the meaning is: that is, to show them a sign that would compel them to believe, but the Almighty wanted to reward those among them who believed and those who did good. **So be not among the ignorant**, meaning

among those whose grief and regret were intense until it led them to extreme distress and to what is not permissible. That is, do not grieve over their disbelief, for the state of the ignorant is similar. It was said: The address is to them, and what is meant is the nation, for the hearts of the Muslims were constricted by their disbelief and their melting away.

Tafsir Ibn Kathir

God Almighty says, comforting His Prophet, may God bless him and grant him peace, in his people's denial of him and their opposition to him, **We certainly know that what they say grieves you**, meaning, We have encompassed knowledge of their denial of you, and your grief and sorrow for them, as He says, **So let not your soul perish over them in regret**, as God Almighty says in the other verse, **Perhaps you would kill yourself with grief over them that they do not believe in this message**, "Perhaps you would kill yourself with grief over them, if they do not believe in this message," and His statement, **For indeed, they do not believe you, but the wrongdoers deny the signs of God**, meaning, they do not accuse you of lying in reality, **but the wrongdoers deny the signs of God**, meaning, they are stubborn against the truth and reject it with their hearts, as Sufyan al-Thawri said on the authority of Abu Ishaq, on the authority of Najiyah ibn Ka'b, on the authority of Ali, who said: Abu Jahl said to the Prophet, may God bless him and grant him peace: We do not believe you, but we believe what you have brought, so God revealed: **They do not believe you, but it is the wrongdoers who deny the verses of God**. Al-Hakim narrated it on the authority of Israel on the authority of Abu Ishaq, then he said: It is authentic according to the conditions of the two sheikhs, but they did not include it. Ibn Abi Hatim said: Muhammad ibn al-Wazir al-Wasiti told us in Mecca, Bishr ibn al-Mubashir al-Wasiti told us, on the authority of Salam ibn Maskeen, on the authority of Abu Yazid al-Madani, that the Prophet, may God bless him and grant him peace, met Abu Jahl and shook hands with him. A man said to him: Do I not see you shaking hands with this Sabeen? He said: By God, I know that he is a prophet, but when were we followers of Banu Abd Manaf? Abu Yazid recited: **They do not call you a liar, but the wrongdoers deny the signs of God**. Abu Salih and Qatadah said: They know that you are the Messenger of God and they deny. Muhammad bin Ishaq mentioned on the authority of Al-Zuhri in the story of Abu Jahl, when he came to listen to the recitation of the Prophet, may God bless him and grant him peace, at night, he and Abu Sufyan Sakhr bin Harb, and Al-Akhns bin Shuraik, and none of them knew the other, so they listened to it until morning, and when morning came they dispersed, and the road brought them together, and each of them said to the other: What brought you? Then he mentioned to him what he had brought, then they vowed not to return because they feared that the young men of Quraysh would know about them, lest they be tempted by their

coming. When the second night came, each of them came, thinking that his companions would not come, because of the previous vows. When morning came, the road brought them together, and they blamed each other, then vowed not to return. When the third night came, they also came, and when morning came, they vowed not to return to the same thing, then they dispersed. When morning came, Al-Akhnas bin Shuraik took his stick and went out until he came to Abu Sufyan bin Harb in his house, and said: Tell me, O Abu Hanzala, about your opinion of what you heard from Muhammad. He said: O Abu Tha'laba, by God, I have heard things that I know, and I know what is meant by them, and I have heard things whose meaning I do not know or what is meant by them. Al-Akhnas said: And I swear by Him by whom I swore. Then he went out from him until he came to Abu Jahl, and entered his house, and said: O Abu Al-Hakam, what is your opinion of what you heard from Muhammad? He said: What did you hear? He said: We and Banu Abd Manaf disputed over honor. They fed and we fed, they carried and we carried, they gave and we gave, until when we knelt on our knees and were like two racehorses, they said: Among us is a prophet to whom revelation comes from the heavens, so when will we attain this? By God, we will never believe in him nor trust him. He said: So Al-Akhns got up from him and left him.

Ibn Jarir narrated on the authority of Asbat on the authority of Al-Suddi regarding his statement, **We know that what they say grieves you, but they do not call you a liar, but it is the verses of God that the wrongdoers deny.** When the day of Badr came, Al-Akhns bin Shuraiq said to Banu Zuhra: O Banu Zuhra, Muhammad is your sister's son, so you are more deserving of defending your sister's son. If he was a prophet, you would not have fought him today, and if he was a liar, you are more deserving of refraining from defending your sister's son. Stop until I meet Abu Al-Hakam. If Muhammad is victorious, you will return safely, and if Muhammad is victorious, your people will not do anything to you. On that day, Al-Akhns was called Abu. Al-Akhns and Abu Jahl met, and Al-Akhns was alone with Abu Jahl and said: O Abu Al-Hakam, tell me about Muhammad, is he truthful or a liar? There is no one here from Quraysh except me and you who listen to our words. Abu Jahl said: Woe to you, by God, Muhammad is truthful, and Muhammad has never lied. But if the Banu Qusayy take the banner, the water supply, the guardianship, and the prophethood, what will be for the rest of the Quraysh? That is what His statement means: **They do not deny you, but it is the wrongdoers who deny the signs of God.** So the signs of God are Muhammad, may God bless him and grant him peace.

And His saying, **And messengers were denied before you, but they were patient over being denied and harmed until Our victory came to them.** This is a consolation and comfort to the Prophet, may God bless him and grant him peace, regarding those of his people who denied him, and He commanded him to be patient as the resolute messengers were patient, and He promised him victory as they were aided, and triumph until the end was theirs, after what they suffered from denial from their people and severe harm, then victory came to them in this world as they

will have victory in the Hereafter. For this reason, He said, **And there is no changing the words of God,** meaning what He wrote with victory in this world and the Hereafter for His believing servants, as He said, "And Our word has already gone forth for Our servants, the messengers. Indeed, they will be the ones who are aided. And indeed, Our soldiers will be the predominant." And God Almighty said, "God has decreed, 'I will surely prevail, I and My messengers. Indeed, God is Powerful and Exalted in Might.'" And His saying, **And there has certainly come to you some of the report of the messengers,** meaning of their report, how they were aided and supported against those of their people who denied them, so you have in them an example and they are a model. Then the Almighty said: **And if their turning away is hard for you,** meaning if their turning away from you is difficult for you, **then if you are able to seek a tunnel into the earth or a ladder into the sky,** Ali ibn Abi Talhah said, on the authority of Ibn Abbas: A tunnel is a passage, so you go through it and bring them a sign, or make for yourself a ladder into the sky, so you ascend through it and bring them a sign, better than what you brought them, then do so. And Qatada, al-Suddi, and others said the same. And His statement, "And if God had willed, He could have gathered them upon guidance. So do not be among the ignorant," is like His statement, the Most High: **And if your Lord had willed, those on earth would have believed, all of them together,** the verse. Ali bin Abi Talha said on the authority of Ibn Abbas regarding His statement, **And if God had willed, He could have gathered them upon guidance,** that he said: The Messenger of God, may God bless him and grant him peace, was keen for all people to believe and follow him upon guidance, so God informed him that no one would believe except he who had been granted happiness by God in the first remembrance. And His statement, the Most High: **Only those who listen respond,** meaning that only those who listen to your supplication, O Muhammad, respond to those who hear the speech, comprehend it, and understand it, like His statement, **That He may warn whoever is alive and that the word may come into effect against the disbelievers.** And His statement, **And the dead - God will raise them up, then to Him they will be returned,** means the disbelievers, because they are dead in heart, so God likened them to the dead in body, and said, **And the dead - God will raise them up, then to Him they will be returned,** and this is from the perspective of mocking and belittling them.

Fath al-Qadir

His saying: 35- "And if their turning away is hard on you" The Prophet, may God's prayers and peace be upon him, was hard on his people's turning away and he felt saddened by it, so God, the Exalted, explained to him that what happened from them of turning away from answering him and turning away from what he called to would inevitably happen due to what had preceded in the knowledge of God, the Almighty, and it was not in his ability or power to reform them and answer them before God permitted that. Then He linked that to what is impossible, so He said: "If you are able to seek a tunnel into the earth or a ladder into the sky and bring them a sign or a ladder into the sky and bring them a sign **from it, then do so, but you are**

Surat al-An'am 6: 35

And if their aversion is hard on you, then if you are able to seek a tunnel into the earth or a ladder into the sky and bring them a sign. And if God had willed, He could have gathered them upon guidance. So never be among the ignorant.

not able to do that, so leave the sadness and do not let yourself perish over them in regret. **And** you are not a controller over them." The tunnel is the passage and the outlet, and from it are the tunnels into the jerboa's hole, and from it is the hypocrite. And what has been presented in Al-Baqarah makes it unnecessary to repeat it. The ladder: the stairs that one climbs. It is masculine and cannot be made feminine. Al-Farra' said: It can be made feminine. Al-Zajaj said: It is derived from safety, because it leads to a place of safety. It was said: Even if the address was to the Messenger of God, may God bless him and grant him peace, it is intended for his nation, because their chests were constricted by the rebellion of the infidels and their determination in their infidelity, and they did not feel that God Almighty had wisdom in that which the minds cannot reach nor the intellects comprehend. For if God Almighty had come to His Messenger, may God bless him and grant him peace, with a sign that would compel them to believe, then the obligation, which is the trial and examination, would have no meaning. For this reason He said: **And if God had willed, He would have gathered them together upon guidance**, a combination of compulsion and coercion, but He did not will that, and God has perfect wisdom. **So be not among the ignorant**, for the intensity of eagerness and sadness over the infidels' refusal to answer before God permits that is the action of the ignorant, and you are not one of them. So leave matters entrusted to the Knower of the unseen and the seen, for He knows best what is in the interest, and do not be sad about not obtaining what they are seeking from the signs, for if some of them appeared to them, their belief in them would be compulsion.

Tafsir al-Baghawi

35- "And if their turning away is grievous to you" meaning: it is great and difficult for you that they turned away from believing in you, and the Messenger of God, may God bless him and grant him peace, was very keen on the faith of his people, and when they asked for a sign, he wanted God to show them that out of hope for their faith, so God, the Almighty, said: "And if you are able to seek a tunnel, **you seek and make a secret tunnel** in the earth, **and from it the tunnels of the jerboa, which is one of its two holes, so he goes in it, or a ladder**", meaning: a staircase and an ascent, "in the sky, **so you ascend in it**, and bring them a sign, **then do**, And if God had willed, He could have gathered them upon guidance, **so they all believed**, so never be among the ignorant", meaning: with this letter, which is His saying: "And if God had willed, He could have gathered them upon guidance, **and that whoever disbelieves, God has prior knowledge of him**."

Tafsir al-Baidawi

35- And if it is too much for you" means too much and

difficult. "Their turning away" from you and from believing in what you have brought. **If you are able to seek a tunnel into the earth or a ladder into the sky and bring them a sign** an opening through which you can penetrate into the interior of the earth and a sign appears to them, or an elevator by which you can ascend to the sky and a sign descends from it. **In the earth** is an attribute of *tunnel* and **in the sky** is an attribute of *ladder*. It is possible that they are related to *seek*, or two states of the hidden, and the answer to the second condition is omitted, meaning *do*, and the sentence is the answer to the first, and the purpose is to explain his great concern for the Islam of his people, and that he was able to bring them a sign from beneath the earth or from above the sky, so he would bring it in the hope of their belief. **And if God had willed, He would have gathered them upon guidance** He would have guided them to faith so that they would believe, but His will was not related to it, so it would not be overwhelmed by it. The Mu'tazila interpreted it as meaning that if He had willed, He would have gathered them upon guidance by bringing them a compelling sign, but He did not do so because it deviated from wisdom. **So do not be among the ignorant** by being eager for what will not be, and being impatient in situations of patience, for that is the habit of the ignorant.

Surat al-An'am 6: 36

Only those who listen will respond. And the dead - God will resurrect them, then to Him they will be returned.

Tafsir al-Jalalayn

36 - **Only those who listen will respond** to your call to faith **and the dead** meaning the disbelievers, he likened them to them in not hearing **God will resurrect them** in the Hereafter **then to Him they will be returned** they will be returned and He will reward them for their deeds.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Do not let the aversion of those who turn away from you and from responding to your call upon you, if you call them to the Oneness of their Lord and to acknowledge your prophethood, be too great for you. No one will respond to your call to what you call them to, except those whose ears God has opened to listen to the truth and has made it easy for them to follow the right path, without those whose hearing God has sealed. They will not understand from your call to God and to follow the truth except what the livestock understand from the voices of their shepherds. They are as God Almighty described them: **Deaf, dumb, and blind, so they do not understand** (al-Baqarah 2:71), **And the dead will be resurrected by God**, meaning: And the disbelievers will be resurrected by God with the dead. So God Almighty placed them among the dead who do not hear a voice, nor understand a call, nor understand a word, since they do not contemplate God's proofs, nor consider His signs, nor remember and refrain from what they are doing. From denying the messengers of God and opposing them.

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

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Only those who listen respond**, the believers, to the remembrance, **and the dead**, the disbelievers, when God resurrects them with the dead.

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.

Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **Only those who listen respond**, he said: This is the example of the believer, he heard the Book of God and benefited from it and took it and understood it. And those who denied Our verses are deaf and dumb, and this is the example of the disbeliever, deaf and dumb,

he does not see guidance nor benefit from it.

Ibn Wakee' told us, he said, Abu Usamah told us, on the authority of Sufyan al-Thawri, on the authority of Muhammad ibn Juhadah, on the authority of al-Hasan: **Only those who listen respond**, meaning the believers, **and the dead**, meaning the disbelievers.

Ibn Bashar told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Muhammad ibn Juhadah, he said: I heard al-Hasan say regarding His statement: **Only those who listen respond, and the dead - God will raise them up**, he said: The disbelievers.

As for His statement: **Then to Him they will be returned**, God Almighty says: Then to God will return the believers who responded to God and the Messenger, and the disbelievers whom God prevents from understanding anything from you. So He will reward this believer for his previous good deeds in this world with what He promised the people of faith in reward, and He will punish this disbeliever with what He promised the people of disbelief in punishment, and He will not wrong any of them by the weight of an atom.

Tafsir al-Qurtubi

The Almighty said: **Only those who listen respond** meaning hearing, paying attention, understanding and desiring the truth, and they are the believers who accept what they hear, benefit from it and act upon it. Al-Hasan and Mujahid said its meaning, and the discussion is complete. He said: **And the dead - God will raise them** meaning the disbelievers, according to Al-Hasan and Mujahid, meaning they are in the same position as the dead in that they do not accept or listen to an argument. It was said: The dead are all those who die **God will raise them** meaning for the reckoning, and according to the first, their raising is their guidance to faith in God and in His Messenger, may God bless him and grant him peace. According to Al-Hasan: It is their raising from their polytheism so that they believe in you, O Muhammad - meaning when death is imminent - in the state of being forced into this world.

Surat Al-An'am, verse thirty-seven

383

God Almighty said: **And they said, 'Why was a sign not sent down to him from his Lord?'** Al-Hasan said: **Why not** here means **why not**. And the poet said:

You consider the hamstring of the camel to be your greatest glory, Bani Dhutri, if it weren't for the masked Kumi.

This was out of their stubbornness after the evidence had appeared and the proof had been established with the Qur'an, which they were unable to produce a surah like it, because of what it contained of description and knowledge of the unseen. **But most of them do not know**, meaning they do not know that God Almighty only sends down verses that are in the best interest of His servants. It was in God's knowledge that He would bring forth from their loins people who would believe in

Only those who listen will respond. And the dead - God will resurrect them, then to Him they will be returned.

Him and He did not want to eradicate them. It was said: **But most of them do not know**, that God is able to send them down. Al-Zajjaj: They asked Him to gather them on guidance, meaning a gathering of compulsion.

Tafsir Ibn Kathir

God Almighty says, comforting His Prophet, may God bless him and grant him peace, in his people's denial of him and their opposition to him, **We certainly know that what they say grieves you**, meaning, We have encompassed knowledge of their denial of you, and your grief and sorrow for them, as He says, **So let not your soul perish over them in regret**, as God Almighty says in the other verse, **Perhaps you would kill yourself with grief over them that they do not believe in this message**, "Perhaps you would kill yourself with grief over them, if they do not believe in this message," and His statement, **For indeed, they do not belie you, but the wrongdoers deny the signs of God**, meaning, they do not accuse you of lying in reality, **but the wrongdoers deny the signs of God**, meaning, they are stubborn against the truth and reject it with their hearts, as Sufyan al-Thawri said on the authority of Abu Ishaq, on the authority of Najiyah ibn Ka'b, on the authority of Ali, who said: Abu Jahl said to the Prophet, may God bless him and grant him peace: We do not belie you, but we belie what you have brought, so God revealed: **They do not belie you, but it is the wrongdoers who deny the verses of God**. Al-Hakim narrated it on the authority of Israel on the authority of Abu Ishaq, then he said: It is authentic according to the conditions of the two sheikhs, but they did not include it. Ibn Abi Hatim said: Muhammad ibn al-Wazir al-Wasiti told us in Mecca, Bishr ibn al-Mubashir al-Wasiti told us, on the authority of Salam ibn Maskeen, on the authority of Abu Yazid al-Madani, that the Prophet, may God bless him and grant him peace, met Abu Jahl and shook hands with him. A man said to him: Do I not see you shaking hands with this Sabeen? He said: By God, I know that he is a prophet, but when were we followers of Banu Abd Manaf? Abu Yazid recited: **They do not call you a liar, but the wrongdoers deny the signs of God**. Abu Salih and Qatadah said: They know that you are the Messenger of God and they deny. Muhammad bin Ishaq mentioned on the authority of Al-Zuhri in the story of Abu Jahl, when he came to listen to the recitation of the Prophet, may God bless him and grant him peace, at night, he and Abu Sufyan Sakhr bin Harb, and Al-Akhnas bin Shuraik, and none of them knew the other, so they listened to it until morning, and when morning came they dispersed, and the road brought them together, and each of them said to the other: What brought you? Then he mentioned to him what he had brought, then they vowed not to return because they feared that the young men of Quraysh would know about them, lest they be tempted by their coming. When the second night came, each of them came, thinking that his companions would not come, because of the previous vows. When morning came, the road brought them together, and they blamed each other, then vowed not to return. When the third night

came, they also came, and when morning came, they vowed not to return to the same thing, then they dispersed. When morning came, Al-Akhnas bin Shuraik took his stick and went out until he came to Abu Sufyan bin Harb in his house, and said: Tell me, O Abu Hanzala, about your opinion of what you heard from Muhammad. He said: O Abu Tha'laba, by God, I have heard things that I know, and I know what is meant by them, and I have heard things whose meaning I do not know or what is meant by them. Al-Akhnas said: And I swear by Him by whom I swore. Then he went out from him until he came to Abu Jahl, and entered his house, and said: O Abu Al-Hakam, what is your opinion of what you heard from Muhammad? He said: What did you hear? He said: We and Banu Abd Manaf disputed over honor. They fed and we fed, they carried and we carried, they gave and we gave, until when we knelt on our knees and were like two racehorses, they said: Among us is a prophet to whom revelation comes from the heavens, so when will we attain this? By God, we will never believe in him nor trust him. He said: So Al-Akhns got up from him and left him.

Ibn Jarir narrated on the authority of Asbat on the authority of Al-Suddi regarding his statement, **We know that what they say grieves you, but they do not call you a liar, but it is the verses of God that the wrongdoers deny**. When the day of Badr came, Al-Akhns bin Shuraik said to Banu Zuhra: O Banu Zuhra, Muhammad is your sister's son, so you are more deserving of defending your sister's son. If he was a prophet, you would not have fought him today, and if he was a liar, you are more deserving of refraining from defending your sister's son. Stop until I meet Abu Al-Hakam. If Muhammad is victorious, you will return safely, and if Muhammad is victorious, your people will not do anything to you. On that day, Al-Akhns was called Abu. Al-Akhns and Abu Jahl met, and Al-Akhns was alone with Abu Jahl and said: O Abu Al-Hakam, tell me about Muhammad, is he truthful or a liar? There is no one here from Quraysh except me and you who listen to our words. Abu Jahl said: Woe to you, by God, Muhammad is truthful, and Muhammad has never lied. But if the Banu Qusayy take the banner, the water supply, the guardianship, and the prophethood, what will be for the rest of the Quraysh? That is what His statement means: **They do not deny you, but it is the wrongdoers who deny the signs of God**. So the signs of God are Muhammad, may God bless him and grant him peace.

And His saying, **And messengers were denied before you, but they were patient over being denied and harmed until Our victory came to them**. This is a consolation and comfort to the Prophet, may God bless him and grant him peace, regarding those of his people who denied him, and He commanded him to be patient as the resolute messengers were patient, and He promised him victory as they were aided, and triumph until the end was theirs, after what they suffered from denial from their people and severe harm, then victory came to them in this world as they will have victory in the Hereafter. For this reason, He

said, **And there is no changing the words of God**, meaning what He wrote with victory in this world and the Hereafter for His believing servants, as He said, "And Our word has already gone forth for Our servants, the messengers. Indeed, they will be the ones who are aided. And indeed, Our soldiers will be the predominant." And God Almighty said, "God has decreed, 'I will surely prevail, I and My messengers. Indeed, God is Powerful and Exalted in Might.'" And His saying, **And there has certainly come to you some of the report of the messengers**, meaning of their report, how they were aided and supported against those of their people who denied them, so you have in them an example and they are a model. Then the Almighty said: **And if their turning away is hard for you, meaning if their turning away from you is difficult for you, then if you are able to seek a tunnel into the earth or a ladder into the sky**, Ali ibn Abi Talhah said, on the authority of Ibn Abbas: A tunnel is a passage, so you go through it and bring them a sign, or make for yourself a ladder into the sky, so you ascend through it and bring them a sign, better than what you brought them, then do so. And Qatada, al-Suddi, and others said the same. And His statement, "And if God had willed, He could have gathered them upon guidance. So do not be among the ignorant," is like His statement, the Most High: **And if your Lord had willed, those on earth would have believed, all of them together**, the verse. Ali bin Abi Talha said on the authority of Ibn Abbas regarding His statement, **And if God had willed, He could have gathered them upon guidance**, that he said: The Messenger of God, may God bless him and grant him peace, was keen for all people to believe and follow him upon guidance, so God informed him that no one would believe except he who had been granted happiness by God in the first remembrance. And His statement, the Most High: **Only those who listen respond**, meaning that only those who listen to your supplication, O Muhammad, respond to those who hear the speech, comprehend it, and understand it, like His statement, **That He may warn whoever is alive and that the word may come into effect against the disbelievers**. And His statement, **And the dead - God will raise them up, then to Him they will be returned**, means the disbelievers, because they are dead in heart, so God likened them to the dead in body, and said, **And the dead - God will raise them up, then to Him they will be returned**, and this is from the perspective of mocking and belittling them.

Fath al-Qadir

36- **Only those who hear respond** meaning only those who hear and understand what you call for respond to what the minds require and the intellects demand. These are not like that, rather they are like the dead who do not hear or understand because We have placed coverings over their hearts and deafness in their ears. For this reason, He said: **And the dead - God will raise them up**. He likened them to the dead because they all do not understand what is right or understand what is true: meaning that God will not compel these people to believe, even though He is able to do that, just as He is able to raise the dead for judgment. **Then to Him they will be returned** to the reward, so He will reward each one according to what is appropriate for him, as His perfect wisdom requires.

Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **They said, 'Oh, our regret!'** He said: Regret is remorse. Ibn Jarir, Ibn Abi Hatim, Al-Tabarani, Abu Al-Shaykh, Ibn Mardawayh, and Al-Khatib narrated with a sound chain of transmission on the authority of Abu Sa'id Al-Khudri who said: The Messenger of God (peace and blessings of God be upon him) said regarding his statement: **Oh, our regret!** He said: Regret is that the people of Hell will see their homes in Paradise, and that is the regret. Abd Al-Razzaq, Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim narrated on the authority of Qatadah regarding his statement: **How evil is that which they conceal!** He said: What they know. Ibn Abi Hatim narrated on the authority of Mujahid regarding his statement: **Play and amusement!** He said: All play is amusement. Al-Tirmidhi, Ibn Jarir, Ibn Abi Hatim, Abu Al-Shaykh, Ibn Mardawayh, Al-Hakim **who authenticated it** and Al-Dhiyali in Al-Mukhtara narrated on the authority of Ali Ibn Abi Talib who said: Abu Jahl said to the Prophet (peace and blessings of God be upon him): **We do not belie you, but we belie what you have brought**. So God revealed: **Indeed, they do not belie you, but it is the verses of God that the wrongdoers deny**. Ibn Abi Hatim and Abu Sheikh narrated on the authority of Abu Yazid al-Madani that Abu Jahl said: By God, I know that he is truthful, but when did we become followers of Banu Abd Manaf? Abd bin Hamid, Ibn al-Mundhir and Ibn Mardawayh narrated on the authority of Abu Maysarah something similar to the narration of Ali bin Abi Talib. Abd al-Razzaq, Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Qatada regarding his statement: {But the wrongdoers deny the signs of God} that he said: They know that you are the Messenger of God and they deny. Ibn Jarir narrated on the authority of al-Dahhak regarding his statement: {And messengers before you were denied} that he said: He was offering condolences to his Prophet, may God bless him and grant him peace. Ibn Jarir and Ibn al-Mundhir narrated on the authority of Ibn Jurayj something similar. Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and Al-Bayhaqi in Al-Asma' wa'l-Sifat narrated on the authority of Ibn Abbas who said: **If you are able to seek a tunnel into the earth**, meaning a passageway, so you go through it and bring them a sign, or make for them a ladder in the sky and climb it, **and bring them a sign**, better than what We have brought them, then do so. **And if God had willed, He could have gathered them all upon guidance**, meaning the Almighty says: If I had willed, I could have gathered them all upon guidance. Abd al-Razzaq, Abd ibn Hamid, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and Abu al-Shaykh narrated on the authority of Qatada regarding his statement: **a tunnel into the earth**, he said: a passageway, **or a ladder into the sky**, he said: meaning the stairs. Ibn Abi Shaybah, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and Abu al-Shaykh narrated on the authority of Al-Hasan regarding his statement: **Only those who listen respond**, he said: the believers, **and the dead**, he said: the disbelievers. And these narrated something similar from Mujahid.

Tafsir al-Baghawi

36- **Only those who listen will respond**, meaning: the

Surat al-An'am 6: 36

Only those who listen will respond. And the dead - God will resurrect them, then to Him they will be returned.

believers who hear the remembrance and follow it and benefit from it, not those whose hearing God has sealed, **and the dead**, meaning the disbelievers, **God will resurrect them, then to Him they will return**, so He will reward them for their deeds.

Tafsir al-Baidawi

36 **Only those who listen will respond.** Only those who listen with understanding and contemplation will respond, as God Almighty says: **Or he listens while he is a witness.** These are like the dead who do not hear. **And the dead - God will resurrect them.** He will teach them when faith will no longer benefit them. **Then to Him they will be returned.** for recompense.

Surat al-An'am 6: 37

And they say, **Why was a sign not sent down to him from his Lord? Say, Indeed, God is able to send down a sign, but most of them do not know.**

Tafsir al-Jalalayn

37 - **And they said** meaning the infidels of Mecca *Why* **why was not a sign sent down to him from his Lord** such as the she-camel, the staff, and the table *Say* to them **Indeed, God is able to send down** with emphasis and with emphasis **a sign** of what they suggested **but most of them do not know** that its sending down is a calamity upon them because they must perish if they deny it.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty says: And these people who are just towards their Lord, who turn away from His signs, said: **Why was a sign not sent down to him from his Lord?** He says: They said: Why was a sign not sent down to Muhammad from his Lord? As the poet said:

You consider the hamstring of the camel to be your greatest glory, Bani Dhutri, if it weren't for the masked camel.

Meaning: Hello, how are you?

And the verse, the sign.

That is because they said: "What is the matter with this Messenger that he eats food and walks in the markets? Why has not an angel been sent down to him to be a warner with him? Or a treasure thrown down to him, or he have a garden from which he may eat?" (al-Furqan 25:7-8). God Almighty said to His Prophet Muhammad, may God bless him and grant him peace: Say, O Muhammad, to those who say this statement to you: **Indeed, God is able to send down a sign**, meaning: an argument for what they want and ask, **but most of them do not know**, meaning: But most of those who say that and ask you for a sign do not know what calamity will be upon them if the sign is sent down, nor do they know why it was not sent down to you. If they knew the reason why I did not send it down to you, they would not say that, nor would they ask you about it, but most of them do not know that.

Tafsir al-Qurtubi

Then he comforted him by saying: **And indeed, messengers before you were denied.** It was read *yadhibunukka* with a lightened and stressed vowel. It was said: They have the same meaning, like *hazanahu* and *ahzanahu*. Abu Ubaid chose the lightened vowel reading, which is the reading of Ali, may God be pleased with him. It was narrated from

him that Abu Jahl said to the Prophet, may God bless him and grant him peace: **We do not deny you, but we deny what you have brought.** Then God Almighty revealed: **Indeed, they do not deny you.** An-Nahhas said: Abu Ubaid was contradicted in this, and he narrated: **We do not deny you.** Then God Almighty revealed: **Indeed, they do not deny you.** This is strengthened by the fact that a man read to Ibn Abbas **indeed, they do not deny you** with a lightened vowel, so Ibn Abbas said to him: **Indeed, they do not deny you** because they used to call the Prophet, may God bless him and grant him peace: the trustworthy. The meaning of **they accuse you of lying** according to the linguists is that they attribute to you a lie and reject what you said. The meaning of **they do not accuse you of lying** is that they do not find you lying, as you say: **I accused him of lying and found him a liar** and **I accused him of being stingy**, meaning they do not find you lying if they consider what you have said. It is possible that the meaning is: they do not prove that you are a liar, because it is said: **I accused him of lying** if you argue with him and show that he is a liar. And with emphasis: they do not accuse you of lying with an argument or proof. This is indicated by **but the wrongdoers deny the verses of God.** An-Nahhas said: The statement in this is the view of Abu Ubaid and his argument is necessary because Ali, may God be pleased with him, is the one who narrated the hadith, and it is authentically reported that he read it with emphasis. Al-Kisa'i narrated from the Arabs: **I accused the man of lying** if you informed him that he had told a lie and narrated it, and **I accused him of lying** if you informed him that he was lying. Al-Zajaj also said: **I accused him of lying** if you said to him **he lied**, and **I accused him of lying** if you meant that what he had said was a lie.

God the Almighty says: **So they were patient over what they denied** meaning, be patient as they were patient **and were harmed until Our victory came to them** meaning, Our help, meaning, then what You promised will come to you **and there is no changing the words of God** explaining that victory, meaning, what God the Almighty promised, no one can prevent it, no one can contradict His judgment, and no one can break His promise, and **for every term is a decree** (al-Ra'd: 38) **Indeed, We will support Our messengers and those who believe** (Ghafir 40:51) "And Our word has already gone forth for Our servants, the messengers. Indeed, they will be the ones who are aided. And indeed, Our soldiers will be the predominant" (al-Saffat 37:173) **God has decreed, "I will surely prevail, I and My messengers** (al-Mujadilah: 21) **And there has certainly come to you some report of the messengers** the subject of **came to you** is implied, meaning: there has come to you some report of the messengers.

Tafsir Ibn Kathir

The Almighty says, informing about the polytheists, that they used to say, **Why was a sign not sent down to him from his Lord?** That is, something extraordinary in accordance with what they wanted. Among the things they were stubborn about, such as their saying, **We will not believe in you until you cause a spring to gush**

And they say, "Why was a sign not sent down to him from his Lord?" Say, "Indeed, God is able to send down a sign, but most of them do not know."

forth for us from the earth, are the verses, **Say, 'Indeed, God is able to send down a sign, but most of them do not know.'** That is, He, the Almighty, is able to do that, but His wisdom, the Almighty, requires delaying that, because if He had sent down a sign according to what they requested and they did not believe, He would have hastened the punishment upon them as He did with the previous nations, as the Almighty said, "And nothing prevented Us from sending down signs except that the former peoples denied them. And We gave Thamud the she-camel as a visible sign, but they wronged her. And We do not send signs except as a warning." And the Almighty said, **If We will, We can send down to them a sign from the sky, and their necks would remain humbled to it.** And His statement, **There is no creature on earth or bird that flies with its wings except that they are communities like you**, Mujahid said: meaning, classified species known by their names. Qatada said: The bird is a community, mankind is a community, and the jinn is a community. Al-Suddi said, **except communities like you**, meaning, creations like you.

And His saying, **We have neglected nothing in the Book**, meaning that all of their knowledge is with God, and He does not forget a single one of them from His provision and management, whether it is land or sea, like His saying, "And there is no creature on earth but that upon God is its provision, and He knows its place of dwelling and place of storage. All is in a clear Book," meaning that He explains their names, numbers, and places, and He has enumerated their movements and stillness. And the Most High said, "And how many a creature carries not its provision? God provides for it and for you. And He is the Hearing, the Knowing." And Al-Hafiz Abu Ya'la said, Muhammad ibn Al-Muthanna told us, Ubayd ibn Waqid Al-Qaysi Abu Abbad told us, Muhammad ibn Isa ibn Kaysan told us, Muhammad ibn Al-Munkadir told us, on the authority of Jabir ibn Abdullah, who said: The locusts decreased in one of the years of Umar, may God be pleased with him, in which he was appointed, so he asked about it but was not informed of anything, so he was distressed by that, so he sent a rider to such-and-such, and another to Ash-Sham, and another to Iraq, asking whether any locusts had been seen or not? He said: The rider from Yemen came to him with a handful of locusts, and he threw them in front of him. When he saw them, he said Allahu Akbar three times, then he said: I heard the Messenger of God, may God bless him and grant him peace, say: "God Almighty created a thousand nations, six hundred of which were in the sea and four hundred on land. The first of these nations to perish will be the locusts. When they perish, they will follow one another like a chain when its thread is cut." And his saying, **Then to their Lord they will be gathered**. Ibn Abi Hatim said: Abu Saeed Al-Ashji told us, Abu Naeem told us, Sufyan told us, on the authority of his father, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding his saying, **Then to their Lord they will be gathered**. He said: Death gathered them. And Ibn Jarir narrated it in the same way, on the authority of Israel, on the authority of Saeed, on the authority of Masruq, on the authority of Ikrimah, on the authority of Ibn

Abbas. He said: The death of the animals is their gathering. And Al-Awfi narrated it in the same way, on his authority. Ibn Abi Hatim said: And it was narrated on the authority of Mujahid and Al-Dahhak, similarly: **The second opinion** is that their gathering is the day they are resurrected on the Day of Resurrection, because of his saying, **And when the wild beasts are gathered**. And Imam Ahmad said: Muhammad Ibn Ja'far told us, Shu'bah told us, on the authority of Sulayman, on the authority of Mundhir Al-Thawri, on the authority of their elders, on the authority of Abu Dharr, that the Messenger of God, may God bless him and grant him peace, saw two sheep butting heads, so he said, **O Abu Dharr, do you know why they are butting heads?** He said: No. He said: **But God knows and will judge between them**. And Abd al-Razzaq narrated it, on the authority of Muammar, on the authority of al-A'mash, on the authority of the one who mentioned it, on the authority of Abu Dharr, who said: While we were with the Messenger of God, may God bless him and grant him peace, two goats butted heads, so the Messenger of God, may God bless him and grant him peace, said: **Do you know why they butted heads?** They said: We do not know. He said: **But God knows and will judge between them**. Narrated by Ibn Jarir, then he narrated it through the path of Mundhir al-Thawri, on the authority of Abu Dharr, and he mentioned it, and added: Abu Dharr said: The Messenger of God, may God bless him and grant him peace, left us and not a bird flaps its wings in the sky except that he mentioned to us some knowledge from it. Abdullah bin al-Imam Ahmad said in his father's Musnad: Abbas bin Muhammad and Abu Yahya al-Bazzar told me: Hajjaj bin Nusayr told us, Shu'bah told us, on the authority of al-A'war bin Marajim from Banu Qays bin Tha'labah, on the authority of Abu Uthman al-Nahdi, on the authority of Uthman, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: **The group will exact retribution from the group on the Day of Resurrection**. And Abd al-Razzaq said: Muammar told us, on the authority of Ja'far bin Burqan, on the authority of Yazid bin al-Asamm, on the authority of Abu Hurayrah, regarding His statement: "Except for nations like you. We have not neglected anything in the Book. Then to their Lord they will be gathered." He said: All of creation will be gathered on the Day of Resurrection, the animals. And the beasts, the birds, and everything. So the justice of God on that day will be such that He will take for the camel a pair of horns, then He will say, **Be dust**. Therefore, the unbeliever will say, **Oh, I wish I were dust**. This has been narrated with a chain of transmission traceable to the Prophet in the hadith of the images.

And His statement, **And those who deny Our signs are deaf and dumb, in darkness**, meaning their example in their ignorance, lack of knowledge, and lack of understanding. Like a deaf person, who does not hear, and a mute person, who does not speak, and he is in darkness and does not see. So how can such a person find his way or emerge from what he is in, like His statement, "Their example is that of one who kindled a fire, but when it illuminated what was around him, God

took away their light and left them in darknesses [so] they do not see. Deaf, dumb, and blind, so they will not return." And as God the Most High said, "Or [like] darknesses within a deep sea, which is covered by waves above which are waves above which are clouds - darknesses, one upon another. If he puts out his hand, he can hardly see it. And he for whom God does not appoint light - for him there is no light." That is why He said, **Whomsoever God wills, He misguides, and whomsoever He wills, He puts on a straight path.** Meaning, He is the One who disposes of His creation as He wills.

Fath al-Qadir

This was stubbornness and obstinacy on their part, as they did not follow the clear signs that God had sent down to His Messenger, including the Qur'an. They knew that they were unable to produce a surah like it. What they meant by a sign here is one that would compel them to believe, such as the angels descending in their sight and hearing, or the mountain being torn apart, as happened to the Children of Israel. So God, the Exalted, commanded him to answer them that God is able to send down to His Messenger a sign that would compel them to believe, but He left that out so that the benefit of the assignment, which is the trial and examination, would become clear. Also, if He had sent down a sign as they had requested, He would not have given them respite after its revelation, but would have hastened the punishment if they did not believe. Al-Zajjaj said: They asked that He unite them on guidance, meaning a gathering of compulsion, **but most of them do not know**, that God is able to do that, and that He left it out for a profound wisdom that their minds cannot comprehend.

Tafsir al-Baghawi

37- The Almighty said: **And they said**, meaning: the leaders of Quraysh, **Why was a sign not sent down to him from his Lord? Say, "Indeed, God is able to send down a sign, but most of them do not know**, what is their responsibility in sending it down.

Tafsir al-Baidawi

37 **And they said, 'Why was a sign not sent down to him from his Lord?'** That is, a sign of what they suggested, or another sign other than what was sent down from the many signs due to their not paying attention to them out of stubbornness. "Say, 'Indeed, God is able to send down a sign,' from what they suggested, or a sign that would compel them to believe, like the uprooting of a mountain, or a sign that if they denied it, they would perish. "But most of them do not know," that God is able to send it down, and that sending it down would bring calamity upon them, and that they have an alternative to what He sent down, rather than something else. Ibn Kathir read "sends down" with a lightening, but the meaning is the same. [Na'il 1]

[Nael1]

Surat al-An'am 6: 38

And there is no creature on earth or bird that flies with its wings except that they are communities like you. We have neglected nothing in the Register. Then unto their Lord they will be gathered.

Surat al-An'am 6: 38

And there is no creature on earth or bird that flies with its wings except that they are communities like you. We have neglected nothing in the Register. Then unto their Lord they will be gathered.

Tafsir al-Jalalayn

38 - **And there is not** an extra *creature* that walks **on the earth nor a bird that flies** in the air **with its wings except that they are communities like you** in managing their creation, their provision, and their conditions. **We have not neglected** we have left **in the Book** the Preserved Tablet *anything* so we did not write it. **Then to their Lord they will be gathered** so He will judge between them and exact retribution for the two-companioned ones from the two-companioned ones, then He will say to them, Become dust.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, peace and blessings be upon him: Say to these averse and experienced ones, who deny the signs of God: O people, do not think that God is unaware of what you do, or that He will not reward you for what you earn! And how can He be unaware of your deeds, or leave you to be rewarded for them, when He is not unaware of the deeds of anything that creeps on the earth, small or large, nor the deeds of a bird that flies with its wings in the air? Rather, He made all of that into generic kinds and classified classes, known as you are known, and disposes of what they were subjected to as you dispose of, and what they did of deeds for and against them is preserved for them, and all of that of their deeds is recorded in the Mother of the Book, then He Almighty will cause them to die, then resurrect them, and reward them on the Day of Resurrection for their deeds. He says: The Lord who did not waste the preservation of the deeds of the beasts and animals on the earth, and the birds in the air, until He preserved their movements and actions, and recorded that from them in the Mother of the Book, and gathered them and then rewarded them for what they had done in the abode of affliction, is more likely not to waste your deeds, nor to neglect to preserve the deeds that you do, O people, until He gathers you and shows your adornment for all of them, if good, then good, and if evil, then evil, since He has singled you out from His blessings, and has spread out upon you from His grace, what He has not granted to others in this world, and you are more deserving of thanking Him, and more deserving of knowing His duty upon you, because He has given you of the mind by which you distinguish between things, and the understanding that He has not given to the beasts and birds, by which you differentiate between

your interests and your harms.

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

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **nations like you**, classified categories known by their names.

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.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada, regarding his statement: **There is no creature on earth or bird that flies with its wings except that they are communities like you**, he said: The birds are a community, mankind is a community, and the jinn are a community.

Muhammad bin Al-Hussein told me, he said, Ahmad bin Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi, regarding his statement: **Except for nations like you**, meaning: Except for creation like you.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, regarding his statement: **There is no creature on earth or bird that flies with its wings except that they are communities like you**, he said: The atom and what is above it of the colors of what God created of creatures.

As for his saying: **We have not neglected anything in the Book**, its meaning is: We have not neglected to prove anything of it, such as that which:

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: **We have not neglected anything in the Book**, we have not left anything out except that we have written it in the Mother of the Book.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **We have neglected nothing in the Book**, he said: We have not neglected the Book, there is nothing but it is in the Book.

Yunus told me about it again. He said about His statement: **We have neglected nothing in the Book**, he said: All of them are written in the Mother of the Book.

As for his saying: **Then to their Lord they will be gathered**, the people of interpretation differed regarding the meaning of their gathering, which God Almighty meant in this place.

Some of them said: Its gathering, its death.

Who said that?

Muhammad bin Amara Al-Asadi told me, he said, Ubaidullah bin Musa told us, on the authority of Israel,

on the authority of Saeed, on the authority of Masruq, on the authority of Ikrimah, on the authority of Ibn Abbas: **There is no creature on earth or bird that flies with its wings except that they are communities like you.** Ibn Abbas said: The death of the animals is their gathering.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas: **Then to their Lord they will be gathered,** he said: He means by gathering, death.

You narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh Al-Fadl bin Khalid, who said: Ubayd bin Sulayman narrated to us, who said: I heard Al-Dahhak say regarding His statement: **Then to their Lord they will be gathered,** meaning by gathering: death.

Others said: The gathering in this place means the gathering for the resurrection of the Hour and the occurrence of the Resurrection.

Who said that?

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, and al-Hasan ibn Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Ja'far ibn Burqan, on the authority of Yazid ibn al-A'sam, on the authority of Abu Hurayrah, regarding his statement: "Except for nations like you. We have neglected nothing in the Book. Then to their Lord they will be gathered." He said: God will gather all of creation on the Day of Resurrection, the beasts, the animals, the birds, and everything else. God's justice on that day will reach such a level that He will take for the horned one a pair of horns, then He will say: Be dust. Therefore, the disbeliever will say: **Oh, I wish I were dust** (An-Naba': 40).

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, and al-Hasan ibn Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of al-A'mash, on the authority of someone who mentioned it, "On the authority of Abu Dharr, he said: While I was with the Messenger of God, may God bless him and grant him peace, two female goats butted heads, so the Messenger of God, may God bless him and grant him peace, said: Do you know why they butted heads? They said: We do not know! He said: But God knows, and He will judge between them."

Al-Muthanna told me, he said, Ishaq bin Sulayman told us, he said, Fitr bin Khalifa told us, on the authority of Mundhir al-Thawri, on the authority of Abu Dharr, he said: "Two sheep butted heads in the presence of the Prophet, may God bless him and grant him peace, and he said to me: O Abu Dharr, do you know why they butted heads? I said: No! He said: But God knows and will judge between them! Abu Dharr said: The Messenger of God, may God bless him and grant him peace, left us, and not a bird flaps its wings in the sky except that we remember some knowledge of it."

Abu Ja'far said: The correct statement in this regard, in my opinion, is that God Almighty has informed us

that every creature and bird will be gathered to Him. It is possible that what is meant by this is the gathering of the Day of Resurrection, and it is possible that what is meant by it is the gathering of death, and it is possible that what is meant by it is both gatherings. There is no indication in the apparent meaning of the revelation, nor in any report from the Messenger, may God bless him and grant him peace, that this is what is meant by His statement: **Then to their Lord they will be gathered,** since *gathering* in the speech of the Arabs is the plural, such as the statement of God Almighty: **And the birds will be gathered, each one returning to Him** (Sad: 9), meaning: a group. Since the gathering is *gathering*, and God Almighty is the gatherer of His creation to Himself on the Day of Resurrection, and He gathers them with death, the most correct statement in that regard is to include in the meaning of the verse what God has included in its apparent meaning, and to say: Every creature and every bird will be gathered to God after annihilation and after the resurrection of the Day of Resurrection, since God Almighty has included in His statement: **Then to their Lord they will be gathered,** and He did not specify one gathering over another.

If someone says: What is the meaning of his saying: **nor a bird that flies with its wings**? Does a bird fly except with its wings? What is the benefit in the report about it flying with its wings?

It was said: We have previously stated that God Almighty revealed this book in the language of a people, and in their languages and what they know among themselves and use in their speech. He addressed them. So since it was their speech when they wanted to exaggerate in speech that they would say: **I spoke to so-and-so with my mouth, and I walked to him with my feet, and I hit him with my hand,** God Almighty addressed them in a manner similar to what they know in their speech and use in their discourse. Among that is His Almighty saying: **This is my brother, he has ninety-nine ewes** (Sad: 23).

Tafsir al-Qurtubi

The Almighty's saying: **And there is no creature on earth** The meaning of the creature and the discussion of it were presented in Al-Baqarah. Its origin is the description, from daba yadab, so it is dab if it walks with a short stride. **And no bird that flies with its wings** by lowering the bird in apposition to the word.

Al-Hasan and Abdullah bin Abi Ishaq read **nor a bird** in the nominative case, in apposition to the subject. *And* is an extra word in the estimation: **And no creature** with its wings, to emphasize and remove ambiguity. The Arabs use *flying* for other than birds. They say to a man: **Fly for my need**, meaning hurry up. So he mentioned **with its wings** so that the saying is purely about the bird, while in other things it is a metaphor. It was said: The uprightness of the bird's body between the wings helps it to fly, even if it is not upright, but it leans. So he informed us that flying is with the wings, and **None holds them up except God** (al-Nahl 16: 79). The wing is one of the two sides of the bird by which it is able to fly in the air, and its origin is the inclination to

And there is no creature on earth or bird that flies with its wings except that they are communities like you. We have neglected nothing in the Register. Then unto their Lord they will be gathered.

one of the sides, and from this the ship leans if it leans towards the side of the ground, sticking to it and then falls. And the bird of man is his work, and in the revelation: **And every man We have fastened his bird to his neck** (al-Isra' 17:13) **Except for communities like you** meaning they are groups like you in that God Almighty created them and guaranteed their sustenance and was just towards them, so you should not wrong them, nor exceed what you were commanded to do with them. And the beast falls on everything that creeps, and what is on the earth was specifically mentioned without the sky because it is what they know and witness. And it was said: They are examples for us in glorification and indication and meaning: There is no beast or bird except that it glorifies God Almighty, and indicates His Oneness if the disbelievers contemplate. And Abu Hurairah said:

They are examples for us in the sense that the beasts will be gathered tomorrow and the horned ones will be avenged, then God will say to them: Become dust. This is the choice of Al-Zajjaj, for he said: **Except for nations like you** in creation, sustenance, death, resurrection, and retaliation. The meaning of the first statement also entered into it. Sufyan ibn Uyaynah said: That is, there is no species of beasts or birds except that there is a resemblance to it among people. Some of them run like lions, some are voracious like pigs, some howl like dogs, and some are arrogant like peacocks. This is the meaning of the similarity. Al-Khattabi approved of this and said: You associate with beasts and wild beasts, so be careful. Mujahid said about the words of God the Almighty: **Except for nations like you**, that they are species that have names by which they are known just as you are known. Other than this, which is not correct, has been said, that they are like us in knowledge, that they will be resurrected and enjoy themselves in Paradise, and that they will be compensated for the pains that befell them in this world, and that the people of Paradise will find comfort in their images. What is correct is, **except for nations like you**, in that they are created, indicating the Creator, needing Him, and provided for by Him, just as your provision is from God. Sufyan's statement is also good, for it is a simile that occurs in existence.

God the Almighty said: **We have neglected nothing in the Book** meaning in the Preserved Tablet, for He has established in it whatever incidents occur. It was said: meaning in the Qur'an, meaning that We have not left anything out of the religious matter except that We have indicated it in the Qur'an, either in a clear and explained manner, or in a general manner, the explanation of which is received from the Messenger of God, may God bless him and grant him peace, or from consensus, or from analogy that is established by the text of the Book. God the Almighty said: **And We have sent down to you the Book as clarification for all things** (al-Nahl 16:89) **And We have sent down to you the message that you may make clear to the people what was sent down to them** (al-Nahl 16:44) and He said: **And whatever the Messenger has given you - take; and what he has forbidden you - refrain from** (al-Hashr 59:7). So He has made general in this verse

and the verse of An-Nahl what He did not explicitly state and did not mention, so the report of God is true that He has not neglected anything in the Book if He mentioned it, either in detail or as a foundation. And He said: **This day I have perfected for you your religion** (al-Ma'idah 5:3).

The Almighty says: **Then to their Lord they will be gathered.** That is, for recompense, as previously mentioned in the hadith of Abu Hurairah and in Sahih Muslim on his authority, "The Messenger of God, may God bless him and grant him peace, said:

So that rights will be given to their people on the Day of Resurrection, so that the hornless sheep will be avenged from the horned sheep." This indicates that the animals will be gathered on the Day of Resurrection. This is the saying of Abu Dharr, Abu Hurairah, Al-Hasan and others. It was narrated on the authority of Ibn Abbas. Ibn Abbas said in one narration: The gathering of the beasts and birds is their death. Ad-Dahhak said the same, but the first is more correct due to the apparent meaning of the verse and the authentic hadith. In the revelation: **And when the wild beasts are gathered** (al-Takwir 81:5) and the saying of Abu Hurairah in what Ja'far ibn Burqan narrated on the authority of Yazid ibn Al-Asamm on his authority: God will gather all of creation on the Day of Resurrection, the beasts, the birds and everything. So the justice of God Almighty on that day will reach such a level that He will take the hornless from the horned and then say: **Be dust.** This is what God Almighty said: **And the disbeliever will say, 'Oh, I wish I were dust'** (An-Naba': 40). Ata' said: When they see the children of Adam and the state of their grief, they will say: Praise be to God who has not made us like you. We have no hope for Paradise and no fear for Hell. Then God Almighty will say: For them: Be dust, then the disbeliever will wish that he was dust. A group said: This gathering that is in the verse refers back to the disbelievers and what is interspersed with objecting speech and establishing arguments. As for the hadith, its purpose is to represent the matter of accountability and retribution and to pay attention to it so that it is understood from it that everyone must have it and that there is no escape from it. They supported this with what is in the hadith in other than the Sahih from some of its narrators of the addition, so he said: Until the hornless sheep is retributed for the horned, and the stone for what was ridden on the stone, and the wood for what scratched the wood. They said: It became clear from this that its purpose is to represent a useful example for consideration and intimidation, because inanimate objects cannot be addressed, nor their reward, nor their punishment, and no rational person or imaginary person from among the foolish and idiots has resorted to it. They said: And because the pen does not run on them, it is not permissible for them to be held accountable.

I said: The correct statement is the first, based on what we mentioned from the hadith of Abu Hurairah, even though the pen does not apply to them in rulings, but they are held accountable for what is between them. It was narrated on the authority of Abu Dharr, who said:

Two sheep butted heads in the presence of the Prophet, may God bless him and grant him peace. He said: **O Abu Dharr, do you know why they butted heads?** I said: *No*. He said: **But God Almighty knows and will judge between them.** This is a clear text, and we have added more clarification to it in the book **A Reminder about the Conditions of the Dead and the Matters of the Hereafter**. And God knows best.

Tafsir Ibn Kathir

The Almighty says, informing about the polytheists, that they used to say, **Why was a sign not sent down to him from his Lord?** That is, something extraordinary in accordance with what they wanted. Among the things they were stubborn about, such as their saying, **We will not believe in you until you cause a spring to gush forth for us from the earth,** are the verses, **Say, 'Indeed, God is able to send down a sign, but most of them do not know.'** That is, He, the Almighty, is able to do that, but His wisdom, the Almighty, requires delaying that, because if He had sent down a sign according to what they requested and they did not believe, He would have hastened the punishment upon them as He did with the previous nations, as the Almighty said, "And nothing prevented Us from sending down signs except that the former peoples denied them. And We gave Thamud the she-camel as a visible sign, but they wronged her. And We do not send signs except as a warning." And the Almighty said, **If We will, We can send down to them a sign from the sky, and their necks would remain humbled to it.** And His statement, **There is no creature on earth or bird that flies with its wings except that they are communities like you,** Mujahid said: meaning, classified species known by their names. Qatada said: The bird is a community, mankind is a community, and the jinn is a community. Al-Suddi said, **except communities like you,** meaning, creations like you.

And His saying, **We have neglected nothing in the Book,** meaning that all of their knowledge is with God, and He does not forget a single one of them from His provision and management, whether it is land or sea, like His saying, "And there is no creature on earth but that upon God is its provision, and He knows its place of dwelling and place of storage. All is in a clear Book," meaning that He explains their names, numbers, and places, and He has enumerated their movements and stillness. And the Most High said, "And how many a creature carries not its provision? God provides for it and for you. And He is the Hearing, the Knowing." And Al-Hafiz Abu Ya'la said, Muhammad ibn Al-Muthanna told us, Ubayd ibn Waqid Al-Qaysi Abu Abbad told us, Muhammad ibn Isa ibn Kaysan told us, Muhammad ibn Al-Munkadir told us, on the authority of Jabir ibn Abdullah, who said: The locusts decreased in one of the years of Umar, may God be pleased with him, in which he was appointed, so he asked about it but was not informed of anything, so he was distressed by that, so he sent a rider to such-and-such, and another to Ash-Sham, and another to Iraq, asking whether any locusts had been seen or not? He said: The rider from Yemen came to him with a handful of locusts, and he threw them in front of him. When he saw them, he said

Allahu Akbar three times, then he said: I heard the Messenger of God, may God bless him and grant him peace, say: "God Almighty created a thousand nations, six hundred of which were in the sea and four hundred on land. The first of these nations to perish will be the locusts. When they perish, they will follow one another like a chain when its thread is cut." And his saying, **Then to their Lord they will be gathered.** Ibn Abi Hatim said: Abu Saeed Al-Ashji told us, Abu Naeem told us, Sufyan told us, on the authority of his father, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding his saying, **Then to their Lord they will be gathered.** He said: Death gathered them. And Ibn Jarir narrated it in the same way, on the authority of Israel, on the authority of Saeed, on the authority of Masruq, on the authority of Ikrimah, on the authority of Ibn Abbas. He said: The death of the animals is their gathering. And Al-Awfi narrated it in the same way, on his authority. Ibn Abi Hatim said: And it was narrated on the authority of Mujahid and Al-Dahhak, similarly: **The second opinion** is that their gathering is the day they are resurrected on the Day of Resurrection, because of his saying, **And when the wild beasts are gathered.** And Imam Ahmad said: Muhammad Ibn Ja'far told us, Shu'bah told us, on the authority of Sulayman, on the authority of Mundhir Al-Thawri, on the authority of their elders, on the authority of Abu Dharr, that the Messenger of God, may God bless him and grant him peace, saw two sheep butting heads, so he said, **O Abu Dharr, do you know why they are butting heads?** He said: No. He said: **But God knows and will judge between them.** And Abd al-Razzaq narrated it, on the authority of Muammar, on the authority of al-A'mash, on the authority of the one who mentioned it, on the authority of Abu Dharr, who said: While we were with the Messenger of God, may God bless him and grant him peace, two goats butted heads, so the Messenger of God, may God bless him and grant him peace, said: **Do you know why they butted heads?** They said: We do not know. He said: **But God knows and will judge between them.** Narrated by Ibn Jarir, then he narrated it through the path of Mundhir al-Thawri, on the authority of Abu Dharr, and he mentioned it, and added: Abu Dharr said: The Messenger of God, may God bless him and grant him peace, left us and not a bird flaps its wings in the sky except that he mentioned to us some knowledge from it. Abdullah bin al-Imam Ahmad said in his father's Musnad: Abbas bin Muhammad and Abu Yahya al-Bazzar told me: Hajjaj bin Nusayr told us, Shu'bah told us, on the authority of al-A'wam bin Marajim from Banu Qays bin Tha'labah, on the authority of Abu Uthman al-Nahdi, on the authority of Uthman, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: **The group will exact retribution from the group on the Day of Resurrection.** And Abd al-Razzaq said: Muammar told us, on the authority of Ja'far bin Burqan, on the authority of Yazid bin al-Asamm, on the authority of Abu Hurayrah, regarding His statement: "Except for nations like you. We have not neglected anything in the Book. Then to their Lord they will be gathered." He said: All of creation will be gathered on the Day of Resurrection, the animals. And the beasts, the birds, and everything. So the justice of God on that day will be such that He will take for the camel a pair of horns, then He will say, **Be dust.** Therefore, the unbeliever

Surat al-An'am 6: 38

And there is no creature on earth or bird that flies with its wings except that they are communities like you. We have neglected nothing in the Register. Then unto their Lord they will be gathered.

will say, **Oh, I wish I were dust.** This has been narrated with a chain of transmission traceable to the Prophet in the hadith of the images.

And His statement, **And those who deny Our signs are deaf and dumb, in darkness,** meaning their example in their ignorance, lack of knowledge, and lack of understanding. Like a deaf person, who does not hear, and a mute person, who does not speak, and he is in darkness and does not see. So how can such a person find his way or emerge from what he is in, like His statement, "Their example is that of one who kindled a fire, but when it illuminated what was around him, God took away their light and left them in darknesses [so] they do not see. Deaf, dumb, and blind, so they will not return." And as God the Most High said, "Or [like] darknesses within a deep sea, which is covered by waves above which are waves above which are clouds - darknesses, one upon another. If he puts out his hand, he can hardly see it. And he for whom God does not appoint light - for him there is no light." That is why He said, **Whomsoever God wills, He misguides, and whomsoever He wills, He puts on a straight path.** Meaning, He is the One who disposes of His creation as He wills.

Fath al-Qadir

His saying: 38- **And there is no creature on earth or bird that flies with its wings except that they are communities like you.** The beast is from the verb *dab*, meaning to crawl, so it is *dab*: if it walks with a short stride. This was previously explained in Surat Al-Baqarah. **Nor a bird** is in apposition to *beast*, in the genitive case according to the majority of scholars. Al-Hasan and Abdullah bin Abi Ishaq read **Nor a bird** in the nominative case in apposition to the position of *beast*, assuming an increase of *min*, and **with its wings** to remove ambiguity, because the Arabs use flying for other than birds, like their saying: the ends of my need: meaning I hastened. It was said that the uprightness of the bird's body between the wings helps it to fly, and with the lack of uprightness it leans, so He informed us, glory be to Him, that flying is by the wings. It was said that the wings were mentioned for emphasis, like hitting with his hand and seeing with his eyes and the like. The wing: one of the two sides of the bird that enables it to fly in the air, and its origin is the inclination to one of the sides. Meaning: There is no creature that creeps anywhere on earth, nor a bird that flies in any direction, **except that they are communities like you**, meaning groups like you, whom God created as He created you, and provided for as He provided for you, falling under His knowledge, decree, and encompassing of everything. It was said: **their likes** is in mentioning God and indicating Him, and it was said: **their likes** is in their being gathered, as narrated on the authority of Abu Hurairah. Sufyan ibn Uyaynah said: That is, there is no type of creature or bird except that it resembles people, so some of them run like a lion, some of them are voracious like a pig, some of them howl like a dog, and some of them are arrogant like a peacock. It was said: **your likes** is in that they have names by which they are known. Al-Zajaj said: **your**

likes in creation, provision, death, resurrection, and retribution. It is better to apply the similarity to everything in which there can be a resemblance, whatever it may be. His saying: **We have neglected nothing in the Book** means we have neglected it or wasted anything in it. What is meant by the Book is the Preserved Tablet, for God has established in it all events. It has been said that what is meant by it is the Qur'an, meaning we have left out anything in the Qur'an regarding the religious matters, either in detail or in summary. Similar to this is the saying of God the Almighty: **And We have sent down to you the Book as clarification for all things**, and He said: **And We have sent down to you the message that you may make clear to the people what was sent down to them**, and among what He summarized in the Noble Book is His saying: **Whatever the Messenger has given you - take; and whatever he has forbidden you - refrain from.** So in this verse He commanded following what the Messenger of God (peace and blessings of God be upon him) has established. So every ruling that the Messenger established for his nation has been mentioned by God the Almighty in His Noble Book, in this verse and similar to His saying the Almighty: "Say: If you love God, then follow me," and His saying: **There has certainly been for you in the Messenger of God an excellent pattern**, and the *min* in *min shay'an* is added for comprehensiveness. His saying: **Then to their Lord they will be gathered** means the nations mentioned, and it indicates that they will be gathered as the children of Adam are gathered, and a group of scholars have held this view, including Abu Dharr, Abu Hurairah, Al-Hasan and others. Ibn Abbas held that their gathering will be their death, and Ad-Dahhak said the same. The first is more likely for the verse, and for what is authentic in the pure Sunnah that the hornless sheep will be punished on the Day of Resurrection from the horned sheep, and for the statement of God the Most High: **And when the wild beasts are gathered together**, and a group of scholars held that what is meant by the gathering mentioned in the verse is the gathering of the disbelievers, and what is interspersed with an interjectory. They said: As for the hadith, its purpose is to illustrate the importance of the matter of accountability and retaliation. They also argued that in this hadith outside the Sahih there is an addition from some narrators, and its wording is: **Until the hornless sheep is punished from the horned one, and for the stone, why was it mounted on the stone? And the stick, why was the stick scratched?** They said: And inanimate objects do not understand their address, reward or punishment.

Tafsir al-Baghawi

38- The Almighty said: **There is no creature on earth or bird that flies with its wings**, He restricted flying to the wing for emphasis, as one says, **I looked with my eyes and took my hand**, "except that they are communities like you." Mujahid said: Classified types known by their names, meaning that every type of animal is a nation, so the bird is a nation, the beasts are a nation, and the

beasts of prey are a nation, known by their names like the children of Adam, who are known by their names, it is said: humans and people.

Abdul Wahid Al-Malihi told us, I told Abu Abdul Rahman bin Abi Shureih, I told Abu Al-Qasim Al-Baghawi, I told Ali bin Al-Jaad, I told Al-Mubarak, he is Ibn Fadala, on the authority of Al-Hasan, on the authority of Abdullah bin Mughaffal, on the authority of the Prophet, may God bless him and grant him peace, who said: **If dogs were not a nation, I would have ordered them to be killed, so kill every black, white one among them.**

It was said: Nations like you understand each other. It was also said: Nations like you in creation, death, and resurrection. Ata' said: Nations like you in monotheism and knowledge. Ibn Qutaybah said: Nations like you in food, seeking sustenance, and avoiding dangers.

We have neglected nothing in the Book, meaning in the Preserved Tablet, **and then to their Lord they will be gathered.** Ibn Abbas and Ad-Dahhak said: **He gathered them with his death.** Abu Hurairah said: "God will gather all of creation on the Day of Resurrection, the beasts, the animals, the birds, and everything else. Then He will take the horned ones from the horns, then He will say: Be dust. Then the unbeliever will wish and say: 'Oh, I wish I were dust.'"

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, on the authority of Al-Ala', 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: **Rights will be returned to their people on the Day of Resurrection, even to the extent that the homeless sheep will be avenged against the horned one.**

Tafsir al-Baidawi

38 **And there is no creature on earth** that crawls on its face. **And no bird that flies with its wings** in the air, describing it with this, for the sake of speed and the like. And **and there is no bird** was read in the nominative case, in the place of **except for nations like you** whose conditions are preserved, their provisions and their life spans are determined. The purpose of that is to indicate the perfection of His power, the comprehensiveness of His knowledge, and the breadth of His management, so that it is like evidence that He is able to send down a verse. And the plural of *nations* is to carry the meaning. **We have neglected nothing in the Book** means the Preserved Tablet, for it includes what occurs in the world of the great and the small, and nothing was neglected in it, animal or inanimate. Or the Qur'an, for what is needed of the matter of religion has been recorded in it, in detail or in summary, and of the additional and thing in the place of the source, not the object, for *omission* is not transitive by itself, and it has been transitive with *in* to the Book. And **what we have neglected** was read in the lightened form. **Then to their Lord they will be gathered.**

That is, all the nations will be judged by some of them against others, as it was narrated: **He will take the one with the horns from the one with the horns.** And on the authority of Ibn Abbas, may God be pleased with them both: **He will gather them with their death.**

Surat al-An'am 6: 39

And those who deny Our signs are deaf and dumb, within darkness. Whoever God wills, He sends astray, and whoever He wills, He places on a straight path.

Surat al-An'am 6: 39

And those who deny Our signs are deaf and dumb, within darkness. Whoever God wills, He sends astray, and whoever He wills, He places on a straight path.

Tafsir al-Jalalayn

39 - **And those who deny Our verses** the Qur'an **are deaf** from hearing them with acceptance **and dumb** from speaking the truth **in darkness** disbelief **whom God wills** to misguide **He misguides, and whom He wills** to guide **He places him on a straight path** a way) the religion of Islam

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And those who deny the proofs, signs and evidence of God, are *deaf* from hearing the truth, *dumb* from what is said about it, **in darkness**, meaning: in the darkness of disbelief, confused in it. He says: He is stumbling in the darkness of disbelief, not seeing the signs of God to consider them, and knowing that the One who created him and brought him into being, managed him and perfected his management, and determined him in the best way, and gave him strength, and corrected his body's tools, did not create him in vain, and did not leave him in vain, and did not give him what He gave him of tools except to use them in His obedience and in what pleases Him, not in His disobedience and in what angers Him. So, due to his confusion in the darkness of disbelief, and his hesitation in its depths, heedless of what God has established for him in the Mother of the Book, and what he will do on the Day when all the nations will be gathered to Him. Then the Most High informed us that He is the one who misguides whomever He wills to misguide from faith to disbelief, and He guides to the straight path whoever among them loves His guidance, so He guides him by His grace and bounty to faith in Him and to abandon disbelief in Him and His Messengers and what His Prophets brought, and that none of His creation is guided except for whom happiness has been predestined in the Mother of the Book, and none of them is misguided except for whom misery has been predestined in it, and that in His hand is all good, and to Him belongs all grace, to Him belongs creation and command.

In a similar vein to what we said about that, Qatada said:

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **Deaf and dumb**, this is like the disbeliever, deaf and dumb, he does not see guidance, nor benefit from it, deaf to the truth in the darkness, he cannot get out of it, he wanders in it.

Tafsir al-Qurtubi

The Almighty's saying: **And those who deny Our signs are deaf and dumb** is a subject and predicate, meaning they do not benefit from their hearing and sight, so every nation of animals and others is guided to its interests, but the disbelievers are not guided. It was mentioned in Surat Al-Baqarah **in the darkness** meaning the darkness of disbelief. Abu Ali said: It is possible that the meaning is deaf and dumb in the Hereafter, so it is a reality and not a metaphor for the language. **Whom God wills, He misguides** indicates that He willed the misguidance of the disbeliever and wanted him to implement His justice in him. Do you not see that He said: **And whom He wills, He puts him on a straight path** meaning on the religion of Islam in order to implement His grace in him, and in it is a refutation of the doctrine of the Qadarites. And the will returns to those who denied, so some of them He misguides and some of them He guides.

Tafsir Ibn Kathir

The Almighty says, informing about the polytheists, that they used to say, **Why was a sign not sent down to him from his Lord?** That is, something extraordinary in accordance with what they wanted. Among the things they were stubborn about, such as their saying, **We will not believe in you until you cause a spring to gush forth for us from the earth**, are the verses, **Say, 'Indeed, God is able to send down a sign, but most of them do not know.'** That is, He, the Almighty, is able to do that, but His wisdom, the Almighty, requires delaying that, because if He had sent down a sign according to what they requested and they did not believe, He would have hastened the punishment upon them as He did with the previous nations, as the Almighty said, "And nothing prevented Us from sending down signs except that the former peoples denied them. And We gave Thamud the she-camel as a visible sign, but they wronged her. And We do not send signs except as a warning." And the Almighty said, **If We will, We can send down to them a sign from the sky, and their necks would remain humbled to it.** And His statement, **There is no creature on earth or bird that flies with its wings except that they are communities like you**, Mujahid said: meaning, classified species known by their names. Qatada said: The bird is a community, mankind is a community, and the jinn is a community. Al-Suddi said, **except communities like you**, meaning, creations like you.

And His saying, **We have neglected nothing in the Book**, meaning that all of their knowledge is with God, and He does not forget a single one of them from His provision and management, whether it is land or sea, like His saying, "And there is no creature on earth but that upon God is its provision, and He knows its place of dwelling and place of storage. All is in a clear Book," meaning that He explains their names, numbers, and

places, and He has enumerated their movements and stillness. And the Most High said, "And how many a creature carries not its provision? God provides for it and for you. And He is the Hearing, the Knowing." And Al-Hafiz Abu Ya'la said, Muhammad ibn Al-Muthanna told us, Ubayd ibn Waqid Al-Qaysi Abu Abbad told us, Muhammad ibn Isa ibn Kaysan told us, Muhammad ibn Al-Munkadir told us, on the authority of Jabir ibn Abdullah, who said: The locusts decreased in one of the years of Umar, may God be pleased with him, in which he was appointed, so he asked about it but was not informed of anything, so he was distressed by that, so he sent a rider to such-and-such, and another to Ash-Sham, and another to Iraq, asking whether any locusts had been seen or not? He said: The rider from Yemen came to him with a handful of locusts, and he threw them in front of him. When he saw them, he said Allahu Akbar three times, then he said: I heard the Messenger of God, may God bless him and grant him peace, say: "God Almighty created a thousand nations, six hundred of which were in the sea and four hundred on land. The first of these nations to perish will be the locusts. When they perish, they will follow one another like a chain when its thread is cut." And his saying, **Then to their Lord they will be gathered.** Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Abu Naeem told us, Sufyan told us, on the authority of his father, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding his saying, **Then to their Lord they will be gathered.** He said: Death gathered them. And Ibn Jarir narrated it in the same way, on the authority of Israel, on the authority of Saeed, on the authority of Masruq, on the authority of Ikrimah, on the authority of Ibn Abbas. He said: The death of the animals is their gathering. And Al-Awfi narrated it in the same way, on his authority. Ibn Abi Hatim said: And it was narrated on the authority of Mujahid and Al-Dahhak, similarly: **The second opinion** is that their gathering is the day they are resurrected on the Day of Resurrection, because of his saying, **And when the wild beasts are gathered.** And Imam Ahmad said: Muhammad Ibn Ja'far told us, Shu'bah told us, on the authority of Sulayman, on the authority of Mundhir Al-Thawri, on the authority of their elders, on the authority of Abu Dharr, that the Messenger of God, may God bless him and grant him peace, saw two sheep butting heads, so he said, **O Abu Dharr, do you know why they are butting heads?** He said: No. He said: **But God knows and will judge between them.** And Abd al-Razzaq narrated it, on the authority of Muammar, on the authority of al-A'mash, on the authority of the one who mentioned it, on the authority of Abu Dharr, who said: While we were with the Messenger of God, may God bless him and grant him peace, two goats butted heads, so the Messenger of God, may God bless him and grant him peace, said: **Do you know why they butted heads?** They said: We do not know. He said: **But God knows and will judge between them.** Narrated by Ibn Jarir, then he narrated it through the path of Mundhir al-Thawri, on the authority of Abu Dharr, and he mentioned it, and added: Abu Dharr said: The Messenger of God, may God bless him and grant him peace, left us and not a bird flaps its wings in the sky except that he mentioned to us some knowledge from it. Abdullah bin al-Imam Ahmad said in his father's Musnad: Abbas bin Muhammad and Abu Yahya al-Bazzar told me: Hajjaj bin Nusayr told us, Shu'bah

told us, on the authority of al-A'wam bin Marajim from Banu Qays bin Tha'labah, on the authority of Abu Uthman al-Nahdi, on the authority of Uthman, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: **The group will exact retribution from the group on the Day of Resurrection.** And Abd al-Razzaq said: Muammar told us, on the authority of Ja'far bin Burqan, on the authority of Yazid bin al-Asamm, on the authority of Abu Hurayrah, regarding His statement: "Except for nations like you. We have not neglected anything in the Book. Then to their Lord they will be gathered." He said: All of creation will be gathered on the Day of Resurrection, the animals. And the beasts, the birds, and everything. So the justice of God on that day will be such that He will take for the camel a pair of horns, then He will say, **Be dust.** Therefore, the unbeliever will say, **Oh, I wish I were dust.** This has been narrated with a chain of transmission traceable to the Prophet in the hadith of the images.

And His statement, **And those who deny Our signs are deaf and dumb, in darkness,** meaning their example in their ignorance, lack of knowledge, and lack of understanding. Like a deaf person, who does not hear, and a mute person, who does not speak, and he is in darkness and does not see. So how can such a person find his way or emerge from what he is in, like His statement, "Their example is that of one who kindled a fire, but when it illuminated what was around him, God took away their light and left them in darknesses [so] they do not see. Deaf, dumb, and blind, so they will not return." And as God the Most High said, "Or [like] darknesses within a deep sea, which is covered by waves above which are waves above which are clouds - darknesses, one upon another. If he puts out his hand, he can hardly see it. And he for whom God does not appoint light - for him there is no light." That is why He said, **Whomsoever God wills, He misguides, and whomsoever He wills, He puts on a straight path.** Meaning, He is the One who disposes of His creation as He wills.

Fath al-Qadir

His statement: 39- **And those who deny Our signs are deaf and dumb** meaning they do not hear with their ears nor speak with their tongues. He has placed them in the position of those who neither hear nor speak due to their failure to accept what should be accepted of clear arguments and sound evidence. Abu Ali said: It is possible that their deafness and dumbness will be in the Hereafter. His statement: **In the darkness** meaning in the darkness of disbelief, ignorance and confusion, they are not guided to anything that is good for them. Meaning: They are in darkness that prevents seeing visible things, and they have added to their deafness and dumbness the lack of benefit from sight due to the accumulation of darkness upon them, so their senses were like those that were stolen and are of no benefit at all. The realization of the matter has been presented in the cow in a way that makes it unnecessary to repeat it. Then the Almighty explained that the matter is in His hand, whatever He wills, He does. Whoever He wills to misguide, He misguides, and whoever He wills to guide, He places him on a straight path that does not lead him to anything other than the truth, and

Surat al-An'am 6: 39

And those who deny Our signs are deaf and dumb, within darkness. Whoever God wills, He sends astray, and whoever He wills, He places on a straight path.

he does not walk in it except towards the direction of righteousness.

Al-Faryabi, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and Abu al-Shaykh narrated regarding His statement: **Except for communities like you**, that they are classified types known by their names. Abd al-Razzaq, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of Qatadah regarding the verse: The birds are a community, mankind is a community, and the jinn are a community. Ibn Jarir and Ibn Abi Hatim narrated on the authority of al-Suddi: He said: He created the likes of you. Ibn Jarir and Abu al-Shaykh narrated on the authority of Ibn Jurayj regarding the verse: The atom and what is above it of the colors of the animals that God created. Ibn Jarir and Ibn al-Mundhir narrated on the authority of Ibn Abbas: **We have neglected nothing in the Book**, meaning We have left nothing out but that We have written it in the Mother of the Book. Abd al-Razzaq and Abu al-Shaykh narrated something similar from Qatadah. Ibn Jarir, Ibn Abi Hatim, and Abu al-Shaykh narrated on the authority of Ibn Abbas regarding His statement: **Then to their Lord they will be gathered**, that he said: The death of the animals is their gathering, and in another version he said: He meant by gathering death. And Abd al-Razzaq, Abu Ubaid, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and al-Hakim narrated - and authenticated it - on the authority of Abu Hurayrah who said: "There is no creature or bird but will be gathered on the Day of Resurrection, then some of them will take revenge on others until the one with a hornless face takes revenge on the one with a hornless face. Then it will be said to it: 'Be dust.' At that time, the disbeliever will say: 'Oh, I wish I were dust.' If you wish, you can recite: 'And there is no creature on earth' (al-Baqarah 2:170)." And Ibn Jarir narrated on the authority of Abu Dharr who said: Two sheep butted heads in the presence of the Prophet (peace and blessings of God be upon him), so he said to me: 'O Abu Dharr, do you know why they butted heads?' I said: 'No.' He said: 'But God knows and will judge between them.'" Abu Dharr said: We left the Messenger of God (peace and blessings of God be upon him), and no bird would flapping its wings in the sky but we would remember some of it. Ahmad also narrated it, and in Saheeh Muslim it is narrated that the Messenger of God (peace and blessings of God be upon him) said: **Rights will be given to their rightful owners on the Day of Resurrection until the one with a hornless face takes revenge on the one with a hornless face.**

Tafsir al-Baidawi

39 **And those who deny Our signs are deaf** they do not hear such signs that indicate His Lordship, the perfection of His knowledge, and the greatness of His power, a hearing that would affect their souls. **And dumb** they do not speak the truth. **In darkness** is a third good, meaning they are blundering in the darkness of disbelief, or in the darkness of ignorance, stubbornness, and imitation. It is possible that it is a state of what is implied in the report. **Whom God wills He misguides** whom God wills to misguide, He misguides, and this is clear evidence for us against the Mu'tazila. **And whom He wills He puts on a straight path** by guiding him to guidance and carrying him on it.

Tafsir al-Baghawi

39- The Almighty said: **And those who deny Our signs are deaf and dumb**, they do not hear good nor speak it, **in darkness**, in the misguidance of disbelief, **whom God wills He misguides**, and **whom He wills He places on a straight path**, which is Islam.

Surat al-An'am 6: 40

Say, "Have you considered: if the punishment of God comes upon you, or the Hour comes upon you, will you call upon other than God, if you should be truthful?"

Tafsir al-Jalalayn

40 - Say O Muhammad to the people of Mecca **Have you considered** tell me **if the punishment of God comes upon you** in this world **or the Hour comes upon you** the Resurrection that includes it suddenly **would you call upon other than God** No **if you should be truthful** that the idols benefit you, then call upon them

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: The Arab scholars differed over the meaning of his saying: **Have you seen?**

Some of the grammarians of Basra said: The *kaf* that comes after the *taa* in his saying: *Ara'aytum* is used for addressing females, and the *taa* was left open, as it was for the singular. He said: It is like the *kaf* in *ruwaydaka Zayd*, if you say: aruwayd Zayd, this *kaf* has no position designated by a letter, neither nominative nor accusative, but it is for addressing like the *kaf* in *dhaka*. And similar to that is the saying of the Arabs: *absaraka Zayd*, they insert the *kaf* for addressing females.

Others among them said: The meaning of: **Have you seen if he comes to you?** is: Have you seen? He said: This *kaf* is used for addressing with emphasis, and *ta* alone is the noun, just as *kaf* was used to differentiate between one, two, and plural in addressing, like their saying: **this, that, and those**, so *kaf* is used for addressing, and it is not a noun, and *ta* is the noun for one and plural, and it was left in one state. And like that is their saying: *laysik thumma illa Zayd*, meaning: lasaar, and *la sik Zayd*, meaning: wa la kisima Zayd, and *blak* meaning: *bala* in the meaning of: *na'am*, and *la ba'sik rajul wa la na'mak rajul*. They said: *nazurka Zayd ma afali bih*, and *absaraka ma afali bih*, meaning: absarhu. Some of them said: **I will show you what I will do to him**, meaning: see, and **I will show you Zaid**, meaning look. It was said from some of the Banu Kalb: **Do you know if anyone was more poetic than Dhu al-Wuma?**, so he inserted the *kaf*.

Some grammarians of Kufa said: *Ara'iyak 'Umar*, most of the speech in it is leaving the hamza. He said: And *kaf* in *ara'iyak* is in the accusative case, as if the original was: Did you see yourself in a different state? He said: This is singular, plural and feminine, so it is said: *ara'iyatama kama* and *ara'iyatumukum* and *ara'iyitukun*, he made his action upon himself, and asked him about it, then the speech increased with it until they left *ta'* unified for masculine and feminine, dual and plural, so they said: *ara'iyakum Zaid ma sana'* and *ara'iyatukun ma sana'*, so they unified the *ta'* and dualized the *kaf* and pluralized it, so they made

it a substitute for *ta'*, as he said: **Here, read his book** (al-Haqqah 69:19), and **ha' ya rajul** and *ha'uma*, then they said: *ha'akum*, he was satisfied with the *kaf* and the *mim* from what was dual, plural. So it is as if *kaf* is in the nominative case, as it was a substitute for *ta*. And sometimes it is singular for dual, plural, masculine and feminine, and it is like the saying of the one who says: **Upon you Zaid**, *kaf* is in the genitive case, and the interpretation is nominative. As for what is taken away, most of what is narrated is based on nouns, then it comes with the interrogative, so it is said: **Have you seen Zaid, did he stand up**, because it became meaning: Tell me about Zaid, then explain what is being asked. This is most of the speech. And the interrogative did not come after it. He did not say: **Have you seen, did you stand up**, because they wanted to explain who is asking, then explain the state about which he is asking. And sometimes it came with the condition and did not come with the noun, so they said: **Have you seen if I come to Zaid, will he come to us**, and **Have I seen you also**, and **Have you seen Zaid if I come to him, will he come to us**, if it means: **Tell me**, it is said in the three languages.

Abu Ja'far said: The interpretation of the statement is: Say, O Muhammad, to these idols and statues who are equal to God, tell me, if God's punishment comes to you, O people, like that which came to the nations before you, some of whom were destroyed by earthquake and some by thunderbolt, or if the hour comes to you when you will be raised from your graves and sent to the place of resurrection, will you call upon other than God there to remove the affliction that has befallen you, or will you resort to other than Him from your gods to save you from the great affliction that has befallen you? **If you are truthful**, he says: If you are right in your claim and assertion that your gods that you call upon besides God can benefit or harm.

Tafsir al-Qurtubi

The Almighty said: "Say: Have you seen?" Nafi' read it with the two hamzas softened, placing the movement of the first on what preceded it, and bringing the second in between. Abu Ubaid narrated from him that he drops the hamza and replaces it with an alif.

Two quiescent letters. Makki said: It has been narrated from Warsh that he replaced the hamza with an alif, because the narration from him is that he lengthens the second letter, and lengthening is not possible except with substitution, and substitution is a branch of the roots, and the root is to make the hamza between the open hamza and the alif, and everyone who lightened the second letter except Warsh agreed on this, and it is good to allow substitution in the hamza and after it a quiescent letter because the first is a letter of lengthening and softness, so the lengthening that occurs with the quiescent letter takes the place of a movement that leads to the pronunciation of the second quiescent letter.

Abu Amr, Asim and Hamza read *ara'itukum* with the two hamzas pronounced, and they brought the word in its original form, which is the hamza, because the hamza of interrogation entered into *ra'it*, so the hamza

Surat al-An'am 6: 40

Say, "Have you considered: if the punishment of God comes upon you, or the Hour comes upon you, will you call upon other than God, if you should be truthful?"

is the root of the verb and the ya' is silent because of the connection of the raised pronoun to it.

Isa bin Omar and Al-Kisa'i read *ar'aytukum* without the second hamza. An-Nahhas said: This is far-fetched in Arabic, but it is permissible in poetry. The Arabs say: **Ar'aytuk Zayd, what is the matter with him?** The Basrans' school of thought is that the kaf and the mim are for addressing, pay attention to them in grammar, and this is the choice of Al-Zajjaj. The school of thought of Al-Kisa'i, Al-Farra' and others is that the kaf and the mim are in the accusative case because the vision occurred to them, and the meaning is have you seen yourselves? So if it is for addressing - extra for emphasis - then *in* from his saying **if it came to you** is in the accusative case as the object of **I saw**, and if it is a noun in the accusative case then *an* is in the second object, so the first is from the vision of the eye because it is transitive to one object, and in the meaning of knowledge it is transitive to two objects. And his saying **or the hour has come to you** means: or the hour in which you will be resurrected has come to you. Then he said: **Is it other than God that you call upon, if you should be truthful?** The verse is about the argument of the polytheists who acknowledged that they have a Creator, meaning that when you are in hardship, you return to God, and you will return to Him on the Day of Resurrection as well, so why did you persist in polytheism in a state of luxury? They used to worship idols and call upon God to avert punishment.

Tafsir Ibn Kathir

The Almighty informs us that He is the doer of whatever He wills, the disposer of His creation as He wills, and that there is no objection to His judgment, and no one is able to divert His judgment from His creation. Rather, He alone, without partner, is the One who, if asked, answers whomever He wills. For this reason, He said, "Say, 'Have you considered: if the punishment of God should come upon you, or the Hour should come upon you,'" meaning if this or that comes to you, **Would you call upon other than God, if you should be truthful?** meaning, you do not call upon other than Him, because you know that no one is able to remove that except Him. For this reason, He said, **If you should be truthful**, meaning in your taking gods with Him, **Rather, it is Him that you call upon, and He will remove what you call upon if He wills, and you will forget what you associate with Him**, meaning, in times of necessity, you do not call upon anyone other than Him, and your idols and rivals will depart from you, like His statement, **And when distress touches you at sea, lost are those you call upon except Him**, the verse, and His statement, **And We had certainly sent to nations before you, and We seized them with poverty**, meaning poverty and hardship in life, **and adversity**, which is Diseases, ailments and pains, **that they may humbly supplicate** meaning that they may call upon God, supplicate to Him and be humble. God Almighty said: **Why, when Our punishment came to them, did they not supplicate to Us and be humble before Us?**

meaning, when We tested them with that, did they not supplicate to Us and be humble before Us? But **their hearts hardened** meaning, they were not tender nor humbled, **and Satan made attractive to them what they were doing** meaning, of polytheism, obstinacy and sins. **So when they forgot what they were reminded of** meaning, they turned away from it and forgot about it, and put it behind their backs, **We opened to them the doors of every [good] thing** meaning, We opened to them the doors of provision from whatever they choose. This is a lure from God Almighty and a respite for them, God forbid from His deception. That is why He said, **Until when they rejoiced in what they were given** meaning, of money, children and provisions, **We seized them suddenly** meaning, unawares, **and at once they were in despair** meaning, hopeless of all good. Al-Walibi said on the authority of Ibn Abbas: **The one who is in despair is the one who is hopeless.** Al-Hasan Al-Basri said: Whoever God has given abundantly and does not see that He is plotting against him, then he has no opinion. He said: He deceived the people, by the Lord of the Kaaba, they were given what they needed and then they took it. Narrated by Ibn Abi Hatim. Qatada said: The people took God's command by surprise, and God never took a people except when they were drunk and deceived and blessed. So do not be deceived by God, for no one is deceived by God except the wicked people. Narrated by Ibn Abi Hatim as well.

Malik said on the authority of Al-Zuhri, **We opened for them the doors of every thing.** He said: The ease and comfort of this world. Imam Ahmad said: Yahya bin Ghailan told us, Rashdin told us - meaning Ibn Saad Abu Al-Hajjaj Al-Mahri - on the authority of Harmalah bin Imran Al-Tujibi! on the authority of Uqbah bin Muslim, on the authority of Uqbah bin Amir, on the authority of the Prophet, may God bless him and grant him peace, who said: **If you see God giving a servant of this world what he loves for his disobedience, then it is only a lure.** Then the Messenger of God, may God bless him and grant him peace, recited, "But when they forgot that by which they had been reminded, We opened for them the doors of every [good] thing until, just as they rejoiced in that which they had been given, We seized them suddenly, and at once they were in despair." Ibn Jarir and Ibn Abi Hatim narrated it on the authority of Harmalah and Ibn Lahi'ah, on the authority of Uqbah bin Muslim, on the authority of Uqbah bin Amir, on his authority. Ibn Abi Hatim said: My father told us, Hisham bin Ammar told us, Arak bin Khalid bin Yazid told us, my father told me on the authority of Ibrahim bin Abi Ubla, on the authority of Ubadah bin al-Samit, that the Messenger of God, may God bless him and grant him peace, used to say: If God wants a people to survive or grow, He provides them with moderation and chastity. But if God wants a people to be cut off, He opens for them - or opens against them - the door of treachery, **until, when they rejoice in what they have been given, We seize them suddenly, and at once they are in despair**, as He said, "So He cut off the root of the people who did wrong. Praise be to God, Lord of the worlds." And Ahmad and others narrated it.

Fath al-Qadir

His saying: 40- **Have you seen yourself?** The Kaf and the Meem, according to the Basrans, are for addressing and have no place in the syntax, and this is the choice of Al-Zajjaj. Al-Kisa'i, Al-Farra' and others said: The Kaf and the Meem are in the accusative case because the vision occurred to them. The meaning is: Have you seen yourselves? Al-Kashshaf said, preferring the first school of thought: There is no place for the second pronoun, meaning the Kaf, in the syntax, because you say: Have you seen Zayd, what is his affair? If you gave the Kaf a place, it would be as if you were saying: Have you seen yourself, Zayd, what is his affair? And this is a contradiction in the saying. End quote. Meaning: Tell me, **If the punishment of God comes to you**, as it came to other nations, **or the Hour comes to you**, meaning the Resurrection, **Would you call upon other than God?** This is in the manner of rebuke and rebuke: that is, would you call upon other than God in this case from the idols that you worship, or would you call upon God, the Most High? His statement, **If you are truthful**, is an emphasis on that rebuke: that is, would you call upon other than God from the idols, if you were truthful that your idols harm and benefit and that they are gods as you claim.

Al-Kisa'i deletes it originally, and the rest make it clear, and Hamza, when he stops, agrees with Nafi'. **If the punishment of God comes to you** as it came to those before you. **Or the Hour comes to you** is for it and indicates it. **Do you call upon other than God?** It is a rebuke to them. **If you are truthful** that the idols are gods, and the answer to this is omitted, meaning, then call upon Him.

Tafsir al-Baghawi

40- The Almighty said: "Say: Have you seen?" Have you seen? The Kaf in it is for emphasis. Al-Farra' said: The Arabs say **Have you seen?** They mean **Tell us**, just as you say: Have you seen if I did such-and-such, what would you do? That is: Tell me. The people of Medina read **Have you seen, and you saw, and you saw** with a softening of the second Hamza, and Al-Kisa'i without it. Ibn Abbas said: Say, O Muhammad, to these polytheists, Have you seen, **If the punishment of God comes to you**, before death, **or the Hour comes to you**, meaning: the Resurrection, **Would you call upon other than God?** to avert the punishment from you, **if you should be truthful?** He meant that the infidels call upon God in times of distress, as God said about them: **And when waves cover them like canopies, they call upon God, sincere to Him in religion.** Luqman, 32.

Tafsir al-Baidawi

40 **Say, 'Have you seen?'** is an interrogative of astonishment, and the letter kaf is a letter of address that the pronoun is emphasized with for emphasis. It has no syntactic position, because you say: Have you seen Zayd, what is his affair? If you made the kaf the object as the Kufians said, you would have made the verb transitive to three objects, and it would be necessary in the verse to say: Have you seen'? Rather, the verb is suspended or the object is deleted, its meaning is: Have you seen your gods benefit you? When you call upon them. Nafi' read: Are you seeing you, and I saw you, and I saw you, and if you saw you, and if you saw and the like if there is a hamza before the ra', facilitating the hamza that comes after the ra'.

Surat al-An'am 6: 41

Rather, it is Him that you call upon, and He removes that to which you call upon Him, if He wills, and you forget what you associate with Him.

Surat al-An'am 6: 41

Rather, it is Him that you call upon, and He removes that to which you call upon Him, if He wills, and you forget what you associate with Him.

Tafsir al-Jalalayn

41 - **Rather, it is Him** and no other **that you call upon** in times of hardship **and He will remove what you call upon** that He removes from you the harm and the like **if He wills** to remove it **and you forget** you abandon **what you associate** with Him of idols so you do not call upon Him.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says, refuting those who equate Him with idols: You, who are thorns in God's side with gods and rivals, if the punishment of God comes to you or the Hour comes to you, will not seek refuge in anything other than God in the state of intense terror that has befallen you from gods, idols and statues. Rather, you call upon your Lord who created you, and to Him you seek help and to Him you flee, without anything else besides Him. **He will remove what you call upon**, meaning: He will relieve you when you call upon Him and implore Him, the great affliction that has befallen you, if He wills to relieve you of that, because He is capable of all things and the Owner of all things, without what you call upon as a god from idols and statues. **And you will forget what you associate**, meaning: And you will forget when the punishment of God comes to you or the Hour comes to you with its terrors, what you associate with God in your worship of Him, so you make it a rival to Him from an idol and a statue, other than that which you worship. Without Him and you call Him a god.

Tafsir al-Qurtubi

The Almighty's saying: **Rather, it is Him that you call upon**. Rather is a denial of the first and an affirmation of the second, it is the object of **you call upon**. "Then He will remove what you call upon if He wills." That is, He will remove the harm that you call upon Him to remove if He wills. **And you forget what you associate with Him**. It was said: When the punishment descends. Al-Hasan said: That is, you turn away from it as one who forgets turns away, and that is out of despair of salvation from it, since there is no harm or benefit in it. Al-Zajjaj said: It is possible that the meaning is **and you leave**. Al-Nahhas said: Like His saying: **And We had already made a covenant with Adam before, but he forgot**. (Ta-Ha 20:115)

Tafsir Ibn Kathir

The Almighty informs us that He is the doer of whatever He wills, the disposer of His creation as He wills, and that there is no objection to His judgment, and no one is able to divert His judgment from His creation. Rather, He alone, without partner, is the One who, if asked, answers whomever He wills. For this reason, He said, "Say, 'Have you considered: if the punishment of God should come upon you, or the Hour should come upon you,'" meaning if this or that comes to you, **Would you call upon other than God, if you should be truthful?** meaning, you do not call upon other than Him, because you know that no one is able to remove that except Him. For this reason, He said, **If you should be truthful**, meaning in your taking gods with Him, **Rather, it is Him that you call upon, and He will remove what you call upon if He wills, and you will forget what you associate with Him**, meaning, in times of necessity, you do not call upon anyone other than Him, and your idols and rivals will depart from you, like His statement, **And when distress touches you at sea, lost are those you call upon except Him**, the verse, and His statement, **And We had certainly sent to nations before you, and We seized them with poverty**, meaning poverty and hardship in life, **and adversity**, which is Diseases, ailments and pains, **that they may humbly supplicate** meaning that they may call upon God, supplicate to Him and be humble. God Almighty said: **Why, when Our punishment came to them, did they not supplicate to Us and be humble before Us?** meaning, when We tested them with that, did they not supplicate to Us and be humble before Us? But **their hearts hardened** meaning, they were not tender nor humbled, **and Satan made attractive to them what they were doing** meaning, of polytheism, obstinacy and sins. **So when they forgot what they were reminded of** meaning, they turned away from it and forgot about it, and put it behind their backs, **We opened to them the doors of every [good] thing** meaning, We opened to them the doors of provision from whatever they choose. This is a lure from God Almighty and a respite for them, God forbid from His deception. That is why He said, **Until when they rejoiced in what they were given** meaning, of money, children and provisions, **We seized them suddenly** meaning, unawares, **and at once they were in despair** meaning, hopeless of all good. Al-Walibi said on the authority of Ibn Abbas: **The one who is in despair is the one who is hopeless**. Al-Hasan Al-Basri said: Whoever God has given abundantly and does not see that He is plotting against him, then he has no opinion. He said: He deceived the people, by the Lord of the Kaaba, they were given what they needed and then they took it. Narrated by Ibn Abi Hatim. Qatada said: The people took God's command by surprise, and God never took a people except when they were drunk and deceived and blessed. So do not be deceived by God, for no one is deceived by God except the wicked people. Narrated by Ibn Abi Hatim as well.

Malik said on the authority of Al-Zuhri, **We opened for them the doors of every thing**. He said: The ease and comfort of this world. Imam Ahmad said: Yahya bin

Ghailan told us, Rashdin told us - meaning Ibn Saad Abu Al-Hajjaj Al-Mahri - on the authority of Harmalah bin Imran Al-Tujibi! on the authority of Uqbah bin Muslim, on the authority of Uqbah bin Amir, on the authority of the Prophet, may God bless him and grant him peace, who said: **If you see God giving a servant of this world what he loves for his disobedience, then it is only a lure.** Then the Messenger of God, may God bless him and grant him peace, recited, "But when they forgot that by which they had been reminded, We opened for them the doors of every [good] thing until, just as they rejoiced in that which they had been given, We seized them suddenly, and at once they were in despair." Ibn Jarir and Ibn Abi Hatim narrated it on the authority of Harmalah and Ibn Lahi'ah, on the authority of Uqbah bin Muslim, on the authority of Uqbah bin Amir, on his authority. Ibn Abi Hatim said: My father told us, Hisham bin Ammar told us, Arak bin Khalid Yazid told us, my father told me on the authority of Ibrahim bin Abi Ubla, on the authority of Ubadah bin al-Samit, that the Messenger of God, may God bless him and grant him peace, used to say: If God wants a people to survive or grow, He provides them with moderation and chastity. But if God wants a people to be cut off, He opens for them - or opens against them - the door of treachery, **until, when they rejoice in what they have been given, We seize them suddenly, and at once they are in despair,** as He said, "So He cut off the root of the people who did wrong. Praise be to God, Lord of the worlds." And Ahmad and others narrated it.

Fath al-Qadir

His statement: 41- **Rather, it is Him that you call upon** is in apposition to an implied negative, meaning that you do not call upon anyone other than Him, rather you call upon Him specifically, **so He will remove what you call upon** meaning that He will remove from you what you call upon Him to remove if He wills to remove it from you, not if He does not will that. His statement: **And you will forget what you associate** meaning that when the punishment comes to you, you will forget what you associate with Him, the Most High: meaning what you make partners with Him from idols and the like, so you do not call upon them, nor do you hope for the removal of what you have from them, rather you turn away from them as people turn away. Al-Zajjaj said: It is possible that the meaning is: and you leave what you associate.

Tafsir al-Baghawi

41- Then he said, **Rather, it is Him that you call upon**, meaning: you call upon God and do not call upon anyone else, **and He will remove what you call upon if He wills**, restricting the answer to His will [and all matters are by His will], **and you forget**, and leave, **what you associate.**

Tafsir al-Baidawi

41 **Rather, it is Him that you call upon.** Rather, you single Him out for supplication, as He has related from

them in several places. The object is presented to indicate specificity. **He will remove what you call upon.** That is, what you call upon Him to remove. **If He wills.** That is, He will bestow His favor upon you, and He will not will in the Hereafter. **And you will forget what you associate with Him.** And you will abandon your gods at that time, because it has become fixed in the minds that He is the One who is able to remove harm, and no one else, or you will forget Him because of the severity and horror of the matter.

Surat al-An'am 6: 42

And We had certainly sent to nations before you, and We seized them with poverty and hardship that perhaps they might humble themselves.

Surat al-An'am 6: 42

And We had certainly sent to nations before you, and We seized them with poverty and hardship that perhaps they might humble themselves.

Tafsir al-Jalalayn

42 - **And We had certainly sent to nations before you** redundant *messengers*, but they denied them **and We seized them with poverty** severe poverty **and hardship** sickness **that perhaps they might humble themselves** humble themselves and believe.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Threatening these idolaters with Him, and warning them that if they persist in their misguidance He will lead them to the path of those nations who followed their path before them, in that God will hasten His punishment for them in this world, and informing His Prophet of His way with those nations who came before them on their path of denying the Messengers: **We sent**, O Muhammad, **to nations**, meaning: to groups and generations, **before you, and We seized them with hardship**, meaning: We commanded them and forbade them, but they denied Our Messengers and disobeyed Our command and prohibition, so We tested them with trials, **with hardship**, which is extreme poverty and difficulty in living, **and distress**, which are the illnesses and ailments that occur in the body.

We have explained this with its evidence and the aspects of its parsing in Surat Al-Baqarah, which makes it unnecessary to repeat it in this place.

And His saying: **Perhaps they will humble themselves** means: We did that to them so that they would humble themselves to Me, devote their worship to Me, and direct their desire to Me alone, without anyone else, by submitting to Me in obedience, and submitting to Me in repentance.

There is an omission in the statement, and what the apparent meaning indicates is sufficient, without His saying: **And We had certainly sent to nations before you, and We seized them**, because the reason for His seizing them was their denial of the messengers and their disobedience to His command, not the sending of messengers to them. Since that is the case, it is known that the meaning of the statement: **And We had certainly sent to nations before you** messengers, but they denied them, **and We seized them with hardship**.

Supplication is the *active* participle of *supplication*, which means humility and submission.

Tafsir al-Qurtubi

The Almighty's saying: **And We had sent to nations before you** The verse is a consolation for the Prophet, may God bless him and grant him peace, and it contains an implied meaning, that is, We sent messengers to nations before you, and it contains another implied meaning indicated by the apparent meaning, which you can estimate: So they denied, so We seized them. This verse is connected to what came before it, connecting the situation to a situation close to it, and that is that these people followed in opposing their Prophet the same path as those who were before them in opposing their Prophets, so they were exposed to the calamity that befell those who were before them. The meaning of **with hardship** is financial calamities, and God disciplines His servants with hardship and distress and as He wills, **He is not questioned about what He does** (Al-Anbiya': 23). Ibn Atiyyah said: The servants used this verse as evidence for disciplining themselves with hardship in distributing wealth, and distress in placing a burden on the bodies with hunger and nakedness.

I said: This is ignorance on the part of those who did it and made this verse a basis for it. This is a punishment from God for whomever He wills of His servants to test them with it. It is not permissible for us to test ourselves and reward ourselves by analogy with it, for it is the mount by which we reach the abode of honor and are saved from the terrors of the Day of Resurrection. In the revelation, **O messengers, eat from the good things and work righteousness** (al-Mu'minun 23:51) and He said, **O you who believe, spend from the good things which you have earned** (al-Baqarah 2:267) **O you who believe, eat from the good things which We have provided for you** (al-Baqarah 2:172). So He commanded the believers with what He addressed the messengers with. The Messenger of God, may God bless him and grant him peace, and his companions used to eat good things and wear the best clothes and adorn themselves with them, and so did the followers after them and so on, as was explained previously in Al-Ma'idah and will come in Al-A'raf regarding the ruling on clothing and other things. If it were as they claimed and used as evidence, then there would not have been in God's favor with crops and gardens and all fruits and plants. The livestock that He has subjected to us and permitted us to eat, drink their milk, and keep warm with their wool - and other things with which He has been blessed - are of great benefit. If what they have gone to had any merit, then the Messenger of God, may God bless him and grant him peace, and his companions and those who came after them from the followers and scholars would have been more deserving of it. The virtue of money and its benefit and the response to those who refused to collect it have already been presented at the end of Al-Baqarah. And:

The Prophet, may God bless him and grant him peace, forbade continuous fasting, as it weakens the body, and he forbade wasting money in response to the ignorant rich.

The Almighty says: **Perhaps they will supplicate** meaning they will supplicate and humble themselves. It is taken from the word *dhara'a* which means humiliation. It is said: *Dhara'a* to **supplicate**, so he is a supplicant.

Tafsir Ibn Kathir

The Almighty informs us that He is the doer of whatever He wills, the disposer of His creation as He wills, and that there is no objection to His judgment, and no one is able to divert His judgment from His creation. Rather, He alone, without partner, is the One who, if asked, answers whomever He wills. For this reason, He said, "Say, 'Have you considered: if the punishment of God should come upon you, or the Hour should come upon you,'" meaning if this or that comes to you, **Would you call upon other than God, if you should be truthful?** meaning, you do not call upon other than Him, because you know that no one is able to remove that except Him. For this reason, He said, **If you should be truthful**, meaning in your taking gods with Him, **Rather, it is Him that you call upon, and He will remove what you call upon if He wills, and you will forget what you associate with Him**, meaning, in times of necessity, you do not call upon anyone other than Him, and your idols and rivals will depart from you, like His statement, **And when distress touches you at sea, lost are those you call upon except Him**, the verse, and His statement, **And We had certainly sent to nations before you, and We seized them with poverty**, meaning poverty and hardship in life, **and adversity**, which is Diseases, ailments and pains, **that they may humbly supplicate** meaning that they may call upon God, supplicate to Him and be humble. God Almighty said: **Why, when Our punishment came to them, did they not supplicate to Us and be humble before Us?** meaning, when We tested them with that, did they not supplicate to Us and be humble before Us? But **their hearts hardened** meaning, they were not tender nor humbled, **and Satan made attractive to them what they were doing** meaning, of polytheism, obstinacy and sins. **So when they forgot what they were reminded of** meaning, they turned away from it and forgot about it, and put it behind their backs, **We opened to them the doors of every [good] thing** meaning, We opened to them the doors of provision from whatever they choose. This is a lure from God Almighty and a respite for them, God forbid from His deception. That is why He said, **Until when they rejoiced in what they were given** meaning, of money, children and provisions, **We seized them suddenly** meaning, unawares, **and at once they were in despair** meaning, hopeless of all good. Al-Walibi said on the authority of Ibn Abbas: **The one who is in despair is the one who is hopeless.** Al-Hasan Al-Basri said: Whoever God has given abundantly and does not see that He is plotting against him, then he has no opinion. He said: He deceived the people, by the Lord of the Kaaba, they were given what they needed and then they took it. Narrated by Ibn Abi Hatim. Qatada said: The people took God's command by surprise, and God never took a people except when they were drunk and deceived and blessed. So do not be deceived by God, for no one is deceived by God except the wicked people. Narrated

by Ibn Abi Hatim as well.

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Fath al-Qadir

His statement: 42- **And We have certainly sent to nations before you** is an introductory statement presented to console the Prophet, may God bless him and grant him peace: meaning, We have certainly sent to nations before you messengers, but they denied them. **So We seized them with poverty and hardship** meaning misery and distress. It was said: poverty is the calamities in wealth, and hardship is the calamities in bodies, and most said this: **that they may humbly supplicate** meaning that they may call upon God with humility, taken from supplication, which is humiliation. It is said: he supplicated, so he is a supplicant, and from this is the saying of the poet:

At your service, Yazid, a humble servant to your enemy and confused about what the sects overthrow

Tafsir al-Baghawi

42- **And We had certainly sent to nations before you, and We seized them with poverty**, with hardship and hunger, **and distress**, with illness and time, **that perhaps they might humble themselves**, that is, repent and submit, and supplication is asking with humility.

Surat al-An'am 6: 42

And We had certainly sent to nations before you, and We seized them with poverty and hardship that perhaps they might humble themselves.

Tafsir al-Baidawi

42 **And We had certainly sent to nations before you** meaning before you, and *min* is redundant. **So We seized them** meaning they disbelieved and denied the messengers, so We seized them. **With poverty** with hardship and poverty. **And distress** and distress and calamities are two feminine forms with no masculine object. **Perhaps they will humble themselves** they will humble themselves before Us and repent for their sins.

Surat al-An'am 6: 43

So why, when Our punishment came to them, did they not humble themselves? But their hearts hardened, and Satan made attractive to them what they were doing.

Tafsir al-Jalalayn

43 - *Why* why **when Our punishment came to them** Our punishment **did they not humble themselves** that is, why did they not do that despite the necessity for it **but their hearts hardened** did not soften to faith **and Satan made attractive to them what they were doing** of sins, so they persisted in them

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: This is also one of the statements in which there is something omitted, and the apparent meaning is sufficient to dispense with mentioning what was omitted. That is because the Most High informed about the nations who denied His messengers, that He seized them with hardship and distress so that they would supplicate to Him. Then He said: **Why then, when Our punishment came to them, did they not humble themselves?** He did not inform about what they did when He seized them with hardship and distress. The meaning of the statement is: **And We had certainly sent to nations before you, and We seized them with hardship and distress that perhaps they would humble themselves.** But they did not humble themselves, **Why then, when Our punishment came to them, did they not humble themselves?**

The meaning of *falawla* in this context is *hala*. When the Arabs interpret *lawla* as a raised noun, they make what comes after it a predicate, and follow it with an imperative, so they say: **lawla akhwak lizaratuk** and **lawla abuka lidarbatuk**. If they interpret it as a verb, or do not interpret it as a noun, they make it an interrogative, so they say: **lawla ja'tana fahanikum** and **lawla zayrat akhwak fanzuruk**, meaning: *why*, as God Almighty said: **why did you not delay me for a short time so I could give charity?** (al-Munafiqun 63:10). And they do the same with *lawma* as they do with *lawla*.

The interpretation of the statement is: Why, when Our punishment came to these nations who denied Our messengers, who did not humble themselves when We seized them with hardship and distress, **would they not humble themselves**, submit to their Lord, and obey Him, so that their Lord would turn away from them His punishment, which is His torment.

We have explained the meaning of *al-Bas* in other places, so there is no need to repeat it here.

But their hearts were hardened, meaning: But they persisted in their denial of their messengers, and persisted in that, and were arrogant towards the command of their Lord, belittling God's punishment, and making light of His torment, and hardening their

hearts, **and Satan made attractive to them what they were doing**, meaning: Satan made attractive to them what they were doing of the deeds that God hates and is angry with from them.

Tafsir al-Qurtubi

The Almighty said: **Why, when Our punishment came to them, did they not humble themselves?** Lawla is an exhortation, and it follows the verb meaning **why not?** This is a reproach for abandoning supplication, and informing about them that they did not supplicate when the punishment descended. It is possible that they supplicate as someone who is not sincere, or they supplicate when the punishment befell them, and supplication in these ways is useless, and supplication is commanded in times of ease and hardship. God the Almighty said: **Call upon Me, I will respond to you.** (Ghafir 40:60) And He said: **Indeed, those who are too arrogant to worship Me** meaning to call upon Me **will enter Hell in humiliation.** (Ghafir 40:60) This is a severe threat. **But their hearts have hardened** meaning they have become hard and inflexible, and it is an act of worship against arrogance and persistence in sin. We ask God for well-being. **And Satan has made attractive to them what they were doing** meaning he led them astray with sins and made them do them.

Tafsir Ibn Kathir

The Almighty informs us that He is the doer of whatever He wills, the disposer of His creation as He wills, and that there is no objection to His judgment, and no one is able to divert His judgment from His creation. Rather, He alone, without partner, is the One who, if asked, answers whomever He wills. For this reason, He said, "Say, 'Have you considered: if the punishment of God should come upon you, or the Hour should come upon you,'" meaning if this or that comes to you, **Would you call upon other than God, if you should be truthful?** meaning, you do not call upon other than Him, because you know that no one is able to remove that except Him. For this reason, He said, **If you should be truthful**, meaning in your taking gods with Him, **Rather, it is Him that you call upon, and He will remove what you call upon if He wills, and you will forget what you associate with Him**, meaning, in times of necessity, you do not call upon anyone other than Him, and your idols and rivals will depart from you, like His statement, **And when distress touches you at sea, lost are those you call upon except Him**, the verse, and His statement, **And We had certainly sent to nations before you, and We seized them with poverty**, meaning poverty and hardship in life, **and adversity**, which is Diseases, ailments and pains, **that they may humbly supplicate** meaning that they may call upon God, supplicate to Him and be humble. God Almighty said: **Why, when Our punishment came to them, did they not supplicate to Us and be humble before Us?** meaning, when We tested them with that, did they not supplicate to Us and be humble before Us? But **their hearts hardened** meaning, they were not tender nor humbled, **and Satan made attractive to them what they**

Surat al-An'am 6: 43

So why, when Our punishment came to them, did they not humble themselves? But their hearts hardened, and Satan made attractive to them what they were doing.

were doing meaning, of polytheism, obstinacy and sins. **So when they forgot what they were reminded of** meaning, they turned away from it and forgot about it, and put it behind their backs, **We opened to them the doors of every [good] thing** meaning, We opened to them the doors of provision from whatever they choose. This is a lure from God Almighty and a respite for them, God forbid from His deception. That is why He said, **Until when they rejoiced in what they were given** meaning, of money, children and provisions, **We seized them suddenly** meaning, unawares, **and at once they were in despair** meaning, hopeless of all good. Al-Walibi said on the authority of Ibn Abbas: **The one who is in despair is the one who is hopeless.** Al-Hasan Al-Basri said: Whoever God has given abundantly and does not see that He is plotting against him, then he has no opinion. He said: He deceived the people, by the Lord of the Kaaba, they were given what they needed and then they took it. Narrated by Ibn Abi Hatim. Qatada said: The people took God's command by surprise, and God never took a people except when they were drunk and deceived and blessed. So do not be deceived by God, for no one is deceived by God except the wicked people. Narrated by Ibn Abi Hatim as well.

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when Our punishment came to them, did they not humble themselves? But they did not humble themselves. This is a rebuke to them for abandoning supplication in all circumstances, even when punishment descended upon them, due to the severity of their rebellion and their extremism in disbelief. It is possible that the meaning is that they humbled themselves when punishment descended upon them, and this is a necessary supplication that did not come from sincerity, so it is not beneficial for its owner. The first is more appropriate, as is indicated by **but their hearts hardened** that is, they became solid and harsh, **and Satan made attractive to them what they were doing** that is, he led them astray with determination to disbelieve and continue in sins.

Tafsir al-Baghawi

43- **Why then, when Our punishment came to them,** Our torment, **did they humble themselves**, so they believed and it was removed from them, / God Almighty informed that He was sent to a people who had reached such a degree of cruelty that they were severely punished in themselves and their wealth, so they did not submit and did not humble themselves, so that is what He said: **But their hearts were hardened, and Satan made attractive to them what they were doing**, of disbelief and sins.

Tafsir al-Baidawi

43 **So why, when Our punishment came to them, did they not humble themselves?** Its meaning is the denial of their humility at that time, despite the existence of what was calling them, i.e. they did not humble themselves. **But their hearts became hardened, and Satan made attractive to them what they were doing.** A correction to the meaning and a clarification of what prevented them from humility, and that: there is nothing preventing them except the hardness of their hearts and their admiration for their actions that Satan made attractive to them.

Fath al-Qadir

His statement: 43- **Why, when Our punishment came to them, did they not humble themselves?** That is, why,

Surat al-An'am 6: 44

So when they forgot that by which they had been reminded, We opened to them the doors of every [good] thing until, when they rejoiced in what they had been given, We seized them suddenly, and at once they were in despair.

Tafsir al-Jalalayn

44 - **So when they forgot** they abandoned **that which they had been reminded of** they were admonished and frightened *with* of hardship and distress, but they did not learn a lesson **We opened** with the emphasis and the lightening **to them the doors of every thing** of blessings, enticing them **until, when they rejoiced in what they had been given** the joy of arrogance **We seized them** with the punishment *suddenly* suddenly **and at once they were in despair** despairing of all good.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty means by His saying: **So when they forgot that by which they had been reminded**, that is, when they abandoned doing what We commanded them to do through the tongues of Our Messengers, like that which:

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: **So when they forgot that by which they had been reminded**, meaning: they abandoned that by which they had been reminded.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, regarding his statement: **They forgot what they were reminded of**, he said: What God and His Messengers called them to, his father and they rejected it from them.

We opened to them the doors of every [good] thing, meaning: We replaced hardship with ease and spaciousness in life, and replaced distress with health and safety in bodies and organs, as an enticement from Us to them, as in the case of:

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, 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 Mujahid, regarding the statement of God Almighty: **We opened to them the gates of every [good] thing**, he said: The ease and comfort of this world, for the first generations.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada, regarding his statement: **We opened to them the gates of every [good] thing**, he said: He means prosperity and ample provision.

Muhammad bin Al-Hussein told me, he said, Ahmad bin Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi, regarding his statement: **We opened to them the doors of every thing**, meaning: of sustenance.

If someone were to say to us: How is it said, **We opened to them the doors of every thing**, when you know that the door of mercy and the door of repentance were not opened to them, and many other doors were not opened to them?

It was said: The meaning of that is not what you thought it meant. Rather, the meaning of that is: We opened for them, as a lure from Us to them, the doors of everything that We had closed for them when We seized them with hardship and distress so that they would supplicate, since they did not supplicate and abandoned the command of God, may He be exalted, because the end of this statement is rejected by its beginning. And this is as the Almighty said in another place in His Book: "And We did not send to any city a prophet except that We seized its people with poverty and hardship that perhaps they would humble themselves. Then We substituted good for evil until they pardoned and said, 'Our fathers have indeed been touched by hardship and prosperity.' So We seized them suddenly while they did not perceive." (al-A'raf 7:94-95), so God opened for the people whom He mentioned in this verse that they had forgotten what He had reminded them of, by His saying: **But when they forgot that by which they had been reminded, We opened to them the gates of every [good] thing**, meaning that He replaced for them the bad thing that they were in while He was testing them, from the hardship of life to ease and spaciousness, and from the harm in their bodies to health and wellness, and that is opening the gates of everything that had been closed to them, from what was mentioned before His saying: **We opened to them the gates of every thing**, so His saying: **We opened to them the gates of every thing** was returned to it.

And the Almighty means by His saying: **Until when they rejoice in what they have been given**, He says: Until when these deniers of their messengers rejoice in Our opening to them the doors of ease in livelihood and health in bodies, like that which:

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: **Until they rejoice in what they have been given**, of provision.

Al-Harith told us, he said, Al-Qasim bin Salam told us, he said, I heard Abd al-Rahman bin Mahdi narrating, on the authority of Hammad bin Zaid, he said: A man used to say: May God have mercy on a man who recites this verse, then thinks about what is meant by it: **Until, when they rejoice in what they have been given, We seize them suddenly**.

Al-Harith told me, he said, Al-Qasim told us, he said, Ibn Abi Raja', a man of poetry, told us, on the authority of Abdullah bin Al-Mubarak, on the authority of Muhammad bin Al-Nadr Al-Harithi, regarding his statement: **We seized them suddenly**, he said: They were given twenty years.

Surat al-An'am 6: 44

So when they forgot that by which they had been reminded, We opened to them the doors of every [good] thing until, when they rejoiced in what they had been given, We seized them suddenly, and at once they were in despair.

And the Almighty means by His saying: **We seized them suddenly**, that We brought them the punishment suddenly, while they were unaware that it was happening, nor that it was happening to them, as:

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj: **Until when they rejoiced in what they had been given, We seized them suddenly**, he said: It was the most amazing thing to them, and the most tempting thing to them.

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **We seized them suddenly**, meaning: The punishment seized them suddenly.

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: **We seized them suddenly**, he said: suddenly, while they were safe.

As for his saying: **Then they will be in despair**, then they will be doomed, their arguments will be cut off, and they will regret what they did in the past of denying their messengers, like the one who:

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: **Then they will be in despair**, he said: Then they will be destroyed, their condition will change.

Al-Harith told me, he said, Abdul Aziz told us, he said, a sheikh told us, on the authority of Mujahid: **Then they are in despair**, he said: depression.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement, **Then behold, they are in despair**, he said: The one who is in despair is the one who has been afflicted with evil that he cannot repel. The one who is in despair is worse than the one who is submissive, and he said, **But they did not humble themselves before their Lord, nor did they supplicate** (al-Mu'minun 23:76). The first time it was a reproach and a remainder. And he recited the statement of God, **We seized them with poverty and hardship that perhaps they would humble themselves**, "So why, when Our punishment came to them, did they not humble themselves," until he reached **And Satan made attractive to them what they were doing**, then came a command that had no remainder. And he recited, **Until, when they rejoiced in what they had been given, We seized them suddenly, and at once they were in despair**, so came a command that had no remainder. And the first was, if they had supplied, it would have been removed from them.

Saeed bin Amr Al-Sakuni told me, he said, Baqiyah bin Al-Waleed told us, on the authority of Abu Shuraih Dhabarah bin Malik, on the authority of Abu Al-Salt, on the authority of Harmalah Abu Abdul-Rahas, on the authority of Uqbah bin Muslim, on the authority of Uqbah bin Amir, he said: "The Messenger of God, may God bless him and grant him peace, said: If you see God giving to His servant in his worldly life, it is only a

lure. Then he recited this verse: 'But when they forgot that by which they had been reminded' until His saying: 'And praise be to God, Lord of the worlds.'"

This hadith was narrated by Muhammad ibn Harb, on the authority of Ibn Lahi'ah, on the authority of Uqbah ibn Muslim, on the authority of Uqbah ibn Amir: "The Prophet, may God bless him and grant him peace, said: If you see God, the Most High, giving His servants what they ask for despite their sins, then that is only a way for Him to lure them in! Then he recited: 'But when they forgot that by which they had been reminded, We opened to them the gates of every [good] thing'" **the verse**.

The origin of the word *iblas* in the speech of the Arabs, according to some, is: sadness over something and regret over it, and according to some: the interruption of the argument, and silence when the argument is interrupted, and according to some: humility, and they said: it is the one who is let down and abandoned, and from it is the saying of Al-Ajjaj:

Hey friend, do you know a consecrated drawing? He said: Yes! I know it! And Abelsa!

The interpretation of his saying: **And he was in a state of confusion**, according to those who claimed that confusion is the interruption of the argument and silence in his view, meaning that he did not find an answer.

Others interpreted it as meaning humility, and his family left him staying where he was.

Others mean sadness and regret.

It is said: The man became Iblis, and from it the word Iblis was used.

Tafsir al-Qurtubi

The Almighty said: **So when they forgot what they had been reminded of** It is said: Why were they blamed for forgetting and it is not from their actions? The answer is that they forgot meaning they left what they had been reminded of according to Ibn Abbas and Ibn Jurayj, and it is the saying of Abu Ali, and that is because the one who leaves something out of disregard for it has made it like something that has been forgotten, as it is said: he left it in forgetfulness. Another answer is that they exposed themselves to forgetfulness, so blame is permissible for that, just as blame is permissible for exposing themselves to the wrath and punishment of God Almighty. The meaning of **We opened for them the doors of every thing** is of blessings and goodness, meaning We increased that for them. The estimation according to the Arabs is: We opened for them the doors of every thing that was closed to them. **Until when they rejoiced in what they had been given** means they became arrogant, wicked, and conceited and thought that this gift would not perish and that it was indicative of God Almighty's

pleasure with them. **We seized them suddenly** means We uprooted them and took them by surprise. Suddenly means taking them by surprise, and it is taking them by surprise. Suddenly and without a sign. So if a person is seized while he is unaware and heedless, then he is seized suddenly, and the worst thing is that which comes suddenly. It has been said that the reminder that came before - then they turned away from it - took the place of the sign, and God knows best. Suddenly is a source in the place of the state, and it is not comparable to it according to Sibawayh, as mentioned above. So that was a luring from God Almighty, as He said: "And I will grant them respite. Indeed, My plan is firm." (al-Qalam 68:45) We seek refuge in God from His wrath and His deceit. Some scholars said: May God have mercy on the servant who ponders this verse: **Until, when they rejoiced in what they were given, We seized them suddenly.** Muhammad ibn al-Nadr al-Harithi said: These people were given twenty years. And Uqbah ibn Amir narrated that the Prophet, may God bless him and grant him peace, said:

If you see God Almighty giving the servants whatever they want in return for their sins, then that is only a lure from Him to them. Then he recited: **But when they forgot what they were reminded of,** the entire verse. Al-Hasan said: By God, there is no one among the people whom God has given abundantly in this world and he did not fear that He had plotted against him in it except that his deeds were diminished and his opinion was weak. And God has not withheld it from a servant and he did not think that it was good for him in it except that his deeds were diminished and his opinion was weak. And in the hadith, God revealed to Moses, peace be upon him: If you see poverty coming to you, then say, **Welcome to the slogan of the righteous.** And if you see wealth coming to you, then say, **A sin whose punishment has been hastened.**

The Almighty says: **Then they are in despair.** The sad, hopeless person who does not have an answer due to the severity of the bad situation that has befallen him. Al-Ajjaj said:

Hey friend, do you know a consecrated drawing? He said, yes, its customs and its devils.

That is, he was perplexed by the horror of what he saw, and from that the name Iblis was derived. The man was silent, and the she-camel was silent, and she is mublas if she does not roar because of the intensity of the groaning. The she-camel hypnotized, if she wanted to mate.

Tafsir Ibn Kathir

The Almighty informs us that He is the doer of whatever He wills, the disposer of His creation as He wills, and that there is no objection to His judgment, and no one is able to divert His judgment from His creation. Rather, He alone, without partner, is the One who, if asked, answers whomever He wills. For this reason, He said, "Say, 'Have you considered: if the punishment of God should come upon you, or the Hour should come upon you,'" meaning if this or that comes

to you, **Would you call upon other than God, if you should be truthful?** meaning, you do not call upon other than Him, because you know that no one is able to remove that except Him. For this reason, He said, **If you should be truthful,** meaning in your taking gods with Him, **Rather, it is Him that you call upon, and He will remove what you call upon if He wills, and you will forget what you associate with Him,** meaning, in times of necessity, you do not call upon anyone other than Him, and your idols and rivals will depart from you, like His statement, **And when distress touches you at sea, lost are those you call upon except Him,** the verse, and His statement, **And We had certainly sent to nations before you, and We seized them with poverty,** meaning poverty and hardship in life, **and adversity,** which is Diseases, ailments and pains, **that they may humbly supplicate** meaning that they may call upon God, supplicate to Him and be humble. God Almighty said: **Why, when Our punishment came to them, did they not supplicate to Us and be humble before Us?** meaning, when We tested them with that, did they not supplicate to Us and be humble before Us? But **their hearts hardened** meaning, they were not tender nor humbled, **and Satan made attractive to them what they were doing** meaning, of polytheism, obstinacy and sins. **So when they forgot what they were reminded of** meaning, they turned away from it and forgot about it, and put it behind their backs, **We opened to them the doors of every [good] thing** meaning, We opened to them the doors of provision from whatever they choose. This is a lure from God Almighty and a respite for them, God forbid from His deception. That is why He said, **Until when they rejoiced in what they were given** meaning, of money, children and provisions, **We seized them suddenly** meaning, unawares, **and at once they were in despair** meaning, hopeless of all good. Al-Walibi said on the authority of Ibn Abbas: **The one who is in despair is the one who is hopeless.** Al-Hasan Al-Basri said: Whoever God has given abundantly and does not see that He is plotting against him, then he has no opinion. He said: He deceived the people, by the Lord of the Kaaba, they were given what they needed and then they took it. Narrated by Ibn Abi Hatim. Qatada said: The people took God's command by surprise, and God never took a people except when they were drunk and deceived and blessed. So do not be deceived by God, for no one is deceived by God except the wicked people. Narrated by Ibn Abi Hatim as well.

Malik said on the authority of Al-Zuhri, **We opened for them the doors of every thing.** He said: The ease and comfort of this world. Imam Ahmad said: Yahya bin Ghailan told us, Rashid told us - meaning Ibn Saad Abu Al-Hajjaj Al-Mahri - on the authority of Harmalah bin Imran Al-Tujibi! on the authority of Uqbah bin Muslim, on the authority of Uqbah bin Amir, on the authority of the Prophet, may God bless him and grant him peace, who said: **If you see God giving a servant of this world what he loves for his disobedience, then it is only a lure.** Then the Messenger of God, may God bless him and grant him peace, recited, "But when they forgot that by which they had been reminded, We opened for them the doors of every [good] thing until, just as they rejoiced in that which they had been given, We seized them suddenly, and at once they were in despair." Ibn Jarir and Ibn Abi Hatim narrated it on the

Surat al-An'am 6: 44

So when they forgot that by which they had been reminded, We opened to them the doors of every [good] thing until, when they rejoiced in what they had been given, We seized them suddenly, and at once they were in despair.

authority of Harmalah and Ibn Lahi'ah, on the authority of Uqbah bin Muslim, on the authority of Uqbah bin Amir, on his authority. Ibn Abi Hatim said: My father told us, Hisham bin Ammar told us, Arak bin Khalid bin Yazid told us, my father told me on the authority of Ibrahim bin Abi Ubla, on the authority of Ubadah bin al-Samit, that the Messenger of God, may God bless him and grant him peace, used to say: If God wants a people to survive or grow, He provides them with moderation and chastity. But if God wants a people to be cut off, He opens for them - or opens against them - the door of treachery, **until, when they rejoice in what they have been given, We seize them suddenly, and at once they are in despair**, as He said, "So He cut off the root of the people who did wrong. Praise be to God, Lord of the worlds." And Ahmad and others narrated it.

Fath al-Qadir

His statement: 44- **So when they forgot that by which they had been reminded** meaning they abandoned that by which they had been reminded, or turned away from that by which they had been reminded, because if forgetfulness were true, they would not be held accountable for it, since it was not their doing, and Ibn Abbas, Ibn Jurayj, and Abu Ali al-Farsi said the same. The meaning is that when they abandoned learning from the hardship and distress they had been reminded of and turned away from that, **We opened to them the doors of every [good] thing** meaning when they forgot that by which they had been reminded, We lured them by opening to them the doors of every type of good **until, when they rejoiced in what they had been given** of all types of good, they rejoiced with arrogance and wickedness and were amazed by that and thought that they had only been given it because their disbelief, which they were upon, was true and correct: **We seized them suddenly** meaning suddenly while they were not expecting that, and suddenly means taking by surprise without a preceding sign, and it is a source in the place of a state that cannot be used as an analogy according to Sibawayh. His saying: **Then they are in despair**. The one who is in despair is the sad one who has lost hope in goodness due to the severity of the bad situation that has befallen him. The name Iblis is derived from that. It is said: a man is in despair if he is silent, and a she-camel is in despair if she does not graze. Al-Ajjaj said:

He asked, **Do you know a consecrated drawing?** He said, **Yes, I know it**. And Abelsa said,

That is, he was perplexed by the horror of what he saw. The meaning is: Then they were sad, perplexed, and despairing of joy.

Tafsir al-Baghawi

44- **So when they forgot what they had been reminded of**, they abandoned what they had been admonished and commanded to do, **We opened to them the doors**

of every [good] thing, Abu Ja'far read. **We opened** with emphasis, in the entire Qur'an, and Ibn 'Amir read it likewise if it was followed by a plural, and the rest read it with emphasis. This is an opening of enticement and deceit, meaning that We replaced the affliction and hardship with ease and health, **until, when they rejoiced in what they had been given**, and this is a joy of arrogance like the joy of Qarun in what he had attained of this world, **We seized them suddenly**, suddenly they believed what they had been, and the most amazing thing that this world was to them.

Then they are in despair, meaning they have lost hope in all good. Abu Ubaidah said: **The one who is in despair is the regretful and sad one**. The root of *iblas* is to lower his head out of sadness and regret. Uqbah ibn Amir narrated that the Messenger of God, may God bless him and grant him peace, said: **If you see God giving the servant what he loves while he persists in his disobedience, then that is only a means of enticement**. Then he recited: **Then when they forgot that by which they had been reminded**, the verse.

Tafsir al-Baidawi

44 **So when they forgot what they had been reminded of** of hardship and distress and did not learn from it. **We opened to them the doors of every [good] thing** of the types of blessings, alternating between hardship and prosperity, and testing them with hardship and ease, to enforce the argument and remove the cause, or to deceive them, as it was narrated that the Prophet, peace and blessings be upon him, said: **A deceit against the people, by the Lord of the Kaaba**. Ibn Amir read **We opened** with emphasis throughout the Qur'an, and Ya'qub agreed with him in all of it except this and what is in Al-A'raf. **Until, when they rejoiced** became amazed **with what they had been given** of blessings and did not increase except in arrogance and preoccupation with the blessings from the Bestower and fulfilling His right, glory be to Him, the Most High. **We seized them suddenly, and at once they were in despair** regretful and hopeless.

Surat al-An'am 6: 45

So the people who did wrong were eliminated, and praise be to God, Lord of the worlds.

Tafsir al-Jalalayn

45 - **So He eliminated the root of the people who did wrong** meaning the last of them by uprooting them **and praise be to God, Lord of the worlds** for the victory of the messengers and the destruction of the disbelievers.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty meant by His statement: **So He cut off the root of the people who did wrong**, that the people who rebelled against their Lord, denied His messengers, and disobeyed His command were eradicated, every last one of them, and not one of them was left except that he was suddenly destroyed when God's punishment came upon them.

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

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: **So he cut off the root of the people who did wrong**, meaning: he cut off the root of those who did wrong.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **And he cut off the root of the people who did wrong**, he said: They were uprooted.

Daber Al-Qawm means the one who runs them, and he is the one who is at their backs and at the end of them. It is said in speech: So-and-so ran the people, running them back and at their tails, if he is the last of them, and from this is the saying of Umayya:

They were destroyed by a torment that destroyed their entire being, and they were unable to avert it or take revenge.

And all praise is due to God, Lord of the Worlds, he says: And complete praise and perfect thanks, **to God, Lord of the Worlds**, for His blessings upon His Messengers and the people of His obedience, by showing their arguments against those of the disbelievers who opposed them, and fulfilling their promises to them for their disbelief in God and their denial of His Messengers, from the punishment of God and the hastening of His punishment.

Tafsir al-Qurtubi

The Almighty said: **So he cut off the last of the people**

who did wrong. The last is the last. It is said: he cut off the last of the people, he cuts them off, if he was the last of them to come. And in the hadith on the authority of Abdullah bin Masoud:

Among the people are those who do not come to prayer except at the end of the time. That is, at the end of the time. The meaning here is that their descendants and others will be cut off, leaving only a remnant of them. Qatrib said: He means that they will be uprooted and destroyed. Umayyah ibn Abi al-Salt said:

They were destroyed by a torment that destroyed their entire being, and they were unable to avert it or take revenge.

And from it is management because it is the perfection of the consequences of matters. **And praise be to God, Lord of the worlds**. It was said: for their destruction, and it was said: teaching the believers how to praise Him. And this verse includes the argument for the necessity of abandoning injustice because of what follows from cutting off the root, to eternal torment, with the one who cuts off deserving praise from every praiser.

Tafsir Ibn Kathir

The Almighty informs us that He is the doer of whatever He wills, the disposer of His creation as He wills, and that there is no objection to His judgment, and no one is able to divert His judgment from His creation. Rather, He alone, without partner, is the One who, if asked, answers whomever He wills. For this reason, He said, "Say, 'Have you considered: if the punishment of God should come upon you, or the Hour should come upon you,'" meaning if this or that comes to you, **Would you call upon other than God, if you should be truthful?** meaning, you do not call upon other than Him, because you know that no one is able to remove that except Him. For this reason, He said, **If you should be truthful**, meaning in your taking gods with Him, **Rather, it is Him that you call upon, and He will remove what you call upon if He wills, and you will forget what you associate with Him**, meaning, in times of necessity, you do not call upon anyone other than Him, and your idols and rivals will depart from you, like His statement, **And when distress touches you at sea, lost are those you call upon except Him**, the verse, and His statement, **And We had certainly sent to nations before you, and We seized them with poverty**, meaning poverty and hardship in life, **and adversity**, which is Diseases, ailments and pains, **that they may humbly supplicate** meaning that they may call upon God, supplicate to Him and be humble. God Almighty said: **Why, when Our punishment came to them, did they not supplicate to Us and be humble before Us?** meaning, when We tested them with that, did they not supplicate to Us and be humble before Us? But **their hearts hardened** meaning, they were not tender nor humbled, **and Satan made attractive to them what they were doing** meaning, of polytheism, obstinacy and sins. **So when they forgot what they were reminded of** meaning, they turned away from it and forgot about it, and put it behind their backs, **We opened to them the**

So the people who did wrong were eliminated, and praise be to God, Lord of the worlds.

doors of every [good] thing meaning, We opened to them the doors of provision from whatever they choose. This is a lure from God Almighty and a respite for them, God forbid from His deception. That is why He said, **Until when they rejoiced in what they were given** meaning, of money, children and provisions, **We seized them suddenly** meaning, unawares, **and at once they were in despair** meaning, hopeless of all good. Al-Walibi said on the authority of Ibn Abbas: **The one who is in despair is the one who is hopeless.**

Al-Hasan Al-Basri said: Whoever God has given abundantly and does not see that He is plotting against him, then he has no opinion. He said: He deceived the people, by the Lord of the Kaaba, they were given what they needed and then they took it. Narrated by Ibn Abi Hatim. Qatada said: The people took God's command by surprise, and God never took a people except when they were drunk and deceived and blessed. So do not be deceived by God, for no one is deceived by God except the wicked people. Narrated by Ibn Abi Hatim as well.

Malik said on the authority of Al-Zuhri, **We opened for them the doors of every thing.** He said: The ease and comfort of this world. Imam Ahmad said: Yahya bin Ghailan told us, Rashdin told us - meaning Ibn Saad Abu Al-Hajaj Al-Mahri - on the authority of Harmalah bin Imran Al-Tujibi! on the authority of Uqbah bin Muslim, on the authority of Uqbah bin Amir, on the authority of the Prophet, may God bless him and grant him peace, who said: **If you see God giving a servant of this world what he loves for his disobedience, then it is only a lure.** Then the Messenger of God, may God bless him and grant him peace, recited, "But when they forgot that by which they had been reminded, We opened for them the doors of every [good] thing until, just as they rejoiced in that which they had been given, We seized them suddenly, and at once they were in despair." Ibn Jarir and Ibn Abi Hatim narrated it on the authority of Harmalah and Ibn Lahi'ah, on the authority of Uqbah bin Muslim, on the authority of Uqbah bin Amir, on his authority. Ibn Abi Hatim said: My father told us, Hisham bin Ammar told us, Arak bin Khalid bin Yazid told us, my father told me on the authority of Ibrahim bin Abi Ubla, on the authority of Ubadah bin al-Samit, that the Messenger of God, may God bless him and grant him peace, used to say: If God wants a people to survive or grow, He provides them with moderation and chastity. But if God wants a people to be cut off, He opens for them - or opens against them - the door of treachery, **until, when they rejoice in what they have been given, We seize them suddenly, and at once they are in despair**, as He said, "So He cut off the root of the people who did wrong. Praise be to God, Lord of the worlds." And Ahmad and others narrated it.

Fath al-Qadir

His saying: 45- **So He cut off the last of the people who did wrong** the last of them, it is said: He cut off the last of the people, he made them die, if he was the last of them to come, and the meaning is: He cut off the last of them: that is, they were all eradicated until the last of them. Qatib said: He means that they were eradicated and destroyed. Umayyah ibn Abi al-Salt

said:

They were destroyed by a torment that destroyed their entire being, and they were unable to avert it or take revenge.

And from it is management because it is the rulings of the consequences of matters. His saying: **And praise be to God, Lord of the worlds** meaning for their destruction, and in it is a teaching for the believers how to praise Him, glory be to Him, when the blessings descend for which the oppressors who spread corruption on earth are destroyed and do not reform, for they are more severe on the servants of God than any severe thing. O God, relieve Your believing servants from the oppression of the oppressors and cut off their roots and replace them with comprehensive justice for them.

Abu Al-Shaykh narrated on the authority of Saeed bin Jubair regarding his statement: **So We seized them with poverty and hardship**, he said: Fear of the ruler and high prices. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **So when they forgot that by which they had been reminded**, he said: Meaning they abandoned that by which they had been reminded. Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ibn Jurayj: **So when they forgot that by which they had been reminded**, he said: What God and His Messengers, his father, had called them to and rejected. Ibn Abi Shaybah, Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Mujahid regarding his statement: **We opened to them the gates of every [good] thing**, he said: The ease and comfort of this world. Abd Al-Razzaq, Ibn Jarir and Ibn Abi Hatim narrated something similar on the authority of Qatada. Ibn Jarir, Ibn Abi Hatim and Abu Sheikh narrated on the authority of Al-Suddi regarding his statement: **Until, when they rejoiced in what they were given**, he said: of provision. **We seized them suddenly, and at once they were in despair**, he said: destroyed, their condition changed. **So He cut off the root of the people who did wrong**, he said: He cut off the origin of those who did wrong. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Sheikh narrated on the authority of Muhammad Ibn Al-Nadr Al-Harithi regarding his statement: **We seized them suddenly**, he said: They were given a respite of twenty years. It is clear that this contradicts the meaning of suddenness in language and needs to be transmitted from the Lawgiver, otherwise it is useless talk. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Zayd who said: Al-Mublis is the exhausted, distressed person who has been afflicted with evil that he cannot repel. Al-Mublis is worse than the one who is humbled. Regarding his statement: **So He cut off the root of the people who did wrong**, he said: They were uprooted.

Tafsir al-Baghawi

45- **And He cut off the root of the people who did wrong**, meaning: the last of them [those who were at

their back, it is said: so-and-so cut off the people, he cuts them back and his back if he was the last of them] and its meaning is that they were uprooted by the punishment so that no remnant of them remained, **and praise be to God, Lord of the worlds**, God praised Himself for cutting off their root because it is a blessing upon the messengers, so He mentioned praise be to God as a teaching to them and to those who believed in them, to praise God for His sufficiency from the evil of the wrongdoers, and for Muhammad, may God bless him and grant him peace, and his companions to praise their Lord when He destroyed the deniers.

Tafsir al-Baidawi

45 And he cut off the root of the people who did wrong meaning he cut off their last ones so that not one of them remained behind him, behind him, and behind him if he followed him. **And praise be to God, Lord of the Worlds** for their destruction, for the destruction of the infidels and the disobedient, in that it is a deliverance for the people of the earth from the evil of their beliefs and actions, is a great blessing for which one deserves to be praised.

Surat al-An'am 6: 46

Say, "Have you considered: if God took away your hearing and your sight and set a seal upon your hearts, what god other than God could bring it to you? See how We explain the signs, yet they turn away."

Surat al-An'am 6: 46

Say, "Have you considered: if God took away your hearing and your sight and set a seal upon your hearts, what god other than God could bring it to you? See how We explain the signs, yet they turn away."

Tafsir al-Jalalayn

46 - Say to the people of Mecca **Have you considered** tell me **if God takes away your hearing** deafens you **and your sight** your deeds **and seals** imprints **upon your hearts** so that you do not know anything **what god other than God could bring it to you** with what He took from you according to your claim **look how We divert** clarify **the signs** the evidence of our oneness **and then they turn away** they turn away from them and do not believe.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Say, O Muhammad, to those who equate Me with idols and statues, who deny you: Have you seen, O polytheists, other than God, if God describes you and takes away your hearing, and blinds you and takes away your sight, and seals your hearts and seals them, so that you do not understand a word, nor see an argument, nor comprehend a concept, that is, a god other than God to whom every worshipper is entitled to worship, **He will bring it to you**, meaning: He will return to you what God has taken from you of hearing, sight, and understanding, so that you worship Him or associate Him in the worship of your Lord who is able to take that away from you, and to return it to you if He wills?

This is from God, the Most High, the Most Great, teaching His Prophet the argument against those who associate others with Him. He says to him: Say to them: Those whom you worship besides God do not possess for you any harm or benefit. Rather, the one who deserves to be worshipped over you is the One in whose hand is harm and benefit, contraction and expansion, who is able to do whatever He wills, not the one who is helpless and has no power over anything.

Then the Almighty said to His Prophet Muhammad, may God bless him and grant him peace: **See how We repeat the signs**, meaning: See how We follow up the arguments against them, and give them examples and morals, so that they may consider and remember and turn back. **Then they turn away**, meaning: Then, despite Our following up the arguments against them, and Our alerting them with morals, they turn away from the remembrances and considerations.

It is said: So-and-so turned away from me, so he turned away, meaning: he turned away and turned away. From this is the saying of Ibn al-Ruqa':

If they mention a hadith, they say it is the best, and they are the shields from all evil that is avoided.

Labid said:

Qawameh tells the story of a night when he encounters jinn-like creatures, wearing silk and blue.

If someone says: How was it said: **Who is a god other than God who can bring it to you?** and the *ha* was singular, while the mention had already been made before in the plural, so he said: **Have you considered if God took away your hearing and your sight and sealed your hearts??**

It was said: It is possible that the *ha*' refers back to hearing, so it is unified for the unification of hearing, and it is possible that it means: Who is the god other than God who can bring to you what He took from you of hearing, sight, and hearts, so it is unified for the unification of what. The Arabs do that, if you are referring to actions and you unify the metaphor, even though it is often used as a metaphor for actions, like their saying: I like your coming and going.

It has been said that the letter *ha* in *bih* is a metaphor for guidance.

And similar to what we said in the interpretation of his saying: **they turn away**, the people of interpretation said.

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 turn away**, he said: They turn away.

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.

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: **They turn away**, he said: They are just.

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: **We explain the signs, then they turn away**, he said: They turn away from them.

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: **Then they turn away**, he said: they turn away.

Tafsir al-Qurtubi

The Almighty said: **Say, 'Have you considered if God took away your hearing and your sight'** meaning He took away and snatched away. He made your hearing singular because it is a source that indicates the collection. **And sealed** meaning He stamped. It was mentioned previously in Al-Baqarah. The answer to *if* is omitted, meaning: who will bring it to you? Its position is accusative, because it is in the position of a state, like your saying: Hit him if he goes out, meaning outside. Then it was said: What is meant are the meanings that exist in these limbs, and God may take away all the limbs and symptoms and nothing will remain. God the Almighty said: **Before We obliterate faces** (An-Nisa': 47) and the verse is an argument against the disbelievers. **Who is a god other than God who can bring it to you?** "Who is the god other than God who can bring it to you? Who is the best of them?" is a god and other than Him is an attribute of Him. Likewise, "will come to you" is in the position of nominative because it is an attribute of God and its place of articulation is the place of a question, and the sentence that is from it is in the position of the two objects of "you saw". The meaning of **have you seen** is that you have known. The pronoun in *it* is singular, and the mention has been made before in the plural - because the meaning is what is taken, so the *ha* refers back to what is mentioned. It was said: on hearing with the explicit statement, like his saying: **And God and His Messenger are more deserving that they should be pleased** (al-Tawbah 9:62). The eyes and hearts were included by the implication. It was said: **Who is a god other than God who can bring you** with one of these mentioned. It was said: on the guidance that the meaning includes.

And Abd al-Rahman al-A'raj read it with a damma on the ha' according to the original, because the original is for the ha' to be damma as you say: I came with him. Al-Naqqash said: In this verse is evidence of the preference of hearing over sight because it comes before it here and in other verses, and this has been mentioned in full at the beginning of Surat al-Baqarah. The derivation of verses is that they are brought from various directions, from excuses and warnings, encouragement and intimidation and the like. "Then they turn away" means they turn away. From Ibn Abbas, al-Hasan, Mujahid, Qatadah and al-Suddi, it is said: he turned away from something if he turned away from it sadfan and sadufun, so he is sadaf. And I encountered him sadafah meaning I met him turning away from his direction. Ibn al-Rifa' said:

If they mention a hadith, they say it is the best, and they are the shields from all evil that is avoided.

The camel's sluggishness is when the hand or foot leans towards the wild side, so they are sluggish, meaning they are inclined and turn away from arguments and evidence.

Tafsir Ibn Kathir

God Almighty says to His Messenger, may God bless him and grant him peace: Say to these stubborn

deniers, **Have you considered if God took away your hearing and your sight?** That is, if He took them away from you as He gave them to you. As God the Almighty said: **It is He who created you and gave you hearing and sight** *verse*, and it is possible that this is an expression of preventing the benefit of them, the lawful benefit, and for this reason He said **And He has set a seal upon your hearts** as He said **Who owns hearing and sight** *verse*, and He said **And know that God intervenes between a man and his heart** *verse*, and His statement **Is there a god other than God who can bring it to you** *verse*, meaning is there anyone other than God able to return that to you? If God takes it away from you, no one else is able to do that. For this reason He said **Look how We explain the verses** *verse*, meaning We clarify them, explain them, and interpret them, indicating that there is no god but God, and that what they worship besides Him is falsehood and misguidance. **Then they turn away** *verse*, meaning then despite this explanation, they turn away, that is, they turn away from the truth, and they prevent people from following it. Al-Awfi said on the authority of Ibn Abbas: **They turn away** *verse*, meaning they act justly. Mujahid and Qatadah said: they turn away, and Al-Suddi said: they turn away. And the Almighty said: "Say: Have you considered if the punishment of God should come upon you suddenly" meaning while you are not aware of it, until it surprises you and takes you by surprise, **or openly** meaning clearly and clearly, **would any be destroyed except the wrongdoing people?** meaning that the wrongdoers were surrounded by their own association with God, and those who worshipped God alone, with no partner for Him, would be saved, so there is no fear for them nor will they grieve, like His saying: **Those who believed and did not mix their belief with injustice** the *verse*, and His saying: **And We send not the messengers except as bringers of good tidings and warners** meaning bringing good tidings to the believing servants of God, and warning those who disbelieved in God of the punishments and penalties, and for this reason He said: **So whoever believes and does righteous deeds** meaning whoever believes in what they have brought and does righteous deeds by following them, **there will be no fear concerning them** meaning with regard to what they will face, **nor will they grieve** meaning with regard to what they have missed and left behind them of worldly matters and deeds. God is their Guardian in what they left behind, and their Preserver in what they left behind. Then He said: **And those who deny Our signs - the punishment will touch them because they were defiantly disobedient.** That is, they will be afflicted by punishment because they disbelieved in what the messengers brought, disobeyed God's commands and His obedience, and committed His prohibitions, forbidden acts, and violated His sanctities.

Fath al-Qadir

This is a repetition of the rebuke with the intention of confirming the argument against them, and hearing was made singular because it is a source that indicates gathering unlike sight and that is why it was made singular, and the seal: the imprint, and its investigation was presented in the cow, and what is meant: taking the meanings established by these limbs or taking the limbs themselves, and the question

Surat al-An'am 6: 46

Say, "Have you considered: if God took away your hearing and your sight and set a seal upon your hearts, what god other than God could bring it to you? See how We explain the signs, yet they turn away."

in "Which god other than God can bring it to you" is for rebuke, and who is the subject, and god is its predicate, and other than God is an attribute of the predicate, and the pronoun was made singular in it even though the reference is multiple in the meaning: so who can bring you that which is taken or mentioned. It was said that the pronoun refers to one of these mentioned things, and it was said that the pronoun is in the position of a demonstrative pronoun: that is, he will bring you that which was mentioned. Then the Messenger of God, may God bless him and grant him peace, ordered that the verses be looked at and not accepted, out of astonishment at that. The morphology is the bringing of them in different directions, sometimes as a warning, sometimes as an excuse, sometimes as encouragement, and sometimes as intimidation. His saying: 46- **Then they turn away** is in apposition to **we turn away**, and the meaning of **they turn away** is: they turn away. It is said: he turned away from something: if he turned away from it, turning away and turning away.

They turn away from them, and 'then' is to exclude turning away after explaining the signs and making them apparent.

Tafsir al-Baghawi

46- The Almighty said: **Say, 'Have you considered,' O polytheists, "if God takes away your hearing,** so that you do not hear anything at all, **and your sight,** so that you do not see anything, **and sets a seal upon your hearts,** so that you do not understand anything or know what you know of worldly matters, **what god other than God could bring it to you?** He did not say that, although He mentioned things. It was said: Its meaning is that He will bring you what He took from you. It was said: The metaphor refers to the hearing that was mentioned first and other things are included under it, like the Almighty's saying: **And God and His Messenger are more deserving that they should please Him At-Tawbah, 62.** So the *ha* refers back to God, and the Messenger's pleasure is included in the pleasure of God, **See how We explain the verses,** meaning: We show them the signs indicating monotheism and prophethood, **then they turn away,** turning away from them, denying.

Tafsir al-Baidawi

46 "Say, 'Have you considered: if God were to take away your hearing and your sight, make you deaf and blind, and seal your hearts,' by covering them with what would remove your mind and understanding? 'What god other than God could bring it to you?' That is, with that, or with what He took and sealed, or with one of these mentioned things. 'Look how We explain the signs.' We repeat them sometimes from the perspective of rational premises, sometimes from the perspective of encouragement and intimidation, and sometimes by warning and reminding of the conditions of those who came before. 'Then they turn away.'

Surat al-An'am 6: 47

Say, **Have you considered if the punishment of God should come upon you suddenly or openly, would anyone be destroyed except the wrongdoing people?**

Tafsir al-Jalalayn

47 - Say to them **Have you considered if the punishment of God comes upon you suddenly or openly** at night or during the day **would anyone be destroyed except the wrongdoing people** the disbelievers, meaning none would be destroyed except them.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Say, O Muhammad, to these idolaters who treat their Lord as equals, who deny that you are my messenger to them: Tell me, **If the punishment of God comes upon you**, and His punishment for what you associate with Him of idols and rivals, and your denial of me after what you have witnessed of the proof of the truth of my words, *suddenly*, meaning: suddenly, without you realizing it, **or openly**, meaning: or the punishment of God comes upon you while you are witnessing it and looking at it, **Will anyone be destroyed except the wrongdoing people**, meaning: Will God destroy from us and from you except those who worship other than those who deserve our worship, and abandon the worship of those who deserve our worship?

We have explained the meaning of aloud in other places, so there is no need to repeat it. It is from aloud, which is to show something to the eye, as in:

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: *Openly*, he said: And they were looking.

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: **Say, 'Have you considered if the punishment of God should come upon you suddenly,'** suddenly, while they are secure, **or openly**, while they are looking on.

Tafsir al-Qurtubi

The Almighty said: "Say: Have you considered if the punishment of God should come upon you suddenly or openly?" Al-Hasan: Suddenly at night or openly during the day. It was also said: Suddenly, suddenly. Al-Kisa'i said: It is said that the matter came to them suddenly, if it came to them suddenly. It was mentioned previously: **Will anyone perish except the wrongdoing people?** Similar to it is: **Will anyone perish except the wicked people?** (al-Ahqaf 46:35) meaning: Will anyone

perish except you for your polytheism? Injustice here means polytheism, as Luqman said to his son: "O my son, do not associate partners with God. Indeed, association is a great wrong." (Luqman 31:13)

Tafsir Ibn Kathir

God Almighty says to His Messenger, may God bless him and grant him peace: Say to these stubborn deniers, **Have you considered if God took away your hearing and your sight?** That is, if He took them away from you as He gave them to you. As God the Almighty said: **It is He who created you and gave you hearing and sight** *verse*, and it is possible that this is an expression of preventing the benefit of them, the lawful benefit, and for this reason He said **And He has set a seal upon your hearts** as He said **Who owns hearing and sight** *verse*, and He said **And know that God intervenes between a man and his heart** *verse*, and His statement **Is there a god other than God who can bring it to you** *verse*, meaning is there anyone other than God able to return that to you? If God takes it away from you, no one else is able to do that. For this reason He said **Look how We explain the verses** *verse*, meaning We clarify them, explain them, and interpret them, indicating that there is no god but God, and that what they worship besides Him is falsehood and misguidance. **Then they turn away** *verse*, meaning then despite this explanation, they turn away, that is, they turn away from the truth, and they prevent people from following it. Al-Awfi said on the authority of Ibn Abbas: **They turn away** *verse*, meaning they act justly. Mujahid and Qatadah said: they turn away, and Al-Suddi said: they turn away. And the Almighty said: "Say: Have you considered if the punishment of God should come upon you suddenly" meaning while you are not aware of it, until it surprises you and takes you by surprise, **or openly** meaning clearly and clearly, **would any be destroyed except the wrongdoing people?** meaning that the wrongdoers were surrounded by their own association with God, and those who worshipped God alone, with no partner for Him, would be saved, so there is no fear for them nor will they grieve, like His saying: **Those who believed and did not mix their belief with injustice** the *verse*, and His saying: **And We send not the messengers except as bringers of good tidings and warners** meaning bringing good tidings to the believing servants of God, and warning those who disbelieved in God of the punishments and penalties, and for this reason He said: **So whoever believes and does righteous deeds** meaning whoever believes in what they have brought and does righteous deeds by following them, **there will be no fear concerning them** meaning with regard to what they will face, **nor will they grieve** meaning with regard to what they have missed and left behind them of worldly matters and deeds. God is their Guardian in what they left behind, and their Preserver in what they left behind. Then He said: **And those who deny Our signs - the punishment will touch them because they were defiantly disobedient.** That is, they will be afflicted by punishment because they disbelieved in what the messengers brought, disobeyed God's commands and His obedience, and committed His prohibitions, forbidden acts, and violated His sanctities.

Surat al-An'am 6: 47

Say, "Have you considered if the punishment of God should come upon you suddenly or openly, would anyone be destroyed except the wrongdoing people?"

Fath al-Qadir

His saying: 47- "Say: Have you considered if the punishment of God should come upon you?" That is, tell me about that. The interpretation of *al-Baghtah* was presented shortly before, that it is sudden. Al-Kisa'i said: *Baghtah* means **to surprise them**, meaning without any preliminaries indicating the punishment. *Al-Jahrah* means that the punishment comes after the appearance of preliminaries indicating it. It was said that *al-Baghtah* means the punishment coming at night, and *al-Jahrah* means the punishment coming during the day, as in the Almighty's saying: **By night or by day**. "Are none destroyed except the wrongdoing people?" The question is for confirmation, meaning none are destroyed by the destruction of punishment and wrath except the wrongdoing people. "Yahlk" was read in the active form. Al-Zajjaj said: Its meaning is, are none destroyed except you and those like you? End.

Tafsir al-Baghawi

47- "Say: Have you considered if the punishment of God should come upon you suddenly or openly?" Ibn Abbas and Al-Hasan said: **at night or during the day**, "Would anyone be destroyed except the wrongdoing people?" the polytheists.

Tafsir al-Baidawi

47 "Say: Have you considered if the punishment of God should come upon you suddenly" without any warning. "Or openly" with a sign announcing its arrival. It was said: at night or during the day. It was read "suddenly or openly". "Will anyone perish" meaning what will perish with the destruction of wrath and torment. "Except the wrongdoing people?" Therefore, the exception that was emptied from it was correct, and it was read: "will anyone perish" with the opening of the ya.

Surat al-An'am 6: 48

And We do not send the messengers except as bringers of good tidings and warners. So whoever believes and does righteous deeds - there will be no fear concerning them, nor will they grieve.

Tafsir al-Jalalayn

48 - **And We do not send the messengers except as bringers of good tidings** to those who believe in Paradise **and as warners** to those who disbelieve in Hell **So whoever believes** in them **and does good** his deeds **there will be no fear concerning them, nor will they grieve** in the Hereafter.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: We do not send Our messengers except with good tidings to the people of obedience to Us of Paradise and clear success on the Day of Resurrection, as a reward from Us for their obedience to Us, and with a warning to those who disobey Us and oppose Our command, of Our punishment for their disobedience to Us on the Day of Resurrection, as a reward from Us for their disobedience to Us, so that We may excuse them and they may perish if they perish with clear evidence. **But whoever believes and does righteous deeds**, meaning: whoever believes in the warnings of Our messengers to whom We sent them, and accepts what they brought him from God, and does righteous deeds in this world, **there will be no fear concerning them**, when they come before their Lord, from His punishment and torment that God has prepared for His enemies and those who disobey Him, **nor will they grieve**, at that time for what they left behind them in this world.

Tafsir al-Qurtubi

The Almighty says: **And We do not send the messengers except as bringers of good tidings and warners** meaning with encouragement and intimidation. Al-Hasan said: Bringing good tidings of abundant provision in this world, reward and the Hereafter. This is indicated by the Almighty's saying: **And if only the people of the cities had believed and feared God, We would have opened upon them blessings from the heaven and the earth** (al-A'raf 7:96). The meaning of *warners* is to frighten them with the punishment of God, so the meaning is: We only sent the messengers for this, not for the signs suggested to them. Rather, they bring signs that will show their proofs and truthfulness.

Tafsir Ibn Kathir

God Almighty says to His Messenger, may God bless

him and grant him peace: Say to these stubborn deniers, **Have you considered if God took away your hearing and your sight?** That is, if He took them away from you as He gave them to you. As God the Almighty said: **It is He who created you and gave you hearing and sight** *verse*, and it is possible that this is an expression of preventing the benefit of them, the lawful benefit, and for this reason He said **And He has set a seal upon your hearts** as He said **Who owns hearing and sight** *verse*, and He said **And know that God intervenes between a man and his heart** *verse*, and His statement **Is there a god other than God who can bring it to you** *verse*, meaning is there anyone other than God able to return that to you? If God takes it away from you, no one else is able to do that. For this reason He said **Look how We explain the verses** *verse*, meaning We clarify them, explain them, and interpret them, indicating that there is no god but God, and that what they worship besides Him is falsehood and misguidance. **Then they turn away** *verse*, meaning then despite this explanation, they turn away, that is, they turn away from the truth, and they prevent people from following it. Al-Awfi said on the authority of Ibn Abbas: **They turn away** *verse*, meaning they act justly. Mujahid and Qatadah said: they turn away, and Al-Suddi said: they turn away. And the Almighty said: "Say: Have you considered if the punishment of God should come upon you suddenly" meaning while you are not aware of it, until it surprises you and takes you by surprise, **or openly** meaning clearly and clearly, **would any be destroyed except the wrongdoing people?** meaning that the wrongdoers were surrounded by their own association with God, and those who worshipped God alone, with no partner for Him, would be saved, so there is no fear for them nor will they grieve, like His saying: **Those who believed and did not mix their belief with injustice** the *verse*, and His saying: **And We send not the messengers except as bringers of good tidings and warners** meaning bringing good tidings to the believing servants of God, and warning those who disbelieved in God of the punishments and penalties, and for this reason He said: **So whoever believes and does righteous deeds** meaning whoever believes in what they have brought and does righteous deeds by following them, **there will be no fear concerning them** meaning with regard to what they will face, **nor will they grieve** meaning with regard to what they have missed and left behind them of worldly matters and deeds. God is their Guardian in what they left behind, and their Preserver in what they left behind. Then He said: **And those who deny Our signs - the punishment will touch them because they were defiantly disobedient**. That is, they will be afflicted by punishment because they disbelieved in what the messengers brought, disobeyed God's commands and His obedience, and committed His prohibitions, forbidden acts, and violated His sanctities.

Fath al-Qadir

His statement: 48- **And We do not send the messengers except as bringers of good tidings and warners**. This is an introductory statement to explain the purpose of sending the messengers: that is, as bringers of good tidings to those who obey them of what God has prepared for them of the great reward, and as warners of those who disobey them of what

Surat al-An'am 6: 48

And We do not send the messengers except as bringers of good tidings and warners. So whoever believes and does righteous deeds - there will be no fear concerning them, nor will they grieve.

they will have from God of the severe punishment. It was said that they are bringers of good tidings in this world of abundant provision and in the Hereafter of reward, and as warners and frighteners of punishment. These are two implied states: that is, We do not send them except as implied states of their good tidings and warnings. **So whoever believes and does good**, that is, believes in what the messengers brought, **and does good**, the state of himself by doing what they call him to, **there will be no fear concerning them**, in any way, **nor will they grieve**, in any case. This is the state of whoever believes and does good.

Tafsir al-Baghawi

48- The Almighty said: "And We do not send the messengers except as bearers of good tidings and warners. So whoever believes and does good deeds, "there will be no fear concerning them," when the people of Hell fear, **nor will they grieve**, when they grieve.

Tafsir al-Baidawi

48 **And We do not send the messengers except as bearers of good tidings** to the believers of Paradise. **And as warners** to the disbelievers of the Fire. We did not send them to suggest to them or to amuse them. **So whoever believes and reforms** what must be reformed according to what was prescribed for them. **There will be no fear concerning them** of punishment, **nor will they grieve** over the loss of reward.

Surat al-An'am 6: 49

And those who deny Our signs will be touched by the punishment for what they used to commit.

Tafsir al-Jalalayn

49 - **And those who deny Our signs - the punishment will touch them because they were defiantly disobedient** they disobey

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: As for those who denied those of Our messengers to whom We sent, and disobeyed Our command and prohibition, and rejected Our proof, then Our punishment and chastisement will directly befall them, for their denial of what they denied of Our proofs, **because they were wicked**, meaning: because they were lying.

Ibn Zayd used to say: Every immorality in the Qur'an means lying.

Yunus told me that, he said, Ibn Wahb told us on his authority.

Tafsir al-Qurtubi

God Almighty says: **And those who deny Our signs** meaning the Qur'an and the miracles, and it was said: Muhammad, peace and blessings be upon him. **The punishment will touch them** meaning it will befall them **because they were wicked** meaning they disbelieved.

Tafsir Ibn Kathir

God Almighty says to His Messenger, may God bless him and grant him peace: Say to these stubborn deniers, **Have you considered if God took away your hearing and your sight?** That is, if He took them away from you as He gave them to you. As God the Almighty said: **It is He who created you and gave you hearing and sight** *verse*, and it is possible that this is an expression of preventing the benefit of them, the lawful benefit, and for this reason He said **And He has set a seal upon your hearts** as He said **Who owns hearing and sight** *verse*, and He said **And know that God intervenes between a man and his heart** *verse*, and His statement **Is there a god other than God who can bring it to you** *verse*, meaning is there anyone other than God able to return that to you? If God takes it away from you, no one else is able to do that. For this reason He said **Look how We explain the verses** *verse*, meaning We clarify them, explain them, and interpret them, indicating that there is no god but God, and that what they worship besides Him is falsehood and misguidance. **Then they turn away** *verse*, meaning

then despite this explanation, they turn away, that is, they turn away from the truth, and they prevent people from following it. Al-Awfi said on the authority of Ibn Abbas: **They turn away** *verse*, meaning they act justly. Mujahid and Qatadah said: they turn away, and Al-Suddi said: they turn away. And the Almighty said: "Say: Have you considered if the punishment of God should come upon you suddenly" meaning while you are not aware of it, until it surprises you and takes you by surprise, **or openly** meaning clearly and clearly, **would any be destroyed except the wrongdoing people?** meaning that the wrongdoers were surrounded by their own association with God, and those who worshipped God alone, with no partner for Him, would be saved, so there is no fear for them nor will they grieve, like His saying: **Those who believed and did not mix their belief with injustice** the *verse*, and His saying: **And We send not the messengers except as bringers of good tidings and warners** meaning bringing good tidings to the believing servants of God, and warning those who disbelieved in God of the punishments and penalties, and for this reason He said: **So whoever believes and does righteous deeds** meaning whoever believes in what they have brought and does righteous deeds by following them, **there will be no fear concerning them** meaning with regard to what they will face, **nor will they grieve** meaning with regard to what they have missed and left behind them of worldly matters and deeds. God is their Guardian in what they left behind, and their Preserver in what they left behind. Then He said: **And those who deny Our signs - the punishment will touch them because they were defiantly disobedient.** That is, they will be afflicted by punishment because they disbelieved in what the messengers brought, disobeyed God's commands and His obedience, and committed His prohibitions, forbidden acts, and violated His sanctities.

Fath al-Qadir

49- **And those who deny Our verses - the punishment will touch them because they were wicked.** As for the state of the deniers, it is that the punishment will touch them because of their wickedness: that is, their departure from belief and obedience.

Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Ibn Abbas regarding his statement, **they turn away**, he said: they are just. Ibn Abi Shaybah, Abd Ibn Hamid, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Mujahid regarding his statement, **they turn away**, he said: they turn away. He said regarding his statement, **Say, 'Have you considered if the punishment of God should come upon you suddenly?'** He said: Suddenly, while secure, or openly, he said: while they are looking on. Ibn Jarir narrated on the authority of Ibn Zayd who said: Every sin in the Qur'an means lying.

Tafsir al-Baghawi

49- **And those who deny Our signs will be touched by the punishment because they were wicked**, they disbelieved.

Surat al-An'am 6: 49

And those who deny Our signs will be touched by the punishment for what they used to commit.

Tafsir al-Baidawi

49 **And those who deny Our signs will be touched by the punishment.** He made the punishment touch them as if it were seeking to reach them, and he dispensed with description by defining it. **Because they were wicked** because of their departure from belief and obedience.

Surat al-An'am 6: 50

Say, "I do not tell you that I have the treasures of God, nor do I know the unseen, nor do I tell you that I am an angel. I only follow what is revealed to me." Say, **Are the blind and the seeing equal? Then will you not reflect?**

Tafsir al-Jalalayn

50 - Say to them **I do not tell you that I have the treasures of God** from which He provides *nor* that I **know the unseen** that which is hidden from me and has not been revealed to me **nor do I tell you that I am an angel** of the angels **I only follow what is revealed to me**. Say, "(Are the blind equal) the disbeliever **and the seeing believer?** No. **Then will you not reflect** on that and believe?

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Say to these deniers of your prophethood: I do not tell you that I am the Lord who owns the treasures of the heavens and the earth, so I know the hidden things that no one knows except the Lord from whom nothing is hidden, so you deny me in what I say about that, because it is not appropriate for anyone to be a Lord except the One who owns everything, and in whose hand everything is, and from whom nothing is hidden, and that is God, other than whom there is no god, **nor do I tell you that I am a king**, because it is not appropriate for a king to appear in his form to the eyes of people in this world, so you deny what I say about that, **I follow only what is revealed to me**, He says: Say to them: I follow only what I say to you and call you to, the revelation of God that He reveals to me, and His revelation that He sends down to me, so I carry out His revelation and obey His command, and I have come to you with decisive proofs from God, your excuse for the correctness of my statement about that, and what I say about that is not denied in your minds nor It is impossible, but rather that with the existence of evidence of its truth, it is the ultimate wisdom. So what is the reason for your denial of that?

This is a warning from God Almighty to His Prophet, may God bless him and grant him peace, about the position of His argument against the polytheists among his people who denied his prophethood.

"Say: Are the blind and the seeing equal?" God Almighty says: Say, O Muhammad, to them: Are the blind to the truth equal to the one who sees it? The blind is the disbeliever who has been blinded to the proofs of God and cannot discern them and follow them, and the seeing is the believer who has seen the signs and proofs of God, so he follows them and is enlightened by their light. **Do you not then reflect?** He says to those who have denied the signs of God: Do you not then reflect on what I am arguing with you about, O people, from these proofs, so that you may

learn the truth of what I say and call you to, from the corruption of what you are established upon of associating idols and rivals with God your Lord, and their denial of me despite the evidence of my truthfulness being evident to your eyes, so that you abandon what you are established upon of disbelief, to what I am calling you to, the faith by which you will be successful?

And in a similar manner to what we said in the interpretation of that, the group of people of interpretation said.

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God Almighty: **Say, 'Are the blind and the seeing equal?'** He said: The one who has gone astray and the one who is guided.

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.

Bishr told us, he said, Yazid Qaq told us, Saeed told us, on the authority of Qatada, regarding his statement: **Say, 'Are the blind and the seeing equal?'** 10:13, he said: The blind is the disbeliever who has become blind to the right of God, His command, and His blessings upon him, and the seeing is the believing servant who has seen with beneficial sight, so he has believed in the oneness of God alone, and has acted in obedience to his Lord, and has benefited from what God has given him.

Tafsir al-Qurtubi

The Almighty said: "Say: I do not tell you that I have the treasures of God." This is an answer to their saying, **Why was a sign not sent down to him from his Lord?** The meaning is that I do not have the treasures of His power to send down the signs you suggested, nor do I know the unseen to inform you of it. The treasures are what something is stored in, and from this is the hadith:

"Then only the udders of their livestock are stored for them, their food. Would any of you like his drinking place to be visited and his storehouse broken?" The storehouses of God are within His power, meaning I do not have the power to do everything I want from what you suggest. **I do not know the unseen also. And I do not tell you that I am an angel.** The people imagined that the angels were better, meaning that I am not an angel and that I witness things of God that humans do not witness. Those who say that the angels are better than the prophets used this as evidence, and the discussion of this has already been mentioned in Surat Al-Baqarah, so reflect on it there.

The Almighty's saying: **I only follow what is revealed to me.** It appears that he does not decide on a matter unless there is revelation in it. The correct view is that the prophets are permitted to use independent reasoning and analogy to what is explicitly stated.

Surat al-An'am 6: 20

Say, "I do not tell you that I have the treasures of God, nor do I know the unseen, nor do I tell you that I am an angel. I only follow what is revealed to me." Say, "Are the blind and the seeing equal? Then will you not reflect?"

Analogy is one of the proofs of the Shari'ah. This will be explained in Al-A'raf and the permissibility of the prophets' independent reasoning regarding the prophets, God willing.

God Almighty says: "Say: Are the blind and the seeing equal?" That is, the disbeliever and the believer, according to Mujahid and others. It was also said: the ignorant and the knowledgeable. **Do you not then reflect?** That they are not equal.

Tafsir Ibn Kathir

God the Almighty says to His Messenger, may God bless him and grant him peace, "Say, 'I do not tell you that I have the treasures of God' **meaning I do not own them or dispose of them**, nor do I know the unseen **meaning I do not tell you that I know the unseen, rather that is from the knowledge of God Almighty, and I do not know of it except what He informs me of**, nor do I tell you that I am an angel" **meaning I do not claim that I am an angel, rather I am a human being among humans, to whom revelation comes from God Almighty, He honored me with that and bestowed it upon me, and for this reason He said, "I only follow what is revealed to me meaning I do not deviate from it by a hand's breadth or even less**, Say, 'Are the blind and the seeing equal?' **meaning is the one who follows the truth and is guided to it equal to the one who goes astray from it and does not obey it**, Do you not then reflect?" This is like 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? Only those of understanding will remember." And His saying: "And warn with it those who fear that they will be gathered before their Lord, for they will have no protector besides Him." And there is no intercessor for them." That is, warn with this Qur'an, O Muhammad. **Those who are fearful of fear of their Lord.** "And fear their Lord and dread the evil of the reckoning." **Those who fear that they will be gathered before their Lord.** That is, the Day of Resurrection. **They will have no protector or intercessor besides Him.** That is, they will have no relative or intercessor for them, from His punishment if He intends it for them. **That they may fear God.** That is, warn of this Day in which there is no judge except God Almighty. **That they may fear God.** So they will do in this world a deed by which God will save them from His punishment on the Day of Resurrection, and will multiply for them His abundant reward. And the Almighty said: **And do not repel those who call upon their Lord morning and evening, seeking His countenance.** That is, do not distance those who have these qualities from you, but rather make them your companions and confidants, as He said: "And keep yourself patient with those who call upon their Lord morning and evening, seeking His countenance. And let not your eyes pass beyond them, desiring adornments of the worldly life. And do not obey one whose heart We have made heedless of Our remembrance and who follows his desire and whose

affair is ever in neglect." And His statement: **They call upon their Lord** means they worship Him and ask Him **morning and evening**. Saeed bin Al-Musayyab, Mujahid, Al-Hasan and Qatadah said: What is meant by this is the obligatory prayer. This is like His statement: **And your Lord says, 'Call upon Me; I will respond to you.'** That is, I will accept from you. And His saying, **They desire His Face** means that they desire with that work the Face of God the Generous, and they are sincere in what they are doing of worship and obedience. And His saying, **You have nothing to account for them, and they have nothing to account for you** is like the saying of Noah, peace be upon him, in response to those who said, **Shall we believe in you, while the lowest have followed you?** He said, "And I have no knowledge of what they used to do. Their account is only with my Lord, if you but knew." That is, their account is with God, the Almighty, and I have nothing to account for them, just as they have nothing to account for me. And His saying, **Then you drive them away, and you will be among the wrongdoers** means that if you do this in this case, Imam Ahmad said: Asbat, he is the son of Muhammad, told us, Ash'ath told me on the authority of Kurdus, on the authority of Ibn Mas'ud: He said: The leaders of Quraysh passed by the Messenger of God, may God bless him and grant him peace, and with him were Khabbab, Suhayb, Bilal, and Ammar, and they said: O Muhammad, are you pleased with these people? So the Qur'an was revealed about them, "And warn with it those who fear that they will be gathered before their Lord. They will have no protector or intercessor besides Him, that they may fear God. And do not drive away those who invoke Their Lord, in the morning and the evening, seeking His countenance. You are not responsible for their account at all, nor are they responsible for your account at all, so that you should drive them away and thus be among the wrongdoers. And thus We have made some of them a trial by others that they may say, "Are these those upon whom God has bestowed favor from among us?" Is not God most knowing of the grateful? Ibn Jarir narrated it on the authority of Ash'ath, on the authority of Kurdus, on the authority of Ibn Mas'ud, who said: The leaders of Quraysh passed by the Messenger of God, may God bless him and grant him peace, and with him were Suhaib, Bilal, Ammar, Khabbab, and others, from the weak Muslims. They said: O Muhammad, are you pleased with these from your people? Are these those upon whom God has bestowed favor from among us? Should we become followers of these? Expel them, for perhaps if you expel them, we will follow you. Then this verse was revealed: **And do not repel those who call upon their Lord morning and evening, seeking His countenance.** "And thus We have tried some of them by means of others." to the end of the verse. Ibn Abi Hatim said: Abu Saeed bin Yahya bin Saeed Al-Qattan told us, Amr bin Muhammad Al-Anqazi told us, Asbat bin Nasr told us, on the authority of Al-Suddi, on the authority of Abu Saeed Al-Azdi - who was the reciter of Al-Azd - on the authority of Abu Al-Kanud, on the authority of Khabbab, regarding the statement of God

Almighty: **And do not repel those who call upon their Lord morning and evening**, he said: Al-Aqra' bin Habis Al-Tamimi and Uyaynah bin Hisn Al-Fazari came and found the Messenger of God, may God bless him and grant him peace, with Suhaib, Bilal, Ammar, and Khabbab, sitting with some weak believers. When they saw them around the Prophet, may God bless him and grant him peace, they belittled them among a group of his companions, so they came to him and were alone with him and said: We want you to make a meeting for us from you through which the Arabs will know our superiority, for the delegations of the Arabs come to you and we are ashamed to The Arabs see us with these slaves, so when we come to you, then make them stay away from us, and when we are done, then sit with them if you wish. He said: Yes. They said: Then write us a document on you. He said: So he called for a paper and called Ali to write and we were sitting in a corner, then Gabriel came down and said: **And do not repel those who call upon their Lord** the verse, so the Messenger of God, may God bless him and grant him peace, threw the paper from his hand, then he called us and we came to him. Ibn Jarir narrated it from the hadith of Asbat with it, and this is a strange hadith, for this verse is Meccan, and Al-Aqra' bin Habis and Uyaynah only converted to Islam after the migration for a long time. Sufyan Al-Thawri said on the authority of Al-Miqdam bin Shuraih on the authority of his father, he said: Saad said: This verse was revealed about six of the companions of the Prophet, may God bless him and grant him peace, among them Ibn Mas'ud, he said: We used to race to the Messenger of God, may God bless him and grant him peace, and we would come close to him, so the Quraysh said: These people are coming close to us, so the verse was revealed: **And do not repel those who call upon their Lord morning and evening** narrated by Al-Hakim in his Mustadrak from the path of Sufyan said: According to the conditions of the two sheikhs. Ibn Hibban included it in his Sahih on the authority of Muqaddam bin Shuraih.

And His statement, **And thus We have tried some of them by means of others**, meaning, We have tested, tried, and examined some of them, **that they may say, 'Are these those whom God has bestowed favor upon from among us?'** This is because the Messenger of God, may God bless him and grant him peace, was mostly followed by the weak among the people from among the men and women, the male and female slaves, and only a few of the nobles followed him, as the people of Noah said to Noah, **And we do not see that you are followed except by those who are the most base among us in appearance**, and as Heraclius, the king of the Romans, asked Abu Sufyan when he asked him about these issues, and he said to him: So do the nobles of the people follow him or the weak among them? He said: Rather, their weak among them. He said: They are the followers of the Messengers. The point is that the polytheists of Quraysh used to mock those of their weak who believed, and they used to torture those of them whom they could, and they used to say: Are these those whom God has bestowed favor upon from among us? That is, God would not have guided these people to goodness, if what they have become to was good and left us, as they say, **If it had been good, they would not have preceded us to it**,

and as God the Almighty says: **And when Our clear verses are recited to them, those who disbelieve say to those who believe, 'Which of the two parties is better in position and better in company?'** God the Almighty says in response to that: **And how many generations before them have We destroyed who were better in possessions and appearance?** And He says in response to them when they say: **Are these the ones upon whom God has bestowed His favor from among us? Is not God most knowing of the grateful?** That is, is He not most knowing of those who are grateful to Him, by their words, actions, and consciences, so that He may guide them and guide them to the paths of peace, and bring them out from darkness into light by His permission, and guide them to the straight path, as God the Almighty says: "And those who strive for Us - We will surely guide them to Our ways. And indeed, God is with the doers of good." And in the authentic hadith: **Indeed, God does not look at your forms or your colors, but He looks at your hearts and your deeds.** And Ibn Jarir said: Al-Qasim told us, Al-Husayn told us, on the authority of Hajjaj, on the authority of Ibn Jurayj, on the authority of Ikrimah, regarding his statement: **And warn with it those who fear that they will be gathered before their Lord** the verse, he said: Utbah bin Rabi'ah, Shaibah bin Rabi'ah, Mut'am bin Adi, Al-Harith bin Nawfal, and Qurzah bin Abd Amr bin Nawfal came with nobles from Banu Abd Manaf, from the people of disbelief, to Abu Talib, and they said: O Abu Talib, if your nephew Muhammad were to expel our clients and allies from him, for they are only our slaves and freedmen, it would be greater in our hearts, more obedient to him with us, and more likely to follow him and believe him. He said: So Abu Talib came to the Prophet, may God bless him and grant him peace, and told him about that, and Umar bin Al-Khattab, may God be pleased with him, said: If you did that until you see what they want, and what they will become of their words, then God Almighty revealed this verse: **And warn with it those who fear that they will be gathered before their Lord** until His statement: **Is not God most knowing of the grateful?** He said: And they were Bilal, Ammar bin Yasir, and Salim. The client of Abu Hudhayfah and Subaih, the client of Asid, and from the allies Ibn Mas'ud, Al-Miqdam bin 'Amr, Mas'ud bin Al-Qari, Waqid bin 'Abdullah Al-Hanthali, 'Amr bin 'Abd Amr, Dhu Al-Shamalayn, Murthad bin Abi Murthad, Abu Murthad Al-Ghanawi, the ally of Hamza bin 'Abd Al-Muttalib, and their likes from the allies, so it was revealed about the imams of disbelief from Quraysh, the clients and the allies, **And thus We have tried some of them by others that they may say, 'Are these the ones upon whom God has bestowed favor from among us?'** The verse, so when it was revealed, 'Umar, may God be pleased with him, came and went to the Prophet, may God bless him and grant him peace, and apologized for his statement, so God, the Almighty, revealed **And when those who believe in Our verses come to you**, the verse, and His saying, "And when those who believe in Our verses come to you, say, 'Peace be upon you,'" meaning honor them by returning their greetings, and give them good tidings of God's vast mercy that encompasses them, and for this reason He said, **Your Lord has prescribed mercy upon Himself**, meaning He has made it obligatory upon His noble self, as a favor, kindness and gratitude from Him, **that He**

Surat al-An'am 6: 50

Say, "I do not tell you that I have the treasures of God, nor do I know the unseen, nor do I tell you that I am an angel. I only follow what is revealed to me." Say, "Are the blind and the seeing equal? Then will you not reflect?"

"Whoever among you does evil in ignorance, some of the Salaf said: **Everyone who disobeys God is ignorant**. Mu'tamir ibn Sulayman said: **On the authority of Al-Hakam ibn Abaan ibn Ikrimah**, regarding His statement: **Whoever among you does evil in ignorance**, he said: **The entire world is ignorance**. Narrated by Ibn Abi Hatim. **Then repents after that and reforms**, meaning he returns from the sins he was committing, stops and resolves not to return, and reforms his actions in the future. **For He is Forgiving and Merciful**. Imam Ahmad said: Abd Al-Razzaq told us, Mu'amar told us, on the authority of Hammam ibn Munabbih, who said: This is what Abu Hurayrah told us, who said: The Messenger of God, may God bless him and grant him peace, said: "When God decreed creation, He wrote in a book which is with Him above the Throne: 'Indeed, My mercy prevails over My wrath.'" They included it in the two Sahihs, and this is how Al-A'mash narrated it on the authority of Abu Salih, on the authority of Abu Hurayrah, and Musa narrated it on the authority of Uqbah, on the authority of Al-A'raj, on the authority of Abu Hurayrah, and this is how Al-Layth and others narrated it, on the authority of Muhammad ibn Ajlan, on the authority of his father, on the authority of Abu Hurayrah narrated from the Prophet, may God bless him and grant him peace, that Ibn Mardawayh narrated from Al-Hakam bin Abaan, from Ikrimah, from Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "When God has finished judging between creation, He will bring out a book from under the Throne: 'My mercy has preceded My wrath, and I am the Most Merciful of the merciful.' Then He will take a handful or two and bring out from the Fire a creation who did not do good, written between their eYa-Sin 36: 'God's freedmen.'" And Abd Al-Razzaq said: Mu'amar informed us, from Asim bin Sulayman, from Abu Uthman Al-Nahdi, from Salman, regarding His statement: **Your Lord has prescribed mercy upon Himself**, he said: We find in the Torah two conjunctions, that God created the heavens and the earth, and created one hundred mercies, or He made one hundred mercies before He created creation, then He created creation and placed one mercy between them, and He kept ninety-nine mercies with Him. He said: By means of it they show mercy to one another, and by it they show compassion to one another, and by it they give to one another, and by it they visit one another, and by it the she-camel moans, and by it the cow bellows, and by it the sheep bleats, and the birds follow one another in succession, and the whales follow one another in the sea, so when the Day of Resurrection comes, God will gather that mercy to what He has, and His mercy is better and more extensive. This has been narrated from another source, and many hadiths will come that agree with this when He says, **And My mercy encompasses all things**. Among the hadiths that are also appropriate to this verse is the saying of the Prophet, may God bless him and grant him peace, to Muadh ibn Jabal: **Do you know what God's right over His servants is? That they worship Him and associate nothing with Him**. Then he said: **Do you know what God's servants' right over**

God is if they do that? That He does not punish them. Imam Ahmad narrated it on the authority of Kumayl ibn Ziyad, on the authority of Abu Hurayrah, may God be pleased with him.

Fath al-Qadir

God the Almighty commanded him to inform them, when they repeatedly suggested to him and were stubborn about sending down verses that would force them to believe, that he did not have the treasures of God to bring them what they suggested of verses, and what is meant is the treasures of His power that include everything, and he says to them: He does not know the unseen until He informs them of it and makes them aware of what will happen in the future of time, **nor do I say to you that I am an angel** so that you charge me with supernatural actions that humans cannot bear, and there is nothing in this that indicates that the angels are better than the prophets, and some people of knowledge have been preoccupied with this comparison, and no religious or worldly benefit results from that. Rather, speaking about such a thing is about being preoccupied with what does not concern one, and part of a person's good Islam is that he leaves what does not concern him. **I follow nothing but what is revealed to me**, meaning I follow nothing but what God reveals to me. Those who have not established the ijthad of the prophets have held fast to this, acting on what is indicated by the restriction in this verse. The issue is recorded in the fundamentals and the evidence for it is well-known. It has been authenticated that he, may God bless him and grant him peace, said: **I have been given the Qur'an and something similar to it with it**. "Say: Are the blind and the seeing equal?" This question is for denial, and what is meant is that the one who has gone astray and the one who is guided are not equal, or the Muslim and the disbeliever, or the one who follows what has been revealed to him and the one who does not follow it. The speech is an example of **Do you not reflect?** on this so that you may know that there is no equality between them, for it is clear and is not confusing to anyone who has the slightest intellect and the least amount of thought.

Tafsir al-Baghawi

50- "Say: I do not tell you that I have the treasures of God with me," it was revealed when they proposed the verses, so He ordered him to say to them: "I do not tell you that I have the treasures of God with me, **meaning the treasures of His provision, so I will give you what you want**, nor do I know the unseen, **so I will inform you of what is hidden from the past and what will be**, nor do I tell you that I am an angel," he said that because the angel is able to do what a human being is not able to do and sees what a human being does not see, meaning I do not tell you anything of that so that you deny my words and reject my command, "I only

follow what is revealed to me," meaning: what I bring to you is from the revelation of God the Most High, and that is not impossible in reason with the establishment of evidence and conclusive arguments.

Say, 'Are the blind and the seeing equal?' Qatada said: **The disbeliever and the believer.** Mujahid said: **The one who has gone astray and the one who is guided.** It was also said: **The ignorant and the knowledgeable.** "Do you not then reflect?" That is, they are not equal.

Tafsir al-Baidawi

50 "Say: I do not tell you that I have the treasures of God **His abilities or the treasures of His provision** nor do I know the unseen" unless it has been revealed to me and no evidence has been established for it, and it is part of what is said. "Nor do I tell you that I am an angel" i.e. of the same kind as the angels, or capable of what they are capable of. "I only follow what is revealed to me" He disavowed the claim of divinity and kingship, and claimed prophethood, which is one of the perfections of humans, in response to their rejection of his claim and their assertion of the corruption of his claim. "Say: Are the blind and the seeing equal?" An example of the one who has gone astray and the one who is guided, or the ignorant and the knowledgeable, or the one who claims the impossible, such as divinity and kingship, and the one who claims the upright, such as prophethood. "Do you not reflect?" So you may be guided, or distinguish between the claim of truth and falsehood, or learn that following revelation is something that is inevitable.

Surat al-An'am 6: 51

And warn with it those who fear that they will be gathered before their Lord - they will have no protector or intercessor besides Him - that they may become righteous.

Surat al-An'am 6: 51

And warn with it those who fear that they will be gathered before their Lord - they will have no protector or intercessor besides Him - that they may become righteous.

Tafsir al-Jalalayn

51 - **And warn** fear **with it** meaning the Qur'an (those who fear that they will be gathered before their Lord. They will have no protector or intercessor besides Him) meaning other than Him. And the bearer of the negation is a state of the pronoun of they will be gathered, and it is the place of fear. What is meant by them are the disobedient believers **that they may fear** God by refraining from what they are doing and doing acts of obedience.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: And warn, O Muhammad, by the Qur'an that We have revealed to you, the people who fear that they will be gathered before their Lord, knowing that this will happen. They believe in God's promise and threat, do what pleases God, and strive to save them from God's punishment in their afterlife. **They will have no protector besides Him**, meaning they will have no protector from God's punishment if He punishes them, **nor intercessor**, who will intercede for them with God Almighty and save them from His punishment, **that they may fear God**, meaning: Warn them so that they may fear God in themselves, obey their Lord, work for their afterlife, and beware of His wrath by avoiding His disobedience.

It was said: **And warn with it those who fear that they will be gathered together**, and its meaning is that they know that they will be gathered together, so fear was put in place of knowledge, because their fear was due to their knowledge of that happening and its existence without any doubt on their part about that.

This is an order from God Almighty, mentioned by His Prophet Muhammad, may God bless him and grant him peace, to teach his companions what God revealed to him of His revelation, to remind them, and to turn to them with warning, and to turn away from the polytheists with it, after making excuses to them, and after establishing the proof against them, so that God would be the judge in their matter with whatever judgment He wills regarding them.

Tafsir al-Qurtubi

God the Almighty said: **And warn with it** meaning with the Qur'an. Warning means informing, and it was mentioned previously in Al-Baqarah. It was also said: with God, and it was also said: with the Last Day. He specified **those who fear that they will be gathered** because the argument against them is more binding, so they fear His punishment, not that they hesitate in the gathering, so the meaning is that they fear and expect the punishment of the gathering. It was also said: **they fear** they know, so if he is a Muslim he is warned to abandon sins, and if he is from the People of the Book he is warned to follow the truth. Al-Hasan said: What is meant are the believers. Al-Zajaj said: Every believer who acknowledges the resurrection is a disbeliever. It was also said: The verse is about the polytheists, meaning warn them of the Day of Resurrection. The first is more apparent. **They have no intercessor besides Him** meaning other than God **an intercessor**. This is a response to the Jews and Christians who claim that their father intercedes for them when they say: **We are the sons of God and His beloved** (al-Ma'idah 5:18) and to the polytheists when they made their idols intercessors for them with God. God knows that intercession is not for the disbelievers. And whoever says the verse is about the believers says: The intercession of the Messenger for them is by God's permission, so he is the true intercessor. And in the revelation: **And they do not intercede except for him with whom He is pleased** (Al-Anbiya': 28) **And intercession does not benefit with Him except for him whom He permits** (Saba': 23) **Who is he that can intercede with Him except by His permission?** (al-Baqarah 2:255) **That they may fear God** meaning in the future, and it is the garment of faith.

Tafsir Ibn Kathir

God the Almighty says to His Messenger, may God bless him and grant him peace, **Say, 'I do not tell you that I have the treasures of God'** meaning I do not own them or dispose of them, **nor do I know the unseen** meaning I do not tell you that I know the unseen, rather that is from the knowledge of God Almighty, and I do not know of it except what He informs me of, **nor do I tell you that I am an angel** meaning I do not claim that I am an angel, rather I am a human being among humans, to whom revelation comes from God Almighty, He honored me with that and bestowed it upon me, and for this reason He said, **I only follow what is revealed to me** meaning I do not deviate from it by a hand's breadth or even less, **Say, 'Are the blind and the seeing equal?'** meaning is the one who follows the truth and is guided to it equal to the one who goes astray from it and does not obey it, **Do you not then reflect?** This is like 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? Only those of understanding will remember.** And His saying: **And warn with it those who fear that they will be gathered before their Lord, for they will have no protector**

besides Him. And there is no intercessor for them.” That is, warn with this Qur'an, O Muhammad. **Those who are fearful of fear of their Lord.** “And fear their Lord and dread the evil of the reckoning.” **Those who fear that they will be gathered before their Lord.** That is, the Day of Resurrection. **They will have no protector or intercessor besides Him.** That is, they will have no relative or intercessor for them, from His punishment if He intends it for them. **That they may fear God.** That is, warn of this Day in which there is no judge except God Almighty. **That they may fear God.** So they will do in this world a deed by which God will save them from His punishment on the Day of Resurrection, and will multiply for them His abundant reward. And the Almighty said: **And do not repel those who call upon their Lord morning and evening, seeking His countenance.** That is, do not distance those who have these qualities from you, but rather make them your companions and confidants, as He said: “And keep yourself patient with those who call upon their Lord morning and evening, seeking His countenance. And let not your eyes pass beyond them, desiring adornments of the worldly life. And do not obey one whose heart We have made heedless of Our remembrance and who follows his desire and whose affair is ever in neglect.” And His statement: **They call upon their Lord** means they worship Him and ask Him **morning and evening.** Saeed bin Al-Musayyab, Mujahid, Al-Hasan and Qatadah said: What is meant by this is the obligatory prayer. This is like His statement: **And your Lord says, 'Call upon Me; I will respond to you.'** That is, I will accept from you. And His saying, **They desire His Face** means that they desire with that work the Face of God the Generous, and they are sincere in what they are doing of worship and obedience. And His saying, **You have nothing to account for them, and they have nothing to account for you** is like the saying of Noah, peace be upon him, in response to those who said, **Shall we believe in you, while the lowest have followed you?** He said, “And I have no knowledge of what they used to do. Their account is only with my Lord, if you but knew.” That is, their account is with God, the Almighty, and I have nothing to account for them, just as they have nothing to account for me. And His saying, **Then you drive them away, and you will be among the wrongdoers** means that if you do this in this case, Imam Ahmad said: Asbat, he is the son of Muhammad, told us, Ash'ath told me on the authority of Kurdus, on the authority of Ibn Mas'ud: He said: The leaders of Quraysh passed by the Messenger of God, may God bless him and grant him peace, and with him were Khabbab, Suhayb, Bilal, and Ammar, and they said: O Muhammad, are you pleased with these people? So the Qur'an was revealed about them, “And warn with it those who fear that they will be gathered before their Lord. They will have no protector or intercessor besides Him, that they may fear God. And do not drive away those who invoke Their Lord, in the morning and the evening, seeking His countenance. You are not responsible for their account at all, nor are they responsible for your account at all, so that you should drive them away and thus be among the wrongdoers. And thus We have made some of them a trial by others that they may say, “Are these those upon whom God has bestowed favor from among us?” Is not God most knowing of the grateful? Ibn Jarir narrated it on the

authority of Ash'ath, on the authority of Kurdus, on the authority of Ibn Mas'ud, who said: The leaders of Quraysh passed by the Messenger of God, may God bless him and grant him peace, and with him were Suhaib, Bilal, Ammar, Khabbab, and others, from the weak Muslims. They said: O Muhammad, are you pleased with these from your people? Are these those upon whom God has bestowed favor from among us? Should we become followers of these? Expel them, for perhaps if you expel them, we will follow you. Then this verse was revealed: **And do not repel those who call upon their Lord morning and evening, seeking His countenance.** “And thus We have tried some of them by means of others.” to the end of the verse. Ibn Abi Hatim said: Abu Saeed bin Yahya bin Saeed Al-Qattan told us, Amr bin Muhammad Al-Anqazi told us, Asbat bin Nasr told us, on the authority of Al-Suddi, on the authority of Abu Saeed Al-Azdi - who was the reciter of Al-Azd - on the authority of Abu Al-Kanud, on the authority of Khabbab, regarding the statement of God Almighty: **And do not repel those who call upon their Lord morning and evening,** he said: Al-Aqra' bin Habis Al-Tamimi and Uaynah bin Hisn Al-Fazari came and found the Messenger of God, may God bless him and grant him peace, with Suhaib, Bilal, Ammar, and Khabbab, sitting with some weak believers. When they saw them around the Prophet, may God bless him and grant him peace, they belittled them among a group of his companions, so they came to him and were alone with him and said: We want you to make a meeting for us from you through which the Arabs will know our superiority, for the delegations of the Arabs come to you and we are ashamed to The Arabs see us with these slaves, so when we come to you, then make them stay away from us, and when we are done, then sit with them if you wish. He said: Yes. They said: Then write us a document on you. He said: So he called for a paper and called Ali to write and we were sitting in a corner, then Gabriel came down and said: **And do not repel those who call upon their Lord** the verse, so the Messenger of God, may God bless him and grant him peace, threw the paper from his hand, then he called us and we came to him. Ibn Jarir narrated it from the hadith of Asbat with it, and this is a strange hadith, for this verse is Meccan, and Al-Aqra' bin Habis and Uaynah only converted to Islam after the migration for a long time. Sufyan Al-Thawri said on the authority of Al-Miqdam bin Shuraih on the authority of his father, he said: Saad said: This verse was revealed about six of the companions of the Prophet, may God bless him and grant him peace, among them Ibn Mas'ud, he said: We used to race to the Messenger of God, may God bless him and grant him peace, and we would come close to him, so the Quraysh said: These people are coming close to us, so the verse was revealed: **And do not repel those who call upon their Lord morning and evening** narrated by Al-Hakim in his Mustadrak from the path of Sufyan said: According to the conditions of the two sheikhs. Ibn Hibban included it in his Sahih on the authority of Muqaddam bin Shuraih.

And His statement, **And thus We have tried some of them by means of others,** meaning, We have tested, tried, and examined some of them, **that they may say, 'Are these those whom God has bestowed favor upon from among us?'** This is because the Messenger of

And warn with it those who fear that they will be gathered before their Lord - they will have no protector or intercessor besides Him - that they may become righteous.

God, may God bless him and grant him peace, was mostly followed by the weak among the people from among the men and women, the male and female slaves, and only a few of the nobles followed him, as the people of Noah said to Noah, **And we do not see that you are followed except by those who are the most base among us in appearance**, and as Heraclius, the king of the Romans, asked Abu Sufyan when he asked him about these issues, and he said to him: So do the nobles of the people follow him or the weak among them? He said: Rather, their weak among them. He said: They are the followers of the Messengers. The point is that the polytheists of Quraysh used to mock those of their weak who believed, and they used to torture those of them whom they could, and they used to say: Are these those whom God has bestowed favor upon from among us? That is, God would not have guided these people to goodness, if what they have become to was good and left us, as they say, **If it had been good, they would not have preceded us to it**, and as God the Almighty says: **And when Our clear verses are recited to them, those who disbelieve say to those who believe, 'Which of the two parties is better in position and better in company?' God the Almighty says in response to that: And how many generations before them have We destroyed who were better in possessions and appearance?** And He says in response to them when they say: **Are these the ones upon whom God has bestowed His favor from among us? Is not God most knowing of the grateful?** That is, is He not most knowing of those who are grateful to Him, by their words, actions, and consciences, so that He may guide them and guide them to the paths of peace, and bring them out from darkness into light by His permission, and guide them to the straight path, as God the Almighty says: "And those who strive for Us - We will surely guide them to Our ways. And indeed, God is with the doers of good." And in the authentic hadith: **Indeed, God does not look at your forms or your colors, but He looks at your hearts and your deeds.** And Ibn Jarir said: Al-Qasim told us, Al-Husayn told us, on the authority of Hajjaj, on the authority of Ibn Jurayj, on the authority of Ikrimah, regarding his statement: **And warn with it those who fear that they will be gathered before their Lord** the verse, he said: Utbah bin Rabi'ah, Shaibah bin Rabi'ah, Mut'am bin Adi, Al-Harith bin Nawfal, and Qurzah bin Abd Amr bin Nawfal came with nobles from Banu Abd Manaf, from the people of disbelief, to Abu Talib, and they said: O Abu Talib, if your nephew Muhammad were to expel our clients and allies from him, for they are only our slaves and freedmen, it would be greater in our hearts, more obedient to him with us, and more likely to follow him and believe him. He said: So Abu Talib came to the Prophet, may God bless him and grant him peace, and told him about that, and Umar bin Al-Khattab, may God be pleased with him, said: If you did that until you see what they want, and what they will become of their words, then God Almighty revealed this verse: **And warn with it those who fear that they will be gathered before their Lord** until His statement: **Is not God most knowing of the grateful?** He said: And they were Bilal, Ammar bin Yasir, and Salim. The client of Abu Hudhayfah and Subaih, the

client of Asid, and from the allies Ibn Mas'ud, Al-Miqdad bin 'Amr, Mas'ud bin Al-Qari, Waqid bin 'Abdullah Al-Hanthali, 'Amr bin 'Abd Amr, Dhu Al-Shamalayn, Murthad bin Abi Murthad, Abu Murthad Al-Ghanawi, the ally of Hamza bin 'Abd Al-Muttalib, and their likes from the allies, so it was revealed about the imams of disbelief from Quraysh, the clients and the allies, **And thus We have tried some of them by others that they may say, 'Are these the ones upon whom God has bestowed favor from among us?'** The verse, so when it was revealed, 'Umar, may God be pleased with him, came and went to the Prophet, may God bless him and grant him peace, and apologized for his statement, so God, the Almighty, revealed **And when those who believe in Our verses come to you**, the verse, and His saying, "And when those who believe in Our verses come to you, say, 'Peace be upon you,'" meaning honor them by returning their greetings, and give them good tidings of God's vast mercy that encompasses them, and for this reason He said, **Your Lord has prescribed mercy upon Himself**, meaning He has made it obligatory upon His noble self, as a favor, kindness and gratitude from Him, **that He "Whoever among you does evil in ignorance, some of the Salaf said: Everyone who disobeys God is ignorant.** Mu'tamir ibn Sulayman said: **On the authority of Al-Hakam ibn Abaan ibn Ikrimah**, regarding His statement: **Whoever among you does evil in ignorance**, he said: **The entire world is ignorance.** Narrated by Ibn Abi Hatim. **Then repents after that and reforms**, meaning he returns from the sins he was committing, stops and resolves not to return, and reforms his actions in the future. **For He is Forgiving and Merciful.** Imam Ahmad said: Abd Al-Razzaq told us, Mu'ammam told us, on the authority of Hammam ibn Munabbih, who said: This is what Abu Hurayrah told us, who said: The Messenger of God, may God bless him and grant him peace, said: "When God decreed creation, He wrote in a book which is with Him above the Throne: 'Indeed, My mercy prevails over My wrath.'" They included it in the two Sahihs, and this is how Al-A'mash narrated it on the authority of Abu Salih, on the authority of Abu Hurayrah, and Musa narrated it on the authority of Uqbah, on the authority of Al-A'raj, on the authority of Abu Hurayrah, and this is how Al-Layth and others narrated it, on the authority of Muhammad ibn Ajlan, on the authority of his father, on the authority of Abu Hurairah narrated from the Prophet, may God bless him and grant him peace, that. Ibn Mardawayh narrated from Al-Hakam bin Abaan, from Ikrimah, from Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "When God has finished judging between creation, He will bring out a book from under the Throne: 'My mercy has preceded My wrath, and I am the Most Merciful of the merciful.' Then He will take a handful or two and bring out from the Fire a creation who did not do good, written between their eYa-Sin 36: 'God's freedmen.'" And Abd Al-Razzaq said: Muammar informed us, from Asim bin Sulayman, from Abu Uthman Al-Nahdi, from Salman, regarding His statement: **Your Lord has prescribed mercy upon Himself**, he said: We find in the Torah two conjunctions, that God created the heavens and the earth, and created one hundred mercies, or

He made one hundred mercies before He created creation, then He created creation and placed one mercy between them, and He kept ninety-nine mercies with Him. He said: By means of it they show mercy to one another, and by it they show compassion to one another, and by it they give to one another, and by it they visit one another, and by it the she-camel moans, and by it the cow bellows, and by it the sheep bleats, and the birds follow one another in succession, and the whales follow one another in the sea, so when the Day of Resurrection comes, God will gather that mercy to what He has, and His mercy is better and more extensive. This has been narrated from another source, and many hadiths will come that agree with this when He says, **And My mercy encompasses all things**. Among the hadiths that are also appropriate to this verse is the saying of the Prophet, may God bless him and grant him peace, to Muadh ibn Jabal: **Do you know what God's right over His servants is? That they worship Him and associate nothing with Him**. Then he said: **Do you know what God's servants' right over God is if they do that? That He does not punish them**. Imam Ahmad narrated it on the authority of Kumayl ibn Ziyad, on the authority of Abu Hurayrah, may God be pleased with him.

Fath al-Qadir

His saying: 51- **And warn with it those who fear that they will be gathered before their Lord**. Warning: informing. The pronoun in it refers to what is revealed, and it was said to God, and it was said to the Last Day. And He singled out those who fear that they will be gathered, because the warning affects them due to the fear that has befallen them, unlike those who do not fear the gathering from the groups of disbelievers due to their denial and rejection of it, for it will not affect them. It was said that the meaning of they fear: they know and are certain that they will be gathered, so it includes everyone who believes in the resurrection from among the Muslims and the People of the Covenant and some of the polytheists. It was said that the meaning of fear is in its true form, and the meaning is that He warns with it whoever appears to fear the gathering when he hears the Prophet, may God bless him and grant him peace, mentioning it, even if he does not believe in it originally, but he fears that what the Prophet, may God bless him and grant him peace, informed about will be true, for whoever is like that, then admonition is more effective and reminder is more beneficial for him. His statement: **They will have no protector or intercessor besides Him**. The sentence is in the accusative case as a state: meaning, warn with it those who fear the gathering while they have no protector to befriend them, no helper to support them, and no intercessor to intercede for them besides God. In it is a refutation of those who claim from the infidels who acknowledge the gathering that their fathers will intercede for them, and they are the People of the Book, or that their idols will intercede for them, and they are the polytheists.

Tafsir al-Baghawi

51- The Almighty's saying: **And warn with it** fear with it,

meaning: the Qur'an, **those who fear that they will be gathered** gathered and sent, **to their Lord** and it was said: they fear, meaning they act, because their fear was only from their knowledge, **they have no protector** other than God, **nor intercessor** who is close to them, **that they may fear** and refrain from what they were forbidden from, and the intercession was only denied for the sake of others - even though the prophets and saints intercede - because they do not intercede except with His permission.

Tafsir al-Baidawi

51 **And warn with it** the pronoun refers to what is revealed to me. **Those who fear that they will be gathered before their Lord** are the believers who are excessive in their actions, or those who permit the gathering, whether they are believers or disbelievers, acknowledging it or hesitating about it, for warning is of benefit to them but not to the idle ones who are certain of its impossibility. **They will have no protector or intercessor besides Him** in the place of the state of those who will be gathered, for what is feared is the gathering in this state. **Perhaps they will become righteous** so that they will become righteous.

Surat al-An'am 6: 52

And do not repel those who call upon their Lord morning and evening, seeking His countenance. There is nothing upon you to account for them, nor is there anything upon you to account for them. So you should repel them and thus be among the wrongdoers.

Surat al-An'am 6: 52

And do not repel those who call upon their Lord morning and evening, seeking His countenance. There is nothing upon you to account for them, nor is there anything upon you to account for them. So you should repel them and thus be among the wrongdoers.

Tafsir al-Jalalayn

52 - **And do not drive away those who call upon their Lord morning and evening, desiring** through their worship **His Face** the Most High, not anything of worldly gain, and they are the poor. The polytheists had slandered them and asked that he drive them away so that they would sit with him, and the Prophet, may God bless him and grant him peace, wanted that out of hope that they would convert to Islam. **You are not responsible for their account at all** redundant **nor are they responsible for your account at all, so that you should drive them away** the answer to the negation **and thus be among the wrongdoers** if you did.

Tafsir al-Suyuti

The Almighty said: And do not drive away those who call upon their Lord until His saying: Is not God most knowing of those who are grateful?

Ahmad, Al-Tabarani and Ibn Abi Hatim narrated on the authority of Ibn Masoud who said: The leaders of Quraysh passed by the Messenger of God, may God bless him and grant him peace, and with him were Khabbab bin Al-Arat, Suhaib, Bilal and Ammar. They said: O Muhammad, are you satisfied with these people and those whom God has favored from among us? If you had expelled these people, we would have followed you. So God revealed the Qur'an about them and warned with it those who fear that they will be gathered together until His saying: The way of the criminals.

Ibn Jarir narrated on the authority of Ikrimah who said: Utaybah ibn Rabi'ah, Shaiba ibn Rabi'ah, Mut'am ibn 'Adi, and Al-Harith ibn Nawfal came with the nobles of Banu Abd Manaf from the people of disbelief to Abu Talib and said: If your nephew were to expel these slaves from him, he would be greater in our hearts and more obedient to us and more likely to follow him. So Abu Talib spoke to the Prophet, may God bless him and grant him peace, and 'Umar ibn Al-Khattab said: If you did that, then we will see what they want. So God revealed: And warn with it those who fear, until His saying: Is not God most knowing of the grateful? And they were Bilal, 'Ammar ibn Yasir, Salim, the freed slave of Abu Hudhayfah, Salih, the freed slave of Asid, Ibn Mas'ud, Al-Miqdad ibn 'Abdullah, Waqid ibn 'Abdullah Al-Hanthali, and others like them. So 'Umar came and apologized for his statement, so the verse: And when those who believe in Our verses come to you, the verse was revealed.

Ibn Jarir, Ibn Abi Hatim and others narrated on the authority of Khabbab who said: Al-Aqra' ibn Habis and Uyyaynah ibn Hisn came and found the Messenger of God, may God bless him and grant him peace, with Suhaib, Bilal, Ammar and Khabbab sitting with some weak believers. When they saw them around the Prophet, may God bless him and grant him peace, they looked down on them, so they came to him and were alone with him and said: We want you to make a place for us where you can make known to the Arabs our superiority. The delegations of the Arabs come to you and we feel ashamed that the Arabs see us with these slaves. So when we come to you, make them leave us, and when we are done, sit with them if you wish. He said: Yes. So the verse was revealed: And do not drive away those who call upon their Lord, the verse. Then he mentioned Al-Aqra' and his companion and said: And thus We test some of them by others. The Messenger of God, may God bless him and grant him peace, used to sit with us, and when he wanted to get up, he would get up and leave us. Then the verse was revealed: And be patient with those who call upon their Lord, the verse. Ibn Kathir said: This is a strange hadith, for the verse is Meccan and Al-Aqra' and Uyyaynah only converted to Islam after the migration for a long time.

Al-Faryabi and Ibn Abi Hatim narrated on the authority of Mahan who said: People came to the Prophet, may God bless him and grant him peace, and said: We have committed great sins. He did not respond to them with anything. Then God revealed: And when those who believe in Our verses come to you, the verse:

Tafsir al-Tabari

Abu Ja'far said: It was mentioned that this verse was revealed to the Messenger of God, may God bless him and grant him peace, regarding a group of weak Muslims. The polytheists said to him: If you expelled these people from you, we would attack you and attend your gathering!

The novel mentioned that:

Hannad bin Al-Sarri told us, he said, Abu Zaid told us, on the authority of Ash'ath, on the authority of Kurdus Al-Tha'labi, "On the authority of Ibn Mas'ud, he said: The leaders of Quraysh passed by the Prophet, may God bless him and grant him peace, and with him were Suhaib, Ammar, Bilal, Khabbab, and others like them from the weak Muslims, and they said: O Muhammad, are you satisfied with these people from your people? Are these those whom God has blessed from among us? Should we be followers of these people? Drive them away from you! Perhaps if you drive them away, we will follow you! Then this verse was revealed: "And do not drive away those who call upon their Lord morning and evening, seeking His countenance," **And thus We test some of them by others**, to the end of the verse."

Jarir told us, on the authority of Ash'ath, on the

authority of Kurdus al-Tha'labi, on the authority of Abdullah, who said: The leaders of Quraysh passed by the Messenger of God, may God bless him and grant him peace, and then he mentioned something similar.

Abu Al-Sa'ib told me, he said, Hafs bin Ghayath told us, on the authority of Ash'ath, on the authority of Kurdus bin Abbas, who said: A group of Quraysh passed by the Messenger of God, may God bless him and grant him peace, and then he mentioned something similar.

Al-Husayn ibn Amr ibn Muhammad al-Anqazi narrated to me, saying, my father narrated to us, saying, Asbat narrated to us, on the authority of al-Suddi, on the authority of Abu Saeed al-Azdi, who was the reciter of al-Azd, on the authority of Abu al-Kanud, on the authority of Khabbab, regarding the statement of God the Most High: **And do not repel those who call upon their Lord morning and evening, seeking His countenance** until His statement: **and you would be among the wrongdoers**, he said: Al-Aqra' ibn Habis al-Tamimi and Uwaynah ibn Hisn al-Fazari came and found the Prophet, may God bless him and grant him peace, sitting with Bilal, Suhayb, Ammar and Khabbab, among some weak believers. When they saw them around him, they looked down on them, so they came to him and said: We would like you to make a place for us from you through which the Arabs would recognize our superiority, for the delegations of the Arabs come to you and we feel shy for the Arabs to see us with these slaves. So when we come to you, make them leave us, and when we are finished, sit with them if you wish! He said: Yes! They said: Then write us a document on that! He said: So he called for the paper and called Ali to write. He said: While we were sitting in a corner, Gabriel came down with this verse: "And do not repel those who call upon their Lord morning and evening, seeking His countenance. You are not responsible for their account at all, nor are they responsible for your account at all, so that you would be among the wrongdoers." Then he said: **And thus We test some of them by others that they may say, 'Are these among us whom God has bestowed favor?' Does God not know best the grateful?** Then he said: "And when those who believe in Our verses come to you, say, 'Peace be upon you. Your Lord has decreed upon Himself mercy.'" So the Messenger of God, may God bless him and grant him peace, threw the scroll from his hand, then he called us and we came to him while he was saying: "Peace be upon you. Your Lord has decreed upon Himself mercy." So we would sit with him, and when he wanted to get up, he would get up and leave us, and then God, the Most High, revealed: "And keep yourself patient with those who call upon their Lord morning and evening, seeking His countenance. And let not your eyes pass beyond them, desiring adornments of the worldly life." (al-Kahf 18:28) He said: The Messenger of God, may God bless him and grant him peace, would sit with us after that, and when the time came for him to get up, we would get up and leave him until he got up.

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, on the authority of Abu Sa'id al-Azdi, on the authority of Abu al-Kanud, on the authority of Khabbab ibn al-Arat, similar to the hadith of al-Husayn ibn 'Amr, except that he said, in his

hadith: When they saw them around him, they drove them away, so they came to him and were alone with him. He also said: **Then you will be among the wrongdoers**, then he mentioned al-Aqra' and his companion and said: **And thus We have tried some of them by others**, the verse. He also said: So he called us and we came to him and he said: Peace be upon you. We came close to him that day until our knees were on his knees, and the rest of the hadith is similar to it.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, and Muhammad bin Abd al-A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada and al-Kalbi: Some people from the infidels of Quraysh said to the Prophet, may God bless him and grant him peace: If you want us to follow you, then drive away from us so-and-so and so-and-so - people from the weak Muslims - so God Almighty said: **And do not drive away those who call upon their Lord morning and evening, seeking His countenance**.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And do not repel those who call upon their Lord morning and evening** to his statement: **And thus We have tried some of them by means of others** the verse, he said: And some people said to the Messenger of God, may God bless him and grant him peace: O Muhammad, if you are pleased that we follow you, then repel from us so-and-so and so-and-so, for they were people who were below them in this world, and the polytheists despised them, so God, the Most High, revealed this verse to the end of it.

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: **And do not drive away those who call upon their Lord morning and evening**, Bilal and Ibn Umm Abd, they used to sit with Muhammad, may God bless him and grant him peace, and the Quraysh said, belittling them: If it were not for them and their likes, we would have sat with him! So he was forbidden from driving them away, until his saying: **Is not God most knowing of those who are grateful?** He said: Say, "Peace be upon you," in between that, in this.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Sufyan told us, on the authority of Al-Miqdam bin Shuraih, on the authority of his father, he said, Sa'd said: This verse was revealed about six of the companions of the Prophet, may God bless him and grant him peace, among them Ibn Mas'ud, he said: We used to go to the Prophet, may God bless him and grant him peace, first, and we would get close to him and listen to him, so the Quraysh said: These people are getting close and not us! So the verse was revealed: **And do not repel those who call upon their Lord morning and evening**.

Al-Qasim narrated to us, Al-Husayn narrated to us, Hajjaj narrated to us, on the authority of Ibn Jurayj, on the authority of Ikrimah, regarding His statement: **And warn with it those who fear that they will be gathered before their Lord**, the verse, he said: Utbah ibn Rabi'ah,

Surat al-An'am 6: 52

And do not repel those who call upon their Lord morning and evening, seeking His countenance. There is nothing upon you to account for them, nor is there anything upon you to account for them. So you should repel them and thus be among the wrongdoers.

Shaibah ibn Rabi'ah, Mut'am ibn Adi, Al-Harith ibn Nawfal, and Qurzah ibn Abd Amr ibn Nawfal, with the nobles of Banu Abd Manaf from the infidels, came to Abu Talib and said: O Abu Talib, if your nephew were to expel our clients and allies from him, for they are only our slaves and servants, it would be greater in our hearts, more obedient to him with us, and more likely to follow him and believe him! Abu Talib went to the Prophet, may God bless him and grant him peace, and told him what they had spoken to him about, so Umar ibn Al-Khattab said: Why don't you do that, so that you can see what they want and what they will become of their words! Then God, the Most High, revealed this verse: "And warn with it those who fear that they will be gathered before their Lord - they will have no protector or intercessor besides Him - that they may become righteous. And do not repel those who call upon their Lord morning and evening, seeking His countenance," to His saying: **Is not God most knowing of the grateful?** He said: And they were: Bilal, Ammar ibn Yasir, Salim, the freed slave of Abu Hudhayfah, and Subaih, the freed slave of Asid, and from the allies: Ibn Masoud, Al-Miqdad ibn Amr, Masoud ibn Al-Qari, Waqid ibn Abdullah Al-Hanthali, Amr ibn Abd Amr Dhu Al-Shamalayn, Murthad ibn Abi Murthad, Abu Murthad from Ghani, the ally of Hamza ibn Abdul Muttalib, and those like them from the allies. And it was revealed about the leaders of disbelief from Quraysh, the freed slaves, and the allies: **And thus We have tried some of them by others that they may say, 'Are these the ones upon whom God has bestowed favor from among us?'** When it was revealed, Omar bin Al-Khattab came and apologized for his statement, so God Almighty revealed: "And when those who believe in Our verses come to you, say, 'Peace be upon you,'" the verse.

Yunus ibn Abd al-A'la told me, he said, Ibn Wahb told us, he said, Ibn Zayd said, a man said to the Prophet, may God bless him and grant him peace: I feel shy before God to see me with Salman and Bilal and their people, so drive them away from you, and sit with so-and-so and so-and-so! Then the Qur'an was revealed: **And do not drive away those who call upon their Lord morning and evening, seeking His countenance**, and he recited until he reached: **and you would be among the wrongdoers**, what stands between you and being among the wrongdoers is that you drive them away. Then he said: **And thus We have tried some of them by others that they may say, 'Are these those upon whom God has bestowed favor from among us? Is not God best aware of the grateful?'** Then he said: **And those who ordered you to drive them away, convey my greetings to them, give them good report and inform them that I have forgiven them!** And he recited: "And when those who believe in Our verses come to you, say, 'Peace be upon you. Your Lord has decreed upon Himself mercy,'" and he recited until he reached: **And thus do We explain the verses in detail that the way of the criminals may be made clear**, he said: So that you may know it.

The people of interpretation differed regarding the supplication that these people, whom God forbade His

Prophet, may God bless him and grant him peace, from expelling, used to supplicate to their Lord with.

Some of them said: They are the five prayers.

Who said that?

Al-Muthanna told us, 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 drive away those who call upon their Lord in the morning and the evening**, meaning: they worship their Lord, **in the morning and the evening**, meaning: the obligatory prayers.

Al-Muthanna told us, he said, Al-Hajjaj bin Al-Munhal told us, he said, Hammad told us, on the authority of Abu Hamza, on the authority of Ibrahim, regarding his statement: **They call upon their Lord in the morning and the evening, seeking His countenance**, he said: They are the five obligatory prayers. If what Al-Qassas says were true, whoever does not sit with them would perish.

Hanad bin Al-Sarri and Ibn Wakee' told us, they said, Ibn Fadil told us, on the authority of Al-A'mash, on the authority of Ibrahim: **And do not drive away those who call upon their Lord morning and evening, seeking His countenance**, he said: It is the prayer.

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 do not drive away those who call upon their Lord in the morning and the evening**, the obligatory prayers, the dawn and afternoon prayers.

Muhammad bin Musa bin Abdul Rahman Al-Kindi told me, he said, Hussain Al-Ja'fi told us, he said, Hamza bin Al-Mughira told me, on the authority of Hamza bin Isa, he said: I went to Al-Hasan and asked him, I said: O Abu Saeed, what do you think of the statement of God: **And keep yourself patient with those who call upon their Lord morning and evening** (al-Kahf 18:28), are these the storytellers? He said: No, but they are those who maintain the prayers in congregation.

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, and Al-Harith told me, he said, Al-Hussein told us, he said, Warqa' told us, all of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **Those who call upon their Lord in the morning and the evening**, he said: the obligatory prayer.

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh, who said: Ubayd told us, who said: I heard Al-Dahhak say regarding His statement: **They call upon their Lord in the morning and the evening**, he said: They worship their Lord, **in the morning and the evening**, meaning: the obligatory prayers.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **And keep**

yourself patient with those who call upon their Lord in the morning and the evening, (al-Kahf 18:28), they are the two prayers: the dawn prayer and the afternoon prayer.

Ibn Al-Barqi told me, he said, Ibn Abi Maryam told us, he said, Yahya bin Ayoub told us, he said, Muhammad bin Ajlan told us, on the authority of Nafi', on the authority of Abdullah bin Omar, regarding this verse: **And keep yourself patient with those who call upon their Lord in the morning and the evening** (al-Kahf 18:28), the verse, they are the ones who witness the prescribed prayers.

Ibn Bashar told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Mansur, on the authority of Mujahid, on the authority of Ibrahim: **And keep yourself patient with those who call upon their Lord in the morning and the evening** (al-Kahf 18:28), they said: the five daily prayers.

Ibn Bashar told us, Yahya told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid, the same.

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: **And do not repel those who call upon their Lord in the morning and the evening**, he said: The praying believers, Bilal and Ibn Umm Abd. Ibn Jurayj said, and Abdullah bin Kathir informed me, on the authority of Mujahid, he said: I prayed the dawn prayer with Saeed bin Al-Musayyab, and when the imam finished the narrator's salutations, the people rushed to the narrator, so Saeed said: How quickly they came to this gathering! Mujahid said: I said, They are interpreting what God, the Most High, said. He said: What did He say? I said: **And do not repel those who call upon their Lord in the morning and the evening**, he said: And in that is that? That is only in the prayer from which we have just turned away, that is only in the prayer.

Al-Qasim told us, he said, Al-Hussein told us, he said, Wakee' told us, on the authority of his father, on the authority of Mansour, on the authority of Abd al-Rahman ibn Abi Umrah, he said: The obligatory prayer.

Al-Muthanna told us, he said, Ishaq told us, he said, Wakee' told us, on the authority of Israel, on the authority of Jabir, on the authority of Amer, he said: It is the prayer.

Al-Muthanna told us, he said, Ishaq told us, he said, Wakee' told us, on the authority of his father, on the authority of Israel, on the authority of Amer, he said: It is the prayer.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, his saying: **And do not repel those who call upon their Lord morning and evening, seeking His countenance**, he said: the dawn prayer and the afternoon prayer.

Ibn Humayd narrated, Jarir narrated, on the authority of Mansur, on the authority of Mujahid, who said: Abd al-Rahman ibn Abi Umrah prayed in the mosque of the Messenger of God (blessings and peace of God be upon him). When he had finished praying, he stood up

and leaned against the room of the Prophet (blessings and peace of God be upon him). The people rushed towards him, and he said: O people, to you! It was said: May God have mercy on you, they only came to refer to this verse: **And keep yourself patient with those who call upon their Lord morning and evening** (al-Kahf 18:28). He said: This is what I mean by this! It is only about prayer.

Others said: It is the prayer, but the people did not ask the Messenger of God, may God bless him and grant him peace, to expel these weak people from his seat, nor to delay them from his seat. Rather, they asked him to delay them from the first row, so that they would be behind them in the row.

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 thus We have tried some of them by means of others**, the verse, so they were people who were with the Prophet, may God bless him and grant him peace, from the poor, and it was said to some of the most prominent al-Nas 114: We will believe you, and when we pray, then let those who are with you pray behind us!

Others said: Rather, the meaning of their supplication was that God Almighty mentioned them.

Who said that?

Ibn Wakee' told us, he said, my father told us, and Hannad told us, he said, Wakee' told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Ibrahim, regarding his statement: **And do not drive away those who call upon their Lord morning and evening**, he said: The people of remembrance.

Ibn Wakee' told us, he said, Jarir told us, on the authority of Mansur: **And do not drive away those who call upon their Lord morning and evening**, he said: They are the people of remembrance.

Ibn Hamid told us, he said, Jarir told us, on the authority of Mansour, on the authority of Ibrahim: **And do not drive away those who call upon their Lord morning and evening**, he said: Do not drive them away from remembrance.

Others said: Rather, it was that they learned the Qur'an and read it.

Who said that?

Al-Muthanna told me: Ishaq told us: Waki' told us, on the authority of Israel, on the authority of Jabir, on the authority of Abu Ja'far, regarding his statement: **And keep yourself patient with those who call upon their Lord morning and evening** (al-Kahf 18:28), he said: He used to recite the Qur'an to them. Who would recite it to the Prophet, may God bless him and grant him peace?!

Others said: Rather, what he meant by their supplication to their Lord was their worship of Him.

Who said that?

It was narrated on the authority of Al-Husayn, who said:

Surat al-An'am 6: 52

And do not repel those who call upon their Lord morning and evening, seeking His countenance. There is nothing upon you to account for them, nor is there anything upon you to account for them. So you should repel them and thus be among the wrongdoers.

I heard Abu Muadh, who said: Ubayd ibn Sulayman narrated to us, who said: I heard Ad-Dahhak say regarding His statement: **They call upon their Lord in the morning and the evening**, he said: He means: They worship. Do you not see that He said: **There is no doubt that you call upon Me only to Him** (Ghafir 40:43), meaning: You worship.

Abu Ja'far said: The correct statement in this regard is that God, the Most High, forbade His Prophet Muhammad, may God bless him and grant him peace, from expelling a people who used to call upon their Lord in the morning and evening. Supplication to God is by mentioning Him, glorifying Him, and praising Him in words and speech. It may also be by doing for Him with the limbs the obligatory deeds that were upon them, and other voluntary acts that please the one who does for Him, His worshipper, with what he does for Him. It may also be possible that the people combined all of these meanings, so God described them as calling upon Him in the morning and evening, because God has called worship supplication, as He, the Most High, said: "And your Lord says, 'Call upon Me; I will respond to you. Indeed, those who disdain My worship will enter Hell [rendered] contemptible.'" (Ghafir 40:60). It may also be possible that this is specific to supplication.

There is no statement more correct than describing the people with what God described them with: that they used to call upon their Lord in the morning and the evening, so they were general in the description with which their Lord described them and did not specify one thing over another.

So the interpretation of the statement is: O Muhammad, warn with the Qur'an which I have revealed to you, those who know that they will be gathered to their Lord. They are, out of fear of coming to God, who has no intercessor for them besides Him, nor any helper, constantly working for Him. When those who deny God and the Last Day from your people turned away from your warning and listening to what God has revealed to you, out of arrogance towards God, do not drive them away or exclude them, lest you be among those who put exclusion in the wrong place, and drive away and banish those who should not be driven away and banished, and bring near those who should not be brought near and brought near. Indeed, those whom I have forbidden you from driving away are those who call upon their Lord and ask Him for His pardon and forgiveness through their good deeds, and the performance of what He has obligated them to do of His obligatory duties, and their voluntary acts of worship, and their remembrance of Him with their tongues in the morning and the evening, seeking thereby nearness to God and drawing near to His pleasure. **There is nothing upon you regarding their account**, meaning: There is nothing upon you regarding the account of what You have provided them of provision, and there is nothing upon them regarding what they should not do. I will hold you accountable for the provision I have given

you in this world. **You will drive them away**. Beware of holding me accountable for the provision I have given them in this world.

His saying: **Then you will drive them away** is an answer to his saying: **You are not responsible for anything regarding their account, nor are they responsible for anything regarding your account**.

His saying: **Then you will be among the wrongdoers** is an answer to his saying: **And do not repel those who call upon their Lord**.

Tafsir al-Qurtubi

The Almighty said: **And do not repel those who call upon their Lord** The verse The polytheists said: We are not pleased to sit with the likes of these - meaning Salman, Suhaib, Bilal and Khabbab - so drive them away from you. They asked that he write for them. The Prophet, may God bless him and grant him peace, understood that and called Ali to write. The poor people got up and sat aside, so God revealed the verse. This is why Sa'd indicated in his statement in the authentic hadith: So what God willed to happen occurred to the Messenger of God, may God bless him and grant him peace, and its mention will come. The Prophet, may God bless him and grant him peace, only leaned toward that out of hope that they would become Muslims and that their people would become Muslims. He saw that this would not cause his companions to miss anything or diminish their status, so he leaned toward it, so God revealed the verse. He forbade him from what he intended to do of expelling them, not that he caused the expulsion. Muslim narrated on the authority of Sa'd ibn Abi Waqqas, who said:

We were with the Prophet (peace and blessings of God be upon him), six men, and the polytheists said to the Prophet (peace and blessings of God be upon him): **Drive these people away from you so that they do not dare to attack us**. He said: "It was me, Ibn Mas'ud, a man from Hudhayl, Bilal, and two men whom I will not name. Then what God willed to happen occurred to the Messenger of God (peace and blessings of God be upon him), so he spoke to himself, and God, the Almighty, revealed: "And do not drive away those who call upon their Lord morning and evening, seeking His countenance." It was said that what is meant by supplication is maintaining the obligatory prayer in congregation, as Ibn 'Abbas, Mujahid, and Al-Hasan said. It was also said: remembrance and reading the Qur'an. It is possible that he meant supplication at the beginning and end of the day so that they would begin their day with supplication, desiring success, and end it with supplication, seeking forgiveness. **They desire His Face** meaning His obedience and sincerity in it, meaning they are sincere in their worship and deeds for God, and they direct that to Him and not to anyone else. It was said: They desire God who is described as

having the Face, as He said: **And the Face of your Lord will remain, full of majesty and honor** (al-Rahman 55:27). It is like His saying: **And those who are patient, seeking the Face of their Lord** (Ar-Ra'd: 22). He specifically mentioned the morning and evening because people are mostly busy in them, and whoever is engaged in worship during the time of work will be more active during the time of free time from work. And the Messenger of God, may God bless him and grant him peace, after that would be patient with them as God commanded him in His saying: "And be patient with those who call upon their Lord morning and evening, seeking His countenance. And let not your eyes pass beyond them" (al-Kahf 18:28). So he would not stand up until they were the ones who began to stand up. Ibn Majah included this meaning, clarifying and completing it, in his Sunnah, on the authority of Khabbab, regarding the saying of God Almighty: **And do not repel those who call upon their Lord morning and evening** to His saying: **and you would be among the wrongdoers**. He said:

Al-Aqra' bin Habis Al-Tamimi and Uyaynah bin Hisn Al-Fazari came and found the Messenger of God, may God bless him and grant him peace, with Suhaib, Bilal, Ammar, and Khabbab sitting with a group of weak believers. When they saw them around the Prophet, may God bless him and grant him peace, they looked down on them, so they came to him and were alone with him and said: We want you to make a meeting for us from you through which the Arabs will know our superiority, for the delegations of the Arabs come to you and we are ashamed to see us playing with these slaves. So when we come to you, make them leave you, and when we are done, sit with them if you wish. He said: Yes. They said: Then write us a document. He said: So he called for a piece of paper and called Ali, may God be pleased with him, to write while we were sitting in a corner. Then Gabriel, peace be upon him, came down and said: "And do not repel those who call upon their Lord morning and evening, seeking His countenance. You are not responsible for their account at all, nor are they responsible for your account at all, lest you repel them and thus be among the wrongdoers." Then he mentioned Al-Aqra' bin Habis and Uyaynah bin Hisn and said: **And thus We have tried some of them with others so that they may say, 'Are these the ones upon whom God has bestowed favor from among us?'** Is not God most knowing of those who are grateful? Then he said: "And when those who believe in Our verses come to you, say, 'Peace be upon you. Your Lord has decreed upon Himself mercy.'" He said: So we approached him until we placed our knees on his knee, and the Messenger of God, may God bless him and grant him peace, used to sit with us. When he wanted to get up, he would get up and leave us. Then God, the Almighty, revealed:

"And keep yourself patient with those who call upon their Lord morning and evening, seeking His countenance. And let not your eyes pass beyond them, desiring adornments of the worldly life." **And do not sit with the nobles**. "And do not obey one whose heart We have made heedless of Our remembrance" meaning Uyaynah and al-Aqra' **and follows his own desire and his affair is ever in neglect**. (al-Kahf 18:28) meaning destruction. He said: the affair of Uyaynah and al-Aqra'. Then he gave them an example of two men and an

example of the worldly life. Khabbab said: So we used to sit with the Prophet, may God bless him and grant him peace, and when we reached the hour in which he would stand, we would stand and leave him until he stood up. It was narrated by Ahmad ibn Muhammad ibn Yahya ibn Sa'id al-Qattan. Amr ibn Muhammad al-Anqazi told us. Asbat told us, on the authority of al-Suddi, on the authority of Abu Sa'id al-Azdi, who was the reciter of al-Azd, on the authority of Abu al-Kanud, on the authority of Khabbab. He also narrated it on the authority of Sa'id, who said:

This verse was revealed about six of us: about me, Ibn Masoud, Suhaib, Ammar, Al-Miqdad, and Bilal. He said: Quraysh said to the Messenger of God, may God bless him and grant him peace, **We are not satisfied to be their followers, so drive them out**. So what God willed to enter entered the heart of the Messenger of God, may God bless him and grant him peace, and God Almighty revealed, **And do not drive away those who call upon their Lord morning and evening** (al-Baqarah 2:17). And it was recited in the morning, and its explanation will come in Surat Al-Kahf, God willing.

The Almighty says: **You are not responsible for their account at all**. That is, their punishment or the sufficiency of their provisions. That is, their punishment and provision are from God, and your punishment and provision are from God, not from anyone else. The first *min* is for partiality, and the second is redundant for emphasis. And likewise, there is nothing of your reckoning against them. Meaning: If the matter is like this, then approach them and sit with them and do not drive them away, out of consideration for the right of those who are not like them in religion and virtue. If you do, then you are a wrongdoer, and God forbid that that should happen from him. Rather, this is an explanation of the rulings, and lest something similar happen from others among the people of peace. This is like His statement: **If you were to associate [anything], your work would surely become worthless** (Az-Zumar 39:65). And God knows from him that he does not associate [anything], and his work would not become worthless, so drive them away is the answer to the negation. **Then you would be among the wrongdoers** is in the accusative case with the letter fa' in the answer to the prohibition. Meaning: Do not drive away those who call upon their Lord, lest you be among the wrongdoers. And there is nothing of your reckoning against them, so drive them away based on precedence and delay. The root of injustice is putting something in the wrong place, and it has been presented in full in Surat Al-Baqarah. And from the strength of the verse and the hadith, there is a prohibition against glorifying someone because of his status and his clothing, and against belittling someone because of his obscurity and the shabbiness of his clothing.

Tafsir Ibn Kathir

God the Almighty says to His Messenger, may God bless him and grant him peace, **Say, 'I do not tell you that I have the treasures of God'** meaning I do not own them or dispose of them, **nor do I know the unseen**

Surat al-An'am 6: 52

And do not repel those who call upon their Lord morning and evening, seeking His countenance. There is nothing upon you to account for them, nor is there anything upon you to account for them. So you should repel them and thus be among the wrongdoers.

meaning I do not tell you that I know the unseen, rather that is from the knowledge of God Almighty, and I do not know of it except what He informs me of, **nor do I tell you that I am an angel** meaning I do not claim that I am an angel, rather I am a human being among humans, to whom revelation comes from God Almighty, He honored me with that and bestowed it upon me, and for this reason He said, **I only follow what is revealed to me** meaning I do not deviate from it by a hand's breadth or even less, **Say, 'Are the blind and the seeing equal?'** meaning is the one who follows the truth and is guided to it equal to the one who goes astray from it and does not obey it, **Do you not then reflect?** This is like 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? Only those of understanding will remember.** And His saying: **And warn with it those who fear that they will be gathered before their Lord, for they will have no protector besides Him.** And there is no intercessor for them." That is, warn with this Qur'an, O Muhammad. **Those who are fearful of fear of their Lord.** "And fear their Lord and dread the evil of the reckoning." **Those who fear that they will be gathered before their Lord.** That is, the Day of Resurrection. **They will have no protector or intercessor besides Him.** That is, they will have no relative or intercessor for them, from His punishment if He intends it for them. **That they may fear God.** That is, warn of this Day in which there is no judge except God Almighty. **That they may fear God.** So they will do in this world a deed by which God will save them from His punishment on the Day of Resurrection, and will multiply for them His abundant reward. And the Almighty said: **And do not repel those who call upon their Lord morning and evening, seeking His countenance.** That is, do not distance those who have these qualities from you, but rather make them your companions and confidants, as He said: "And keep yourself patient with those who call upon their Lord morning and evening, seeking His countenance. And let not your eyes pass beyond them, desiring adornments of the worldly life. And do not obey one whose heart We have made heedless of Our remembrance and who follows his desire and whose affair is ever in neglect." And His statement: **They call upon their Lord** means they worship Him and ask Him **morning and evening.** Saeed bin Al-Musayyab, Mujahid, Al-Hasan and Qatadah said: What is meant by this is the obligatory prayer. This is like His statement: **And your Lord says, 'Call upon Me; I will respond to you.'** That is, I will accept from you. And His saying, **They desire His Face** means that they desire with that work the Face of God the Generous, and they are sincere in what they are doing of worship and obedience. And His saying, **You have nothing to account for them, and they have nothing to account for you** is like the saying of Noah, peace be upon him, in response to those who said, **Shall we believe in you, while the lowest have followed you?** He said, "And I have no knowledge of what they used to do. Their account is only with my Lord, if you but knew." That is, their account is with God, the Almighty, and I have

nothing to account for them, just as they have nothing to account for me. And His saying, **Then you drive them away, and you will be among the wrongdoers** means that if you do this in this case, Imam Ahmad said: Asbat, he is the son of Muhammad, told us, Ash'ath told me on the authority of Kurdus, on the authority of Ibn Mas'ud: He said: The leaders of Quraysh passed by the Messenger of God, may God bless him and grant him peace, and with him were Khabbab, Suhayb, Bilal, and Ammar, and they said: O Muhammad, are you pleased with these people? So the Qur'an was revealed about them, "And warn with it those who fear that they will be gathered before their Lord. They will have no protector or intercessor besides Him, that they may fear God. And do not drive away those who invoke Their Lord, in the morning and the evening, seeking His countenance. You are not responsible for their account at all, nor are they responsible for your account at all, so that you should drive them away and thus be among the wrongdoers. And thus We have made some of them a trial by others that they may say, "Are these those upon whom God has bestowed favor from among us?" Is not God most knowing of the grateful? Ibn Jarir narrated it on the authority of Ash'ath, on the authority of Kurdus, on the authority of Ibn Mas'ud, who said: The leaders of Quraysh passed by the Messenger of God, may God bless him and grant him peace, and with him were Suhaib, Bilal, Ammar, Khabbab, and others, from the weak Muslims. They said: O Muhammad, are you pleased with these from your people? Are these those upon whom God has bestowed favor from among us? Should we become followers of these? Expel them, for perhaps if you expel them, we will follow you. Then this verse was revealed: **And do not repel those who call upon their Lord morning and evening, seeking His countenance.** "And thus We have tried some of them by means of others." to the end of the verse. Ibn Abi Hatim said: Abu Saeed bin Yahya bin Saeed Al-Qattan told us, Amr bin Muhammad Al-Anqazi told us, Asbat bin Nasr told us, on the authority of Al-Suddi, on the authority of Abu Saeed Al-Azdi - who was the reciter of Al-Azd - on the authority of Abu Al-Kanud, on the authority of Khabbab, regarding the statement of God Almighty: **And do not repel those who call upon their Lord morning and evening,** he said: Al-Aqra' bin Habis Al-Tamimi and Uyaynah bin Hisn Al-Fazari came and found the Messenger of God, may God bless him and grant him peace, with Suhaib, Bilal, Ammar, and Khabbab, sitting with some weak believers. When they saw them around the Prophet, may God bless him and grant him peace, they belittled them among a group of his companions, so they came to him and were alone with him and said: We want you to make a meeting for us from you through which the Arabs will know our superiority, for the delegations of the Arabs come to you and we are ashamed to The Arabs see us with these slaves, so when we come to you, then make them stay away from us, and when we are done, then sit with them if you wish. He said: **Yes.** They said: Then write us a document on you. He said: So he called for a paper and called Ali to write and we were

sitting in a corner, then Gabriel came down and said: **And do not repel those who call upon their Lord** the verse, so the Messenger of God, may God bless him and grant him peace, threw the paper from his hand, then he called us and we came to him. Ibn Jarir narrated it from the hadith of Asbat with it, and this is a strange hadith, for this verse is Meccan, and Al-Aqra' bin Habis and Uayyannah only converted to Islam after the migration for a long time. Sufyan Al-Thawri said on the authority of Al-Miqdam bin Shuraih on the authority of his father, he said: Saad said: This verse was revealed about six of the companions of the Prophet, may God bless him and grant him peace, among them Ibn Mas'ud, he said: We used to race to the Messenger of God, may God bless him and grant him peace, and we would come close to him, so the Quraysh said: These people are coming close to us, so the verse was revealed: **And do not repel those who call upon their Lord morning and evening** narrated by Al-Hakim in his Mustadrak from the path of Sufyan said: According to the conditions of the two sheikhs. Ibn Hibban included it in his Sahih on the authority of Muqaddam bin Shuraih.

And His statement, **And thus We have tried some of them by means of others**, meaning, We have tested, tried, and examined some of them, **that they may say, 'Are these those whom God has bestowed favor upon from among us?'** This is because the Messenger of God, may God bless him and grant him peace, was mostly followed by the weak among the people from among the men and women, the male and female slaves, and only a few of the nobles followed him, as the people of Noah said to Noah, **And we do not see that you are followed except by those who are the most base among us in appearance**, and as Heraclius, the king of the Romans, asked Abu Sufyan when he asked him about these issues, and he said to him: So do the nobles of the people follow him or the weak among them? He said: Rather, their weak among them. He said: They are the followers of the Messengers. The point is that the polytheists of Quraysh used to mock those of their weak who believed, and they used to torture those of them whom they could, and they used to say: Are these those whom God has bestowed favor upon from among us? That is, God would not have guided these people to goodness, if what they have become to was good and left us, as they say, **If it had been good, they would not have preceded us to it**, and as God the Almighty says: **And when Our clear verses are recited to them, those who disbelieve say to those who believe, 'Which of the two parties is better in position and better in company?'** God the Almighty says in response to that: **And how many generations before them have We destroyed who were better in possessions and appearance?** And He says in response to them when they say: **Are these the ones upon whom God has bestowed His favor from among us? Is not God most knowing of the grateful?** That is, is He not most knowing of those who are grateful to Him, by their words, actions, and consciences, so that He may guide them and guide them to the paths of peace, and bring them out from darkness into light by His permission, and guide them to the straight path, as God the Almighty says: "And those who strive for Us - We will surely guide them to Our ways. And indeed, God is with the doers of good."

And in the authentic hadith: **Indeed, God does not look at your forms or your colors, but He looks at your hearts and your deeds.** And Ibn Jarir said: Al-Qasim told us, Al-Husayn told us, on the authority of Hajjaj, on the authority of Ibn Jurayj, on the authority of Ikrimah, regarding his statement: **And warn with it those who fear that they will be gathered before their Lord** the verse, he said: Utbah bin Rabi'ah, Shaibah bin Rabi'ah, Mut'am bin Adi, Al-Harith bin Nawfal, and Qurzah bin Abd Amr bin Nawfal came with nobles from Banu Abd Manaf, from the people of disbelief, to Abu Talib, and they said: O Abu Talib, if your nephew Muhammad were to expel our clients and allies from him, for they are only our slaves and freedmen, it would be greater in our hearts, more obedient to him with us, and more likely to follow him and believe him. He said: So Abu Talib came to the Prophet, may God bless him and grant him peace, and told him about that, and Umar bin Al-Khattab, may God be pleased with him, said: If you did that until you see what they want, and what they will become of their words, then God Almighty revealed this verse: **And warn with it those who fear that they will be gathered before their Lord** until His statement: **Is not God most knowing of the grateful?** He said: And they were Bilal, Ammar bin Yasir, and Salim. The client of Abu Hudhayfah and Subaih, the client of Asid, and from the allies Ibn Mas'ud, Al-Miqdad bin 'Amr, Mas'ud bin Al-Qari, Waqid bin 'Abdullah Al-Hanthali, 'Amr bin 'Abd Amr, Dhu Al-Shamalayn, Murthad bin Abi Murthad, Abu Murthad Al-Ghanawi, the ally of Hamza bin 'Abd Al-Muttalib, and their likes from the allies, so it was revealed about the imams of disbelief from Quraysh, the clients and the allies, **And thus We have tried some of them by others that they may say, 'Are these the ones upon whom God has bestowed favor from among us?'** The verse, so when it was revealed, 'Umar, may God be pleased with him, came and went to the Prophet, may God bless him and grant him peace, and apologized for his statement, so God, the Almighty, revealed **And when those who believe in Our verses come to you**, the verse, and His saying, "And when those who believe in Our verses come to you, say, 'Peace be upon you,'" meaning honor them by returning their greetings, and give them good tidings of God's vast mercy that encompasses them, and for this reason He said, **Your Lord has prescribed mercy upon Himself**, meaning He has made it obligatory upon His noble self, as a favor, kindness and gratitude from Him, **that He "Whoever among you does evil in ignorance**, some of the Salaf said: **Everyone who disobeys God is ignorant.** Mu'tamir ibn Sulayman said: **On the authority of Al-Hakam ibn Abaan ibn Ikrimah**, regarding His statement: **Whoever among you does evil in ignorance**, he said: **The entire world is ignorance.** Narrated by Ibn Abi Hatim. **Then repents after that and reforms**, meaning he returns from the sins he was committing, stops and resolves not to return, and reforms his actions in the future. **For He is Forgiving and Merciful.** Imam Ahmad said: Abd Al-Razzaq told us, Mu'ammam told us, on the authority of Hammam ibn Munabbih, who said: This is what Abu Hurayrah told us, who said: The Messenger of God, may God bless him and grant him peace, said: "When God decreed creation, He wrote in a book which is with Him above the Throne: 'Indeed, My mercy prevails over My wrath.'" They included it in the two Sahihs, and this is how

Surat al-An'am 6: 52

And do not repel those who call upon their Lord morning and evening, seeking His countenance. There is nothing upon you to account for them, nor is there anything upon you to account for them. So you should repel them and thus be among the wrongdoers.

Al-A'mash narrated it on the authority of Abu Salih, on the authority of Abu Hurayrah, and Musa narrated it on the authority of Uqbah, on the authority of Al-A'raj, on the authority of Abu Hurayrah, and this is how Al-Layth and others narrated it, on the authority of Muhammad ibn Ajlan, on the authority of his father, on the authority of Abu Abu Hurairah narrated from the Prophet, may God bless him and grant him peace, that. Ibn Mardawayh narrated from Al-Hakam bin Abaan, from Ikrimah, from Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "When God has finished judging between creation, He will bring out a book from under the Throne: 'My mercy has preceded My wrath, and I am the Most Merciful of the merciful.' Then He will take a handful or two and bring out from the Fire a creation who did not do good, written between their eYa-Sin 36: 'God's freedmen.'" And Abd Al-Razzaq said: Muammar informed us, from Asim bin Sulayman, from Abu Uthman Al-Nahdi, from Salman, regarding His statement: **Your Lord has prescribed mercy upon Himself**, he said: We find in the Torah two conjunctions, that God created the heavens and the earth, and created one hundred mercies, or He made one hundred mercies before He created creation, then He created creation and placed one mercy between them, and He kept ninety-nine mercies with Him. He said: By means of it they show mercy to one another, and by it they show compassion to one another, and by it they give to one another, and by it they visit one another, and by it the she-camel moans, and by it the cow bellows, and by it the sheep bleats, and the birds follow one another in succession, and the whales follow one another in the sea, so when the Day of Resurrection comes, God will gather that mercy to what He has, and His mercy is better and more extensive. This has been narrated from another source, and many hadiths will come that agree with this when He says, **And My mercy encompasses all things**. Among the hadiths that are also appropriate to this verse is the saying of the Prophet, may God bless him and grant him peace, to Muadh ibn Jabal: **Do you know what God's right over His servants is? That they worship Him and associate nothing with Him**. Then he said: **Do you know what God's servants' right over God is if they do that? That He does not punish them**. Imam Ahmad narrated it on the authority of Kumayl ibn Ziyad, on the authority of Abu Hurayrah, may God be pleased with him.

Fath al-Qadir

His statement: 52- **And do not drive away those who call upon their Lord in the morning and the evening, seeking His countenance**. Supplication: worship in general, and it was said to maintain congregational prayer, and it was said to mean remembrance and reading the Qur'an, and it was said that what is meant is supplication to God to bring benefit and repel harm. It was said: What is meant by remembrance in the morning and the evening is to be constant and continuous in that, and it was said that it is on its apparent meaning, and **seek His countenance** is in the

accusative case as a state. The meaning is: that they are sincere in their worship, and they do not desire anything from it except the countenance of God the Most High: that is, they direct that to Him and not to anyone else. His statement: **You have nothing to account for them, and they have nothing to account for you** This is an interjection between the prohibition and its answer, including the negation of the reason for the expulsion: that is, the account of those whom you wanted to expel in agreement with the one who asked you to do so is upon themselves, you have nothing to do with it, and your account is upon yourself, they have nothing to do with it, so why do you expel them? This is assuming that the description of those who described them, saying: **We see that you are followed by none but the most wicked among us**, is correct, and that you have cast aspersions on their religion and lineage. How much more so when God Almighty has purified them through worship and sincerity? This is like His Most High's saying: **And no bearer of burdens shall bear the burden of another**, and His saying: **You have no account of them at all**, which is a complete objection: that is, if the matter is thus, then turn to them and sit with them and do not drive them away out of consideration for the right of those who are not like them in religion and virtue, and from...

In **You have nothing to account for them** is for partiality, and the second is for emphasis, and likewise in **They have nothing to account for you**. His statement, **Then you will be among the wrongdoers** is an answer to the prohibition, I mean **And do not repel those who call upon their Lord** meaning if you did that you would be among the wrongdoers, and God forbid that that would happen, but it is by way of insinuation so that no one else from the people of Islam would do that, like His statement, the Most High: **If you were to associate others with God, your work would surely become worthless**, and it was said that **Then you will be among the wrongdoers** is conjoined with **Then you will repel them** by way of causation, and the first is more appropriate.

Tafsir al-Baghawi

52- **And do not drive away those who call upon their Lord in the morning and the evening**, Ibn Amir read in the morning with a damma on the ghain, a sukoon on the dal, and a waw after it, here and in Surat Al-Kahf. The others read it with a fatha on the ghain and the dal, and an alif after it.

Salman and Khabbab bin Al-Arat said: This verse was revealed about us: "Al-Aqra' bin Habis Al-Tamimi and Uyyaynah bin Hisn Al-Fazari and their relatives from those whose hearts were to be reconciled came and found the Prophet, may God bless him and grant him peace, sitting with Bilal, Suhaib, Ammar and Khabbab among some weak believers. When they saw them around him, they looked down on them, so they came to him and said: O Messenger of God, if you were to sit

in the front of the gathering and banish these people and the spirits of their cloaks from us, and they were wearing woollen cloaks and nothing else, we would sit with you and learn from you. The Prophet, may God bless him and grant him peace, said to them: I am not going to banish the believers. They said: We would like you to make a gathering for us from you through which the Arabs would know our superiority, for the delegations of the Arabs come to you and we are ashamed for the Arabs to see us with these slaves. So when we come to you, make them leave us, and when we are finished, sit with them if you wish. He said: Yes. They said: Write for us a document on that. He said: So he called for the paper and called Ali to write. They said: While we were sitting in a corner, Gabriel descended with his saying: "And do not "Those who call upon their Lord morning and evening, seeking His Face," until His saying: **with those who are grateful.** So the Messenger of God, may God bless him and grant him peace, threw the scroll from his hand, then called us and made us stand, saying: "Peace be upon you. Your Lord has decreed upon Himself mercy." So we would sit with him, and when he wanted to stand up, he would stand up and leave us. Then God Almighty revealed: **And be patient with those who call upon their Lord morning and evening, seeking His Face. Al-Kahf, 28.** So the Messenger of God, may God bless him and grant him peace, would sit with us after that, and we would come close to him until our knees almost touched his knees. When the hour came for him to stand up, we would stand up and leave him until he stood up, and he would say to us: "Praise be to God who did not cause me to die until He commanded me to be patient with a people from my nation. With you is life and with you is death."

Al-Kalbi said: They said to him: Make a day for us and a day for them. He said: I will not do that. They said: Make the meeting one. Come to us and turn your back on them. Then God Almighty revealed this verse: **And do not drive away those who call upon their Lord morning and evening.**

Mujahid said: Quraysh said: If it were not for Bilal and Ibn Umm Abd, we would have pledged allegiance to Muhammad. So God revealed this verse: **And do not repel those who call upon their Lord in the morning and the evening.** Ibn Abbas said: It means they worship their Lord in the morning and the evening, meaning: the dawn prayer and the afternoon prayer. It is narrated from him: What is meant by it are the five daily prayers, and that is because some poor people were with the Prophet, peace and blessings be upon him, and some of the nobles said: When we pray, delay these people so that they may pray behind us. So the verse was revealed. Mujahid said: I prayed the dawn prayer with Saeed bin Al-Musayyab, and when the imam finished the prayer, the people rushed to the storyteller. Saeed said: How quickly the people came to this gathering! Mujahid said: I said: They interpret the words of God: **They call upon their Lord in the morning and the evening.** He said: Is this what it is? It is only in the prayer from which we have just turned away. Ibrahim Al-Nakha'i said: It means they remember their Lord. It was said that what is meant by it is the reality of supplication. **They seek His face** means: They seek God through their obedience. Ibn Abbas, may God be pleased with them both, said:

They seek the reward of God. So he said: **You are not responsible for their account at all, nor are they responsible for your account at all.** That is, you are not responsible for their affairs, nor are they responsible for your affairs. It was also said: Their provision is not upon you, so you should not be bored with them, **so you should drive them out**, nor is your provision upon them. His statement, **so you should drive them out**, is an answer to his statement, **You are not responsible for their account at all**, and his statement, **so you would be among the wrongdoers**, is an answer to his statement, **and do not drive them out**. One of them is an answer to the negation, and the other is an answer to the prohibition.

Tafsir al-Baidawi

52 **And do not drive away those who call upon their Lord in the morning and the evening** after he ordered him to warn the ungrateful to fear his command to honor the righteous and bring them close and not to drive them away to please the Quraysh. It was narrated that they said: "If you were to drive away these slaves - meaning the poor Muslims like Ammar, Suhayb, Khabbab and Salman - we would sit with you and talk to you. He said: I will not drive away the believers. They said: Then keep them away from us when we come to you. He said: Yes." It was narrated that Umar, may God be pleased with him, said to him: If you did so, so that we may see what will happen to them. So he called for the scroll and Ali, may God be pleased with him, to write, and it was revealed. What is meant by mentioning the morning and evening is the continuity, and it was said that it is the dawn and afternoon prayers. Ibn Amir read **in the morning** here and in the Cave. **They want His face** is the state of those they call upon, meaning they call upon their Lord sincerely. The condition of calling upon with sincerity is to indicate that He is the master of the matter. The prohibition was arranged to indicate that it requires honoring them and contradicts their exclusion. **You are not held accountable for their account at all, nor are they held accountable for your account at all.** That is, you are not held accountable for their faith, for perhaps their faith with God is greater than the faith of those you expel by asking them, hoping for their faith if they believed. Or you are not held accountable for their inner selves and their sincerity, since they are characterized by the conduct of the righteous, even if they have an inner selves that is not pleasing, as the polytheists mentioned and criticized their religion. Their accountable for them does not extend beyond them to you, just as your accountable for them does not extend beyond you to them. It was said that you are not held accountable for their provision, meaning their poverty. It was said that the pronoun refers to the polytheists, and the meaning is: You are not held accountable for their account, nor are they held accountable for your account, until their faith concerns you to the point that you expel the believers, hoping for it. **So you expel them** means you distance them, and this is the answer to the negation. **So you will be**

Surat al-An'am 6: 52

And do not repel those who call upon their Lord morning and evening, seeking His countenance.
There is nothing upon you to account for them, nor is there anything upon you to account for them.
So you should repel them and thus be among the wrongdoers.

among the wrongdoers is the answer to the prohibition.
It is permissible to connect it to **So you expel them** in the manner of causation, and there is a consideration in this.

Surat al-An'am 6: 53

And thus We have tried some of them by means of others that they may say, **Are these the ones upon whom God has bestowed favor from among us?** Is not God most knowing of the grateful?

Tafsir al-Jalalayn

53 - **And thus We have tried** We have tested **some of them by others** meaning the noble with the lowly and the rich with the poor by putting them first in faith **so that they may say** meaning the noble and the rich denying **Are these the poor upon whom God has bestowed guidance from among us** meaning if what they are upon was guidance they would not have preceded us to it. God Almighty said: **Is not God most knowing of those who are grateful** to Him so He guides them, yes.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty meant by His saying: **And thus We have tried some of them by means of others**, and thus We have tested and tried, like the one who:

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, and al-Hasan ibn Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada: **And thus We have tried some of them by others**, meaning: We have tested some of them by others.

We have previously demonstrated in this book the meaning of temptation, that it is a test and trial, in a way that makes it unnecessary to repeat it in this place.

The only trial that God Almighty has put some of His creation to trial is His differences between them in what He has apportioned to them of provisions and morals. He has made some rich and some poor, some strong and some weak, and He has made some of them need others, as a test from Him.

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

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **And thus We have tried some of them by means of others**, meaning that He made some of them rich and some of them poor, so the rich said to the poor: **Are these the ones upon whom God has bestowed favor from among us?** meaning: God has guided them. They only said that in mockery and derision.

As for His statement: **So that they may say, 'Are these**

the ones upon whom God has bestowed favor from among us?', the Almighty says: We tested people with wealth and poverty, honor and humiliation, strength and weakness, guidance and misguidance, so that those whom God has led astray and blinded from the path of truth may say to those whom God has guided and granted success: **Are these the ones upon whom God has bestowed favor**, with guidance and righteousness, while they are poor, weak, and humiliated, **from among us**, while we are rich and strong? Mocking them and opposing Islam and its people.

God the Almighty says: **Is not God the most knowing of those who are grateful?** This is from Him the Almighty in response to those polytheists who denied that God guided the poor and weak to the truth, and let them down from it even though they were rich, and to confirm to them: I know who among My creation is grateful for My blessings, and who is ungrateful for them. So I bestow guidance upon those whom I bestowed upon among them, as a reward for their gratitude to Me for My blessings, and I let down those whom I let down from the path of right guidance, as a punishment for their ingratitude to Me for My blessings, not because of the wealth of the rich among them nor the poverty of the poor, because no one deserves reward or punishment except as a reward for the work he earned, not for his wealth or poverty, because wealth, poverty, weakness, and strength are not among the actions of My creation.

Tafsir al-Qurtubi

The Almighty said: **And thus We have tried some of them by means of others**. That is, just as We tried those before you, so have We tried these people. The trial is the test, that is, We treated them as those who are being tested. **That they may say** is the accusative with the lam of *ki* meaning the nobles and the rich. **Are these** meaning the weak and the poor: **upon whom God has bestowed favor from among us?** An-Nahhas said: This is problematic because it is said: How were they tested so that they might say this verse? Because if it was a denial, then it is disbelief on their part. There are two answers to this: One of them is that the meaning is that the rich were tested with the poor to see that their status would be the same with the Prophet, may God bless him and grant him peace, so that they would say, by way of questioning and not by way of denial, **Are these those whom God has bestowed favor upon from among us?** The other answer is that when they were tested with this, he said, **Then the family of Pharaoh picked him up, so that he might become for them an enemy and a cause of grief.** (al-Qasas 28:8) **Is not God most knowing of those who are grateful?** He bestowed faith upon them, not the leaders whom God knew to be disbelievers. This is a question of confirmation, and it is an answer to their saying, **Are these those whom God has bestowed favor upon from among us?** It was said that the meaning is that God is not most knowing of those who are grateful for Islam if you guide them to it.

Surat al-An'am 6: 53

And thus We have tried some of them by means of others that they may say, "Are these the ones upon whom God has bestowed favor from among us?" Is not God most knowing of the grateful?

Tafsir Ibn Kathir

God the Almighty says to His Messenger, may God bless him and grant him peace, **Say, 'I do not tell you that I have the treasures of God'** meaning I do not own them or dispose of them, **nor do I know the unseen** meaning I do not tell you that I know the unseen, rather that is from the knowledge of God Almighty, and I do not know of it except what He informs me of, **nor do I tell you that I am an angel** meaning I do not claim that I am an angel, rather I am a human being among humans, to whom revelation comes from God Almighty, He honored me with that and bestowed it upon me, and for this reason He said, **I only follow what is revealed to me** meaning I do not deviate from it by a hand's breadth or even less, **Say, 'Are the blind and the seeing equal?'** meaning is the one who follows the truth and is guided to it equal to the one who goes astray from it and does not obey it, **Do you not then reflect?** This is like 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? Only those of understanding will remember.** And His saying: **And warn with it those who fear that they will be gathered before their Lord, for they will have no protector besides Him.** And there is no intercessor for them." That is, warn with this Qur'an, O Muhammad. **Those who are fearful of fear of their Lord.** "And fear their Lord and dread the evil of the reckoning." **Those who fear that they will be gathered before their Lord.** That is, the Day of Resurrection. **They will have no protector or intercessor besides Him.** That is, they will have no relative or intercessor for them, from His punishment if He intends it for them. **That they may fear God.** That is, warn of this Day in which there is no judge except God Almighty. **That they may fear God.** So they will do in this world a deed by which God will save them from His punishment on the Day of Resurrection, and will multiply for them His abundant reward. And the Almighty said: **And do not repel those who call upon their Lord morning and evening, seeking His countenance.** That is, do not distance those who have these qualities from you, but rather make them your companions and confidants, as He said: "And keep yourself patient with those who call upon their Lord morning and evening, seeking His countenance. And let not your eyes pass beyond them, desiring adornments of the worldly life. And do not obey one whose heart We have made heedless of Our remembrance and who follows his desire and whose affair is ever in neglect." And His statement: **They call upon their Lord** means they worship Him and ask Him **morning and evening.** Saeed bin Al-Musayyab, Mujahid, Al-Hasan and Qatadah said: What is meant by this is the obligatory prayer. This is like His statement: **And your Lord says, 'Call upon Me; I will respond to you.'** That is, I will accept from you. And His saying, **They desire His Face** means that they desire with that work the Face of God the Generous, and they are sincere in what they are doing of worship and obedience. And His saying, **You have nothing to account for them, and they have nothing to account for you** is like the saying of Noah, peace be upon him, in response to those who said, **Shall we believe in you,**

while the lowest have followed you? He said, "And I have no knowledge of what they used to do. Their account is only with my Lord, if you but knew." That is, their account is with God, the Almighty, and I have nothing to account for them, just as they have nothing to account for me. And His saying, **Then you drive them away, and you will be among the wrongdoers** means that if you do this in this case, Imam Ahmad said: Asbat, he is the son of Muhammad, told us, Ash'ath told me on the authority of Kurdus, on the authority of Ibn Mas'ud: He said: The leaders of Quraysh passed by the Messenger of God, may God bless him and grant him peace, and with him were Khabbab, Suhayb, Bilal, and Ammar, and they said: O Muhammad, are you pleased with these people? So the Qur'an was revealed about them, "And warn with it those who fear that they will be gathered before their Lord. They will have no protector or intercessor besides Him, that they may fear God. And do not drive away those who invoke Their Lord, in the morning and the evening, seeking His countenance. You are not responsible for their account at all, nor are they responsible for your account at all, so that you should drive them away and thus be among the wrongdoers. And thus We have made some of them a trial by others that they may say, "Are these those upon whom God has bestowed favor from among us?" Is not God most knowing of the grateful? Ibn Jarir narrated it on the authority of Ash'ath, on the authority of Kurdus, on the authority of Ibn Mas'ud, who said: The leaders of Quraysh passed by the Messenger of God, may God bless him and grant him peace, and with him were Suhaib, Bilal, Ammar, Khabbab, and others, from the weak Muslims. They said: O Muhammad, are you pleased with these from your people? Are these those upon whom God has bestowed favor from among us? Should we become followers of these? Expel them, for perhaps if you expel them, we will follow you. Then this verse was revealed: **And do not repel those who call upon their Lord morning and evening, seeking His countenance.** "And thus We have tried some of them by means of others." to the end of the verse. Ibn Abi Hatim said: Abu Saeed bin Yahya bin Saeed Al-Qattan told us, Amr bin Muhammad Al-Anqazi told us, Asbat bin Nasr told us, on the authority of Al-Suddi, on the authority of Abu Saeed Al-Azdi - who was the reciter of Al-Azd - on the authority of Abu Al-Kanud, on the authority of Khabbab, regarding the statement of God Almighty: **And do not repel those who call upon their Lord morning and evening,** he said: Al-Aqra' bin Habis Al-Tamimi and Uyaynah bin Hisn Al-Fazari came and found the Messenger of God, may God bless him and grant him peace, with Suhaib, Bilal, Ammar, and Khabbab, sitting with some weak believers. When they saw them around the Prophet, may God bless him and grant him peace, they belittled them among a group of his companions, so they came to him and were alone with him and said: We want you to make a meeting for us from you through which the Arabs will know our superiority, for the delegations of the Arabs come to you and we are ashamed to The Arabs see us with these slaves, so when we come to you, then make them stay away from us, and when we are done, then sit with them if you wish. He said: Yes. They said:

Then write us a document on you. He said: So he called for a paper and called Ali to write and we were sitting in a corner, then Gabriel came down and said: **And do not repel those who call upon their Lord** the verse, so the Messenger of God, may God bless him and grant him peace, threw the paper from his hand, then he called us and we came to him. Ibn Jarir narrated it from the hadith of Asbat with it, and this is a strange hadith, for this verse is Meccan, and Al-Aqra' bin Habis and Uyaynah only converted to Islam after the migration for a long time. Sufyan Al-Thawri said on the authority of Al-Miqdam bin Shuraih on the authority of his father, he said: Saad said: This verse was revealed about six of the companions of the Prophet, may God bless him and grant him peace, among them Ibn Mas'ud, he said: We used to race to the Messenger of God, may God bless him and grant him peace, and we would come close to him, so the Quraysh said: These people are coming close to us, so the verse was revealed: **And do not repel those who call upon their Lord morning and evening** narrated by Al-Hakim in his Mustadrak from the path of Sufyan said: According to the conditions of the two sheikhs. Ibn Hibban included it in his Sahih on the authority of Muqaddam bin Shuraih.

And His statement, **And thus We have tried some of them by means of others**, meaning, We have tested, tried, and examined some of them, **that they may say, 'Are these those whom God has bestowed favor upon from among us?'** This is because the Messenger of God, may God bless him and grant him peace, was mostly followed by the weak among the people from among the men and women, the male and female slaves, and only a few of the nobles followed him, as the people of Noah said to Noah, **And we do not see that you are followed except by those who are the most base among us in appearance**, and as Heraclius, the king of the Romans, asked Abu Sufyan when he asked him about these issues, and he said to him: So do the nobles of the people follow him or the weak among them? He said: Rather, their weak among them. He said: They are the followers of the Messengers. The point is that the polytheists of Quraysh used to mock those of their weak who believed, and they used to torture those of them whom they could, and they used to say: Are these those whom God has bestowed favor upon from among us? That is, God would not have guided these people to goodness, if what they have become to was good and left us, as they say, **If it had been good, they would not have preceded us to it**, and as God the Almighty says: **And when Our clear verses are recited to them, those who disbelieve say to those who believe, 'Which of the two parties is better in position and better in company?'** God the Almighty says in response to that: **And how many generations before them have We destroyed who were better in possessions and appearance?** And He says in response to them when they say: **Are these the ones upon whom God has bestowed His favor from among us? Is not God most knowing of the grateful?** That is, is He not most knowing of those who are grateful to Him, by their words, actions, and consciences, so that He may guide them and guide them to the paths of peace, and bring them out from darkness into light by His permission, and guide them to the straight path, as God the Almighty says: "And

those who strive for Us - We will surely guide them to Our ways. And indeed, God is with the doers of good." And in the authentic hadith: **Indeed, God does not look at your forms or your colors, but He looks at your hearts and your deeds.** And Ibn Jarir said: Al-Qasim told us, Al-Husayn told us, on the authority of Hajjaj, on the authority of Ibn Jurayj, on the authority of Ikrimah, regarding his statement: **And warn with it those who fear that they will be gathered before their Lord** the verse, he said: Utbah bin Rabi'ah, Shaibah bin Rabi'ah, Mut'am bin Adi, Al-Harith bin Nawfal, and Qurzah bin Abd Amr bin Nawfal came with nobles from Banu Abd Manaf, from the people of disbelief, to Abu Talib, and they said: O Abu Talib, if your nephew Muhammad were to expel our clients and allies from him, for they are only our slaves and freedmen, it would be greater in our hearts, more obedient to him with us, and more likely to follow him and believe him. He said: So Abu Talib came to the Prophet, may God bless him and grant him peace, and told him about that, and Umar bin Al-Khattab, may God be pleased with him, said: If you did that until you see what they want, and what they will become of their words, then God Almighty revealed this verse: **And warn with it those who fear that they will be gathered before their Lord** until His statement: **Is not God most knowing of the grateful?** He said: And they were Bilal, Ammar bin Yasir, and Salim. The client of Abu Hudhayfah and Subaihi, the client of Asid, and from the allies Ibn Mas'ud, Al-Miqdad bin 'Amr, Mas'ud bin Al-Qari, Waqid bin 'Abdullah Al-Hanthali, 'Amr bin 'Abd Amr, Dhu Al-Shamalayn, Murthad bin Abi Murthad, Abu Murthad Al-Ghanawi, the ally of Hamza bin 'Abd Al-Muttalib, and their likes from the allies, so it was revealed about the imams of disbelief from Quraysh, the clients and the allies, **And thus We have tried some of them by others that they may say, 'Are these the ones upon whom God has bestowed favor from among us?'** The verse, so when it was revealed, 'Umar, may God be pleased with him, came and went to the Prophet, may God bless him and grant him peace, and apologized for his statement, so God, the Almighty, revealed **And when those who believe in Our verses come to you**, the verse, and His saying, "And when those who believe in Our verses come to you, say, 'Peace be upon you,'" meaning honor them by returning their greetings, and give them good tidings of God's vast mercy that encompasses them, and for this reason He said, **Your Lord has prescribed mercy upon Himself**, meaning He has made it obligatory upon His noble self, as a favor, kindness and gratitude from Him, **that He "Whoever among you does evil in ignorance**, some of the Salaf said: **Everyone who disobeys God is ignorant.** Mu'tamir ibn Sulayman said: **On the authority of Al-Hakam ibn Abaan ibn Ikrimah**, regarding His statement: **Whoever among you does evil in ignorance**, he said: **The entire world is ignorance.** Narrated by Ibn Abi Hatim. **Then repents after that and reforms**, meaning he returns from the sins he was committing, stops and resolves not to return, and reforms his actions in the future. **For He is Forgiving and Merciful.** Imam Ahmad said: Abd Al-Razzaq told us, Mu'ammarr told us, on the authority of Hammam ibn Munabbih, who said: This is what Abu Hurayrah told us, who said: The Messenger of God, may God bless him and grant him peace, said: "When God decreed creation, He wrote in a book which is with Him above the Throne:

Surat al-An'am 6: 53

And thus We have tried some of them by means of others that they may say, "Are these the ones upon whom God has bestowed favor from among us?" Is not God most knowing of the grateful?

'Indeed, My mercy prevails over My wrath.'" They included it in the two Sahihs, and this is how Al-A'mash narrated it on the authority of Abu Salih, on the authority of Abu Hurayrah, and Musa narrated it on the authority of Uqbah, on the authority of Al-A'raj, on the authority of Abu Hurayrah, and this is how Al-Layth and others narrated it, on the authority of Muhammad ibn Ajlan, on the authority of his father, on the authority of Abu Hurayrah narrated from the Prophet, may God bless him and grant him peace, that. Ibn Mardawayh narrated from Al-Hakam bin Abaan, from Ikrimah, from Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "When God has finished judging between creation, He will bring out a book from under the Throne: 'My mercy has preceded My wrath, and I am the Most Merciful of the merciful.' Then He will take a handful or two and bring out from the Fire a creation who did not do good, written between their eYa-Sin 36: 'God's freedmen.'" And Abd Al-Razzaq said: Muammar informed us, from Asim bin Sulayman, from Abu Uthman Al-Nahdi, from Salman, regarding His statement: **Your Lord has prescribed mercy upon Himself**, he said: We find in the Torah two conjunctions, that God created the heavens and the earth, and created one hundred mercies, or He made one hundred mercies before He created creation, then He created creation and placed one mercy between them, and He kept ninety-nine mercies with Him. He said: By means of it they show mercy to one another, and by it they show compassion to one another, and by it they give to one another, and by it they visit one another, and by it the she-camel moans, and by it the cow bellows, and by it the sheep bleats, and the birds follow one another in succession, and the whales follow one another in the sea, so when the Day of Resurrection comes, God will gather that mercy to what He has, and His mercy is better and more extensive. This has been narrated from another source, and many hadiths will come that agree with this when He says, **And My mercy encompasses all things**. Among the hadiths that are also appropriate to this verse is the saying of the Prophet, may God bless him and grant him peace, to Muadh ibn Jabal: **Do you know what God's right over His servants is? That they worship Him and associate nothing with Him**. Then he said: **Do you know what God's servants' right over God is if they do that? That He does not punish them**. Imam Ahmad narrated it on the authority of Kumayl ibn Ziyad, on the authority of Abu Hurayrah, may God be pleased with him.

Fath al-Qadir

His statement: 53- **And thus We have tried some of them by others** meaning like that great trial, a trial of some people by others, and trial is the test: meaning We treated them as those who are tested, and the lam in **to say** is for the consequence: meaning so that the first group may say, pointing to the second group, **Are these those upon whom God has bestowed His favor from among us?** meaning He has honored them by attaining the truth without us. An-Nahhas said: This is problematic, because it is said: How were they tested

so that they would say this statement, and if it was in the manner of denial, it is disbelief, and he answered with two answers: The first: That this happened from them in the manner of a question, not in the manner of denial, and the second: That when they were tested with this, the consequence of this statement from them was like His statement: **So the family of Pharaoh picked him up, so that he would be for them an enemy and a grief**. His statement: His statement: **Is not God most knowing of the grateful?** This question is for confirmation. Meaning: The basis for deserving the blessings of God Almighty is gratitude, and He knows best those who are grateful to Him, so why do you object with ignorance and deny the favor?

Tafsir al-Baghawi

53- The Almighty's saying: **And thus We have tried**, meaning: We have tested, **some of them with others**, meaning testing the rich with the poor and the noble with the lowly, because if the noble sees that the lowly has preceded him in faith, he will refrain from Islam because of him, so it is a trial for him. This is what His saying: **That they may say, 'Are these among us whom God has bestowed favor upon?'** So God the Almighty said: **Is not God most knowing of those who are grateful?** This is an answer to their saying, **Are these among us whom God has bestowed favor upon?** It is a question with the meaning of confirmation, meaning: God knows best who is grateful for Islam when God the Almighty has guided him.

Imam Abu Ali al-Husayn ibn Muhammad al-Qadi told us, Abu al-Abbas Abdullah ibn Muhammad ibn Harun al-Taysifuni told us, Abu al-Hasan Muhammad ibn Ahmad al-Turabi told us, Abu Bakr Ahmad ibn Muhammad ibn Amr ibn Bastam told us, Abu al-Hasan Ahmad ibn Sayyar al-Qurashi told us, Musaddad told us, Ja'far ibn Sulayman, on the authority of al-Mu'alla ibn Ziyad, on the authority of al-Ala' ibn Bashir al-Muzani, on the authority of Abu al-Siddiq al-Naji, on the authority of Abu Sa'id al-Khudri, who said: "I sat with a group of weak immigrants, and some of them were covering themselves with each other from nakedness, and a reciter was reciting to us, when the Messenger of God, may God bless him and grant him peace, came and stood over us. When the Messenger of God, may God bless him and grant him peace, stood up, the reciter was silent, so the Messenger of God, may God bless him and grant him peace, greeted us and said: What were you doing? We said: O Messenger of God, a reciter was reciting to us, so we were listening to the Book of God Almighty. The Messenger of God, may God bless him and grant him peace, said: Praise be to God who made from my nation those who commanded me to be patient with them. He then sat among us to adjust himself among us, then he gestured with his hand like this, so they gathered around us, and their faces were exposed to him. I did not see the Messenger of God, may God bless him and grant him peace, recognize any of them." Other than me, the Messenger of God, may God bless

him and grant him peace, said: "Rejoice, O group of vagrant immigrants, with the perfect light on the Day of Resurrection. You will enter Paradise half a day before the rich people, which is the equivalent of five hundred years."

Tafsir al-Baidawi

53 And thus We have tried some of them by others.

And similar to that are the trials, which are the differences in people's conditions in worldly matters.

We have tried means We have tested some of them by others in the matter of religion, so We have given precedence to these weak ones over the nobles of

Quraysh by being the first to believe **that they may say, 'Are these the ones upon whom God has bestowed favor from among us?'** That is, are these the ones upon whom God has bestowed guidance and success to what makes them happy, rather than us, and we are the nobles and leaders, and he is the poor and weak. And it is a denial that these are the ones among them who are singled out for attaining the truth and being the first to do good, like their saying: **If it had been good, they would not have preceded us to it.** The lam

is for the consequence or the reason that our trial includes the meaning of letting us down. **Is not God most knowing of the grateful?** of those who have faith and gratitude, so He guides them, and of those who do not, so He lets them down.

Surat al-An'am 6: 54

And when those who believe in Our verses come to you, say, "Peace be upon you. Your Lord has decreed upon Himself mercy. That whoever among you does evil in ignorance and then repents after that and corrects himself - then indeed, He is Oft-Forgiving, Most Merciful.

Surat al-An'am 6: 54

And when those who believe in Our verses come to you, say, "Peace be upon you. Your Lord has decreed upon Himself mercy. That whoever among you does evil in ignorance and then repents after that and corrects himself - then indeed, He is Oft-Forgiving, Most Merciful.

Tafsir al-Jalalayn

54 - **And when those who believe in Our verses come to you, say** to them (Peace be upon you. Your Lord has decreed) decreed (for Himself mercy. That whoever among you does evil in ignorance) on his part **and then repents** returns **after that** after his action **and amends** his action **then indeed** that is, God is **Forgiving** to him **and Merciful** to him. And in a reading with the fat-ha, meaning forgiveness is for him.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: The people of interpretation differed regarding those whom God Almighty meant in this verse.

Some of them said: He meant those whom God forbade His Prophet from expelling. The narration of that has been transmitted from those who said it.

Others said: He meant by it people who asked the Prophet, may God bless him and grant him peace, about great sins they had committed, but God did not make them despair of repentance.

Who said that?

Muhammad ibn Bashir told us, Yahya ibn Saeed told us, Sufyan told us, on the authority of Mujammi', who said, I heard Mahan say: Some people came to the Prophet, may God bless him and grant him peace, and they had committed great sins. Mahan said: I do not think he answered them at all. He said: Then God, the Most High, revealed this verse: "And when those who believe in Our verses come to you, say, 'Peace be upon you,'" **Al-Bukhari and Muslim**.

Hannad narrated to us, he said, Qubaysah narrated to us, on the authority of Sufyan, on the authority of Majma', on the authority of Mahan, that some people came to the Prophet, may God bless him and grant him peace, and said: O Muhammad, we have committed great sins! I do not think he answered them at all, so they turned away and God, the Most High, revealed: "And when those who believe in Our verses come to you, say, 'Peace be upon you. Your Lord has decreed upon Himself mercy.'" He said: So he called them and recited it to them.

Al-Muthanna told us, he said, Abu Naim told us, he said, Sufyan told us, on the authority of Majma' al-Tamimi, he said, I heard Mahan say, and he mentioned something similar.

Others said: Rather, he meant by it a group of believers who advised the Prophet, may God bless him and grant him peace, to expel the people whom God had forbidden him to expel, and that was a sin on their part, so God forgave them and pardoned them and commanded his Prophet, may God bless him and grant him peace, when they came to him to give them the good report that he had forgiven them their previous sin on their part by consulting the Prophet, may God bless him and grant him peace, to expel the people whom they advised him to expel. This is the statement of Ikrimah and Abd al-Rahman ibn Zayd, and we have mentioned the narration from them about that before.

Abu Ja'far said: The most correct of the opinions in this regard, in my opinion, regarding the interpretation of the verse, is the opinion of those who said: Those meant by His statement, "And when those who believe in Our verses come to you, say, 'Peace be upon you,'" are other than those whom God forbade the Prophet, may God bless him and grant him peace, from expelling. Because His statement, **And when those who believe in Our verses come to you**, is a new report after the report about those whom God forbade His Prophet, may God bless him and grant him peace, from expelling had been completed. If they were them, it would have been said: "And when they come to you, say, 'Peace be upon you.'" In beginning the report about the story of these people, and leaving it out and connecting the speech to the report about the first ones, there is something that indicates that they are other than them. The interpretation of the statement, then, since the matter is as we have described, is: And if there come to you, O Muhammad, the people who believe in Our revelation, Our evidence, and Our arguments, and acknowledge that in word and deed, seeking your guidance from their past sins between Me and them, whether they have repentance for them, then do not make them despair of them, and say to them: Peace be upon you, God has granted you security from your sins, that He will not punish you for them after you have repented from them, **Your Lord has decreed upon Himself mercy**, meaning: Your Lord has decreed mercy for His creation, **that whoever among you does evil in ignorance and then repents after that and corrects himself, then indeed He is Forgiving and Merciful**.

There are different readings of this:

So the general reading of the Medinans is: **Whoever among you does evil**, so they make *an* the subject of the translation of *mercy*, then repents after that and reforms, then he is Forgiving and Merciful, on the basis of *inna* being renewed after the *fa*, so they break it and make it a tool with no position, meaning: He is Forgiving and Merciful to him, or: For him is forgiveness and mercy.

Some of the Kufians read them both with the alif open on both of them, meaning: **Your Lord has prescribed mercy upon Himself**, then he translated by saying: **Whoever among you does evil in ignorance**, about mercy, **then He is Forgiving and Merciful**, so he connects the second *that* to the first *that*, and makes them two nouns in the accusative case as I explained.

Some of the Meccans and most of the Iraqi readers from Kufa and Basra read it with a kasra on the alif of *innahu* and *innahu* as a beginning, and as two tools that have no place.

Abu Ja'far said: The most correct reading in this regard, in my opinion, is the reading of those who read them with the kasra: **Your Lord has prescribed mercy for Himself**, as it is the beginning of the speech, and the report has ended at His saying: **Your Lord has prescribed mercy for Himself**, then the report is resumed about what He, the Most High, will do to those who do evil out of ignorance and then repent and reform from it.

The meaning of His statement: **Whoever among you does evil out of ignorance** is that whoever among you commits a sin and is ignorant of committing it, then repents and reforms, then He is Forgiving of his sin if he repents and returns to the work of obedience to God, and refrains from returning to the like of it, while regretting what he has neglected. *Merciful* to the repentant person by punishing him for his sin after he has repented from it.

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

Who said that?

Ibn Wakee' told us, he said, Abu Khalid al-Ahmar told us, on the authority of Uthman, on the authority of Mujahid: **Whoever among you does evil out of ignorance**, he said: Whoever is ignorant: he does not know what is permissible and what is forbidden, and out of his ignorance he commits the matter.

Ibn Wakee' told us, he said, Abu Khalid told us, on the authority of Juwaybir, on the authority of Ad-Dahhak, the same.

Ibn Wakee' told us, he said, Jarir told us, on the authority of Laith, on the authority of Mujahid: They do evil out of ignorance. He said: Whoever commits a sin against God, that is ignorance on his part until he returns.

Al-Harith told me, he said, Abdul Aziz told us, he said, Bakr bin Khunais told us, on the authority of Laith, on the authority of Mujahid, regarding his statement: **Whoever among you does evil in ignorance**, he said: Everyone who commits a sin is ignorant of it.

Al-Harith told me, he said, Abdul Aziz told us, he said, Khalid bin Dinar Abu Khaldi told us: When we entered upon Abu Al-Aaliyah, he said: "And when those who believe in Our verses come to you, say, 'Peace be upon you. Your Lord has decreed upon Himself mercy.'"

Tafsir al-Qurtubi

The Almighty said: "And when those who believe in Our verses come to you, say, 'Peace be upon you.'" Peace and safety have the same meaning, and the meaning of "Peace be upon you" is **May God keep you safe in your religion and yourselves**. It was revealed about those whom God forbade His Prophet, peace and blessings be upon him, from expelling. So whenever he saw them, he would greet them first and say:

Praise be to God who has made among my nation those whom I have commanded to initiate greetings with. So, the greeting was from the Prophet, may God bless him and grant him peace. It was also said that it was from God, the Most High, meaning that he conveyed our greetings to them. In both cases, it is evidence of their virtue and status with God, the Most High. In Sahih Muslim, on the authority of Aaidh ibn Amr:

"Abu Sufyan came to Salman, Suhaib, Bilal and a group of people and they said: By God, the swords of God have not taken from the neck of the enemy of God theirs. Abu Bakr said: Do you say this to the elder of the Quraysh and their master?! So he came to the Prophet, may God bless him and grant him peace, and told him. He said: O Abu Bakr, perhaps you have angered them. If you have angered them, then you have angered your Lord. Abu Bakr came to them and said: O my brothers, have I angered you? They said: May God not forgive you, my brother." This is evidence of the high status and sanctity of their positions, as we explained in the meaning of the verse. From this we learn respecting the righteous and avoiding what angers or harms them, for in that is the wrath of God, meaning the punishment of those who harmed among His friends. Ibn Abbas said: The verse was revealed about Abu Bakr, Umar, Uthman and Ali, may God be pleased with them. Al-Fudayl ibn Iyad said: A group of Muslims came to the Prophet, may God bless him and grant him peace, and said: We have committed sins, so seek forgiveness for us. He turned away from them, and the verse was revealed. A similar verse was narrated on the authority of Anas ibn Malik.

God the Almighty said: **Your Lord has prescribed mercy for Himself** meaning He has made it obligatory through His truthful report and His true promise. So the servants were addressed according to what they know, that whoever has prescribed something has prescribed it for Himself. It was said: He has prescribed that in the Preserved Tablet. **Whoever among you does evil in ignorance** meaning a sin without intending it. Mujahid said: He does not know what is lawful from what is unlawful, and out of his ignorance he commits the matter, so whoever commits a sin is ignorant of it. This meaning has already been mentioned in An-Nisa'. It was said: Whoever prefers the immediate to the Hereafter is ignorant. **For He is Forgiving and Merciful.** He read with the fatha of *an* from *an* so it is Ibn 'Amir and 'Asim and likewise **anhu min 'ama'l** and Nafi' agreed with them in **anhu min 'ama'l** and the rest read with the kasra in both of them. So whoever has the kasra is on resumption and the sentence explains mercy. And if it enters into sentences, it is kasra and the rule after the fa' is the

Surat al-An'am 6: 54

And when those who believe in Our verses come to you, say, "Peace be upon you. Your Lord has decreed upon Himself mercy. That whoever among you does evil in ignorance and then repents after that and corrects himself - then indeed, He is Oft-Forgiving, Most Merciful.

beginning and resumption, so it is kasra for that reason. And whoever has the fatha of both of them, the first is in the accusative case as a substitute for mercy, a substitute of something from something and it is it, so he worked in it. *Kaaba* is as if he said: Your Lord has written for Himself that whoever does, and as for **He is Forgiving** with the fat-ha, there are two views on it, the first of which is that it is in the nominative case as a subject and the predicate is implied as if he said: **So for him is He Forgiving, Most Merciful**, because what comes after the fa' is a subject, meaning **So for him is the forgiveness of God**. The second view is that it is implied as a subject, and *An* and what it worked on is its predicate, meaning **So his command is the forgiveness of God for him**. This is the choice of Sibawayh, and he did not permit the first, but Abu Hatim permitted it. It was said: **If He wrote, He worked on it**, meaning **Your Lord wrote that He is Forgiving, Most Merciful**. It was narrated on the authority of Ali ibn Salih and Ibn Hormuz that he broke the first as a resumption and opened the second so that it would be a subject or a predicate of a subject or an object of **He wrote** as mentioned above. Whoever opened the first - and he is Nafi' - made it a substitute for mercy and started the second as it is after the fa', and this is a clear reading.

Tafsir Ibn Kathir

God the Almighty says to His Messenger, may God bless him and grant him peace, "Say, 'I do not tell you that I have the treasures of God' **meaning I do not own them or dispose of them**, nor do I know the unseen **meaning I do not tell you that I know the unseen, rather that is from the knowledge of God Almighty, and I do not know of it except what He informs me of**, nor do I tell you that I am an angel" meaning I do not claim that I am an angel, rather I am a human being among humans, to whom revelation comes from God Almighty, He honored me with that and bestowed it upon me, and for this reason He said, "I only follow what is revealed to me **meaning I do not deviate from it by a hand's breadth or even less**, Say, 'Are the blind and the seeing equal?' **meaning is the one who follows the truth and is guided to it equal to the one who goes astray from it and does not obey it**, Do you not then reflect?" This is like 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? Only those of understanding will remember." And His saying: "And warn with it those who fear that they will be gathered before their Lord, for they will have no protector besides Him." And there is no intercessor for them." That is, warn with this Qur'an, O Muhammad. **Those who are fearful of fear of their Lord**. "And fear their Lord and dread the evil of the reckoning." **Those who fear that they will be gathered before their Lord**. That is, the Day of Resurrection. **They will have no protector or intercessor besides Him**. That is, they will have no relative or intercessor for them, from His punishment if

He intends it for them. **That they may fear God**. That is, warn of this Day in which there is no judge except God Almighty. **That they may fear God**. So they will do in this world a deed by which God will save them from His punishment on the Day of Resurrection, and will multiply for them His abundant reward. And the Almighty said: **And do not repel those who call upon their Lord morning and evening, seeking His countenance**. That is, do not distance those who have these qualities from you, but rather make them your companions and confidants, as He said: "And keep yourself patient with those who call upon their Lord morning and evening, seeking His countenance. And let not your eyes pass beyond them, desiring adornments of the worldly life. And do not obey one whose heart We have made heedless of Our remembrance and who follows his desire and whose affair is ever in neglect." And His statement: **They call upon their Lord** means they worship Him and ask Him **morning and evening**. Saeed bin Al-Musayyab, Mujahid, Al-Hasan and Qatadah said: What is meant by this is the obligatory prayer. This is like His statement: **And your Lord says, 'Call upon Me; I will respond to you.'** That is, I will accept from you. And His saying, **They desire His Face** means that they desire with that work the Face of God the Generous, and they are sincere in what they are doing of worship and obedience. And His saying, **You have nothing to account for them, and they have nothing to account for you** is like the saying of Noah, peace be upon him, in response to those who said, **Shall we believe in you, while the lowest have followed you?** He said, "And I have no knowledge of what they used to do. Their account is only with my Lord, if you but knew." That is, their account is with God, the Almighty, and I have nothing to account for them, just as they have nothing to account for me. And His saying, **Then you drive them away, and you will be among the wrongdoers** means that if you do this in this case, Imam Ahmad said: Asbat, he is the son of Muhammad, told us, Ash'ath told me on the authority of Kurds, on the authority of Ibn Mas'ud: He said: The leaders of Quraysh passed by the Messenger of God, may God bless him and grant him peace, and with him were Khabbab, Suhayb, Bilal, and Ammar, and they said: O Muhammad, are you pleased with these people? So the Qur'an was revealed about them, "And warn with it those who fear that they will be gathered before their Lord. They will have no protector or intercessor besides Him, that they may fear God. And do not drive away those who invoke Their Lord, in the morning and the evening, seeking His countenance. You are not responsible for their account at all, nor are they responsible for your account at all, so that you should drive them away and thus be among the wrongdoers. And thus We have made some of them a trial by others that they may say, "Are these those upon whom God has bestowed favor from among us?" Is not God most knowing of the grateful? Ibn Jarir narrated it on the authority of Ash'ath, on the authority of Kurds, on the authority of Ibn Mas'ud, who said: The leaders of Quraysh passed by the Messenger of God, may God

bless him and grant him peace, and with him were Suhaib, Bilal, Ammar, Khabbab, and others, from the weak Muslims. They said: O Muhammad, are you pleased with these from your people? Are these those upon whom God has bestowed favor from among us? Should we become followers of these? Expel them, for perhaps if you expel them, we will follow you. Then this verse was revealed: **And do not repel those who call upon their Lord morning and evening, seeking His countenance.** "And thus We have tried some of them by means of others." to the end of the verse. Ibn Abi Hatim said: Abu Saeed bin Yahya bin Saeed Al-Qattan told us, Amr bin Muhammad Al-Anqazi told us, Asbat bin Nasr told us, on the authority of Al-Suddi, on the authority of Abu Saeed Al-Azdi - who was the reciter of Al-Azd - on the authority of Abu Al-Kanud, on the authority of Khabbab, regarding the statement of God Almighty: **And do not repel those who call upon their Lord morning and evening**, he said: Al-Aqra' bin Habis Al-Tamimi and Uyaynah bin Hisn Al-Fazari came and found the Messenger of God, may God bless him and grant him peace, with Suhaib, Bilal, Ammar, and Khabbab, sitting with some weak believers. When they saw them around the Prophet, may God bless him and grant him peace, they belittled them among a group of his companions, so they came to him and were alone with him and said: We want you to make a meeting for us from you through which the Arabs will know our superiority, for the delegations of the Arabs come to you and we are ashamed to The Arabs see us with these slaves, so when we come to you, then make them stay away from us, and when we are done, then sit with them if you wish. He said: Yes. They said: Then write us a document on you. He said: So he called for a paper and called Ali to write and we were sitting in a corner, then Gabriel came down and said: **And do not repel those who call upon their Lord** the verse, so the Messenger of God, may God bless him and grant him peace, threw the paper from his hand, then he called us and we came to him. Ibn Jarir narrated it from the hadith of Asbat with it, and this is a strange hadith, for this verse is Meccan, and Al-Aqra' bin Habis and Uyaynah only converted to Islam after the migration for a long time. Sufyan Al-Thawri said on the authority of Al-Miqdam bin Shuraih on the authority of his father, he said: Saad said: This verse was revealed about six of the companions of the Prophet, may God bless him and grant him peace, among them Ibn Mas'ud, he said: We used to race to the Messenger of God, may God bless him and grant him peace, and we would come close to him, so the Quraysh said: These people are coming close to us, so the verse was revealed: **And do not repel those who call upon their Lord morning and evening** narrated by Al-Hakim in his Mustadrak from the path of Sufyan said: According to the conditions of the two sheikhs. Ibn Hibban included it in his Sahih on the authority of Muqaddam bin Shuraih.

And His statement, **And thus We have tried some of them by means of others**, meaning, We have tested, tried, and examined some of them, **that they may say, 'Are these those whom God has bestowed favor upon from among us?'** This is because the Messenger of God, may God bless him and grant him peace, was mostly followed by the weak among the people from among the men and women, the male and female

slaves, and only a few of the nobles followed him, as the people of Noah said to Noah, **And we do not see that you are followed except by those who are the most base among us in appearance**, and as Heraclius, the king of the Romans, asked Abu Sufyan when he asked him about these issues, and he said to him: So do the nobles of the people follow him or the weak among them? He said: Rather, their weak among them. He said: They are the followers of the Messengers. The point is that the polytheists of Quraysh used to mock those of their weak who believed, and they used to torture those of them whom they could, and they used to say: Are these those whom God has bestowed favor upon from among us? That is, God would not have guided these people to goodness, if what they have become to was good and left us, as they say, **If it had been good, they would not have preceded us to it**, and as God the Almighty says: **And when Our clear verses are recited to them, those who disbelieve say to those who believe, 'Which of the two parties is better in position and better in company?'** God the Almighty says in response to that: **And how many generations before them have We destroyed who were better in possessions and appearance?** And He says in response to them when they say: **Are these the ones upon whom God has bestowed His favor from among us? Is not God most knowing of the grateful?** That is, is He not most knowing of those who are grateful to Him, by their words, actions, and consciences, so that He may guide them and guide them to the paths of peace, and bring them out from darkness into light by His permission, and guide them to the straight path, as God the Almighty says: "And those who strive for Us - We will surely guide them to Our ways. And indeed, God is with the doers of good." And in the authentic hadith: **Indeed, God does not look at your forms or your colors, but He looks at your hearts and your deeds.** And Ibn Jarir said: Al-Qasim told us, Al-Husayn told us, on the authority of Hajjaj, on the authority of Ibn Jurayj, on the authority of Ikrimah, regarding his statement: **And warn with it those who fear that they will be gathered before their Lord** the verse, he said: Utbah bin Rabi'ah, Shaibah bin Rabi'ah, Mut'am bin Adi, Al-Harith bin Nawfal, and Qurzah bin Abd Amr bin Nawfal came with nobles from Banu Abd Manaf, from the people of disbelief, to Abu Talib, and they said: O Abu Talib, if your nephew Muhammad were to expel our clients and allies from him, for they are only our slaves and freedmen, it would be greater in our hearts, more obedient to him with us, and more likely to follow him and believe him. He said: So Abu Talib came to the Prophet, may God bless him and grant him peace, and told him about that, and Umar bin Al-Khattab, may God be pleased with him, said: If you did that until you see what they want, and what they will become of their words, then God Almighty revealed this verse: **And warn with it those who fear that they will be gathered before their Lord** until His statement: **Is not God most knowing of the grateful?** He said: And they were Bilal, Ammar bin Yasir, and Salim. The client of Abu Hudhayfah and Subaih, the client of Asid, and from the allies Ibn Mas'ud, Al-Miqdad bin 'Amr, Mas'ud bin Al-Qari, Waqid bin 'Abdullah Al-Hanthali, 'Amr bin 'Abd Amr, Dhu Al-Shamalayn, Murthad bin Abi Murthad, Abu Murthad Al-Ghanawi, the ally of Hamza bin 'Abd Al-Muttalib, and their likes from the allies, so it was revealed about

And when those who believe in Our verses come to you, say, "Peace be upon you. Your Lord has decreed upon Himself mercy. That whoever among you does evil in ignorance and then repents after that and corrects himself - then indeed, He is Oft-Forgiving, Most Merciful.

the imams of disbelief from Quraysh, the clients and the allies, **And thus We have tried some of them by others that they may say, 'Are these the ones upon whom God has bestowed favor from among us?'** The verse, so when it was revealed, 'Umar, may God be pleased with him, came and went to the Prophet, may God bless him and grant him peace, and apologized for his statement, so God, the Almighty, revealed **And when those who believe in Our verses come to you,** the verse, and His saying, "And when those who believe in Our verses come to you, say, 'Peace be upon you,'" meaning honor them by returning their greetings, and give them good tidings of God's vast mercy that encompasses them, and for this reason He said, **Your Lord has prescribed mercy upon Himself,** meaning He has made it obligatory upon His noble self, as a favor, kindness and gratitude from Him, **that He "Whoever among you does evil in ignorance,** some of the Salaf said: **Everyone who disobeys God is ignorant.** Mu'tamir ibn Sulayman said: **On the authority of Al-Hakam ibn Abaan ibn Ikrimah,** regarding His statement: **Whoever among you does evil in ignorance,** he said: **The entire world is ignorance.** Narrated by Ibn Abi Hatim. **Then repents after that and reforms,** meaning he returns from the sins he was committing, stops and resolves not to return, and reforms his actions in the future. **For He is Forgiving and Merciful.** Imam Ahmad said: Abd Al-Razzaq told us, Mu'ammir told us, on the authority of Hammam ibn Munabbih, who said: This is what Abu Hurayrah told us, who said: The Messenger of God, may God bless him and grant him peace, said: "When God decreed creation, He wrote in a book which is with Him above the Throne: 'Indeed, My mercy prevails over My wrath.'" They included it in the two Sahihs, and this is how Al-A'mash narrated it on the authority of Abu Salih, on the authority of Abu Hurayrah, and Musa narrated it on the authority of Uqbah, on the authority of Al-A'raj, on the authority of Abu Hurayrah, and this is how Al-Layth and others narrated it, on the authority of Muhammad ibn Ajlan, on the authority of his father, on the authority of Abu Hurayrah narrated from the Prophet, may God bless him and grant him peace, that Ibn Mardawayh narrated from Al-Hakam bin Abaan, from Ikrimah, from Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "When God has finished judging between creation, He will bring out a book from under the Throne: 'My mercy has preceded My wrath, and I am the Most Merciful of the merciful.' Then He will take a handful or two and bring out from the Fire a creation who did not do good, written between their eYa-Sin 36: 'God's freedmen.'" And Abd Al-Razzaq said: Muammir informed us, from Asim bin Sulayman, from Abu Uthman Al-Nahdi, from Salman, regarding His statement: **Your Lord has prescribed mercy upon Himself,** he said: We find in the Torah two conjunctions, that God created the heavens and the earth, and created one hundred mercies, or He made one hundred mercies before He created creation, then He created creation and placed one mercy between them, and He kept ninety-nine mercies with Him. He said: By means of it they show mercy to

one another, and by it they show compassion to one another, and by it they give to one another, and by it they visit one another, and by it the she-camel moans, and by it the cow bellows, and by it the sheep bleats, and the birds follow one another in succession, and the whales follow one another in the sea, so when the Day of Resurrection comes, God will gather that mercy to what He has, and His mercy is better and more extensive. This has been narrated from another source, and many hadiths will come that agree with this when He says, **And My mercy encompasses all things.** Among the hadiths that are also appropriate to this verse is the saying of the Prophet, may God bless him and grant him peace, to Muadh ibn Jabal: **Do you know what God's right over His servants is? That they worship Him and associate nothing with Him.** Then he said: **Do you know what God's servants' right over God is if they do that? That He does not punish them.** Imam Ahmad narrated it on the authority of Kumayl ibn Ziyad, on the authority of Abu Hurayrah, may God be pleased with him.

Fath al-Qadir

His statement: 54- "And when those who believe in Our verses come to you **they are the ones whom God forbade him from expelling and they are the weak believers, as will be explained,** say, 'Peace be upon you'" God commanded him to say this to them to please them and honor them. Peace and safety have the same meaning, so the meaning of peace be upon you is: May God grant you peace. When the Prophet (peace and blessings of God be upon him) saw them after this verse was revealed, he would begin by greeting them. It was said that this peace was from God, meaning that he conveyed to them our peace. His statement: "Your Lord has prescribed mercy upon Himself" means that He made this obligatory by requiring grace and kindness. It was said that He wrote this in the Preserved Tablet. It was said that this is part of what God, the Exalted, commanded him to convey to those whom He commanded him to convey peace to, as good tidings of the breadth of God's forgiveness and great mercy. His statement: "That whoever among you does evil in ignorance." Ibn Amir, Asim and Nafi' read it with a fatha on *an* from *anhu*, while the others read it with a kasra. According to the first reading, this sentence is a substitute for mercy: i.e. your Lord has written for Himself that whoever does it, etc. According to the second reading, this sentence is an explanation of mercy by way of resumption and is placed with the accusative ignorance as a state: i.e. he did it while he was ignorant. It was said: The meaning is that he did the action of the ignorant, because whoever does something that leads to harm in the end, knowing that or thinking it, has done the action of the ignorant and foolish, not the action of the people of wisdom and management. It was also said that the meaning is that he did it while he was ignorant of the harm related to it, so the benefit of restricting it to ignorance is to indicate that the believer does not engage in what he knows will lead to harm. His statement: **Then he repented**

after that means after his action **and put right** what he had spoiled by disobedience, so he returned to what is right and did the act of obedience, **Indeed, God is Forgiving and Merciful**. Ibn Amir and Asim read it with a fatha on the hamza from *anhu*, while the others read it with a kasra. According to the first reading, *an* and what follows it are the predicate of a deleted subject: i.e., his command is that God is Forgiving and Merciful. This is the choice of Sibawayh. Abu Hatim chose that the sentence is in the nominative case as a subject and the predicate is implied, as if it were said, **that He is Forgiving and Merciful**. He said: Because the subject is what follows the *fa*. As for the second reading, the sentence is a new sentence.

Tafsir al-Baghawi

54- The Almighty said: "When those who believe in Our verses come to you, say, 'Peace be upon you.'" Ikrimah said: It was revealed about those whom God Almighty forbade His Prophet from expelling, and when the Prophet, may God bless him and grant him peace, saw them, he would begin by greeting them.

Ata' said: It was revealed about Abu Bakr, Umar, Uthman, Ali, Bilal, Salim, Abu Ubaidah, Mus'ab bin Umair, Hamza, Ja'far, Uthman bin Maz'un, Ammar bin Yasir, Al-Arqam bin Abi Al-Arqam, and Abu Salamah bin Abd Al-Asad, may God be pleased with them all.

Your Lord has decreed mercy upon Himself, meaning: He has decreed mercy upon Himself, **that whoever among you does evil in ignorance**, Mujahid said: He does not know what is lawful and what is unlawful, so out of his ignorance he commits sin. It was also said: He is ignorant of what that sin will cause him to inherit. It was also said: Ignorance in that he preferred disobedience to obedience and the short-term is greater than the long-term, **then repents after that**, he turns back from his sin, **and corrects**, his actions, and it was also said: He sincerely repents, **then He is Oft-Forgiving, Most Merciful**, Ibn 'Amir, 'Asim, and Ya'qub read: **that whoever among you does evil in ignorance and then repents after that and corrects, then He is Oft-Forgiving, Most Merciful**, with the opening of the alif in both of them instead of mercy, meaning: He has decreed upon Himself that whoever among you does evil, then He made the second a substitute for the first, like the Almighty's saying: **Does He promise you that when you die and become dust and bones you will be brought forth? Al-Mu'minun 23:35**, and the people of Medina opened the first of them. They broke the second one on the appeal, and the others broke them both on the appeal.

Tafsir al-Baidawi

54 "And when those who believe in Our verses come to you, say, 'Peace be upon you. Your Lord has decreed upon Himself mercy.'" Those who believe are those who call upon their Lord. He described them as having faith in the Qur'an and following the proofs after describing them as being steadfast in worship, and He ordered them to begin with submission or to convey

the peace of God Almighty to them and to give them good tidings of the vastness of God Almighty's mercy and grace after forbidding them to be driven away, indicating that they are the ones who combine the virtues of knowledge and action. Whoever is like this should be brought near and not driven away, and should be honored and not humiliated, and given good tidings from God of safety in this world and mercy in the Hereafter. It was said that some people came to the Prophet, may God bless him and grant him peace, and said, **We have committed great sins**, but he did not respond to them with anything, so they turned away, and then the verse was revealed: **Whoever among you does evil**, as a resumption of the interpretation of mercy. Nafi', Ibn 'Amir, 'Asim, and Ya'qub read it with the fat-ha instead of it. **In ignorance** is in the place of the state, meaning whoever commits a sin while ignorant of the true harms and corruptions that follow it, like Omar in what he indicated, or confused by an act of ignorance, because committing what leads to harm is from the actions of the foolish and ignorant. **Then he repents after it** after the action or evil. **And reforms** by making amends and resolving not to return to it. **Then He is Forgiving and Merciful**. Its opening is from the opening of the first, which is not beneficial with the implication of a subject or predicate, meaning then his command or his forgiveness.

Surat al-An'am 6: 55

And thus do We explain the verses in detail, that the way of the criminals may be made clear.

Surat al-An'am 6: 55

And thus do We explain the verses in detail, that the way of the criminals may be made clear.

Tafsir al-Jalalayn

55 - **And thus** as we have explained what was mentioned **We detail** We explain **the verses** of the Qur'an so that the truth may appear and be acted upon **and that the way of the criminals** may be made clear **so that it may be avoided**, and in one reading it is with the lower letter and in another with the upper letter, and the accusative of the word *path* is addressed to the Prophet, may God bless him and grant him peace.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty means by His saying: **And thus do We detail the verses**, and just as We have detailed for you in this surah from its beginning and its opening, O Muhammad, to this place, Our argument against the polytheists among the idol worshippers, and Our proofs, and We have distinguished them for you and made them clear, thus We detail for you Our signs and proofs in every truth that the people of falsehood from all the people of other religions deny, so We make them clear to you, until its truth is distinguished from its falsehood, and its soundness from its unsoundness.

There is a difference in the reading of His statement: **And that the path of the criminals may be made clear.**

The majority of the people of Medina read it as: **And that the path of the criminals may be made clear** with the letter *ta* in the accusative case of **the path**, on the basis that **it is made clear**, addressing the Prophet, may God bless him and grant him peace, as if its meaning to them is: And that you, O Muhammad, may the path of the criminals may be made clear.

Ibn Zayd interpreted this as: **And so that you, O Muhammad, may see the path of the criminals who asked you to expel the group of his companions who asked him to expel them from him.**

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: And to make clear the path of the criminals, he said: Those who order you to expel these people.

Some Meccans and some Basrans read it as: **And that the path of the criminals may be made clear** with a *ta'*, with the word **the path** raised, on the basis that the intended meaning is the path, but he feminizes it. The meaning of the statement according to them was: And thus do We explain the verses, and that the path of the criminals may be made clear to you and to the believers.

The majority of the people of Kufa read it: **Wa**

li-tasbatabayn with a *ya* and raising the *sabil* on the basis that the verb is for the *sabil*, but they mention it. The meaning of these people in this statement, and the meaning of those who read it with a *ta* in: **Wa li-tasbatabayn** and raising the *sabil*, is one and the same. The difference between them is in the masculinization of the *sabil* and its feminization.

Abu Jaafar said: The more correct of the two readings in my opinion is the nominative, because God Almighty mentioned the excellence of His verses in His Book and His revelation, so that the truth may be distinguished from falsehood by them for all who are addressed by them, not some without others.

Whoever reads the path in the accusative case, then he has made the clarification of that limited to the Prophet, may God bless him and grant him peace.

As for the reading of His statement: **and that it may be made clear**, whether it is read with a *ta'* or a *ya'*, because some Arabs mention the way *sabil*- and they are Tamim and the people of Najd - and some of them feminize the way *sabil*, and they are the people of Hijaz. These are two readings that are widespread in the readings of the regions, and two well-known languages of the Arabs, and there is no difference in reading it with one of them compared to reading it with the other, and there is no reason to choose one of them over the other - after raising the way *sabil*- for the reason that we mentioned.

And similar to what we said in the interpretation of His statement: **We detail the verses**, the people of interpretation said.

Al-Muthanna told me, he said, Ishaq told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada: **And thus do We explain the verses**, We explain the verses.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said in: **We explain the verses**, we clarify.

Tafsir al-Qurtubi

The Almighty said: **And thus do We detail the verses** The detail is the clarification by which the meanings and the implied appear, and as We have detailed for you in this Surah Our proofs and arguments with the polytheists, thus do We detail for you the verses in everything you need regarding the matter of religion, and We make clear to you Our proofs and arguments in every truth that the people of falsehood deny. Al-Qutbi said: **We detail the verses** We bring them one after the other, and We do not send them down as a connected sentence. **And that the way of the criminals may be made clear** It is said: This lam is related to the verb, so where is the verb that it is related to? An-Nahhas said: This entire deletion is not needed, and the meaning is: And thus do We detail the verses We have detailed them. It was said: The entry of the waw is to connect to the meaning, meaning that the truth may appear and be made clear. It was read with the *ya'* and the *ta'* is a way by raising the lam and

accusative, and the reading of the ta' is addressing the Prophet, may God bless him and grant him peace, meaning and that the way of the criminals may be made clear, O Muhammad. If it is said: So the Prophet, may God bless him and grant him peace, was making it clear? The answer according to Al-Zajjaj is that the address to the Prophet, peace and blessings be upon him, is an address to his nation, so the meaning is: And that you may make clear the path of the criminals. If it is said: Why was the path of the believers not mentioned? There are two answers to this, one of them is that it is like His statement: **Garments to protect you from the heat** (al-Nahl 16:81), so the meaning is: And that you may protect you from the cold, then it was deleted. This is also the meaning of **And that you may make clear the path of the believers**, then it was deleted. The other answer is that it is said: The thing became clear and became evident, and if the path of the criminals became evident, then the path of the believers was lost. The path is masculine and feminine, so Tamim makes it masculine and the people of Hijaar make it feminine. In the revelation: **And if they see the path of right guidance** (al-A'raf 7:146) is masculine. **Why do you prevent people from the path of God?** (Al Imran 3:99) is feminine. It was also read **And that you may make clear** with a ya' and a ta', so the ta' is an address to the Prophet, peace and blessings be upon him, and what is meant is his nation.

Tafsir Ibn Kathir

God Almighty says: And as we have explained what was previously explained of the arguments and proofs, on the path of guidance and righteousness and the condemnation of argumentation and stubbornness, **Thus do We detail the verses** that is, those that those addressed need to be explained, **and that the path of the criminals may be made clear** that is, and that the path of the criminals who oppose the messengers may be made clear. It was read **and that the path of the criminals may be made clear** that is, and that the path of the criminals may be made clear, O Muhammad, or O addressee, and His statement "Say: I am on clear evidence from my Lord" that is, on insight from the law of God that God revealed to me **and you denied it** that is, the truth that came to me from God **I do not have that for which you are hastening** that is, of punishment **The judgment is only for God** that is, the matter of that is only up to God, if He wills He will hasten for you what you asked of that, and if He wills He will grant you respite and delay you, because of His great wisdom in that, and for this reason He said **He relates the truth and He is the best of judges** that is, He is the best of judges of cases, and the best of those who open judgment between His servants, and His statement "Say: If I had what you are so hasty about, the matter would have been settled between me and you." That is, if it were up to me, I would have given you what you deserved, and God knows best about the wrongdoers. If it is said: What is the connection between this verse and what is proven in the two Sahihs, on the authority of Ibn Wahb, on the authority of Yunus, on the authority of Al-Zuhri, on the authority of Urwah, on the authority of Aisha, that she said to the Messenger of

God, may God bless him and grant him peace: O Messenger of God, has there ever been a day more severe upon you than the day of Uhud? He said: I have encountered from your people, and the most severe thing I encountered from them was on the day of Aqaba, when I presented myself to Ibn Abd Yalil Ibn Abd Kulal, but he did not answer me as I wanted, so I set off, worried on my face, and I did not wake up until I saw the horn of foxes, so I raised my head, and behold, a cloud had shaded me, so I looked and behold, in it was Gabriel, peace be upon him, so he called me and said: God has heard what your people said to you, and what they responded to you, and He has sent to you the Angel of the Mountains, so that you may command him with whatever you wish regarding them. He said: So the Angel of the Mountains called me and greeted me, then he said: O Muhammad, God has heard what your people said to you, and your Lord has sent me to you, so that you may command me with whatever you wish, if you wish, I will crush them with the two mountains. The Messenger of God, may God bless him and grant him peace, said: **Rather, I hope that God will bring forth from their loins someone who will worship God and not associate anything with Him.** This is the wording of Muslim, so he presented to them their punishment and extermination, so he waited for them, and asked for a delay, perhaps God will bring forth from their loins someone who will not... He associates something with Him. So what is the connection between this and the words of God Almighty in this noble verse, "Say, 'If I had that for which you are so hastening, the matter would have been decided between me and you. And God knows best about the wrongdoers.'" The answer, and God knows best, is that this verse indicates that if the punishment that they are asking for was to befall Him when they ask for it, He would have inflicted it on them. As for the hadith, it does not say that they asked Him for the punishment to befall them. Rather, the Angel of the Mountains offered him that if He wished, He would crush them with the two mountains of Mecca, which are the two mountains that surround it to the south and north. For this reason, He took his time with them and asked for kindness for them. And the Almighty said: **And with Him are the keys of the unseen, none knows them but He.** Al-Bukhari said: Abdul Aziz bin Abdullah told us, Ibrahim bin Saad told us, on the authority of Ibn Shihab, on the authority of Salim bin Abdullah, on the authority of his father, that the Messenger of God, may God bless him and grant him peace, said: **The keys of the unseen are five, and none knows them but God.** "Indeed, God has knowledge of the Hour, and He sends down the rain, and He knows what is in the wombs. No soul knows what it will earn tomorrow, and no soul knows in what land it will die. Indeed, God is Knowing and Acquainted." And in the hadith of Umar: When Gabriel appeared to him in the form of a Bedouin, he asked about faith, Islam, and ihsan, and the Prophet, may God bless him and grant him peace, said to him among what he said to him: **Five, and none knows them but God.** Then he recited: **Indeed, God has knowledge of the Hour, the verse.** And His statement: **And He knows what is on land and sea,** meaning His noble knowledge encompasses all that exists, on land and in the sea. Nothing of that is hidden from Him, not even an atom's weight on earth or in heaven. How beautiful is what Al-Sarsari said:

And thus do We explain the verses in detail, that the way of the criminals may be made clear.

So the atoms will not be deceived by Him, whether they appear to the onlookers or are hidden.

And His saying, **And not a leaf falls but that He knows it**, meaning that He knows the movements even of inanimate objects, so what do you think of animals, especially those who are accountable among them, from among the jinn and humans, as God Almighty said, **He knows the treachery of the eyes and what the breasts conceal**. Ibn Abi Hatim said: My father told us, Al-Hasan bin Al-Rabi' told us, Abu Al-Ahwas told us, on the authority of Saeed bin Masruq, on the authority of Hassan Al-Namri, on the authority of Ibn Abbas, regarding His statement, **And not a leaf falls but that He knows it**, he said: There is no tree on land or in the sea except that there is an angel assigned to it, who writes down what falls from it. Narrated by Ibn Abi Hatim. And His statement, **And not a grain within the darknesses of the earth, nor anything moist or dry, but that it is in a clear register**, Ibn Abi Hatim said: Abdullah bin Muhammad bin Abdul Rahman bin Al-Maswar Al-Zuhri told us, Malik bin Sa'ir told us, Al-A'mash told us, on the authority of Yazid bin Abi Ziyad, on the authority of Abdullah bin Al-Harith, who said: There is not a tree on earth, nor a needle's place of attachment, except that there is an angel assigned to it, God brings knowledge of it, its wetness when it is moist, and its dryness when it is dry. And Ibn Jarir narrated it likewise on the authority of Abu Al-Khattab Ziyad bin Abdullah Al-Hasani, on the authority of Malik bin Sa'ir with it. Then Ibn Abi Hatim said: It was mentioned on the authority of Abu Hudhayfah, Sufyan told us on the authority of Amr ibn Qays, on the authority of a man, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: God created the Nun, which is the inkwell, and created the tablets, and wrote on them the affairs of the world, until the creation of a creature, or lawful or unlawful sustenance, or righteous or immoral deeds, were to come to an end. And he recited this verse: **And not a leaf falls but that He knows it** to the end of the verse. Muhammad ibn Ishaq said: On the authority of Yahya ibn al-Nadr, on the authority of his father, I heard Abdullah ibn Amr ibn al-Aas say: Under the third earth and above the fourth are the jinn, if they appeared, meaning to you, you would not see with them a light on every corner of the earth a seal from the seals of God Almighty, on every seal is an angel from the angels, God Almighty sends to it every day an angel from Him saying: Keep what you have.

Fath al-Qadir

His saying: 55- **And thus do We detail the verses** meaning, We detail them like that detail, and detailing is clarification. The meaning is: God has detailed for them what they need from the matter of religion and explained to them the ruling for each group. His saying: **And that the way of the criminals may be made clear**. The Kufians said: It is conjoined to the implied: meaning, and thus do We detail the verses to make clear to you and that it may be made clear. An-Nahhas said: This deletion is not needed. It was said: The entry of the waw is to connect to the meaning: It was read **to make clear** with the superlative and sublative,

so the address on the superlative is to the Prophet, may God bless him and grant him peace: meaning, so that, O Muhammad, the way of the criminals may be made clear, and the way is accusative according to the reading of Nafi'. As for the reading of Ibn Kathir, Abu Amr, Ibn Amir, and Hafs in the nominative case, the verb is attributed to the way, and as for the sublative case, the verb is also attributed to the way, and it is the reading of Hamza, Al-Kisa'i, and Shu'bah with the branch, and if the way of the criminals is made clear, then the way of the believers is made clear.

Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Qatada regarding his statement: "Say: Are the blind and the seeing equal?" He said: The blind is the disbeliever who is blind to the right of God, His command and His blessings upon him, and the seeing is the believing slave who has seen with beneficial sight, so he believes in the Oneness of God alone, acts in obedience to his Lord and benefits from what God has given him. Ahmad, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Tabarani, Abu Al-Shaykh, Ibn Mardawayh and Abu Nu'aym in Al-Hilyah narrated on the authority of Abdullah bin Mas'ud: He said: The leaders of Quraysh passed by the Prophet, may God bless him and grant him peace, and with him were Suhaib, Ammar, Bilal, Khabbab and others like them from the weak Muslims, and they said: O Muhammad, are you satisfied with these from your people? **Are these the ones upon whom God has bestowed favor from among us?** Should we be followers of these people? Drive them away from us, for perhaps if you drive them away we will follow you. So God revealed the Qur'an about them: **And warn thereby those who fear that they will be gathered before their Lord** until His statement: **And God is Knowing of the wrongdoers**. This reason was narrated in detail by Ibn Jarir and Ibn Al-Mundhir on the authority of Atramah, and it says: Those who came to the Prophet, may God bless him and grant him peace, were Utbah bin Rabi'ah, Shaibah bin Rabi'ah, Qurzah bin Abd Amr bin Nawfal, Al-Harith bin Amir bin Nawfal, and Mut'am bin Adi bin Al-Khayar bin Nawfal, among the nobles of the infidels from Abd Manaf. It was narrated by Ibn Abi Shaibah, Ibn Majah, Abu Ya'la, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Tabarani, Abu Al-Shaykh, Ibn Mardawayh, Abu Nu'aym in Al-Hilyah, and Al-Bayhaqi in Al-Dala'il on the authority of Khabbab, who said: Al-Aqra' bin Habis Al-Tamimi and Uaynah bin Hisn Al-Fazari came, and he mentioned something similar to the hadith of Abdullah bin Mas'ud at length. Ibn Kathir said: This is a strange hadith, because this verse is Meccan, and Al-Aqra' and Uaynah only converted to Islam after the Hijrah for a long time. Muslim, An-Nasa'i, Ibn Majah and others narrated on the authority of Sa'd ibn Abi Waqqas who said: This verse was revealed about six al-Nas 114: myself, 'Abdullah ibn Mas'ud, Bilal, a man from Hudhayl and two men whom I will not name. The polytheists said to the Prophet (peace and blessings of God be upon him): 'Drive these people away from you so that they do not dare to attack us.' So what God willed to happen occurred to the Messenger of God (peace and blessings of God be upon him), so he spoke to himself, and God revealed: **And do not drive**

away those who call upon their Lord in the morning and the evening. Narrations that agree with what we have mentioned in meaning have been narrated explaining the reason. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **in the morning and the evening**, he said: It means the obligatory prayers. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Mujahid who said: The obligatory prayers are the dawn and afternoon prayers. Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Ibrahim Al-Nakha'i regarding the verse: He said: They are the people of remembrance, do not drive them away from remembrance. Sufyan said: Meaning the people of jurisprudence. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **And thus We have tried some of them by others**, meaning that He made some of them rich and some of them poor. So the rich said to the poor: **Are these the ones upon whom God has bestowed favor from among us?** meaning, have these been guided by God? They only said that in mockery and ridicule. Ibn Al-Mundhir narrated on the authority of Ibn Jurayj: **Are these the ones upon whom God has bestowed favor from among us?** meaning, if they had any honor from God, this hardship would not have befallen them. Abd Ibn Humayd, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Mahan who said: Some people came to the Prophet (peace and blessings of God be upon him) and said: We have committed great sins. He did not respond to them with anything, so they turned away. Then God revealed: **And when those who believe in Our verses come to you**, and he called them and recited it to them. Ibn Al-Mundhir narrated on the authority of Ibn Jurayj who said: I was told that when they entered upon the Prophet (peace and blessings of God be upon him), he would initiate the greeting with them, so he would say: "Peace be upon you." And when he met them, it was the same. Abd al-Razzaq and Ibn Jarir narrated on the authority of Qatada regarding his statement: **And thus do We explain the verses**, he said: We make the verses clear. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Zayd regarding his statement: **And that you may make clear the way of the criminals**, he said: Those who order you to expel these people.

Tafsir al-Baghawi

55- **And thus do We detail the verses**, i.e.: and thus, and it was said: its meaning is and just as We have detailed for you in this Surah Our proofs and Our information against the polytheists, so do We detail the verses, i.e.: We distinguish and make clear to you Our argument in every truth that the people of falsehood deny, **and that the path of the criminals may be made clear**, i.e.: the path of the criminals. The people of Medina read **and that you may make clear** with the ta', *path* is in the accusative case addressing the Prophet, may God bless him and grant him peace, i.e.: and that you may know, O Muhammad, the path of the criminals. It is said: I have made something clear and known it, and Hamza, Al-Kisa'i, and Abu Bakr read **and that you may make clear** with the ya', *path* in the

nominative case, and the others read **and that you may make clear** with the ta', *path* in the nominative case, i.e.: so that it may appear and become clear. Path is masculine and feminine, so the evidence for the masculine is the Almighty's statement: **And if they see the path of right guidance, they will not take it as a path Al-A'raf, 146**, and the evidence for the feminine is the Almighty's statement: "For You turn away from the way of God those who believe, seeking to make it crooked. **Al Imran, 99**

Tafsir al-Baidawi

55 "And likewise **and like that clear detail** We detail the verses" meaning the verses of the Qur'an describing the obedient and the persistent criminals among them and those who turn back. "And that you may make clear the way of the criminals" Nafi' read it with the ta' and the accusative of the way meaning and that you may make clear, O Muhammad, their way, so treat each of them according to what is right for him, We have detailed this detail, and Ibn Kathir, Ibn Amir, Abu Amr, Ya'qub, and Hafs from Asim with the nominative meaning and to make clear their way, and the rest with the ya' and the nominative on the masculine of the way, as it is masculine and feminine, and it is permissible to connect it with an implied reason, meaning We detail the verses so that the truth may appear and be made clear.

Surat al-An'am 6: 56

Say, "Indeed, I have been forbidden to worship those you call upon besides God." Say, "I will not follow your desires. I would then have gone astray, and I would not be of the [rightly] guided."

Surat al-An'am 6: 56

Say, **Indeed, I have been forbidden to worship those you call upon besides God.** Say, "I will not follow your desires. I would then have gone astray, and I would not be of the [rightly] guided."

Tafsir al-Jalalayn

56 - (Say, "Indeed, I have been forbidden to worship those you invoke besides God. Say, "I will not follow your desires. **If I follow them, I will go astray, and I will not be of the guided.**")

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Say, O Muhammad, to these polytheists among your people, who equate idols and rivals with their Lord, who call you to agree with them in their religion and worship idols: God has forbidden me to worship those you call upon besides Him, so I will not follow you in what you call me to, nor will I agree with you in it, nor will I give you your love and desires in it. If I do that, then I have abandoned the path of truth and followed other than guidance, so I have become astray like you, not on the right path.

The Arabs have two ways of pronouncing the word *dalalt* with a fatha or a kasra on the lam. The well-known and eloquent language is to pronounce it with a fatha, and this is how most people in the countries read it, and this is how we read it because it is well-known among the Arabs. As for the kasra, it is not common in its speech, and few people read it with it. So whoever says *dalalt* says *adhal*, and whoever says *dalalt* says in the future tense *adhal*. And this is the way we read it in the rest of the Qur'an: **And they said, 'Shall we then go astray?'** (al-Sajdah 32:10), with a fatha on the lam.

Tafsir al-Qurtubi

God Almighty said: **Say, 'Indeed, I have been forbidden to worship those you call upon besides God.'** It was said: You call upon something you worship in a way that is ambiguous. It was also said: You call upon them in your important affairs in the manner of worship. He meant by that idols. **Say, 'I will not follow your desires.'** In what you asked of worshipping these things and expelling whomever you wanted to expel. **I have gone astray then.** That is, I have gone astray if I follow your desires. **And I am not of the guided.** That is, on the path of right guidance and righteousness.

Abu Amr ibn al-Ala' said: *Dhalalt* with a fatha on the

lam and a kasra on it, and they are two dialects. Abu Amr ibn al-Ala' said: *Dhalalt* with a kasra on the lam is the language of Tamim and it is the reading of Yahya ibn Waththab and Talha ibn Musarraf, and the first is the most correct and eloquent, because it is the language of the people of Hijaz and it is the reading of the majority. Al-Jawhari said: "Dhalal and misguidance are the opposites of guidance. I have gone astray, I go astray, and God Almighty said: 'Say: If I go astray, I only go astray to my own detriment'" (Saba': 50). This is the language of Najd, and it is the eloquent one, and the people of Aliyah say: *Dhalalt* with a kasra, I go astray.

Tafsir Ibn Kathir

God Almighty says: And as we have explained what was previously explained of the arguments and proofs, on the path of guidance and righteousness and the condemnation of argumentation and stubbornness, **Thus do We detail the verses** that is, those that those addressed need to be explained, **and that the path of the criminals may be made clear** that is, and that the path of the criminals who oppose the messengers may be made clear. It was read **and that the path of the criminals may be made clear** that is, and that the path of the criminals may be made clear, O Muhammad, or O addressee, and His statement "Say: I am on clear evidence from my Lord" that is, on insight from the law of God that God revealed to me **and you denied it** that is, the truth that came to me from God **I do not have that for which you are hastening** that is, of punishment **The judgment is only for God** that is, the matter of that is only up to God, if He wills He will hasten for you what you asked of that, and if He wills He will grant you respite and delay you, because of His great wisdom in that, and for this reason He said **He relates the truth and He is the best of judges** that is, He is the best of judges of cases, and the best of those who open judgment between His servants, and His statement "Say: If I had what you are so hasty about, the matter would have been settled between me and you." That is, if it were up to me, I would have given you what you deserved, and God knows best about the wrongdoers. If it is said: What is the connection between this verse and what is proven in the two Sahih, on the authority of Ibn Wahb, on the authority of Yunus, on the authority of Al-Zuhri, on the authority of Urwah, on the authority of Aisha, that she said to the Messenger of God, may God bless him and grant him peace: O Messenger of God, has there ever been a day more severe upon you than the day of Uhud? He said: I have encountered from your people, and the most severe thing I encountered from them was on the day of Aqaba, when I presented myself to Ibn Abd Yalil Ibn Abd Kulal, but he did not answer me as I wanted, so I set off, worried on my face, and I did not wake up until I saw the horn of foxes, so I raised my head, and behold, a cloud had shaded me, so I looked and behold, in it was Gabriel, peace be upon him, so he called me and said: God has heard what your people said to you, and what they responded to you, and He has sent to you

the Angel of the Mountains, so that you may command him with whatever you wish regarding them. He said: So the Angel of the Mountains called me and greeted me, then he said: O Muhammad, God has heard what your people said to you, and your Lord has sent me to you, so that you may command me with whatever you wish, if you wish, I will crush them with the two mountains. The Messenger of God, may God bless him and grant him peace, said: **Rather, I hope that God will bring forth from their loins someone who will worship God and not associate anything with Him.** This is the wording of Muslim, so he presented to them their punishment and extermination, so he waited for them, and asked for a delay, perhaps God will bring forth from their loins someone who will not... He associates something with Him. So what is the connection between this and the words of God Almighty in this noble verse, "Say, 'If I had that for which you are so hastening, the matter would have been decided between me and you. And God knows best about the wrongdoers.'" The answer, and God knows best, is that this verse indicates that if the punishment that they are asking for was to befall Him when they ask for it, He would have inflicted it on them. As for the hadith, it does not say that they asked Him for the punishment to befall them. Rather, the Angel of the Mountains offered him that if He wished, He would crush them with the two mountains of Mecca, which are the two mountains that surround it to the south and north. For this reason, He took his time with them and asked for kindness for them. And the Almighty said: **And with Him are the keys of the unseen, none knows them but He.** Al-Bukhari said: Abdul Aziz bin Abdullah told us, Ibrahim bin Saad told us, on the authority of Ibn Shihab, on the authority of Salim bin Abdullah, on the authority of his father, that the Messenger of God, may God bless him and grant him peace, said: **The keys of the unseen are five, and none knows them but God.** "Indeed, God has knowledge of the Hour, and He sends down the rain, and He knows what is in the wombs. No soul knows what it will earn tomorrow, and no soul knows in what land it will die. Indeed, God is Knowing and Acquainted." And in the hadith of Umar: When Gabriel appeared to him in the form of a Bedouin, he asked about faith, Islam, and ihsan, and the Prophet, may God bless him and grant him peace, said to him among what he said to him: **Five, and none knows them but God.** Then he recited: **Indeed, God has knowledge of the Hour,** the verse. And His statement: **And He knows what is on land and sea,** meaning His noble knowledge encompasses all that exists, on land and in the sea. Nothing of that is hidden from Him, not even an atom's weight on earth or in heaven. How beautiful is what Al-Sarsari said:

So the atoms will not be deceived by Him, whether they appear to the onlookers or are hidden.

And His saying, **And not a leaf falls but that He knows it,** meaning that He knows the movements even of inanimate objects, so what do you think of animals, especially those who are accountable among them, from among the jinn and humans, as God Almighty said, **He knows the treachery of the eyes and what the breasts conceal.** Ibn Abi Hatim said: My father told us, Al-Hasan bin Al-Rabi' told us, Abu Al-Ahwas told us, on the authority of Saeed bin Masruq, on the authority of Hassan Al-Namri, on the authority of Ibn Abbas,

regarding His statement, **And not a leaf falls but that He knows it,** he said: There is no tree on land or in the sea except that there is an angel assigned to it, who writes down what falls from it. Narrated by Ibn Abi Hatim. And His statement, **And not a grain within the darknesses of the earth, nor anything moist or dry, but that it is in a clear register,** Ibn Abi Hatim said: Abdullah bin Muhammad bin Abdul Rahman bin Al-Maswar Al-Zuhri told us, Malik bin Sa'ir told us, Al-A'mash told us, on the authority of Yazid bin Abi Ziyad, on the authority of Abdullah bin Al-Harith, who said: There is not a tree on earth, nor a needle's place of attachment, except that there is an angel assigned to it, God brings knowledge of it, its wetness when it is moist, and its dryness when it is dry. And Ibn Jarir narrated it likewise on the authority of Abu Al-Khattab Ziyad bin Abdullah Al-Hasani, on the authority of Malik bin Sa'ir with it. Then Ibn Abi Hatim said: It was mentioned on the authority of Abu Hudhayfah, Sufyan told us on the authority of Amr ibn Qays, on the authority of a man, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: God created the Nun, which is the inkwell, and created the tablets, and wrote on them the affairs of the world, until the creation of a creature, or lawful or unlawful sustenance, or righteous or immoral deeds, were to come to an end. And he recited this verse: **And not a leaf falls but that He knows it** to the end of the verse. Muhammad ibn Ishaq said: On the authority of Yahya ibn al-Nadr, on the authority of his father, I heard Abdullah ibn Amr ibn al-Aas say: Under the third earth and above the fourth are the jinn, if they appeared, meaning to you, you would not see with them a light on every corner of the earth a seal from the seals of God Almighty, on every seal is an angel from the angels, God Almighty sends to it every day an angel from Him saying: Keep what you have.

Fath al-Qadir

His statement: 56- "Say: I have been forbidden." God, the Exalted, commanded him to return to addressing the disbelievers and inform them that he has forbidden the worship of what they call upon and worship besides God: meaning God has forbidden him from that and has turned him away and warned him, then He, the Exalted, commanded him to say to them: **I will not follow your desires.** Meaning I will not take the path that you have taken in your religion of following desires and walking on what directs corrupt intentions that result in falling into misguidance. His statement: **Then I have gone astray.** Meaning I have followed your desires in what you have asked of worshipping your deities and expelling those you wanted to expel. **And I am not of the guided.** If I did that, this nominal sentence is conjoined with the sentence before it, and its coming as a nominal sentence after that verbal sentence is to indicate permanence and stability. **I have gone astray** is read with the opening of the lam and its breaking, and they are two languages. Abu Amr said: "I went astray with a kasra on the lam is the language of Tamim, and it is the reading of Ibn Waththab and Talha ibn Musarraf. The first is more correct and more eloquent, because it is the language of the people of Hijaz, and it is the reading of the majority." Al-Jawhari said: **Error and misguidance are the opposites of guidance, and I went astray means I**

Surat al-An'am 6: 56

Say, "Indeed, I have been forbidden to worship those you call upon besides God." Say, "I will not follow your desires. I would then have gone astray, and I would not be of the [rightly] guided."

lead astray. God the Most High said: "Say: 'If I go astray, I only go astray to my own detriment.'" He said: This means the open one is the language of Najd, which is the eloquent one. The people of Aliyah say: I went astray with a kasra means I lead astray.

Tafsir al-Baghawi

56- The Almighty said: "Say, 'Indeed, I have been forbidden to worship those you invoke besides God. Say, 'I do not follow your desires,'" in worshipping idols and expelling the poor. **Then I have gone astray, and I am not of the guided ones**, meaning: If you do that, you have left the path of truth and taken a path other than that of guidance.

Tafsir al-Baidawi

56 "Say, 'Indeed, I have been forbidden' I have been warned and rebuked by what was set up for me of evidence and what was sent down to me of verses concerning monotheism. 'So I do not worship those you worship besides God' from worshipping what you worship besides God, or what you call gods, that is, what you call them. 'Say, 'I will not follow your desires' is an emphasis on cutting off their desires and an indication of the reason for the prohibition and the reason for refraining from following them and ignoring them, and a statement of the principle of their misguidance and that what they are upon is desire and does not guide, and a warning to whoever seeks the truth to follow the proof and not imitate. 'Then I have gone astray' that is, I have followed your desires, so I have gone astray 'and I am not of the guided' that is, in any way of guidance so that I would be among their number, and in it is an allusion to them being like that.

Surat al-An'am 6: 57

Say, "Indeed, I am on clear evidence from my Lord, and you deny it. I do not have that for which you are hastening. The judgment belongs only to God. He relates the truth, and He is the best of judges."

Tafsir al-Jalalayn

57 - (Say: Verily, I am on clear evidence) clarification **from my Lord, and** you have denied it) my Lord since you have associated others with Him **I do not have that which you are hastening** of the punishment *Indeed* what **the judgment** in that and other things (is only with God. He decrees) the judgment **the truth, and He is the best of judges** of judges, and in the reading {narrates} meaning he says

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: *Say*, O Muhammad, to these people who are just with their Lord, who call you to associate partners with your Lord, **Indeed, I am on clear evidence from my Lord**, meaning that I am on a statement that I have made clear, and a proof that has been made clear to me, **from my Lord**, meaning: from my monotheism, and what I am upon of sincere worship of Him without associating anything with Him.

The Arabs also say: So-and-so is clear about this matter, if he is clear about it. An example of this is the poet's saying:

What do you want after his confession and Suwaid's saying: I have spared you Bishr?

And you denied it means: And you denied your Lord, and the *ha* in His statement *it* is from the mention of the Lord, may He be glorified and exalted. **I do not have that which you are hastening for** means: What is it that you are hastening of the punishment and torment of God in My hand, nor am I able to do that. That is because they said when God sent His Prophet Muhammad, may God bless him and grant him peace, with His Oneness, and he called them to God, and informed them that he was His Messenger to them: **Is this anything but a human being like you? Do you then practice magic while you are seeing?** (Al-Anbiya': 3) And they said about the Qur'an: It is confused dreams. And some of them said: Rather, it is a fabrication that he invented. Others said: Rather, Muhammad is a poet, so let him bring us a sign as the first ones were sent. So God said to His Prophet, may God bless him and grant him peace: Answer them that the signs are in God's hand, not yours. You are only a messenger, and you are only responsible for conveying what you were sent with. And God will decide the truth in them and in you, and will decide between you and them, so that the one who is right and wrong among you will be distinguished. **And He is the best of judges**, meaning:

He is the best of judges and distinguishes between the one who is right and wrong and the most just of them, because no one is wronged in His judgment and His ruling due to a means to him or due to kinship or relationship, and there is no injustice in His ruling, because He does not take bribes in rulings and thus is unjust. He is the most just of judges and the best of judges.

It was mentioned to us in Abdullah's reading: He is the fastest of separators.

Muhammad bin Bashir told us, he said, Muhammad bin Jaafar told us, he said, Shu'bah told us, on the authority of Abu Bishr, on the authority of Saeed bin Jubair: He said: In Abdullah's recitation: He decides the truth, and He is the swiftest of judges.

There is a difference in the reading of his saying: **He narrates the truth.**

The majority of the reciters of Hijaz and Medina, and some of the reciters of Kufa and Basra, read: "The judgment belongs only to God. He relates the truth," with a *sad*, meaning the story. They interpreted in that the statement of God Almighty: **We relate to you the best of stories** (Yusuf 12:3). This was mentioned on the authority of Ibn Abbas.

Ibn Wakee' told us, he said, Ibn Uaynah told us, on the authority of Amr ibn Dinar, on the authority of Ata', on the authority of Ibn Abbas, he said: **He relates the truth**, and he said: **We relate to you the best of stories** (Yusuf 12:3).

A group of those who read it in Kufa and Basra read: "The judgment belongs only to God. He judges the truth" with the letter *dād*, from *qada'*, meaning judgment and separation by judgment. They considered the validity of that to be in his saying: **And He is the best of judges**, and that separation between those who differ is only by judgment, not by stories.

This reading is, in our view, the more correct of the two readings, because of the reason we mentioned to its people. The meaning of the statement then is: What is the ruling on what you, O polytheists, are hastening of God's punishment and what is between me and you, except God's, in whose judgment there is no injustice, and in whose hand is creation and command. He will judge the truth between me and you, and He is the best of judges between us with His judgment and His rule.

Tafsir al-Qurtubi

The Almighty said: "Say: Verily, I am upon clear evidence from my Lord" meaning proof, certainty, argument and evidence, not based on whims. From this comes the word *bayyinah* because it clarifies and reveals the truth. **And you denied it** meaning the clear evidence because it is in the meaning of clarification, as He said: **And when relatives, orphans and the needy are present at the division, provide for them from it** (al-Nisa 4:8) based on what we explained there. It was said that it refers to the Lord, meaning you denied my Lord because He was mentioned, and it

Surat al-An'am 6: 57

Say, "Indeed, I am on clear evidence from my Lord, and you deny it. I do not have that for which you are hastening. The judgment belongs only to God. He relates the truth, and He is the best of judges."

was said that it refers to the punishment. It was said: it refers to the Qur'an. In the meaning of the verse and the one before it is what Mus'ab bin Abdullah bin Az-Zubayr recited to himself, and he was a poet who believed in God, may God be pleased with him:

Should I sit after my bones tremble and death is the closest thing to me?

I argue with every objecting opponent and make his religion a target for my religion

So leave what I know to the opinion of others, and opinion is not like certain knowledge.

What do I have to do with the dispute, which is something that is spent to the left and to the right?

And He has laid down for us the ways of a stature that makes mistakes in every valley or valley.

The truth was not hidden by the method of Ibn Amina Al-Amin

And the method of Jahm was not replaced for us by the method of the trustworthy Ibn Amina

As for what I know, it is enough for me, but as for what I do not know, keep me away from it.

God the Almighty said: **I have not that which you are hastening** meaning the punishment, for they were, due to their extreme denial, hastening its descent in mockery, like their saying: **Or the sky should fall upon us in fragments as you have claimed** (al-Isra' 17:92) **O God, if this is the truth from You, then rain down upon us stones from the sky** (al-Anfal 8:32). It was said: I have not the verses that you are suggesting **The judgment is only for God** meaning the judgment is only for God in delaying and hastening the punishment. It was said: The judgment that separates between truth and falsehood is for God. **He relates the truth** meaning He relates the true story, and this is what was used as evidence by those who forbade metaphor in the Qur'an, and this is the reading of Nafi', Ibn Kathir, Asim, Mujahid, Al-A'raj, and Ibn Abbas. Ibn Abbas said: God the Almighty said: **We relate to you the best of stories** (Yusuf 12:3). The rest said: **The truth is judged** with the voiced *qād*, and this is what Ali - may God be pleased with him - and Abu Abd al-Rahman al-Sulami and Sa'id ibn al-Musayyab acknowledged, and it is written in the Mushaf without a *ya* and it is not appropriate to stop on it, and it is from the word *qada'* and the evidence for that is that After it: **And He is the best of judges**. And the judgement can only be a judgment, not a story. This is strengthened by his statement before it: **The judgment is only for God**. This is also strengthened by the reading of Ibn Masoud: "The judgment is only for God. He judges with the truth." So the ba' was added to confirm the meaning of the judgment. An-Nahhas said: This is not necessary, because the meaning of the judgment is that He comes and does, so the meaning is: The truth comes. And it is possible that the meaning is: He judges with the truth. Makki said: And the reading of the sad is

more beloved to me, because the two pilgrims and Asim agreed on that, and because if it were from the judgment, the ba' would have been necessary in it as it came in the reading of Ibn Masoud. An-Nahhas said: This argument is not necessary, because such a ba' is often deleted.

Tafsir Ibn Kathir

God Almighty says: And as we have explained what was previously explained of the arguments and proofs, on the path of guidance and righteousness and the condemnation of argumentation and stubbornness, **Thus do We detail the verses** that is, those that those addressed need to be explained, **and that the path of the criminals may be made clear** that is, and that the path of the criminals who oppose the messengers may be made clear. It was read **and that the path of the criminals may be made clear** that is, and that the path of the criminals may be made clear, O Muhammad, or O addressee, and His statement "Say: I am on clear evidence from my Lord" that is, on insight from the law of God that God revealed to me **and you denied it** that is, the truth that came to me from God **I do not have that for which you are hastening** that is, of punishment **The judgment is only for God** that is, the matter of that is only up to God, if He wills He will hasten for you what you asked of that, and if He wills He will grant you respite and delay you, because of His great wisdom in that, and for this reason He said **He relates the truth and He is the best of judges** that is, He is the best of judges of cases, and the best of those who open judgment between His servants, and His statement "Say: If I had what you are so hasty about, the matter would have been settled between me and you." That is, if it were up to me, I would have given you what you deserved, and God knows best about the wrongdoers. If it is said: What is the connection between this verse and what is proven in the two Sahihs, on the authority of Ibn Wahb, on the authority of Yunus, on the authority of Al-Zuhri, on the authority of Urwah, on the authority of Aisha, that she said to the Messenger of God, may God bless him and grant him peace: O Messenger of God, has there ever been a day more severe upon you than the day of Uhud? He said: I have encountered from your people, and the most severe thing I encountered from them was on the day of Aqaba, when I presented myself to Ibn Abd Yalil Ibn Abd Kulal, but he did not answer me as I wanted, so I set off, worried on my face, and I did not wake up until I saw the horn of foxes, so I raised my head, and behold, a cloud had shaded me, so I looked and behold, in it was Gabriel, peace be upon him, so he called me and said: God has heard what your people said to you, and what they responded to you, and He has sent to you the Angel of the Mountains, so that you may command him with whatever you wish regarding them. He said: So the Angel of the Mountains called me and greeted me, then he said: O Muhammad, God has heard what your people said to you, and your Lord has sent me to

you, so that you may command me with whatever you wish, if you wish, I will crush them with the two mountains. The Messenger of God, may God bless him and grant him peace, said: **Rather, I hope that God will bring forth from their loins someone who will worship God and not associate anything with Him.** This is the wording of Muslim, so he presented to them their punishment and extermination, so he waited for them, and asked for a delay, perhaps God will bring forth from their loins someone who will not... He associates something with Him. So what is the connection between this and the words of God Almighty in this noble verse, "Say, 'If I had that for which you are so hastening, the matter would have been decided between me and you. And God knows best about the wrongdoers.'" The answer, and God knows best, is that this verse indicates that if the punishment that they are asking for was to befall Him when they ask for it, He would have inflicted it on them. As for the hadith, it does not say that they asked Him for the punishment to befall them. Rather, the Angel of the Mountains offered him that if He wished, He would crush them with the two mountains of Mecca, which are the two mountains that surround it to the south and north. For this reason, He took his time with them and asked for kindness for them. And the Almighty said: **And with Him are the keys of the unseen, none knows them but He.** Al-Bukhari said: Abdul Aziz bin Abdullah told us, Ibrahim bin Saad told us, on the authority of Ibn Shihab, on the authority of Salim bin Abdullah, on the authority of his father, that the Messenger of God, may God bless him and grant him peace, said: **The keys of the unseen are five, and none knows them but God.** "Indeed, God has knowledge of the Hour, and He sends down the rain, and He knows what is in the wombs. No soul knows what it will earn tomorrow, and no soul knows in what land it will die. Indeed, God is Knowing and Acquainted." And in the hadith of Umar: When Gabriel appeared to him in the form of a Bedouin, he asked about faith, Islam, and ihsan, and the Prophet, may God bless him and grant him peace, said to him among what he said to him: **Five, and none knows them but God.** Then he recited: **Indeed, God has knowledge of the Hour,** the verse. And His statement: **And He knows what is on land and sea,** meaning His noble knowledge encompasses all that exists, on land and in the sea. Nothing of that is hidden from Him, not even an atom's weight on earth or in heaven. How beautiful is what Al-Sarsari said:

So the atoms will not be deceived by Him, whether they appear to the onlookers or are hidden.

And His saying, **And not a leaf falls but that He knows it,** meaning that He knows the movements even of inanimate objects, so what do you think of animals, especially those who are accountable among them, from among the jinn and humans, as God Almighty said, **He knows the treachery of the eyes and what the breasts conceal.** Ibn Abi Hatim said: My father told us, Al-Hasan bin Al-Rabi' told us, Abu Al-Ahwas told us, on the authority of Saeed bin Masruq, on the authority of Hassan Al-Namri, on the authority of Ibn Abbas, regarding His statement, **And not a leaf falls but that He knows it,** he said: There is no tree on land or in the sea except that there is an angel assigned to it, who writes down what falls from it. Narrated by Ibn Abi Hatim. And His statement, **And not a grain within the**

darknesses of the earth, nor anything moist or dry, but that it is in a clear register, Ibn Abi Hatim said: Abdullah bin Muhammad bin Abdul Rahman bin Al-Maswar Al-Zuhri told us, Malik bin Sa'ir told us, Al-A'mash told us, on the authority of Yazid bin Abi Ziyad, on the authority of Abdullah bin Al-Harith, who said: There is not a tree on earth, nor a needle's place of attachment, except that there is an angel assigned to it, God brings knowledge of it, its wetness when it is moist, and its dryness when it is dry. And Ibn Jarir narrated it likewise on the authority of Abu Al-Khattab Ziyad bin Abdullah Al-Hasani, on the authority of Malik bin Sa'ir with it. Then Ibn Abi Hatim said: It was mentioned on the authority of Abu Hudhayfah, Sufyan told us on the authority of Amr ibn Qays, on the authority of a man, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: God created the Nun, which is the inkwell, and created the tablets, and wrote on them the affairs of the world, until the creation of a creature, or lawful or unlawful sustenance, or righteous or immoral deeds, were to come to an end. And he recited this verse: **And not a leaf falls but that He knows it** to the end of the verse. Muhammad ibn Ishaq said: On the authority of Yahya ibn al-Nadr, on the authority of his father, I heard Abdullah ibn Amr ibn al-Aas say: Under the third earth and above the fourth are the jinn, if they appeared, meaning to you, you would not see with them a light on every corner of the earth a seal from the seals of God Almighty, on every seal is an angel from the angels, God Almighty sends to it every day an angel from Him saying: Keep what you have.

Fath al-Qadir

His statement: 57- "Say: I am on clear evidence from my Lord." Clear evidence: argument and proof: meaning I am on proof from my Lord and certainty, not on whims and doubts. God the Almighty commanded him to explain to them that what he is upon of worshipping his Lord is on the basis of a definitive, demonstrative argument, not as they are upon of following false doubts and corrupt doubts that have no basis except mere false whims. His statement: **And you denied it** meaning the Lord or the punishment or the Qur'an or the clear evidence, and the masculine is for the pronoun in consideration of the meaning. This sentence is either a circumstantial statement with the estimation of *had*: meaning and the situation is that you have denied it, or a renewed sentence explaining what they are upon of denying what the Messenger of God, may God bless him and grant him peace, brought of clear arguments and evident proofs.

Tafsir al-Baghawi

57- "Say: Verily, I am upon clear proof", that is, upon explanation, insight, and evidence, **from my Lord, and you have denied it,** that is, what I have brought, **I have nothing for which you are hastening,** it was said: He meant by it their hastening of the punishment, they used to say: **If this is the truth from You, then rain down upon us stones Al-Anfal,** 32 the verse, it was said: He meant by it the Resurrection, God Almighty said: **Those who do not believe in it seek to hasten it**

Surat al-An'am 6: 57

Say, "Indeed, I am on clear evidence from my Lord, and you deny it. I do not have that for which you are hastening. The judgment belongs only to God. He relates the truth, and He is the best of judges."

Ash-Shura, 18, "The judgment is only for God. He declares the truth", the people of Hijaz and Asim read *Yags* with a damma on the qaf and the sad with a shaddah, meaning he says the truth, because in all the copies of the Qur'an it is without a ya', and because he said the truth and did not say with the truth, and the others read *Yaqdi* with a sukoon on the qaf and the dad with a kasra, from Qada, that is, he rules with the truth, as evidenced by his saying: **And He is the best of judges**, and the judgement is in the judgment, and they only deleted the ya' because the alif and lam are too heavy, Such as the Almighty's saying: **Hellfire will burn** and the like. He did not say **the truth** because the truth is an attribute of the source, as if he said: The true judgment is decreed.

Tafsir al-Baidawi

57 "Say: I am on clear evidence." A warning about what must be followed after explaining what must not be followed. Clear evidence is the clear indication that separates truth from falsehood. It was said that it refers to the Qur'an and revelation, or rational arguments or what includes them. **From my Lord** refers to His knowledge and that there is no god but Him. It is possible that it is an attribute of clear evidence. **And you denied it** refers to my Lord, meaning you denied it when you associated others with Him, or to clear evidence based on the meaning. **I do not have that which you are hastening** refers to the punishment that they hastened by saying: **Then rain down upon us stones from the sky or bring us a painful punishment**. "The judgment is only with God" in hastening or delaying the punishment. "He decides the truth **means the right judgment, or he makes the truth and manages it, from their saying** he decided the shield" if he made it, in what he decides of hastening and delaying. The origin of the judgment is the final decision of a matter, and the origin of the ruling is prevention, so it is as if he prevented falsehood. Ibn Kathir, Nafi' and Asim read "he decides **from** he decided the trace, **or from** he decided the report". "And He is the best of deciders" the judges.

Surat al-An'am 6: 58

Say, "If I had what you are so eager for, the matter would have been decided between me and you. And God is most knowing of the wrongdoers."

Tafsir al-Jalalayn

58 - Say to them **If I had what you are hastening, the matter would have been decided between me and you** by hastening it for you and I would rest, but it is with God **and God is most knowing of the wrongdoers** when He will punish them.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Say, O Muhammad, to these people who treat their Lord as equals with gods and idols, who deny what you have brought them, and who ask you to bring them a sign in order to hasten the punishment: If I had in my hand what you are hastening of the punishment, **the matter would have been decided between me and you**. So, I will quickly decide by hastening for you what you are asking me to do and hastening of it. But that is in the hand of God, who knows best when to send Him upon the wrongdoers, who place their worship, which should not be for anyone but God, in the wrong place, and worship gods and idols besides Him. And He knows best when to take revenge on them, and when the judgment will come between me and them.

It has been said: The meaning of his saying: **The matter will be settled between me and you** is by slaughtering death.

Ibn Wakee' told us, he said, Abu Khalid al-Ahmar told us, on the authority of Ibn Jurayj, he said: It reached me regarding his statement: **for the matter to be decided**, he said: Death was slaughtered.

I think that the one who said this statement was inspired by his statement: **And warn them of the Day of Regret when the matter will be decided while they are in heedlessness** (Maryam 19:39), for a story was narrated from the Prophet, may God bless him and grant him peace, in this regard that indicates the meaning of what this speaker said about the matter being decided. His statement: **The matter will be decided between Me and you** has nothing to do with that, but rather this is a command from God Almighty mentioned by His Prophet Muhammad, may God bless him and grant him peace, to say to the one who hastens Him to decide the matter between Him and them from His statement with a sign that He will bring to them: If the punishment and the signs were in My hand and with Me, I would hasten to you what you ask Me about that, but it is in the hand of the One who is more knowledgeable about what is good for His creation than I and all of His creation.

Tafsir al-Qurtubi

God Almighty says: "Say: If I had what you are hastening for," meaning the punishment, I would bring it down upon you until the matter is over and done with. Hastening means hastening to request something before its time. **And God knows best about the wrongdoers**, meaning the polytheists, and about the time of their punishment.

Tafsir Ibn Kathir

God Almighty says: And as we have explained what was previously explained of the arguments and proofs, on the path of guidance and righteousness and the condemnation of argumentation and stubbornness, **Thus do We detail the verses** that is, those that those addressed need to be explained, **and that the path of the criminals may be made clear** that is, and that the path of the criminals who oppose the messengers may be made clear. It was read **and that the path of the criminals may be made clear** that is, and that the path of the criminals may be made clear, O Muhammad, or O addressee, and His statement "Say: I am on clear evidence from my Lord" that is, on insight from the law of God that God revealed to me **and you denied it** that is, the truth that came to me from God **I do not have that for which you are hastening** that is, of punishment **The judgment is only for God** that is, the matter of that is only up to God, if He wills He will hasten for you what you asked of that, and if He wills He will grant you respite and delay you, because of His great wisdom in that, and for this reason He said **He relates the truth and He is the best of judges** that is, He is the best of judges of cases, and the best of those who open judgment between His servants, and His statement "Say: If I had what you are so hasty about, the matter would have been settled between me and you." That is, if it were up to me, I would have given you what you deserved, and God knows best about the wrongdoers. If it is said: What is the connection between this verse and what is proven in the two Sahihs, on the authority of Ibn Wahb, on the authority of Yunus, on the authority of Al-Zuhri, on the authority of Urwah, on the authority of Aisha, that she said to the Messenger of God, may God bless him and grant him peace: O Messenger of God, has there ever been a day more severe upon you than the day of Uhud? He said: I have encountered from your people, and the most severe thing I encountered from them was on the day of Aqaba, when I presented myself to Ibn Abd Yalil Ibn Abd Kulal, but he did not answer me as I wanted, so I set off, worried on my face, and I did not wake up until I saw the horn of foxes, so I raised my head, and behold, a cloud had shaded me, so I looked and behold, in it was Gabriel, peace be upon him, so he called me and said: God has heard what your people said to you, and what they responded to you, and He has sent to you the Angel of the Mountains, so that you may command him with whatever you wish regarding them. He said: So the Angel of the Mountains called me and greeted me, then he said: O Muhammad, God has heard what your people said to you, and your Lord has sent me to you, so that you may command me with whatever you wish, if you wish, I will crush them with the two

Surat al-An'am 6: 58

Say, "If I had what you are so eager for, the matter would have been decided between me and you. And God is most knowing of the wrongdoers."

mountains. The Messenger of God, may God bless him and grant him peace, said: **Rather, I hope that God will bring forth from their loins someone who will worship God and not associate anything with Him.** This is the wording of Muslim, so he presented to them their punishment and extermination, so he waited for them, and asked for a delay, perhaps God will bring forth from their loins someone who will not... He associates something with Him. So what is the connection between this and the words of God Almighty in this noble verse, "Say, 'If I had that for which you are so hastening, the matter would have been decided between me and you. And God knows best about the wrongdoers.'" The answer, and God knows best, is that this verse indicates that if the punishment that they are asking for was to befall Him when they ask for it, He would have inflicted it on them. As for the hadith, it does not say that they asked Him for the punishment to befall them. Rather, the Angel of the Mountains offered him that if He wished, He would crush them with the two mountains of Mecca, which are the two mountains that surround it to the south and north. For this reason, He took his time with them and asked for kindness for them. And the Almighty said: **And with Him are the keys of the unseen, none knows them but He.** Al-Bukhari said: Abdul Aziz bin Abdullah told us, Ibrahim bin Saad told us, on the authority of Ibn Shihab, on the authority of Salim bin Abdullah, on the authority of his father, that the Messenger of God, may God bless him and grant him peace, said: **The keys of the unseen are five, and none knows them but God.** "Indeed, God has knowledge of the Hour, and He sends down the rain, and He knows what is in the wombs. No soul knows what it will earn tomorrow, and no soul knows in what land it will die. Indeed, God is Knowing and Acquainted." And in the hadith of Umar: When Gabriel appeared to him in the form of a Bedouin, he asked about faith, Islam, and ihsan, and the Prophet, may God bless him and grant him peace, said to him among what he said to him: **Five, and none knows them but God.** Then he recited: **Indeed, God has knowledge of the Hour, the verse.** And His statement: **And He knows what is on land and sea,** meaning His noble knowledge encompasses all that exists, on land and in the sea. Nothing of that is hidden from Him, not even an atom's weight on earth or in heaven. How beautiful is what Al-Sarsari said:

So the atoms will not be deceived by Him, whether they appear to the onlookers or are hidden.

And His saying, **And not a leaf falls but that He knows it,** meaning that He knows the movements even of inanimate objects, so what do you think of animals, especially those who are accountable among them, from among the jinn and humans, as God Almighty said, **He knows the treachery of the eyes and what the breasts conceal.** Ibn Abi Hatim said: My father told us, Al-Hasan bin Al-Rabi' told us, Abu Al-Ahwas told us, on the authority of Saeed bin Masruq, on the authority of Hassan Al-Namri, on the authority of Ibn Abbas, regarding His statement, **And not a leaf falls but that He knows it,** he said: There is no tree on land or in the sea except that there is an angel assigned to it, who

writes down what falls from it. Narrated by Ibn Abi Hatim. And His statement, **And not a grain within the darknesses of the earth, nor anything moist or dry, but that it is in a clear register,** Ibn Abi Hatim said: Abdullah bin Muhammad bin Abdul Rahman bin Al-Maswar Al-Zuhri told us, Malik bin Sa'ir told us, Al-A'mash told us, on the authority of Yazid bin Abi Ziyad, on the authority of Abdullah bin Al-Harith, who said: There is not a tree on earth, nor a needle's place of attachment, except that there is an angel assigned to it, God brings knowledge of it, its wetness when it is moist, and its dryness when it is dry. And Ibn Jarir narrated it likewise on the authority of Abu Al-Khattab Ziyad bin Abdullah Al-Hasani, on the authority of Malik bin Sa'ir with it. Then Ibn Abi Hatim said: It was mentioned on the authority of Abu Hudhayfah, Sufyan told us on the authority of Amr ibn Qays, on the authority of a man, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: God created the Nun, which is the inkwell, and created the tablets, and wrote on them the affairs of the world, until the creation of a creature, or lawful or unlawful sustenance, or righteous or immoral deeds, were to come to an end. And he recited this verse: **And not a leaf falls but that He knows it** to the end of the verse. Muhammad ibn Ishaq said: On the authority of Yahya ibn al-Nadr, on the authority of his father, I heard Abdullah ibn Amr ibn al-Aas say: Under the third earth and above the fourth are the jinn, if they appeared, meaning to you, you would not see with them a light on every corner of the earth a seal from the seals of God Almighty, on every seal is an angel from the angels, God Almighty sends to it every day an angel from Him saying: Keep what you have.

Fath al-Qadir

His statement: 58- **I do not have what you are hastening for.** He informed them that he did not have what they were hastening for of punishment, because they were, due to their extreme denial, hastening its descent in mockery. Similar to this is his statement: **Or the sky will fall upon us in fragments as you claim,** and their statement: **O God, if this is the truth from You, then rain down upon us stones from the sky,** and their statement: **When will this promise come to pass, if you are truthful?** It was said: **I do not have what you are hastening for** of the verses that you are suggesting to me. His statement: **The judgment belongs only to God:** meaning that the judgment in everything belongs only to God, the Most High, and among that is what you are hastening for of punishment or the suggested verses. What is meant is: the judgment that separates truth from falsehood. His saying: **He relates the truth.** Nafi', Ibn Kathir and Asim read *Yaqs* with a qaf and a sad, while the rest read *Yaqd* with a voiced dad and a ya'. This is how Ali, Abu Abd al-Rahman al-Sulami and Sa'id ibn al-Musayyab read it, and it is written in the Mushaf without a ya'. According to the first reading, it is from the al-Qasas 28: meaning, He relates the true stories, or he follows the traces of it: meaning, He follows the truth in what he rules. And on the second reading it is from the word *qada decree*: that is, He

decrees the judgment between His servants, and **the truth** is in the accusative case as a direct object, or as an attribute of a deleted source: that is, He decrees the true judgment, or tells the true story. **And He is the best of judges** that is, between truth and falsehood by what He decrees between His servants and details for them in His Book. Then God Almighty commanded him to say to them: **If I had what you are hastening** that is, what you are asking to be hastened by having it brought down upon you that is within my power and ability, **I would have decided the matter between me and you** that is, God Almighty would have decided the matter between us by having God Almighty bring it down upon you by my asking Him and requesting that, or the meaning is: If the punishment that you are asking for and hastening were with Me and in My grasp, I would have brought it down upon you, and at that time He would have decided the matter between Me and you. **And God knows best the wrongdoers** and the time at which He will bring down their punishment and what His will requires of delaying it to lure them in and give them an excuse.

Tafsir al-Baghawi

58- "Say, 'If I had with me', and in my hand, 'what you are hastening', of the punishment, 'the matter would have been decided between me and you', that is, the punishment would have been completed [and you would have been destroyed], that is, I would have hastened it so that I could be rid of you, 'and God knows best about the wrongdoers.'"

Tafsir al-Baidawi

58 "Say: If I had with me" meaning in my power and ability **what you are hastening** of punishment **the matter would have been decided between me and you** I would have destroyed you immediately in anger for my Lord, and what is between me and you would have been severed. **And God knows best about the wrongdoers** in the sense of a correction as if he said: But the matter is up to God, glory be to Him, and He knows best who should be taken and who should be given respite from them.

Surat al-An'am 6: 59

And with Him are the keys of the unseen. None knows them except Him. And He knows what is on the land and sea. Not a leaf falls but that He knows it. And there is no grain within the darknesses of the earth and no moist or dry [thing] but that it is [all] in a clear register.

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Tafsir al-Jalalayn

59 - **And with Him** the Most High **are the keys of the unseen** His treasures or the paths leading to His knowledge **None knows them except Him** and they are the five mentioned in His statement {Indeed, with God is knowledge of the Hour} the verse as narrated by Al-Bukhari **And He knows what** occurs **on land** the deserts **and in the sea** the villages on rivers **and not a leaf falls** redundant (but He knows it. And there is no grain within the darknesses of the earth and no moist or dry) in apposition to leaf **except that it is in a clear book** which is the Preserved Tablet and the resumption is a substitute for inclusion from the exception before it

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: He says: And with God are the keys of the unseen.

Keys is the plural of key, and it is said: key and miftah. So whoever says key, the plural is keys, and whoever says key, the plural is keys.

What he means by his saying: **And with Him are the keys of the unseen**, are the treasures of the unseen, such as the one who:

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 with Him are the keys of the unseen**, he said, he says: the treasures of the unseen.

Ibn Wakee' told us, he said, my father told us, on the authority of Misa'ar, on the authority of Amr ibn Murrah, on the authority of Abdullah ibn Salamah, on the authority of Ibn Mas'ud, who said: Your Prophet was given all the spoils except the keys of the unseen.

Al-Qasim narrated, Al-Hussein narrated, Hajjaj narrated, on the authority of Ibn Jurayj, on the authority of Ata' Al-Khurasani, on the authority of Ibn Abbas: **And with Him are the keys of the unseen**, he said: They are five: **Indeed, with God is knowledge of the Hour and He sends down the rain to Indeed, God is Knowing and Acquainted** (Luqman 31:34).

Abu Ja'far said: The interpretation of the statement is: And God knows best about the wrongdoers among His creation, what they deserve and what He will do to

them. Indeed, He has knowledge of what His creation has hidden from them, so they have not seen it or perceived it, and they will never know it or perceive it. **And He knows what is on the land and in the sea**, meaning: And He has knowledge of what is not hidden from you either, because what is on the land and in the sea that is apparent to the eye is known to the servants. So the meaning of the statement is: And with God is knowledge of what is hidden from you, O people, of what you do not know and will never know, of what He has kept to Himself, and He also knows with that everything that all of you know. Nothing is hidden from Him, because there is nothing except what is hidden from people or what is not hidden from them. So the Most High informed us that He has knowledge of everything that was and will be, and of what is to come of what has not yet been, and that is the unseen.

Abu Ja'far said: God Almighty says: "Not a leaf falls in the deserts and wildernesses, nor in the cities and villages, except that God knows it, 'Not a grain within the darknesses of the earth, nor anything moist or dry, but that it is in a clear book.'" He says: And not a thing that exists, or that will exist and has not yet existed, except that it is established in the Preserved Tablet, written therein, and its number and amount are decreed, as well as the time in which it will exist and the state in which it will perish.

What he means by his saying: *clear* is that it clarifies the correctness of what is in it, by the existence of what was drawn in it on what was drawn.

If someone says: What is the reason for establishing it in the Preserved Tablet and the Clear Book, something that is not hidden from Him, and He is All-Knowing of it and does not fear forgetting it?

It was said to him: God, the Most High, does what He wills. It is possible that this was a test from Him for His memorizers, and a trial for those who trust in Him by writing down their deeds, for they are, as mentioned, commanded to write down the deeds of the servants, then to present them to what God has recorded of that in the Preserved Tablet, until He records in it what He records every day. It was said that this is the meaning of His statement: **Indeed, We were transcribing what you used to do** (al-Jathiyah 45:29). It is possible that this was for something else, of which He is more knowledgeable, either as an argument that He uses against some of His angels, or against the children of Adam and others. And:

Ziyad bin Yahya Al-Hassani Abu Al-Khattab told me, he said, Malik bin Sa'ir told us, he said, Al-A'mash told us, on the authority of Yazid bin Abi Ziyad, on the authority of Abdullah bin Al-Harith, he said: There is no tree on earth, not even a needle's eye, except that there is an angel assigned to it, and God brings knowledge of it: its dryness when it is spread out, and its moisture when it is moistened.

Tafsir al-Qurtubi

It has three issues:

First: It was reported that when this verse was revealed, twelve thousand angels descended with it. Al-Bukhari narrated on the authority of Ibn Umar on the authority of the Prophet, may God bless him and grant him peace, who said:

"The keys of the unseen are five, and none knows them but God. None knows what the wombs conceal but God. None knows what will happen tomorrow but God. None knows when the rain will come but God. None knows in what land he will die but God. None knows when the Hour will come but God." In Sahih Muslim, on the authority of Aisha, she said:

Whoever claims that the Messenger of God, may God bless him and grant him peace, tells what will happen tomorrow has greatly slandered God, and God the Most High says: "Say: None in the heavens and earth knows the unseen except God." And the keys are the plural of key, this is the eloquent language. It is also said: key, and the plural is keys. This is the reading of Ibn al-Samiq'. The key is everything that opens a lock, whether it is tangible like a lock on a house, or rational like looking. Ibn Majah narrated in his Sunan and Abu Hatim al-Busti in his Sahih on the authority of Anas ibn Malik, who said that the Messenger of God, may God bless him and grant him peace, said:

"Some people have keys to good and locks to evil. Some people have keys to evil and locks to good. So blessed is he in whose hands God has placed the keys to good, and woe to him in whose hands God has placed the keys to evil." In the verse, it is a metaphor for access to the unseen, just as a person accesses what is hidden from a person through a key. Therefore, some of them said: It is taken from people saying, **Open to me such and such**, meaning, **Give me or teach me what I can use to access it**. God, the Most High, has knowledge of the unseen, and in His hand are the paths that lead to it. No one possesses them except Him. Whoever He wills to inform him of them, He informs him, and whoever He wills to withhold them, He withholds them. This is not from His bestowal except upon His messengers, as evidenced by the words of God, the Most High: **And God would not inform you of the unseen, but God chooses from among His messengers whom He wills**. And He said: **Except for a messenger with whom He is pleased**.

[The verse] It was said that what is meant by the keys are the treasures of sustenance, according to al-Suddi, al-Hasan, Muqatil, and al-Dahhak: the treasures of the earth. This is a metaphor, in which He expressed them as what one uses to access them. It was said: Other than this, what is included in the meaning of the hadith, i.e., with Him are the terms and the time of their expiration. It was said: The consequences of ages and the conclusions of deeds, and other sayings. The first is the preferred one. And God knows best.

Second: Our scholars said: God Almighty attributed knowledge of the unseen to Himself in more than one verse of His Book, except for those whom He has chosen from among His servants. So whoever says: He sends down rain tomorrow and is certain, then he is a disbeliever, whether he reported about it with a

sign that he claimed or not. Likewise, whoever says: He knows what is in the womb, then he is a disbeliever. If he is not certain and says: God usually sends down water with the star, and that it is usually the cause of water, and that it is the cause of water according to what He has decreed and previously known, then he is not a disbeliever. However, it is recommended for him not to speak about it, because in it is a likening to the words of the disbelievers, and ignorance of His subtle wisdom, because He sends down whenever He wills, sometimes with such-and-such a star, and sometimes without such-and-such a star. God Almighty said:

Among My servants there has come this morning one who believes in Me and disbelieves in the star, as will be explained in the incident, God willing. Ibn al-Arabi said: Likewise, the doctor's statement: If the nipple on the right breast is black, then it is a boy, and if it is in the left breast, then it is a girl, and if the woman finds the right side heavier, then the child is a girl, and he claims that it is a habit and not obligatory in creation, then he is not a disbeliever or a sinner. As for the one who claims to gain in the future life, he is a disbeliever. Or he spoke about general or detailed events that will happen before they happen, there is no doubt about his disbelief as well. As for the one who spoke about the eclipse of the sun and the moon, our scholars said: He should be disciplined but not imprisoned. As for not declaring him a disbeliever, it is because a group said: It is a matter that is attained by calculation and estimating the phases according to what God has informed us about in His saying: **And the moon - We have measured for it phases**. As for their discipline, it is because they introduce doubt to the common people, since they do not realize the difference between this and other things, so they confuse their beliefs and abandon their foundations in certainty. So they disciplined them so that they would make that easy if they knew it and not announce it.

I said: Also from this chapter is what came in Sahih Muslim on the authority of some of the wives of the Prophet, may God bless him and grant him peace, that the Prophet, may God bless him and grant him peace, said:

Whoever goes to a fortune teller [and asks him about something], his prayers will not be accepted for forty nights. The fortune teller is the astrologer and astrologer who claims to know the unseen. It is from divination and its owner is a fortune teller, who is the one who deduces things from causes and premises that he claims to know. Some of the people of this art may support this with warnings, methods, stars, and usual causes. This art is divination **with a yaa**. All of them are called divination, as stated by Judge Iyad. Divination is claiming to know the unseen. Abu Omar bin Abdul Barr said in the book Al-Kafi: Among the earnings that are unanimously forbidden are usury, the dowries of prostitutes, ill-gotten gains, bribery, taking wages for waiting and singing, divination, claiming to know the unseen and report from the heavens, musical instruments, games, and all falsehood. Our scholars said: The situation has been reversed in these times with the arrival of astrologers and soothsayers, especially in Egypt. It has become common among their leaders, followers and princes to employ astrologers. Indeed, many of those who claim to be scholars of jurisprudence and religion have been

Surat al-An'am 6: 59

And with Him are the keys of the unseen. None knows them except Him. And He knows what is on the land and sea. Not a leaf falls but that He knows it. And there is no grain within the darknesses of the earth and no moist or dry [thing] but that it is [all] in a clear register.

deceived and have come to these soothsayers and soothsayers, who have dazzled them with the impossible, and extracted money from them, and have obtained from their words only a mirage and a delusion, and from their religions corruption and misguidance. All of that is among the major sins, because the Prophet (peace be upon him) said: **His prayer will not be accepted for forty nights.** So how about someone who employs them and spends on them, relying on their words? Muslim **may God have mercy on him** narrated on the authority of Aisha **may God be pleased with her** who said:

"Some people asked the Messenger of God, may God bless him and grant him peace, about soothsayers. He said: They are nothing. They said: O Messenger of God, sometimes they tell us something that turns out to be true! The Messenger of God, may God bless him and grant him peace, said: That is a word of truth that a jinn snatches and whispers in the ear of his friend like the clucking of a hen, and they mix with it a hundred lies." Al-Hamidi said: Yahya bin Urwah has no other narration from his father from Aishah in Sahih other than this. Al-Bukhari also included it from the hadith of Abu al-Aswad Muhammad bin Abd al-Rahman from Urwah, from Aishah, that she heard the Messenger of God, may God bless him and grant him peace, say:

The angels descend in the clouds and mention the matter that has been decided in the heavens, and the devils eavesdrop and hear it, then they inspire it to the soothsayers, who tell a hundred lies from themselves along with it." This meaning will come in Saba, God willing.

Third: The Almighty's statement: **And He knows what is on the land and the sea.** He mentioned them specifically because they are the greatest of the creatures that are adjacent to humans, meaning He knows what perishes on the land and the sea. It is said: He knows what is on the land of plants, grains, and seeds, and what is in the sea of animals and the sustenance that is in them. **And not a leaf falls but that He knows it.** Yazid bin Harun narrated on the authority of Muhammad bin Ishaq on the authority of Nafi' on the authority of Ibn Umar, "On the authority of the Prophet, may God bless him and grant him peace, who said:

There is no plant on the earth, nor fruit on the trees, nor a grain in the darkness of the earth, but upon it is written, "In the name of God, the Most Gracious, the Most Merciful, the provision of so-and-so, son of so-and-so." This is what He says in His decisive Book: "And not a leaf falls but He knows it. And there is no grain in the darknesses of the earth, nor anything moist or dry, but that it is in a clear register." Al-Naqqash narrated from Ja'far ibn Muhammad that the leaf refers to the fallen offspring of the sons of Adam, and the grain refers to the one who does not fall, and the moist refers to the living, and the dry refers to the dead. Ibn 'Atiyyah said: This is a statement that follows the method of symbols, and it is not authentic from Ja'far ibn Muhammad, and it should not be paid

attention to. It was said: The meaning is, "And not a leaf falls, that is, from the leaf of the tree, but He knows when it falls and where it falls and how much it revolves in the air, and not a grain but He knows when it sprouts and how much it sprouts and who eats it, and the darkness of the earth is its depths." This is more correct, as it is in agreement with the hadith and is the implication of the verse. And God is the Grantor of guidance. It was said: **In the darknesses of the earth** means the rock that is the lowest of the seven earths.

And not a moist or dry *Dry* in the accusative case, in apposition to the word. Ibn al-Samiq, al-Hasan, and others read it in the nominative case in both of them, in apposition to the place of a leaf, so the *min* in this is for emphasis. **Except in a clear book** meaning in the Preserved Tablet, so that the angels may consider that, not that He, glory be to Him, wrote that because of forgetfulness that may befall Him, glory be to Him above that. It was said: He wrote it while He knew it, in order to magnify the matter, meaning know that this which has no reward or punishment is written, so how about that which has reward and punishment.

Tafsir Ibn Kathir

God Almighty says: And as we have explained what was previously explained of the arguments and proofs, on the path of guidance and righteousness and the condemnation of argumentation and stubbornness, **Thus do We detail the verses** that is, those that those addressed need to be explained, **and that the path of the criminals may be made clear** that is, and that the path of the criminals who oppose the messengers may be made clear. It was read **and that the path of the criminals may be made clear** that is, and that the path of the criminals may be made clear, O Muhammad, or O addressee, and His statement "Say: I am on clear evidence from my Lord" that is, on insight from the law of God that God revealed to me **and you denied it** that is, the truth that came to me from God **I do not have that for which you are hastening** that is, of punishment **The judgment is only for God** that is, the matter of that is only up to God, if He wills He will hasten for you what you asked of that, and if He wills He will grant you respite and delay you, because of His great wisdom in that, and for this reason He said **He relates the truth and He is the best of judges** that is, He is the best of judges of cases, and the best of those who open judgment between His servants, and His statement "Say: If I had what you are so hasty about, the matter would have been settled between me and you." That is, if it were up to me, I would have given you what you deserved, and God knows best about the wrongdoers. If it is said: What is the connection between this verse and what is proven in the two Sahih, on the authority of Ibn Wahb, on the authority of Yunus, on the authority of Al-Zuhri, on the authority of Urwah, on the authority of Aisha, that she said to the Messenger of God, may God bless him and grant him peace: O Messenger of God, has there ever been a day more

severe upon you than the day of Uhud? He said: I have encountered from your people, and the most severe thing I encountered from them was on the day of Aqaba, when I presented myself to Ibn Abd Yalil Ibn Abd Kulal, but he did not answer me as I wanted, so I set off, worried on my face, and I did not wake up until I saw the horn of foxes, so I raised my head, and behold, a cloud had shaded me, so I looked and behold, in it was Gabriel, peace be upon him, so he called me and said: God has heard what your people said to you, and what they responded to you, and He has sent to you the Angel of the Mountains, so that you may command him with whatever you wish regarding them. He said: So the Angel of the Mountains called me and greeted me, then he said: O Muhammad, God has heard what your people said to you, and your Lord has sent me to you, so that you may command me with whatever you wish, if you wish, I will crush them with the two mountains. The Messenger of God, may God bless him and grant him peace, said: **Rather, I hope that God will bring forth from their loins someone who will worship God and not associate anything with Him.**

This is the wording of Muslim, so he presented to them their punishment and extermination, so he waited for them, and asked for a delay, perhaps God will bring forth from their loins someone who will not... He associates something with Him. So what is the connection between this and the words of God Almighty in this noble verse, "Say, 'If I had that for which you are so hastening, the matter would have been decided between me and you. And God knows best about the wrongdoers.'" The answer, and God knows best, is that this verse indicates that if the punishment that they are asking for was to befall Him when they ask for it, He would have inflicted it on them. As for the hadith, it does not say that they asked Him for the punishment to befall them. Rather, the Angel of the Mountains offered him that if He wished, He would crush them with the two mountains of Mecca, which are the two mountains that surround it to the south and north. For this reason, He took his time with them and asked for kindness for them. And the Almighty said: **And with Him are the keys of the unseen, none knows them but He.** Al-Bukhari said: Abdul Aziz bin Abdullah told us, Ibrahim bin Saad told us, on the authority of Ibn Shihab, on the authority of Salim bin Abdullah, on the authority of his father, that the Messenger of God, may God bless him and grant him peace, said: **The keys of the unseen are five, and none knows them but God.** "Indeed, God has knowledge of the Hour, and He sends down the rain, and He knows what is in the wombs. No soul knows what it will earn tomorrow, and no soul knows in what land it will die. Indeed, God is Knowing and Acquainted." And in the hadith of Umar: When Gabriel appeared to him in the form of a Bedouin, he asked about faith, Islam, and ihsan, and the Prophet, may God bless him and grant him peace, said to him among what he said to him: **Five, and none knows them but God.** Then he recited: **Indeed, God has knowledge of the Hour,** the verse. And His statement: **And He knows what is on land and sea,** meaning His noble knowledge encompasses all that exists, on land and in the sea. Nothing of that is hidden from Him, not even an atom's weight on earth or in heaven. How beautiful is what Al-Sarsari said:

So the atoms will not be deceived by Him, whether

they appear to the onlookers or are hidden.

And His saying, **And not a leaf falls but that He knows it**, meaning that He knows the movements even of inanimate objects, so what do you think of animals, especially those who are accountable among them, from among the jinn and humans, as God Almighty said, **He knows the treachery of the eyes and what the breasts conceal.** Ibn Abi Hatim said: My father told us, Al-Hasan bin Al-Rabi' told us, Abu Al-Ahwas told us, on the authority of Saeed bin Masruq, on the authority of Hassan Al-Namri, on the authority of Ibn Abbas, regarding His statement, **And not a leaf falls but that He knows it**, he said: There is no tree on land or in the sea except that there is an angel assigned to it, who writes down what falls from it. Narrated by Ibn Abi Hatim. And His statement, **And not a grain within the darknesses of the earth, nor anything moist or dry, but that it is in a clear register**, Ibn Abi Hatim said: Abdullah bin Muhammad bin Abdul Rahman bin Al-Maswar Al-Zuhri told us, Malik bin Sa'ir told us, Al-A'mash told us, on the authority of Yazid bin Abi Ziyad, on the authority of Abdullah bin Al-Harith, who said: There is not a tree on earth, nor a needle's place of attachment, except that there is an angel assigned to it, God brings knowledge of it, its wetness when it is moist, and its dryness when it is dry. And Ibn Jarir narrated it likewise on the authority of Abu Al-Khattab Ziyad bin Abdullah Al-Hasani, on the authority of Malik bin Sa'ir with it. Then Ibn Abi Hatim said: It was mentioned on the authority of Abu Hudhayfah, Sufyan told us on the authority of Amr ibn Qays, on the authority of a man, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: God created the Nun, which is the inkwell, and created the tablets, and wrote on them the affairs of the world, until the creation of a creature, or lawful or unlawful sustenance, or righteous or immoral deeds, were to come to an end. And he recited this verse: **And not a leaf falls but that He knows it** to the end of the verse. Muhammad ibn Ishaq said: On the authority of Yahya ibn al-Nadr, on the authority of his father, I heard Abdullah ibn Amr ibn al-Aas say: Under the third earth and above the fourth are the jinn, if they appeared, meaning to you, you would not see with them a light on every corner of the earth a seal from the seals of God Almighty, on every seal is an angel from the angels, God Almighty sends to it every day an angel from Him saying: Keep what you have.

Fath al-Qadir

His saying: 59- **And with Him are the keys of the unseen, none knows them except Him.** Keys is the plural of miftah with a fat-ha: which is the storehouse: that is, with Him are the storehouses of the unseen. He made storehouses for the unseen matters in which they are stored by way of metaphor, or the plural of miftah with a kasra on the meem, which is the key. He made keys for the unseen matters by which one can reach what is in the storehouses of them by way of metaphor also. The reading of Ibn al-Samee'a supports that it is the plural of miftah with a kasra, **And with Him are the keys of the unseen**, for keys is the plural of key, and the meaning is: with Him, glory be to Him, are the storehouses of the unseen in particular, or the keys by which one can reach the storehouses.

Surat al-An'am 6: 59

And with Him are the keys of the unseen. None knows them except Him. And He knows what is on the land and sea. Not a leaf falls but that He knows it. And there is no grain within the darknesses of the earth and no moist or dry [thing] but that it is [all] in a clear register.

His saying: **None knows them except Him** is a sentence that confirms the meaning of the first sentence, and that no one among His creation has knowledge of anything of the unseen matters that God has kept knowledge of to Himself. Under this verse is included the knowledge of what the disbelievers are hastening of the punishment, as the context indicates, as a primary inclusion. This noble verse refutes the falsehoods of soothsayers, astrologers, geomancers, and others who claim that which is not their business, is not within their power, and is not encompassed by their knowledge. Islam and its people have been afflicted by evil people from these misguided races and failed types, and they have not profited from their lies and falsehoods except through the evil plan mentioned in the words of the Truthful, the Trusted, may God's prayers and peace be upon him: **Whoever goes to a soothsayer or an astrologer has disbelieved in what was revealed to Muhammad.** His saying: **And He knows what is on land and sea** He mentioned them specifically because they are among the greatest of God's creations: that is, He knows what is in them of animals and inanimate objects with detailed knowledge that nothing is hidden from Him, or He mentioned them specifically because they are what people see most and look forward to knowing what is in them. **And not a leaf falls but He knows it** that is, from the leaves of trees, and this is a specification after generalization: that is, He knows it and knows the time and place of its fall. It was said: What is meant by the leaf is what is written on it for the terms and provisions. Al-Naqqash narrated from Ja'far ibn Muhammad that what is meant by the leaf here is the miscarriage of the children of Adam. Ibn 'Atiyyah said: This is a statement that follows the method of symbols and is not authentic from Ja'far ibn Muhammad, and it should not be paid attention to. **Nor a grain existing in the darkness of the earth** that is, in dark places. It was said in the belly of the earth: **Nor anything moist or dry** in the accusative case in apposition to grain: and it is in apposition to the leaf. Ibn al-Sameefa', al-Hasan and others read it with the nominative case in apposition to the place of a leaf. The description of moisture and dryness includes all existing things. His statement: **except in a clear book** is the Preserved Tablet, so this sentence is a substitute for the inclusion of **except He knows it.** It was said: it is an expression of His knowledge, so this sentence is a substitute for each of that sentence.

Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Abu Imran Al-Jawni regarding his statement: "Say: 'Indeed, I am upon clear evidence from my Lord.'" He said: **On trust.** Ibn Abi Shaybah, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Ikrimah regarding his statement: **The matter would have been decided between me and you.** He said: **The Hour would have come.** Ibn Jarir and Ibn Abi Hatim narrated on the authority of Al-Suddi regarding his statement: **And with Him are the keys of the unseen.** He said: **He means the treasures of the unseen.** Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ibn Abbas regarding his statement: **And**

with Him are the keys of the unseen. He said: "There are five of them: 'Indeed, with God is knowledge of the Hour.'" to His statement: **God is All-Knowing, All-Aware.** Ahmad, Al-Bukhari and others narrated on the authority of Ibn Umar that the Messenger of God, may God bless him and grant him peace, said: "The keys of the unseen are five, and none knows them but God. None knows what will happen tomorrow but God. None knows what the wombs conceal but God. None knows when the rain will come but God. No soul knows in what land it will die but God. No one knows when the Hour will come but God." Saeed bin Mansour, Abdul bin Hameed, Ibn Al-Mundhir, Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Ibn Abbas, **And not a leaf falls but He knows it,** he said: There is no tree on land or sea but that there is an angel in it who writes down what leaves fall from its leaves. Abu Al-Sheikh narrated something similar on the authority of Mujahid. Abu Al-Sheikh narrated on the authority of Muhammad bin Juhadah regarding his statement, **And not a leaf falls,** he said: God, the Blessed and Exalted, has a tree beneath the Throne, and no creature has a leaf in it, so when a leaf falls, his soul leaves his body. This is what He said, **And not a leaf falls but He knows it.** Al-Khatib narrated in his history with a weak chain of transmission on the authority of Ibn Omar that the Messenger of God, may God bless him and grant him peace, said, "There is no crop on the earth or fruit on trees but that it is written on them, 'In the name of God, the Most Gracious, the Most Merciful. This is the provision of so-and-so, son of so-and-so.'" This is what God, the Most High, said, **And not a leaf falls** in the verse. Ibn Yazid bin Harun narrated it on the authority of Muhammad bin Ishaq on the authority of Nafi' on the authority of Ibn Omar on the authority of the Prophet, may God bless him and grant him peace, and he mentioned it. Abu Al-Sheikh narrated on the authority of Ibn Abbas that he recited this verse: **Neither wet nor dry,** and he said: wet and dry of everything.

Tafsir al-Baghawi

59- The Almighty said: **And with Him are the keys of the unseen, none knows them except Him.** The keys of the unseen are His treasures, the plural of key.

They differed about the keys of the unseen. 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, Abdullah bin Dinar told us that he heard Ibn Omar say: The Messenger of God said: "The keys of the unseen are five, and none knows them except God. None knows what the wombs conceal except God Almighty, [and none knows what is in tomorrow except God Almighty], and none knows when the rain will come except God, and no soul knows in what land it will die, and none knows when the Hour will come except God." And as God Almighty said: **Indeed, with God is knowledge of the Hour, and He sends down the rain.**

Ad-Dahhak and Muqatil said: The keys to the unseen are the treasures of the earth, and the knowledge of the descent of punishment.

Ata said: What is hidden from you of reward and punishment.

It was said: The expiration of the appointed times. It was said: The states of the servants of happiness and misery and the endings of their deeds. It was said: It is what has not yet happened, whether it will be or not, and what will be, how will it be, and what will not be, if it were to be, how would it be? Ibn Masoud said: Your Prophet was given knowledge of everything except knowledge of the keys of the unseen.

And He knows what is on land and sea. Mujahid said: The land is the deserts and wastelands, and the sea is the villages and cities. Nothing happens in them except that He knows it. It was said: It is the well-known land and sea. **And not a leaf falls except that He knows it.** He means fallen and fixed, meaning: He knows the number of leaves that fall from the trees and what remains on them. It was said: He knows how many have turned upside down until they fell to the ground. **And not a grain within the darknesses of the earth.** It was said: It is the well-known grain in the depths of the earth. It was said: It is under the rock at the bottom of the earth. **And neither moist nor dry.** Ibn Abbas, may God be pleased with him, said: The moist is the perennial, and the dry is the desert. Ata' said: He means what grows and what does not grow. It was said: Neither living nor dead. It was said: It is an expression for everything. **Except in a clear book.** It means that everything is written in the Preserved Tablet.

substitute for inclusion if what is meant by it is the tablet and it is read in the nominative case to be in conjunction with the location of a leaf or in the nominative case as the subject and predicate **except in a clear book**

Tafsir al-Baidawi

59 **And with Him are the keys of the unseen.** His treasures are the plural of miftah with a kasrah on the mim, which means the storehouse or that by which one reaches the unseen. It is borrowed from the keys which are the plural of miftah with a kasrah on the mim, which means the key. This is supported by the fact that it was read as mafatih, and the meaning is that He is the One who reaches the unseen, the knowledge of which encompasses all things. **None knows them except Him.** He knows their times and the wisdom in hastening or delaying them, so He reveals them according to what His wisdom requires and what His will is attached to. In it is evidence that He, glory be to Him, knows things before they happen. **And He knows what is on land and sea** is a continuation of the report about the connection of His knowledge to the visible things with the report about the exclusive knowledge of the unseen to Him. **And not a leaf falls but that He knows it** is an exaggeration of the comprehensiveness of His knowledge of the particulars. **And not a grain within the darknesses of the earth nor anything moist or dry** are conjoined with a leaf and His saying **except in a clear book** is a substitute for the first exception, a substitute for the whole, that the clear book is the knowledge of God, the Most High, the Most Great, or a

Surat al-An'am 6: 60

And it is He who takes your souls by night and knows what you have committed by day. Then He resurrects you therein that a specified term may be fulfilled. Then to Him is your return. Then He will inform you of what you used to do.

Surat al-An'am 6: 60

And it is He who takes your souls by night and knows what you have committed by day. Then He resurrects you therein that a specified term may be fulfilled. Then to Him is your return. Then He will inform you of what you used to do.

Tafsir al-Jalalayn

60 - **And it is He who takes your souls at night** He takes your souls when you sleep **and knows what you have committed** what you have earned (during the day. Then He resurrects you therein) that is, the day by returning your souls **that a specified term may be fulfilled** which is the term of life **and then to Him is your return** by resurrection **and then He informs you of what you used to do** and He rewards you for it.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet, may God bless him and grant him peace: And say to them, O Muhammad: God knows best about the wrongdoers. And God is the One who takes your souls at night, seizing them from your bodies, **And He knows what you have committed during the day**, meaning: And He knows what you have earned of deeds during the day. The meaning of taking in Arabic speech is to complete the number, as the poet said:

Banu Adram are not from anyone, and Quraysh does not equal them in number.

Meaning: Quraish did not include them in the number.

As for the act of making a profit among the Arabs, it is the work of a man with his hand, foot, or mouth, which are the limbs among them, the limbs of the body according to what was mentioned about them. Then every acquired act is called a work of making a profit, because the Arabs used that for these limbs, then that became common in speech until every acquired act of making a profit, by which part of his body he acquired it, was called: a mujtarih.

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

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: **And it is He who takes your souls at night and knows what you committed during the day**. As for **takes your souls at night**, it is in sleep. As for **He knows what you committed during the day**, it means: what you have earned of sin.

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: **And it is He who takes your souls at night and knows what you have committed during the day**, meaning: what sin you have earned.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, he said, Muammar told us, on the authority of Qatada: **What you did during the day**, he said: What you did during the day.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, the same.

Bishr bin Muadh told us, he said, Yazid bin Zari' told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And it is He who takes your souls at night, and knows what you committed during the day**, meaning: whatever sin you committed, He knows it, nothing of that is hidden from Him.

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: **And it is He who takes your souls at night and knows what you have committed during the day**. He said: As for His taking them at night, it is their sleep, and as for **what you have committed during the day**, He says: what you have earned during the day.

Abu Ja'far said: Even though this statement is a report from God, the Most High, about His power and knowledge, it contains an argument against those who associate others with Him, who denied His power to revive them after their death and raise them after their annihilation. So God, the Most High, said, arguing with them: "And it is He who takes your souls at night and knows what you have committed during the day. Then He raises you up therein that a specified term may be fulfilled." He says: So He who takes your souls at night and raises you up during the day to reach a specified term, and you see that and know its truth, no one denies His power to take your souls and annihilate you, then return them to your bodies, and create you after your death, for that is similar to what you see and witness. And no one denies the One who has power over what you see of that, the power over what you have not seen. And what you have not seen and witnessed of that is similar to what you have seen and witnessed.

Abu Ja'far said: God Almighty means: **Then He will resurrect you**, He will arouse you and awaken you from your sleep. **In it** means: in the day, and the *ha* in **in it** refers back to the day. **That a specified term may be fulfilled**, meaning: that God may fulfill the term that He has appointed for your life, which is death, so that its duration and end may come. **Then to Him is your return**, meaning: then to God is your return and your final destination. **Then He will inform you of what you used to do**, meaning: then He will inform you of what

you used to do in your worldly life, then He will reward you for that, if good, then good, and if evil, then evil.

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

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Then He will resurrect you in it**, he said: during the day.

Muhammad bin Abdul-A'la told us, he said, Muhammad bin Thawr told us, he said, Muammar told us, on the authority of Qatada: **Then He will resurrect you in it**, during the day, and resurrection is wakefulness.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, the same.

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **Then He will resurrect you in it**, he said: During the day.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, he said, Abdullah bin Katheer said: **Then He will resurrect you in it**, he said: He will resurrect you in a dream.

That a specified term may be fulfilled and that is death.

Who said that?

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: **So that a specified term may be fulfilled**, which is death.

Muhammad bin Al-Hussein told us, Ahmad bin Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **So that a specified term may be fulfilled**, he said: It is the term of life until death.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, he said, Abdullah bin Katheer said: **So that a specified term may be fulfilled**, he said: Their term.

Tafsir al-Qurtubi

The Almighty said: **And it is He who takes your souls at night** meaning He puts you to sleep and seizes your souls by which you distinguish yourself. This is not a real death, but rather it is the taking of souls by sleeping as He takes them by death. And taking is the completion of something. And the dead person took his life in full, and the one who sleeps is as if he completed his movements while awake. And death is death. And I paid you the money, and I paid it back, and I took it back if I took it all. And the poet said:

The Banu Al-Adrad are not from anyone, and the Quraysh do not equal them in number.

It is said: If the soul leaves the body in a dream, life remains in it, and for this reason it has movement and

breathing. When his lifespan ends, his soul leaves and his life ceases, and he becomes dead, neither moving nor breathing. Some of them said: The soul does not leave him, but the mind leaves him. It is said: This is a matter whose reality is known only to God Almighty. This is the most correct of the sayings, and God knows best. **Then He will resurrect you therein** meaning during the day, meaning while awake. **That a specified term may be fulfilled** meaning that every person may complete a specified term. Abu Raja and Talha bin Musarraf read: **Then He will resurrect you therein that a specified term may be fulfilled** meaning with Him. **You have been wounded** means you have earned it. This has been mentioned previously in Al-Ma'idah. There is an inversion in the verse, and the meaning is that He is the One who takes your souls at night, then resurrects you during the day and knows what you were wounded in, so He mentioned the most important thing for which the resurrection occurred during the day. Ibn Jurayj said: **Then He will resurrect you therein** meaning in a dream. The meaning of the verse: God Almighty's granting of respite to the disbelievers is not due to negligence of their disbelief, for He has counted everything, known it, and established it, but rather to decree a specified term of provision and life, then they will return to Him and He will reward them. And He indicated the gathering and resurrection by the resurrection, because the status of the second creation after the first is like the status of wakefulness after sleep in that He who has power over one of them is also capable of the other.

Tafsir Ibn Kathir

The Almighty says that He takes the souls of His servants in their sleep at night, and this is the lesser death, as the Almighty said: "When God said, 'O Jesus, indeed I will take you and raise you to Myself.' " And the Almighty said: "God takes the souls at the time of their death and those that do not die during their sleep. He keeps those for whom He has decreed death and sends the others back for a specified term." So He mentioned in this verse the greater and lesser deaths, and thus He mentioned in this context the ruling on the lesser and greater deaths, as He said: **And it is He who takes you by night and knows what you committed by day**. That is, He knows what you earned of deeds by day. This is an interjectional clause that indicates the comprehensiveness of His knowledge of His creation in their night and day, in their state of rest and in their state of movement, as He said: **It is the same among you whether he conceals his speech or declares it or whether he is a sinner by night and a traveler by day**. And as the Almighty said: **And out of His mercy He made for you the night and the day that you may rest therein** meaning in the night and **that you may seek of His bounty** meaning in the day as He said: And We have made the night as a covering, and We have made the day for livelihood. That is why God Almighty said here, **And it is He who takes your souls at night and knows what you have committed during the day**, meaning what deeds you have earned during it, **Then He will resurrect you therein**, meaning during the day. This was said by Mujahid, Qatadah, and al-Suddi. Ibn Jurayj said: on the authority of Abdullah

Surat al-An'am 6: 60

And it is He who takes your souls by night and knows what you have committed by day. Then He resurrects you therein that a specified term may be fulfilled. Then to Him is your return. Then He will inform you of what you used to do.

ibn Kathir, meaning in a dream, and the first is more apparent. Ibn Mardawayh narrated with a chain of transmission: on the authority of al-Dahhak, on the authority of Ibn Abbas, on the authority of the Prophet, may God bless him and grant him peace, who said: "With every person is an angel who, when he sleeps, takes his soul and returns it to him. If God permits the taking of his soul, he takes it, otherwise he returns it to him." That is what He said: **And it is He who takes your souls at night.**

And His statement, **That a specified term may be fulfilled**, meaning the term of each person, **Then to Him is your return**, meaning the Day of Resurrection, **Then He will inform you**, meaning He will tell you, **What you used to do**, meaning He will reward you for that, whether good or evil. And His statement, **And He is the Subduer over His servants**, meaning He is the One who has subdued everything and everything has submitted to His majesty, greatness, and pride. **And He sends over you guardians**, meaning angels who guard the human body, as in His statement, **He has guardians before him and behind him who guard him by the command of God**, and guardians who guard his deeds and record them, as in His statement, **And indeed, over you are guardians**, the verse, and His statement, "On the right and on the left, seated. Not a word does he utter but there is a watcher by him ready," and His statement, **When the two receivers meet**, the verse, and His statement, **Until, when death comes to one of you**, meaning he is dying and his time has come, **Our messengers take him**, meaning angels assigned to that. Ibn Abbas and more than one said: The Angel of Death has helpers from The angels, they take the soul out of the body and the Angel of Death seizes it when it reaches the throat, and we will come to the words of God the Almighty: **God confirms those who believe with the firm word** the hadiths related to that which testify to this narrated from Ibn Abbas and others as being authentic, and his words **and they do not neglect** meaning in preserving the soul of the deceased, rather they preserve it and place it where God the Almighty wills, if he is from the righteous then in 'Illyyin, and if he is from the wicked then in Sijjin, God forbid that, and his words **then they are returned to God, their true Master** Ibn Jarir said: **then they are returned** meaning the angels **to God, their true Master**. And we mention here the hadith narrated by Imam Ahmad where he said: Husayn ibn Muhammad told us, Ibn Abi Tha'lab told us, on the authority of Muhammad ibn 'Amr ibn 'Ata', on the authority of Sa'id ibn Yasar, on the authority of Abu Hurayrah, may God be pleased with him, on the authority of the Prophet, may God's prayers and peace be upon him, that he said: "The angels attend the dead person, and if he is a righteous man, they say: Come out, O good soul, it was in a good body, come out praiseworthy." And receive good tidings of a spirit and basil and a Lord who is not angry. And this will continue to be said to it until it comes out. Then it will be taken up to heaven, and it will be opened for it and it will be said, **Who is this?** It will be said, *So-and-so*. And it will be said, "Welcome to the good soul that was in the good body. Enter

praiseworthy and receive good tidings of a spirit and basil and a Lord who is not angry." And this will continue to be said to it until it reaches the heaven in which God Almighty is. And if it is the evil man, they will say, "Come out, you evil soul that was in the evil body. Come out, blameworthy, and receive good tidings of scalding water and pus, and other similar pairs." And this will continue to be said to it until it comes out. Then it will be taken up to heaven, and it will be opened for it and it will be said, **Who is this?** It is said: *So-and-so*, and it is said: No welcome to the evil soul that was in the evil body, go back, you are reprehensible, for the gates of heaven will not be opened for you, so you will be sent from heaven and then you will go to the grave, and the righteous man will sit, and he will be told what was said in the first hadith, and the evil man will sit, and he will be told what was said in the second hadith. This is a strange hadith, and it is possible that what is meant by his saying **Then they will be returned** means all of creation to God on the Day of Resurrection, and He will judge them with His justice, as He said: "Say: The first and the last will be gathered together for an appointed time on a known day" and He said: **And We will gather them and leave not one of them behind** until His saying: **And your Lord does not wrong anyone** and for this reason He said: "Their Master is the Truth. Unquestionably, His is the judgement, and He is the swiftest of reckoners."

Fath al-Qadir

His saying: 60- **He takes you at night** meaning He puts you to sleep and takes your souls by which you are distinguished. This is not a real death, for it is like His saying: **God takes the souls at the time of their death, and those that do not die during their sleep.** And taking is the completion of something, and I took the thing and I took it completely: if I took it all. The poet said:

Banu Adram are not from anyone, and Quraysh does not equal them in number.

It was said: If the soul leaves the body in a dream, life remains in it. It was also said: The soul does not leave it, but only the mind. It is better that this is a matter that only God, the Most High, knows. His statement: **And He knows what you have committed during the day** means what you have earned with your limbs of good and evil. His statement: **Then He will raise you up therein** means during the day, meaning when you are awake. It was also said: He will raise you up from the graves therein: meaning in the matter in which you have spent your lives sleeping at night and earning during the day. It was also said that there is an inversion of the speech, and the meaning is: He is the One who takes your souls at night, then raises you up during the day and knows what you have committed therein. It was also said: Then He will raise you up therein: meaning in a dream. The meaning of the verse is that His, the Most High, granting the disbelievers respite is not due to negligence of their disbelief, for He is All-Knowing of that, but **that a specified term may**

be fulfilled meaning a specific term for each individual among the servants of life and provision. **Then to Him is your return** meaning your return after death. **Then He will inform you of what you used to do** so He will reward the doer of good for his good and the wrongdoer for his wrongdoing.

Tafsir al-Baghawi

60- The Almighty's saying, **And it is He who takes your souls at night**, meaning: He takes your souls when you sleep at night, **and knows what you have committed**, that is, what you have earned, "during the day. Then He resurrects you therein," meaning: He awakens you during the day, **that a specified term may be fulfilled**, meaning: the term of life until death, meaning the completion of life in full, **then to Him is your return**, in the Hereafter, **then He informs you**, that is, tells you, **of what you used to do**.

Tafsir al-Baidawi

60 **And it is He who takes your souls at night** He puts you to sleep during it and watches over you. Taking is borrowed from death for sleep because of the sharing between them in the loss of sensation and discrimination, as its origin is the taking of something in its entirety. **And He knows what you have committed during the day** You earned during it. He singled out the night for sleep and the day for earning, following the usual course. **Then He resurrects you** He awakens you. He used the word resurrection to indicate taking in it during the day. **That a specified term may be fulfilled** So that the awake one may reach the end of his specified term in this world. **Then to Him is your return** by death. **Then He will inform you of what you used to do** by recompense for it. It was said that the verse is addressed to the disbelievers, and the meaning is that you will be thrown down like corpses at night and earn sins during the day, and that He, glory be to Him, is aware of your deeds and will raise you from the graves in the matter of that in which you cut short your lives by sleeping at night and earning sins during the day, so that the term that He named and set for the resurrection of the dead and their recompense for their deeds may be fulfilled, then to Him is your return for reckoning, then He will inform you of what you used to do with the recompense.

Surat al-An'am 6: 61

And He is the Prevailing over His servants. And He sends over you guardians until, when death comes to one of you, Our messengers take him, and they do not fail [in their duties].

Surat al-An'am 6: 61

And He is the Prevailing over His servants. And He sends over you guardians until, when death comes to one of you, Our messengers take him, and they do not fail [in their duties].

Tafsir al-Jalalayn

61 - **And He is the Dominant** High (over His servants. And He sends over you guardians) angels who count your deeds **until, when death comes to one of you, He takes him** and in another reading {takes him} **Our messengers** the angels assigned to take the souls **and they do not neglect** they fall short in what they are commanded to do.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: **And He is the Prevailing**, and God is the Prevailing One over His creation, the High over them by His power, not the One who is subdued by their idols and statues, the One who is humiliated and is exalted over by His humiliation, **and He sends over you guardians**, and they are His angels who take turns with you night and day, preserving and counting your deeds, and they do not neglect to preserve and count that, nor do they waste it.

And the people of interpretation said in a manner similar to what we have established in this regard.

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: **And He sends guardians over you**, he said: They are the angels who follow one another, who guard him and guard his deeds.

Bishr bin Muadh narrated to us, he said: Yazid bin Zari' narrated to us, he said: Sa'id narrated to us, on the authority of Qatada, regarding his statement: "And He is the Prevailing over His servants. And He sends over you guardians until, when death comes to one of you, Our messengers take him, and they do not fail." He says: Guardians, O son of Adam, who guard your deeds, your provision, and your life span. When that comes to pass, you will be taken to your Lord. **Until, when death comes to one of you, Our messengers take him, and they do not fail.** God Almighty says: Indeed, your Lord guards you with messengers who follow one another. He sends them to you to guard you and to guard your deeds, until death comes to you and the command of God descends upon you. Then, when that comes to one of you, Our angels who are charged with taking the souls, and Our messengers who are

sent with it, **and they do not fail**, in that, so they waste it.

If someone were to say: Is it not the Angel of Death who takes the souls? How is it said: **Our messengers take him**, when the messengers are all one and He is one? Or has He not said: "Say: The Angel of Death who is set over you will take you" (al-Sajdah 32:11)?

It was said: It is possible that God Almighty helped the Angel of Death with helpers from Him, so they undertake that by the command of the Angel of Death, so the death is attributed - even if it was the action of the helpers of the Angel of Death - to the Angel of Death, since what they did was by his command, just as the killing of someone who was killed by the helpers of the Sultan and the flogging of someone who was flogged by the command of the Sultan is attributed to the Sultan, even if the Sultan did not carry that out himself, nor did his guardian have his hand in it.

This was also interpreted by a group of interpreters.

Who said that?

Abu Kuraib told us, he said, Ibn Idris told us, he said, Al-Hasan bin Ubaid God told us, on the authority of Ibrahim, regarding his statement: **Until, when death comes to one of you, Our messengers take him, and they do not fail**, he said: Ibn Abbas used to say: The Angel of Death has helpers from among the angels.

Abu Al-Sa'ib told me, he said, Ibn Idris told us, on the authority of Al-Hasan bin Ubaid God, regarding his statement: **Our messengers took him, and they did not fail him**, he said: Ibn Abbas was asked about it and he said: The Angel of Death has helpers from among the angels.

Muhammad bin Bashar told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of al-Hasan bin Ubaid God, on the authority of Ibrahim, regarding his statement: **Our messengers took him, and they did not fail him**, he said: The helpers of the Angel of Death.

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: **Our messengers take him, and they do not fail.** He said: The messengers take the souls, and the Angel of Death takes them.

Hanad told us, he said, Hafs told us, on the authority of Al-Hasan bin Ubaid God, on the authority of Ibrahim, on the authority of Ibn Abbas: **Our messengers took him, and they did not fail**, the helpers of the Angel of Death from the angels.

Hannad told us, he said, Hafs told us, on the authority of Al-Hasan bin Ubaid God, on the authority of Ibn Abbas: **Our messengers took him and they did not fail.** He said: The Angel of Death's helpers from the angels.

Hannad told us, he said, Qubaysah told us, on the authority of Sufyan, on the authority of Al-Hasan bin Ubaid God, on the authority of Ibrahim: **Our messengers took him**, he said: They are the angels,

the helpers of the Angel of Death.

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawri told us, he said, Muammar told us, on the authority of Qatada: **Our messengers took him**, he said: The Angel of Death has messengers, so he sends and that is conveyed to him. Al-Kalbi said: The Angel of Death is in charge of that, so he delivers him, if he is a believer, to the angels of mercy, and if he is a disbeliever, to the angels of punishment.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, **Our messengers took him**, he said: The messengers take him, then they hand him over to the Angel of Death.

Al-Hasan bin Yahya told me, he said, Abd al-Razzaq told us, he said, al-Thawri told us, on the authority of Mansur, on the authority of Ibrahim, regarding His statement, **Our messengers take him**, he said: The messengers take him, then the Angel of Death takes their souls. Al-Thawri said: Al-Hasan bin Ubaydullah told me, on the authority of Ibrahim, he said: They are helpers for the Angel of Death. Al-Thawri said: A man told me, on the authority of Mujahid, he said: The earth was made for the slapping of death like a basin, so that it may reach wherever it wishes, and helpers were made for it who take the souls, then it takes them from them.

Ibn Wakee' told us, he said, Ibn Idris told us, on the authority of Al-Hasan Ibn Ubaid God, on the authority of Ibrahim, on the authority of Ibn Abbas, regarding his statement: **Our messengers took him**, meaning: the helpers of the Angel of Death from among the angels.

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Al-Hasan bin Ubaid God, on the authority of Ibrahim, he said: The angels are the helpers of the Angel of Death.

Ibn Wakee' told us, he said: Qubaysah told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Ibrahim: **Our messengers will take him**, he said: They will take him, then they will hand him over to the Angel of Death.

Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah bin Abi Jaafar told us, on the authority of his father, he said: I asked Al-Rabi bin Anas about the Angel of Death, is he the only one who takes the souls? He said: He is the one who takes care of the souls, and he has helpers in that. Do you not hear the saying of God, the Most High: **Until, when Our messengers come to them, they take their souls** (al-A'raf 7:37). And he said: **Our messengers take them, and they do not fail**. However, the Angel of Death is the one who walks, each step of his from the east to the west. I said: Where are the souls of the believers? He said: At the lote tree in Paradise.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muhammad bin Muslim told us, on the authority of Ibrahim bin Maysarah, on the authority of Mujahid, he said: There is no family of hair or mud except that the Angel of Death circles around them twice every day.

We have explained that the meaning of negligence is

wastefulness in the past. And the interpreters have interpreted it in this context as well.

Al-Muthanna told us, 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 they do not neglect**, meaning: they do not waste.

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 they do not neglect**, he said: They do not waste.

Tafsir al-Qurtubi

The Almighty's saying: **And He is the Dominant over His servants** means the superiority of status and rank, not the superiority of place and direction, as was explained at the beginning of the Surah. **And He sends over you guardians** meaning angels. The reality of sending is to release something with what it carries of the message, so sending the angels with what they carry of the preservation that they were commanded to do, as He said: **And indeed, over you are guardians** meaning angels who preserve the deeds of the servants and protect them from harm. Guardians is the plural of guardian, like scribes and writer. It is said that they are two angels at night and two angels during the day, one of them writes down the good and the other the evil, and when a person walks, one of them is in front of him and the other is behind him, and when he sits, one of them is on his right and the other on his left, as God the Almighty said: **On the right and on the left, sitting** [verse]. It is said that every person has five angels: two at night, two during the day, and the fifth does not leave him night or day. And God knows best. Omar ibn al-Khattab, may God be pleased with him, said:

Some people live miserably, ignorant of heart and heedless of wakefulness.

If he is loyal and wise, he will be wary of death and fear his guardians.

People are travelers and residents, so what is clear to the resident is a lesson.

God the Almighty says: **Until, when death comes to one of you** meaning its causes, as mentioned previously in Surat Al-Baqarah. **Our messengers take him** is the feminine of the plural, as He said: **And certainly Our messengers came to them with clear proofs** (al-Ma'idah 5:32) and **The messengers denied** (Fatir 35:14). Hamzah read **tawafahu rusulana** as the masculine of the plural. Al-A' mash read **tawafahu rusulana** with the addition of a ta' and the masculine. What is meant are the helpers of the Angel of Death, as stated by Ibn Abbas and others. It is narrated that they extract the soul from the body until, when it is time to take it, the Angel of Death takes it. Al-Kalbi said: The Angel of Death takes the soul from the body and then hands it over to the angels of mercy if the person was a believer or to the angels of punishment if the person was a disbeliever. It is said: With him are seven angels of mercy and seven angels of torment. When

And He is the Prevailing over His servants. And He sends over you guardians until, when death comes to one of you, Our messengers take him, and they do not fail [in their duties].

He takes a believing soul, He hands it over to the angels of mercy who give it good report of torment and frighten it, then they ascend with it to heaven. As for a disbeliever, He hands it over to the angels of torment who give it good report of torment and frighten it, then they ascend with it to heaven and then it is returned to Sijjin, and the soul of the believer is to the highest place. Sometimes death is attributed to the Angel of Death, as He said: "Say: The Angel of Death will take you" (32:11). Sometimes it is attributed to the angels because they are in charge of that, as in this verse and others. Sometimes it is attributed to God, who is the one who truly takes the souls, as He said: **God takes the souls at the time of their death** (39:42) "Say: God gives you life and then causes you to die" (47:26) **Who created death and life** (36:2). So every angel who is commanded only does what he is commanded to do. **And they do not neglect** means they do not waste or fall short, meaning they obey God's command. Its origin is from progress, as mentioned above. So the meaning of excessive progress is inability. Abu Ubaidah said: they do not hesitate. Ubaid bin Umair read la yufarrutun with a light pronunciation, meaning they do not exceed the limit in what they are commanded to do of honor and humiliation.

Tafsir Ibn Kathir

The Almighty says that He takes the souls of His servants in their sleep at night, and this is the lesser death, as the Almighty said: "When God said, 'O Jesus, indeed I will take you and raise you to Myself.' " And the Almighty said: "God takes the souls at the time of their death and those that do not die during their sleep. He keeps those for whom He has decreed death and sends the others back for a specified term." So He mentioned in this verse the greater and lesser deaths, and thus He mentioned in this context the ruling on the lesser and greater deaths, as He said: **And it is He who takes you by night and knows what you committed by day**. That is, He knows what you earned of deeds by day. This is an interjectional clause that indicates the comprehensiveness of His knowledge of His creation in their night and day, in their state of rest and in their state of movement, as He said: **It is the same among you whether he conceals his speech or declares it or whether he is a scorner by night and a traveler by day**. And as the Almighty said: **And out of His mercy He made for you the night and the day that you may rest therein** meaning in the night and **that you may seek of His bounty** meaning in the day as He said: And We have made the night as a covering, and We have made the day for livelihood. That is why God Almighty said here, **And it is He who takes your souls at night and knows what you have committed during the day**, meaning what deeds you have earned during it, **Then He will resurrect you therein**, meaning during the day. This was said by Mujahid, Qatadah, and al-Suddi. Ibn Jurayj said: on the authority of Abdullah ibn Kathir, meaning in a dream, and the first is more apparent. Ibn Mardawayh narrated with a chain of transmission: on the authority of al-Dahhak, on the

authority of Ibn Abbas, on the authority of the Prophet, may God bless him and grant him peace, who said: "With every person is an angel who, when he sleeps, takes his soul and returns it to him. If God permits the taking of his soul, he takes it, otherwise he returns it to him." That is what He said: **And it is He who takes your souls at night**.

And His statement, **That a specified term may be fulfilled**, meaning the term of each person, **Then to Him is your return**, meaning the Day of Resurrection, **Then He will inform you**, meaning He will tell you, **What you used to do**, meaning He will reward you for that, whether good or evil. And His statement, **And He is the Subduer over His servants**, meaning He is the One who has subdued everything and everything has submitted to His majesty, greatness, and pride. **And He sends over you guardians**, meaning angels who guard the human body, as in His statement, **He has guardians before him and behind him who guard him by the command of God**, and guardians who guard his deeds and record them, as in His statement, **And indeed, over you are guardians**, the verse, and His statement, "On the right and on the left, seated. Not a word does he utter but there is a watcher by him ready," and His statement, **When the two receivers meet**, the verse, and His statement, **Until, when death comes to one of you**, meaning he is dying and his time has come, **Our messengers take him**, meaning angels assigned to that. Ibn Abbas and more than one said: The Angel of Death has helpers from The angels, they take the soul out of the body and the Angel of Death seizes it when it reaches the throat, and we will come to the words of God the Almighty: **God confirms those who believe with the firm word** the hadiths related to that which testify to this narrated from Ibn Abbas and others as being authentic, and his words **and they do not neglect** meaning in preserving the soul of the deceased, rather they preserve it and place it where God the Almighty wills, if he is from the righteous then in 'Illyyin, and if he is from the wicked then in Sijjin, God forbid that, and his words **then they are returned to God, their true Master** Ibn Jarir said: **then they are returned** meaning the angels **to God, their true Master**. And we mention here the hadith narrated by Imam Ahmad where he said: Husayn ibn Muhammad told us, Ibn Abi Tha'lab told us, on the authority of Muhammad ibn 'Amr ibn 'Ata', on the authority of Sa'id ibn Yasar, on the authority of Abu Hurayrah, may God be pleased with him, on the authority of the Prophet, may God's prayers and peace be upon him, that he said: "The angels attend the dead person, and if he is a righteous man, they say: Come out, O good soul, it was in a good body, come out praiseworthy." And receive good tidings of a spirit and basil and a Lord who is not angry. And this will continue to be said to it until it comes out. Then it will be taken up to heaven, and it will be opened for it and it will be said, **Who is this?** It will be said, *So-and-so*. And it will be said, "Welcome to the good soul that was in the good body. Enter praiseworthy and receive good tidings of a spirit and basil and a Lord who is not angry." And this will continue to be said to it until it reaches the heaven in which God Almighty is. And if it is the evil man, they

will say, "Come out, you evil soul that was in the evil body. Come out, blameworthy, and receive good tidings of scalding water and pus, and other similar pairs." And this will continue to be said to it until it comes out. Then it will be taken up to heaven, and it will be opened for it and it will be said, **Who is this?** It is said: So-and-so, and it is said: No welcome to the evil soul that was in the evil body, go back, you are reprehensible, for the gates of heaven will not be opened for you, so you will be sent from heaven and then you will go to the grave, and the righteous man will sit, and he will be told what was said in the first hadith, and the evil man will sit, and he will be told what was said in the second hadith. This is a strange hadith, and it is possible that what is meant by his saying **Then they will be returned** means all of creation to God on the Day of Resurrection, and He will judge them with His justice, as He said: "Say: The first and the last will be gathered together for an appointed time on a known day" and He said: **And We will gather them and leave not one of them behind** until His saying: **And your Lord does not wrong anyone** and for this reason He said: "Their Master is the Truth. Unquestionably, His is the judgement, and He is the swiftest of reckoners."

Fath al-Qadir

His statement: 61- **And He is the Dominant over His servants** What is meant is the superiority of power and rank, as it is said: the sultan is above the subjects, and its explanation was presented at the beginning of the surah. His statement: **And He sends over you guardians** meaning angels whom God has made guardians for you, and from this His statement: **And verily, over you are guardians** meaning: He sends over you those who protect you from harm and protect your deeds, and guardians is the plural of guardian, like scribes is the plural of writer. **And over you** is related to *sends* because of what it contains of control, and its presentation before guardians is to indicate the care of its matter and that it is a matter worthy of that, and it was said that it is related to guardians. His statement: **Until, when death comes to one of you, Our messengers take him** until it is possible that it is the absent one: meaning, and He sends over you guardians who protect what they were commanded to protect of what pertains to you **Until, when death comes to one of you** it is possible that it is the beginning, and what is meant by the coming of death is the coming of its signs. Hamza read **Our messengers took him away** and Al-A'mash read **We took him away** and the messengers are the helpers of the Angel of Death, and the meaning of *tawwafatuhu* is: his soul was taken. **They do not neglect** means they do not fall short and waste, and its origin is from the word *advancing*. Abu Ubaidah said: they do not delay. Ubaid bin Umair read **They do not neglect** with a light pronunciation: meaning they do not exceed the limit in what they are commanded to do of honor and humiliation.

Tafsir al-Baghawi

61- The Almighty said: "And He is the Prevailing over

His servants. And He sends over you guardians." That is, the angels who record the deeds of the children of Adam. It is the plural of *Hafiz*, similar to **And indeed, over you are guardians, * Noble and recording.** **Al-Infitar, 11, Until, when death comes to one of you, He takes him.** Hamza read *tawfihi* and *istahwayh* with the ya' and made them indefinite. **Our messengers** means: the helpers of the Angel of Death who seize him and deliver him to the Angel of Death who seizes his soul, as He said: **Say, 'The Angel of Death takes you.'** It was said that the helpers take him by the command of the Angel of Death, so it is as if the Angel of Death takes him because they issue from his command. It was said that by the messengers he meant the Angel of Death alone, so he mentioned the singular in the plural form. It was mentioned in al-Naba 78: that God Almighty made the world in the hands of the Angel of Death like a small table, so he seizes from here and from there, and when the souls become numerous, he calls the souls and they respond to him, **and they do not fail.** That is, they do not fail short.

Tafsir al-Baidawi

61 "And He is the Dominant over His servants. And He sends over you guardians" angels who record your deeds, and they are the noble scribes. The wisdom in this is that if the person responsible knows that his deeds are being recorded and presented to all witnesses, he will be more restrained from sins, and if the servant trusts in the kindness of his Master and relies on His forgiveness and concealment, he will not be ashamed of Him as he would be of serving those who see him. **Until, when death comes to one of you, Our messengers take him** the Angel of Death and his helpers. Hamza read **He takes him** with an alif, with a long vowel. **And they do not neglect** with delay and procrastination. It was also read with a light vowel. The meaning is: They do not repay what is set for them, either by adding or subtracting.

Surat al-An'am 6: 62

Then they will be returned to God, their true Master. Unquestionably, His is the judgment, and He is the swiftest of reckoners.

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Tafsir al-Jalalayn

62 - **Then they will be returned** meaning the creation to **God, their Master** their Owner **the Truth** the steadfast and just, to reward them **Unquestionably, His is the judgment** the final judgment over them **and He is the swiftest of reckoners** He will reckon all of creation in the space of half a day of the days of this world, according to a hadith to that effect.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Then the angels who had taken their souls and spirits were returned to God, their true Master, **To Him belongs the judgment**, meaning: To Him belongs the judgment and decree, unlike anyone else among His creation, **And He is the swiftest of reckoners**, meaning: He is the swiftest of those who calculated your number, your deeds, your life spans, and other matters of yours, O people, and enumerated them, and knew their amounts and sums, because He does not calculate by counting with a hand, but He knows that and nothing is hidden from Him, **Not an atom's weight escapes Him in the heavens or on the earth, nor anything smaller than that or greater, but that it is in a clear register** (Saba': 3).

Tafsir al-Qurtubi

Then they will be returned to God meaning God will return them by resurrection for the reckoning. **Their True Master** meaning their Creator, Provider, Resurrector, and Owner. The majority of scholars read *al-Haqq* in the accusative case, as an adjective and description of the name of God. Al-Hasan read *al-Haqq* in the accusative case, implying **I mean**, or as a source, meaning truly. **His is the judgement** meaning know and say: His is the judgement alone on the Day of Resurrection, meaning judgment and separation. **And He is the swiftest of reckoners** meaning He does not need thought, contemplation, or contraction of hands. This has been mentioned previously.

Tafsir Ibn Kathir

The Almighty says that He takes the souls of His servants in their sleep at night, and this is the lesser death, as the Almighty said: "When God said, 'O Jesus,

indeed I will take you and raise you to Myself.' " And the Almighty said: "God takes the souls at the time of their death and those that do not die during their sleep. He keeps those for whom He has decreed death and sends the others back for a specified term." So He mentioned in this verse the greater and lesser deaths, and thus He mentioned in this context the ruling on the lesser and greater deaths, as He said: **And it is He who takes you by night and knows what you committed by day**. That is, He knows what you earned of deeds by day. This is an interjectional clause that indicates the comprehensiveness of His knowledge of His creation in their night and day, in their state of rest and in their state of movement, as He said: **It is the same among you whether he conceals his speech or declares it or whether he is a scorner by night and a traveler by day**. And as the Almighty said: **And out of His mercy He made for you the night and the day that you may rest therein** meaning in the night **and that you may seek of His bounty** meaning in the day as He said: And We have made the night as a covering, and We have made the day for livelihood. That is why God Almighty said here, **And it is He who takes your souls at night and knows what you have committed during the day**, meaning what deeds you have earned during it, **Then He will resurrect you therein**, meaning during the day. This was said by Mujahid, Qatadah, and al-Suddi. Ibn Jurayj said: on the authority of Abdullah ibn Kathir, meaning in a dream, and the first is more apparent. Ibn Mardawayh narrated with a chain of transmission: on the authority of al-Dahhak, on the authority of Ibn Abbas, on the authority of the Prophet, may God bless him and grant him peace, who said: "With every person is an angel who, when he sleeps, takes his soul and returns it to him. If God permits the taking of his soul, he takes it, otherwise he returns it to him." That is what He said: **And it is He who takes your souls at night**.

And His statement, **That a specified term may be fulfilled**, meaning the term of each person, **Then to Him is your return**, meaning the Day of Resurrection, **Then He will inform you**, meaning He will tell you, **What you used to do**, meaning He will reward you for that, whether good or evil. And His statement, **And He is the Subduer over His servants**, meaning He is the One who has subdued everything and everything has submitted to His majesty, greatness, and pride. **And He sends over you guardians**, meaning angels who guard the human body, as in His statement, **He has guardians before him and behind him who guard him by the command of God**, and guardians who guard his deeds and record them, as in His statement, **And indeed, over you are guardians**, the verse, and His statement, "On the right and on the left, seated. Not a word does he utter but there is a watcher by him ready," and His statement, **When the two receivers meet**, the verse, and His statement, **Until, when death comes to one of you**, meaning he is dying and his time has come, **Our messengers take him**, meaning angels assigned to that. Ibn Abbas and more than one said: The Angel of Death has helpers from The angels, they take the soul out of the body and the Angel of Death seizes it when it reaches the throat, and we will come

to the words of God the Almighty: **God confirms those who believe with the firm word** the hadiths related to that which testify to this narrated from Ibn Abbas and others as being authentic, and his words **and they do not neglect** meaning in preserving the soul of the deceased, rather they preserve it and place it where God the Almighty wills, if he is from the righteous then in 'Illyiyyin, and if he is from the wicked then in Sijjin, God forbid that, and his words **then they are returned to God, their true Master** Ibn Jarir said: **then they are returned** meaning the angels to God, their true Master. And we mention here the hadith narrated by Imam Ahmad where he said: Husayn ibn Muhammad told us, Ibn Abi Tha'lab told us, on the authority of Muhammad ibn 'Amr ibn 'Ata', on the authority of Sa'id ibn Yasar, on the authority of Abu Hurayrah, may God be pleased with him, on the authority of the Prophet, may God's prayers and peace be upon him, that he said: "The angels attend the dead person, and if he is a righteous man, they say: Come out, O good soul, it was in a good body, come out praiseworthy." And receive good tidings of a spirit and basil and a Lord who is not angry. And this will continue to be said to it until it comes out. Then it will be taken up to heaven, and it will be opened for it and it will be said, **Who is this?** It will be said, *So-and-so*. And it will be said, "Welcome to the good soul that was in the good body. Enter praiseworthy and receive good tidings of a spirit and basil and a Lord who is not angry." And this will continue to be said to it until it reaches the heaven in which God Almighty is. And if it is the evil man, they will say, "Come out, you evil soul that was in the evil body. Come out, blameworthy, and receive good tidings of scalding water and pus, and other similar pairs." And this will continue to be said to it until it comes out. Then it will be taken up to heaven, and it will be opened for it and it will be said, **Who is this?** It is said: *So-and-so*, and it is said: No welcome to the evil soul that was in the evil body, go back, you are reprehensible, for the gates of heaven will not be opened for you, so you will be sent from heaven and then you will go to the grave, and the righteous man will sit, and he will be told what was said in the first hadith, and the evil man will sit, and he will be told what was said in the second hadith. This is a strange hadith, and it is possible that what is meant by his saying **Then they will be returned** means all of creation to God on the Day of Resurrection, and He will judge them with His justice, as He said: "Say: The first and the last will be gathered together for an appointed time on a known day" and He said: **And We will gather them and leave not one of them behind** until His saying: **And your Lord does not wrong anyone** and for this reason He said: "Their Master is the Truth. Unquestionably, His is the judgement, and He is the swiftest of reckoners."

Fath al-Qadir

His statement: 62- **Then they will be returned to God, their true Master** is in apposition to his taking, and the pronoun refers to one because it is in the meaning of all with the shift from addressing to the third person: that is, they will be returned after the gathering to God: that is, to His judgment and reward **their Master** is their Owner who oversees their affairs **the Truth** the majority read it in the accusative as an attribute of the

name of God. Al-Hasan read **the Truth** in the accusative with an implied verb: that is, I mean or I praise, or as a source **and He is the swiftest of reckoners** because He does not need what they need of thought, contemplation and deliberation.

Abu Al-Shaykh and Ibn Mardawayh narrated on the authority of Ibn Abbas that he said: The Messenger of God (peace and blessings of God be upon him) said: "With every person is an angel who, when he sleeps, takes his soul. If God permits him to take his soul, he takes it, otherwise God returns it. This is what God the Almighty says: 'He takes your souls by night.'" Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Ikrimah regarding the verse that he said: There is no night but God takes all the souls, and He asks every soul about what its owner did during the day. Then He calls the Angel of Death and says: Take this person's soul. There is no day but the Angel of Death looks into the book of a person's life. Some say three times, and some say five times. Ibn Abi Shaybah, Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Mujahid regarding the verse that he said: As for His taking them by night, it is their sleep. As for 'You were wounded by day,' He says: What you earned by day. 'Then He resurrects you therein,' he said: during the day. 'That a specified term may be fulfilled,' which is death. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, **And He knows what you have committed**, meaning: what you have earned of sin. Ibn Jarir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Al-Suddi, regarding his statement, **And He sends over you guardians**, he said: They are the angels who follow one another and guard him and his deeds. Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Ibn Abbas, regarding the verse, he said: The helpers of the Angel of Death are from the angels. Ibn Jarir, Ibn Abi Hatim narrated on his authority, regarding his statement, **And they do not neglect**, he said: They do not waste.

Tafsir al-Baghawi

62- **Then they will be returned to God, their true Master**, meaning: the angels. It was also said: meaning the servants will be returned by death to God, their true Master. If it is said that the verse is about both the believers and the disbelievers, and He said in another verse: **And that the disbelievers will have no master Muhammad, 11**, then how is the plural? It was said: the master in that verse means the helper, and there is no helper for the disbelievers. The master here means the king who takes care of their affairs, and God, the Almighty, is the owner of everything and the one in charge of affairs. It was also said: He meant here the believers in particular, who will be returned to their Master, and the disbelievers are subordinate to Him. **To Him belongs the judgment**, meaning: the judgment without creation. **And He is the swiftest of reckoners**, meaning: if He reckons, His reckoning is swift because it does not require thought, contemplation, or holding hands.

Surat al-An'am 6: 62

Then they will be returned to God, their true Master. Unquestionably, His is the judgment, and He is the swiftest of reckoners.

Tafsir al-Baidawi

62 **Then they will be returned to God** to His judgment and reward. **Their Master** is the One who takes charge of their affairs. **The Truth** is the Just One who judges only with truth. It was read in the accusative case as an expression of praise. **To Him belongs the judgment** on that day, no one else will have judgment. **And He is the Swiftest of reckoners** He will reckon the creation according to the amount of milking a sheep. He will not be distracted by one reckoning from another.

Surat al-An'am 6: 63

Say, **Who saves you from the darknesses of the land and the sea? You call upon Him humbly and secretly, 'If He saves us from this, we will surely be among the grateful.'**

Tafsir al-Jalalayn

63 - *Say* O Muhammad to the people of Mecca **Who saves you from the darknesses of the land and the sea** their terrors during your travels when **you call upon Him in humility** openly **and secretly** secretly you say *If* the lam of an oath **You save us** and in another reading {Anjana} meaning God **from this** darkness and hardships **we will surely be among the grateful** believers.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet, may God bless him and grant him peace: Say, O Muhammad, to these people who are just with their Lord, who call to the worship of their idols: Who is it that will save you, **from the darknesses of the land**, if you go astray in it and become confused, so guidance and the path become dark for you, and from the darknesses of the sea if you ride it, so you err in it, so the path becomes dark for you, so you are not guided to it, other than God, to whom you will resort at that time with supplication, **in humility**, from you to Him and in submission, openly, **and secretly**, meaning: and sometimes concealing the supplication, and openly and openly, saying: If you save us from this, O Lord, that is, from this darkness in which we are, **we will surely be among the grateful**, meaning: we will surely be among those who make You One in gratitude, and sincerely worship You, without those whom we associate with You in worshipping You.

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

Who said that?

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, his saying: "Say: Who saves you from the darknesses of the land and the sea? You call upon Him humbly and secretly," meaning: If a man loses his way, he calls upon God: **If You should save us from this, we will surely be among the grateful.**

Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: "Say: Who can save you from the darkness of the land and the sea?" He said: From the distress of the land and the sea.

Tafsir al-Qurtubi

The Almighty said: "Say: Who can save you from the darkness of the land and the sea?" That is, their hardships. It is said: a dark day, meaning a severe day. An-Nahhas said: The Arabs say: a dark day if it is severe, and if it is great, they say: a day with stars. Sibawayh recited:

Banu Asad, do you know our affliction if it is a day with more horrible stars?

The plural of darkness is darkness of the land, darkness of the sea, darkness of the night, and darkness of the clouds. That is, if you lose your way and fear destruction, you call upon Him, **If You should save us from this**, that is, from these hardships, **we will surely be among the grateful**. That is, among the obedient. So God rebuked them for calling upon Him during hardships, while they call upon someone other than Him in times of prosperity, by saying, **Then you associate others with Him**. Al-A'mash read *khafiyyah* from *khawf*, and Abu Bakr read from Asim *khafiya* with a kasra on the kha', and the rest read it with a damma, two dialects. Al-Farra' added *khafwa* and *khafwah*. He said: Its equivalent is *habiyah*, "habiyah," *habwah*, and *habwah*. Al-A'mash's reading is far-fetched, because the meaning of *tadduru* is that you show humility, and *khafiya* is that you conceal the same. The Kufians read **la'an anjana**, and the meaning is consistent with the *ta'*, as the people of Medina and the people of Ash-Sham read it.

Tafsir Ibn Kathir

The Almighty says, thanking His servants, in His saving those of them who are in need from the darkness of the land and the sea, that is, those who are confused and are in the wilderness, and in the depths of the sea, when the stormy winds rage, then they single out supplication to Him alone, with no partner for Him, like His saying, **And when harm touches you at sea, lost are those you call upon except Him** *verse*, and His saying, "It is He who guides you on land and sea until, when you are in ships and they sail with them with a good wind and they rejoice in it, there comes a violent wind and the waves come upon them from every side and they think that they are surrounded, they supplicate to God, sincere to Him in religion, 'If You should save us from this, we will surely be among the grateful' *verse*, and His saying, "Is it He who guides you in the darknesses of the land and the sea? And He who sends the winds as good tidings before His mercy? Is there a deity with God? Exalted is God above what they associate with Him." And He said in this noble *verse*, **Say, 'Who saves you from the darknesses of the land and the sea? You call upon Him humbly and secretly'** *verse*, that is, openly And secretly, **If He saves us**, that is, from this distress, **we will surely be among the grateful**, that is, after that, God said, "Say, 'God saves you from it and from every distress. Then you associate others with Him,'" that is, you call upon other gods with Him in a state of prosperity. And His statement, **Say, 'He is able to send upon you a punishment from above you or from beneath your feet,'** after He said, **Then you associate**

Surat al-An'am 6: 23

Say, "Who saves you from the darkenesses of the land and the sea? You call upon Him humbly and secretly, 'If He saves us from this, we will surely be among the grateful.'"

others with Him, He followed it with His statement, **Say, 'He is able to send upon you a punishment,'** that is, after He has saved you, like His statement in Surat Subhan, "Your Lord is He who drives the ships for you in the sea that you may seek of His bounty. Indeed, He is to you Most Merciful. And when harm touches you at sea, those you call upon except Him go astray. But when He brings you safe to the land, you turn away. And ever is man ungrateful? Have you then felt secure that He will not cause a part of the land to swallow you up, or send upon you a violent storm, then you will not find for yourself a protector? Or do you feel secure that He will not return you to it another time and send upon you a violent storm of wind and drown you because you disbelieved, then you will not find for yourself against Him a protector." Ibn Abi Hatim said: It was mentioned on the authority of Muslim bin Ibrahim, Harun Al-Awar told us, on the authority of Jaafar bin Sulaiman, on the authority of Al-Hasan, regarding His statement, **Say, 'He is able to send upon you a punishment from above you or from beneath your feet,'** he said: This is for the polytheists. Ibn Abi Nujayh said on the authority of Mujahid, regarding His statement, **Say, 'He is able to send upon you a punishment from above you or from beneath your feet,'** for the nation of Muhammad, may God bless him and grant him peace, and may He forgive them. We will mention here the hadiths and reports that have been reported on this matter. And in God is the helper, and in Him is reliance, and in Him is trust.

Al-Bukhari, may God have mercy on him, said about the words of God the Almighty: "Say: He is able to send upon you a punishment from above you or from beneath your feet, or to confuse you into sects and make you taste the violence of one another. See how We explain the verses that they may understand." Confuses you, confuses you from confusion, confuses, confuses, sects, groups. Abu Al-Nu'man told us, Hammad bin Zaid told us, on the authority of Amr bin Dinar, on the authority of Jabir bin Abdullah, who said: When this verse was revealed: "Say: He is able to send upon you a punishment from above you," the Messenger of God, may God bless him and grant him peace, said: **I seek refuge in Your Face**, "or from beneath your feet," he said: **I seek refuge in Your Face**, "or to confuse you into sects and make you taste the violence of one another," the Messenger of God, may God bless him and grant him peace, said: **This is easier**. And this is how it was also narrated in the Book of Monotheism, on the authority of Qutaybah, on the authority of Hammad, and Al-Nasa'i also narrated it in the interpretation on the authority of Qutaybah, and Muhammad bin Al-Nadr bin Musawar. Yahya bin Habib bin Adi, all four of them on the authority of Hammad bin Zaid, on his authority. Al-Hamidi narrated it in his Musnad on the authority of Sufyan bin Uyaynah, on the authority of Amr bin Dinar, he heard Jabir on the authority of the Prophet, may God bless him and grant him peace, on his authority. Ibn Hibban narrated it in his Sahih, on the authority of Abu Ya'la al-Mawsili, on the authority of Abu Khaithama, on the authority of Sufyan bin Uyaynah, on his authority. Ibn Jarir narrated it in his Tafsir, on the authority of Ahmad

bin al-Waleed al-Qurashi, Sa'id bin al-Rabi', and Sufyan bin Wakee', all of them on the authority of Sufyan bin Uyaynah, on his authority. Abu Bakr bin Mardawayh narrated it, from the hadith of Adam bin Abi Iyas, Yahya bin Abdul Hamid, and Asim bin Ali, on the authority of Sufyan bin Uyaynah, on his authority. Sa'id bin Mansour narrated it on the authority of Hammad bin Zaid, both of them on the authority of Amr bin Dinar, on his authority.

[Another path] - Al-Hafiz Abu Bakr bin Mardawayh said in his interpretation: Sulayman bin Ahmad told us, Muqaddam bin Dawud told us, Abdullah bin Yusuf told us, Abdullah bin Lahi'ah told us, on the authority of Khalid bin Yazid, on the authority of Abu al-Zubayr, on the authority of Jabir, who said: When the verse "Say: He is able to send upon you a punishment from above you" was revealed, the Messenger of God, may God bless him and grant him peace, said: **I seek refuge in God from that**. "Or from beneath your feet." The Messenger of God, may God bless him and grant him peace, said: **I seek refuge in God from that**. "Or to confuse you into sects." He said: **This is easier**. If he had sought refuge in God, he would have sought refuge in God. There are many hadiths related to this verse **one of them** Imam Ahmad bin Hanbal said in his Musnad, Abu Al-Yaman told us, Abu Bakr told us, meaning Ibn Abi Maryam, on the authority of Rashid, who is Ibn Saad Al-Muqra'i, on the authority of Saad bin Abi Waqqas, who said: The Messenger of God, may God bless him and grant him peace, was asked about this verse, **Say, 'He is able to send upon you a punishment from above you or from beneath your feet.'** He said, **It will happen, but its interpretation has not yet come**. Al-Tirmidhi narrated it on the authority of Al-Hasan bin Arfa, on the authority of Ismail bin Ayyash, on the authority of Abu Bakr bin Abi Maryam, on his authority, then he said, **This is a strange hadith**.

[Another hadith] - Imam Ahmad said: Ya'la, he is Ibn 'Ubayd, narrated to us, 'Uthman Ibn Hakim narrated to us, on the authority of 'Amir Ibn Sa'id Ibn Abi Waqqas, on the authority of his father, who said: We set out with the Messenger of God, may God bless him and grant him peace, until we passed by the mosque of Banu Mu'awiyah. He entered and prayed two rak'ahs, so we prayed with him. He communed with his Lord, the Almighty and Majestic, for a long time, then said: "I asked my Lord for three things: I asked Him not to destroy my nation by drowning, and He granted it to me. I asked Him not to destroy my nation by famine, and He granted it to me. I asked Him not to make their fighting among themselves, and He prevented it from me." Muslim alone transmitted it, as he narrated it in the Book of Tribulations, on the authority of Abu Bakr Ibn Abi Shaybah, on the authority of Muhammad Ibn 'Abdullah Ibn Numayr, both on the authority of 'Abdullah Ibn Numayr, and on the authority of Muhammad Ibn Yahya Ibn Abi 'Amr, on the authority of Marwan Ibn Mu'awiyah, both on the authority of 'Uthman Ibn Hakim, on his authority.

[Another Hadith] - Imam Ahmad said: I read on the authority of Abd al-Rahman ibn Mahdi, on the authority of Malik, on the authority of Abdullah ibn Abdullah ibn

Jabir ibn Atik, on the authority of Jabir ibn Atik, that he said: Abdullah ibn Umar came to us in Harrat Bani Muawiyah - a village of the villages of the Ansar - and said to me: Do you know where the Messenger of God, may God bless him and grant him peace, prayed in this mosque of yours? I said: Yes. So I pointed to a corner of it, and he said: Do you know what the three things he prayed for in it were? I said: Yes. So he said: Tell me about them. I said: He prayed that no enemy from outside would prevail over them, and that they would not be destroyed by famine, so he was given them. And he prayed that their violence would not be made between them, so he was denied them. He said: You have spoken the truth, and there will continue to be chaos until the Day of Resurrection. It is not in any of the six books, its chain of transmission is good and strong, and praise and thanks be to God.

[Another hadith] - Muhammad ibn Ishaq said: On the authority of Hakim ibn Ibad, on the authority of Khasif, on the authority of Ubadah ibn Hanif, on the authority of Ali ibn Abd al-Rahman, Hudhayfah ibn al-Yaman told me: I went out with the Messenger of God, may God bless him and grant him peace, to the Harrat Bani Muawiyah. He said: He prayed eight rak'ahs and prolonged them, then he turned to me and said: **I have detained you, Hudhayfah.** I said: **God and His Messenger know best.** He said: "I asked God for three things and He gave me two and denied me one: I asked Him not to send an enemy from outside of them over my nation and He gave me. I asked Him not to destroy them by drowning and He gave me. I asked Him not to make their fighting among themselves and He denied me." Narrated by Ibn Mardawayh from the hadith of Muhammad ibn Ishaq.

[Another Hadith] - Imam Ahmad said: Ubaidah bin Hamid told us, Sulayman bin Al-A'mash told me, on the authority of Raja' Al-Ansari, on the authority of Abdullah bin Shaddad, on the authority of Muadh bin Jabal, may God be pleased with him, who said: I came to the Messenger of God, may God bless him and grant him peace, and it was said to me: He went out before you. He said: So I did not pass by anyone except that he said: Go before you, until I passed and found him standing praying. He said: So I came and stood behind him. He said: He prolonged the prayer, and when he finished his prayer I said: O Messenger of God, you have prayed a long prayer. The Messenger of God, may God bless him and grant him peace, said: "I prayed a prayer of desire and fear. I asked God Almighty three things, and He gave me two and denied me one: I asked Him not to destroy my nation by drowning, and He gave me. I asked Him not to make an enemy who is not from them prevail over them, and He gave it to me. I asked Him not to make their violence among themselves, and He returned it to me." It was narrated by Ibn Majah in Al-Fitan on the authority of Muhammad bin Abdullah bin Numayr and Ali bin Muhammad, both of them on the authority of Abu Mu'awiyah, on the authority of Al-A'mash, and it was narrated by Ibn Mardawayh: From the hadith of Abu Awana, on the authority of Abdullah bin Umair, on the authority of Abd al-Rahman bin Abi Laila, on the authority of Muadh bin Jabal, on the authority of the Prophet, may God bless him and grant him peace, with something similar or similar to it.

[Another hadith] - Imam Ahmad said: Harun bin Maruf told us, Abdullah bin Wahb told us, Amr bin Al-Harith told me, on the authority of Bakir bin Al-Ashja, that Ad-Dahhak bin Abdullah Al-Qurashi told him, on the authority of Anas bin Malik, that he said: I saw the Messenger of God, may God bless him and grant him peace, on a journey, and he prayed the Duha prayer of eight rak'ahs. When he finished, he said: "I prayed a prayer of desire and fear, and I asked my Lord for three things, and He gave me two and denied me one: I asked Him not to afflict my nation with years of famine, and He did so. I asked Him not to make their enemy prevail over them, and He did so. I asked Him not to make them sects, and He refused." An-Nasa'i narrated it in *As-Salat* on the authority of Muhammad bin Salamah, on the authority of Ibn Wahb on his authority.

[Another Hadith] - Imam Ahmad said: Abu Al-Yaman told us, Shu'ayb bin Abi Hamza told us, he said: Al-Zuhri said, Abdullah bin Abdullah bin Al-Harith bin Nawfal told me, on the authority of Abdullah bin Khabab, on the authority of his father, Khabab bin Al-Arat, the client of Banu Zuhrah, who had witnessed Badr with the Messenger of God, may God bless him and grant him peace, that he said: I came to the Messenger of God, may God bless him and grant him peace, on a night in which he had prayed all of it, until it was dawn, and the Messenger of God, may God bless him and grant him peace, finished his prayer, so I said: O Messenger of God, you prayed a prayer tonight that I have never seen you pray the like of, so the Messenger of God, may God bless him and grant him peace, said: "Yes, it is a prayer of desire and fear, in which I asked my Lord, the Mighty and Sublime, for three things, and He gave me two and denied me one. I asked my Lord, the Mighty and Sublime, not to destroy us as He destroyed the nations before us, and He gave it to me. I asked my Lord, the Mighty and Sublime, not to make an enemy from other than us prevail over us, and He gave it to me. I asked my Lord, the Mighty and Sublime, not to confuse us with sects, and He denied me that." And he narrated it. Al-Nisa'i: From the hadith of Shu'ayb ibn Abi Hamza, with it. And from another chain of transmission, and Ibn Hibban in his Sahih with their two chains of transmission, on the authority of Salih ibn Kaysan, and Al-Tirmidhi, in Al-Fitan, from the hadith of Al-Nu'man ibn Rashid, both of them on the authority of Al-Zuhri, with it, and he said: Hasan Sahih.

[Another Hadith] - Abu Ja'far bin Jarir said in his interpretation: Ziyad bin `Abdullah Al-Muzani told me, Marwan bin Mu'awiyah Al-Fazari told us, Abu Malik told us, Nafi' bin Khalid Al-Khuza'i told me, on the authority of his father, that the Prophet, may God bless him and grant him peace, prayed a light prayer, complete in bowing and prostration, and he said, "It was a prayer of desire and fear, in which I asked God Almighty for three things, and He gave me two and denied me one: I asked God not to afflict you with a punishment that afflicted those who came before you, and He gave it to me. I asked God not to send upon you an enemy who would violate your honor, and He gave it to me. I asked God not to confuse you into sects and let you taste the violence of one another, and He denied me that." Abu Malik said: So I said to him, "Did your father hear this from the mouth of the

Surat al-An'am 6: 63

Say, "Who saves you from the darkenesses of the land and the sea? You call upon Him humbly and secretly, 'If He saves us from this, we will surely be among the grateful.'"

Messenger of God, may God bless him and grant him peace?" He said, "Yes, I heard him narrating it to the people, that he heard it from the mouth of the Messenger of God, may God bless him and grant him peace."

[Another Hadith] - Imam Ahmad said: Abd al-Razzaq told us: Muammar said: Ayoub told me on the authority of Abu Qilabah, on the authority of al-Ash'ath al-San'ani, on the authority of Abu Asma' al-Rahbi, on the authority of Shaddad ibn Aws, that the Messenger of God, may God bless him and grant him peace, said: "God folded the earth for me until I saw its easts and its wests, and the kingdom of my nation will reach what was folded for me of it, and I was given the two treasures, the white and the red, and I asked my Lord, the Mighty and Sublime, not to destroy my nation with a general famine, and not to send an enemy over them who would destroy them in general, and not to make them into sects, and not to let some of them taste the violence of others. He said: O Muhammad, when I decree a decree, it cannot be rejected. I have given you for your nation that I will not destroy them with a general famine, and not to send an enemy over them from among others who would destroy them in general until some of them destroy others, and some of them kill others, and some of them take others captive. He said: And the Prophet, may God bless him and grant him peace, said: I do not fear for my nation except the Imams. The misguiders, so when the sword is placed among my nation, it will not be lifted from them until the Day of Resurrection." It is not in any of the six books, and its chain of transmission is good and strong. Ibn Mardawayh narrated it from the hadith of Hammad ibn Zayd, Ibad ibn Mansur, and Qatadah, all three of them on the authority of Ayoub on the authority of Abu Qilabah, on the authority of Abu Asma', on the authority of Thawban, on the authority of the Messenger of God, may God bless him and grant him peace, in a similar manner, and God knows best.

[Another Hadith] - Al-Hafiz Abu Bakr bin Mardawayh said: Abdullah bin Ismail bin Ibrahim Al-Hashemi and Maymun bin Ishaq bin Al-Hasan Al-Hanafi told us: Ahmad bin Abdul-Jabbar told us, Muhammad bin Fadil told us, on the authority of Abu Malik Al-Ashja'i, on the authority of Nafi' bin Khalid Al-Khuza'i, on the authority of his father, who said: His father was one of the companions of the Messenger of God, may God bless him and grant him peace, and he was one of the people of the tree. He said: When the Messenger of God, may God bless him and grant him peace, prayed and the people were around him, he would pray a light prayer, complete in bowing and prostration. He said: One day he sat and prolonged his sitting, until some of us gestured to each other to be quiet, for the revelation is being sent down to him. When he finished, some of the people said to him: O Messenger of God, you prolonged your sitting, until some of us gestured to each other that the revelation is being sent down to you. He said: "No, but it was a prayer of desire and fear, in which I asked God for three things, and He gave me two and withheld one. I asked God not to punish you with a punishment with which He punished

those who came before you, and He gave it to me. I asked God not to give power over my nation to an enemy who would violate it." He gave it to me, and I asked him not to make you into sects and not to make you taste the harm of one another, but he refused it to me. He said: I said to him: Did your father hear it from the Messenger of God, may God bless him and grant him peace? He said: Yes, I heard him say: He heard it from the Messenger of God, may God bless him and grant him peace. The number of my fingers is ten fingers.

[Another hadith] - Imam Ahmad said: Yunus, he is Ibn Muhammad al-Mu'addib, told us, Laith, he is Ibn Sa'd, told us, on the authority of Abu Wahb al-Khawlani, on the authority of a man whom he named, on the authority of Abu Basrah al-Ghifari, the companion of the Messenger of God, may God bless him and grant him peace, that the Messenger of God, may God bless him and grant him peace, said: "I asked my Lord, the Mighty and Sublime, for four things, and He gave me three and withheld one from me. I asked God not to unite my nation in misguidance, and He gave it to me. I asked God not to make an enemy from outside them prevail over them, and He gave it to me. I asked God not to destroy them with famine as He destroyed the nations before them, and He gave it to me. I asked God, the Mighty and Sublime, not to confuse them into sects and not to let some of them taste the violence of others, and He withheld it from me." None of the six companions of the book narrated it.

[Another hadith] - Al-Tabarani said: Muhammad bin Uthman bin Abi Shaybah told us, Munjab bin Al-Harith told us, Abu Hudhayfah Al-Tha'labi told us, on the authority of Ziyad bin Alaqah, on the authority of Jabir bin Samra Al-Suwa'i, on the authority of Ali that the Messenger of God, may God bless him and grant him peace, said: "I asked my Lord for three things, and He gave me two and denied me one. I said: O Lord, do not destroy my nation with hunger. He said: This is for You. I said: O Lord, do not give authority over them to an enemy from outside them, meaning the polytheists, so that he may overwhelm them. He said: That is for You. I said: O Lord, do not make their violence among themselves - he said - and He denied me this."

[Another hadith] Al-Hafiz Abu Bakr bin Mardawayh said: Muhammad bin Ahmad bin Ibrahim told us, on the authority of Ahmad bin Muhammad bin Asim, Abu al-Darda' al-Marwazi told us, Ishaq bin Abdullah bin Kaysan told us, my father told me, on the authority of Ikrimah, on the authority of Ibn Abbas, that the Messenger of God, may God bless him and grant him peace, said: "I called upon my Lord, the Mighty and Sublime, to lift four things from my nation, but God lifted two things from them, and He refused to lift two things from them. I called upon my Lord to lift the stoning from the sky, and the drowning from the earth, and not to confuse them into sects, and not to let some of them taste the violence of others, so God lifted the stoning from the sky and the drowning from the earth, and God refused to lift two things: killing and chaos."

[Another path] On the authority of Ibn Abbas also, Ibn

Mardawayh said: Abdullah bin Muhammad bin Yazid told us, Al-Walid bin Aban told me, Jaafar bin Munir told us, Abu Badr Shuja bin Al-Walid told us, Amr bin Qais told us, on the authority of a man on the authority of Ibn Abbas, he said: This verse was revealed: "Say: He is able to send upon you a punishment from above you or from beneath your feet or to confuse you into sects and make you taste the violence of one another." He said: So the Prophet, may God bless him and grant him peace, stood up and performed ablution, then said: **O God, do not send upon my nation a punishment from above them or from beneath their feet, and do not confuse them into sects or make some of them taste the violence of one another.** He said: So Gabriel came to him and said: O Muhammad, God has protected your nation from sending upon them a punishment from above them or from beneath their feet.

[Another hadith] - Ibn Mardawayh said: Ahmad bin Muhammad ibn Abdullah al-Bazzaz told us, Abdullah ibn Ahmad ibn Musa told us, Ahmad ibn Muhammad ibn Yahya ibn Saeed told us, Amr ibn Muhammad al-Anqazi told us, Asbat told us, on the authority of al-Suddi, on the authority of Abu al-Munhal, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: "I asked my Lord for four things for my nation, and He gave me three and withheld one. I asked Him that my nation not disbelieve in one transaction, and He gave it to me. I asked Him that He not punish them as He punished the nations before them, and He gave it to me. I asked Him that He not make an enemy from outside them prevail over them, and He gave it to me. I asked Him that He not make their fighting among themselves, and He withheld it from me." And Ibn Abi Hatim narrated it on the authority of Abu Saeed ibn Yahya ibn Saeed al-Qattan, on the authority of Amr ibn Muhammad al-Anqazi, in a similar manner.

[Another path] - Ibn Mardawayh said: Muhammad ibn Ahmad ibn Ibrahim told us, Muhammad ibn Yahya told us, Abu Kurayb told us, Zayd ibn al-Habbab told us, Katheer ibn Zayd al-Laythi al-Madani told us, al-Walid ibn Rabah, the client of the family of Abi Dhibab, told me, he heard Abu Hurayrah say: The Prophet, may God bless him and grant him peace, said: "I asked my Lord for three things, and He gave me two and withheld one. I asked Him not to send an enemy from outside of my nation over me, and He gave me. I asked Him not to destroy them with famine, and He gave me. I asked Him not to make them into sects and not to let some of them taste the violence of others, and He withheld me." Then Ibn Mardawayh narrated it with his chain of transmission, on the authority of Sa'd ibn Sa'id ibn Abi Sa'id al-Maqburi, on the authority of his father, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, in a similar manner. Al-Bazzar narrated it on the authority of 'Amr ibn Abi Salamah, on the authority of his father, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, in a similar manner.

[Another trace] Sufyan al-Thawri said, on the authority of al-Rabi' ibn Anas, on the authority of Abu al-A'aliyah, on the authority of Abu ibn Ka'b, who said: There are four things in this nation, two of which have passed and two remain: "Say: He is able to send upon you a

punishment from above you," he said: stoning, **or from beneath your feet**, he said: the subsidence, **or to confuse you into sects and make you taste the violence of one another**, Sufyan said: He means stoning and subsidence. Abu Ja'far al-Razi said, on the authority of al-Rabi' ibn Anas, on the authority of Abu al-A'aliyah, on the authority of Abu ibn Ka'b, "Say: He is able to send upon you a punishment from above you or from beneath your feet or to confuse you into sects and make you taste the violence of one another," he said: So they are four things, two of which occurred twenty-five years after the death of the Messenger of God, may God bless him and grant him peace, they were confounded into sects and some of them tasted the violence of others. And two remain that must happen: stoning and subsidence. Ahmad narrated it on the authority of Wakee', on the authority of Abu Ja'far. Ibn Abi Hatim narrated: Al-Mundhir bin Shadhan told us, Ahmad bin Ishaq told us, Abu Al-Ashhab told us, on the authority of Al-Hasan, regarding His statement, **Say, 'He is able to send upon you a punishment from above you'** 10:10, he said: Her punishment was withheld until she committed her sin, and when she committed her sin, her punishment was sent. This is what Mujahid, Saeed bin Jubayr, Abu Malik, Al-Suddi, Ibn Zayd and more than one said regarding His statement, **A punishment from above you**, meaning stoning, **or from beneath your feet**, meaning the sinking of the earth. This is the choice of Ibn Jarir. Ibn Jarir narrated: on the authority of Yunus, on the authority of Ibn Wahb, on the authority of Abd Al-Rahman bin Zayd bin Aslam, regarding His statement, **Say, 'He is able to send upon you a punishment from above you or from beneath your feet'**, he said: Abdullah bin Masoud would shout while he was in the mosque or on the pulpit, saying: O people, indeed, it has descended upon you. Indeed, God says, **Say, 'He is able to send upon you a punishment from above you'**, if the punishment of the sky came to you, not one of you would remain, **or from beneath your feet**, if He caused you to sink. The earth has destroyed you, and not a single one of you remains, **or He has confused you into sects and made you taste the violence of one another**. Indeed, He has sent down upon you the worst of the three. **Second statement** - Ibn Jarir and Ibn Abi Hatim said: Yunus bin Abdul A'la told us, Ibn Wahb told us, I heard Khallad bin Sulayman say: I heard Amer bin Abdul Rahman say: Ibn Abbas used to say: Concerning this verse, "Say: He is able to send upon you a punishment from above you," meaning evil leaders, **or from beneath your feet**, meaning evil servants. Ali bin Abi Talhah said, on the authority of Ibn Abbas, **a punishment from above you**, meaning your men, **or from beneath your feet**, meaning your slaves and your lowest ones. Ibn Abi Hatim narrated something similar on the authority of Abu Sinan and Amr bin Hani. Ibn Jarir said: Although this statement has a correct aspect, the first is more apparent and stronger, and it is as Ibn Jarir **may God have mercy on him** said, and its correctness is supported by the statement of God the Almighty: "Do you feel secure that He who is in heaven will not cause the earth to swallow you up, and behold, it is in turmoil? Or do you feel secure that He who is in heaven will not send upon you a storm of stones? Then you will know how [my] warner is." And in the hadith: **There will be in this nation stoning, subsidence, and transformation.**

Surat al-An'am 6: 63

Say, "Who saves you from the darkneses of the land and the sea? You call upon Him humbly and secretly, 'If He saves us from this, we will surely be among the grateful.'"

This is mentioned with its counterparts in the signs and portents of the Hour, and the appearance of the signs before the Day of Resurrection, and they will come in their place, God willing. And His statement: **Or He will confuse you into sects** means that He will make you into sects, groups that differ. Al-Walibi said on the authority of Ibn Abbas: He means desires, and Mujahid and others said the same. It was reported in the hadith narrated through various chains of transmission on his authority (blessings and peace of God be upon him) that he said: **And this nation will split into seventy-three sects, all of them in the Fire except one.** And the statement of God the Almighty: **And He will make some of you taste the violence of others.** Ibn Abbas and others said: This means that He will give some of you power over others with punishment and killing. And the Almighty's saying: **See how We explain the verses** meaning We clarify and explain them once and interpret them, **that they may understand** meaning that they may understand and ponder about God's verses, arguments and proofs. Zaid bin Aslam said: When the verse "Say: He is able to send upon you a punishment from above you" was revealed, the Messenger of God, may God bless him and grant him peace, said: **Do not return after me as disbelievers, striking one another's necks with the sword.** They said: And we bear witness that there is no god but God and that you are the Messenger of God? He said: *Yes.* Some of them said: This will never happen, that we should kill one another while we are Muslims. Then the verse was revealed: "See how We explain the verses that they may understand. * And your people denied it, while it is the truth. Say: I am not a guardian over you. * For every report there is a time limit, and you are going to know." Narrated by Ibn Abi Hatim and Ibn Jarir.

Fath al-Qadir

It was said that what is meant by the darkness of the land and sea is their intensity. An-Nahhas said: The Arabs say a dark day when it is intense, and when it is very intense they say: a day with a star, meaning that they need a star on it because of its intense darkness. Sibawayh recited:

Banu Asad, do you know our affliction if it is a day with more horrible stars?

The interrogative is for rebuke and reproach: Who will save you from their great hardships? Abu Bakr read from Asim 63- *Khafiyya* with a kasra on the kha', and the rest read it with a damma, and they are two dialects, and Al-A'mash read **Wa Khafiyya** from fear, and the phrase *Tada'unuhu* is in the accusative case as a state: meaning who will save you from that while you are calling upon Him with a supplication of supplication and secretly or supplicating and concealing. What is meant by supplication here is: a loud supplication. His statement: **If You save us** is how the people of Medina and the people of Ash-Sham read it. The Kufians read **If You save us** and the phrase is in the accusative case as an estimate of the saying: meaning saying if You save us from this

hardship that has befallen us, which is the darkness mentioned, **we will surely be among the grateful** to You for what You have bestowed upon us of saving us from these hardships.

Tafsir al-Baghawi

63- The Almighty said: "Say: Who will save you? **Jacob read it with emphasis, and the general public read it with emphasis**, from the darkness of the land and the sea," meaning: from their hardships and terrors. When they traveled on land and sea, they lost their way and feared destruction. They called upon God, sincerely devoting their religion to Him, so He would save them. This is the Almighty's saying: "You call upon Him humbly and secretly," meaning: openly and secretly. Abu Bakr read from Asim "and secretly" with a kasra on the kha here and in Al-A'raf, and the others read it with a damma, and they are two dialects. "If He saves us," meaning: they say: If you save us. The people of Kufa read: If God saves us, "from this," meaning: from this darkness, "we will be among the grateful, **and gratitude is recognizing the blessing while fulfilling its right.**"

Tafsir al-Baidawi

63 Say: Who will save you from the darkness of the land and the sea?" From their hardships, darkness was borrowed for hardship because they share in terror and the nullification of sight, so the hard day was called a dark day and a day with stars, or from the sinking on land and drowning in the sea. Jacob read "will save you" with a light vowel and the meaning is the same. "You call upon Him humbly and secretly" openly and quietly. Or openly and secretly. Abu Bakr read here and in Al-A'raf "and secretly **with a kasra and it was read fearfully**". "If He saves us from this, we will surely be among the grateful" intending the saying, meaning you say if you save us. The Kufians read if He saves us to agree with His saying "you call upon Him" and this is a reference to the darkness.

Surat al-An'am 6: 64

Say, **God will save you from it and from every distress, then you associate others with Him.**

Tafsir al-Jalalayn

64 - Say to them **God will save you** with emphasis and emphasis **from it and from every distress** grief other than it **then you associate** with Him

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, peace and blessings be upon him: Say to those who equate their Lord with other gods other than Him, when you ask them about whom they seek help from when distress befalls them on land and sea: God is able to relieve you when distress befalls you, He saves you from the great thing that befalls you on land and sea, from the concern of misguidance and fear of destruction, and from every distress other than that and delusion, not your gods that you associate with Him in His worship, nor your idols that you worship instead of Him, which have no power to benefit or harm you. Then, after His favor upon you by removing the distress that befell you, and removing the state of your condition from the great concern, you equate with Him your gods and idols, so you associate them in your worship of Him. This is from your ignorance of the obligation of His right upon you, and ingratitude towards His favors towards you, and your exposure to the imposition of His punishment upon you soon.

Tafsir al-Qurtubi

The Almighty said: "Say: God will save you from it and from every distress." The Kufians read *yanjikum* with emphasis, the rest with emphasis. It was said: Their meaning is the same, like naja and anjituha and najituha. It was also said: the emphasis is for emphasis. And distress: the sorrow that takes hold of the soul, it is said from it: a distressed man. Antara said:

And a microbe revealed his distress with Faisal's stab wound when he called me

And the distress is derived from that.

The Almighty's saying: **Then you associate others with God** is a rebuke and reproach, like His saying at the beginning of the surah: **Then you are in doubt.** Because if the argument is established after knowledge, sincerity is required, and they have made a substitute for it, which is polytheism, so it is good that they be rebuked and reproached for this reason, even if they were polytheists before salvation.

Tafsir Ibn Kathir

The Almighty says, thanking His servants, in His saving those of them who are in need from the darkness of the land and the sea, that is, those who are confused and are in the wilderness, and in the depths of the sea, when the stormy winds rage, then they single out supplication to Him alone, with no partner for Him, like His saying, **And when harm touches you at sea, lost are those you call upon except Him** *verse*, and His saying, "It is He who guides you on land and sea until, when you are in ships and they sail with them with a good wind and they rejoice in it, there comes a violent wind and the waves come upon them from every side and they think that they are surrounded, they supplicate to God, sincere to Him in religion, 'If You should save us from this, we will surely be among the grateful' *verse*, and His saying, "Is it He who guides you in the darknesses of the land and the sea? And He who sends the winds as good tidings before His mercy? Is there a deity with God? Exalted is God above what they associate with Him." And He said in this noble *verse*, **Say, 'Who saves you from the darknesses of the land and the sea? You call upon Him humbly and secretly'** *verse*, that is, openly And secretly, **If He saves us**, that is, from this distress, **we will surely be among the grateful**, that is, after that, God said, "Say, 'God saves you from it and from every distress. Then you associate others with Him,'" that is, you call upon other gods with Him in a state of prosperity. And His statement, **Say, 'He is able to send upon you a punishment from above you or from beneath your feet,'** after He said, **Then you associate others with Him**, He followed it with His statement, **Say, 'He is able to send upon you a punishment,'** that is, after He has saved you, like His statement in Surat Subhan, "Your Lord is He who drives the ships for you in the sea that you may seek of His bounty. Indeed, He is to you Most Merciful. And when harm touches you at sea, those you call upon except Him go astray. But when He brings you safe to the land, you turn away. And ever is man ungrateful? Have you then felt secure that He will not cause a part of the land to swallow you up, or send upon you a violent storm, then you will not find for yourself a protector? Or do you feel secure that He will not return you to it another time and send upon you a violent storm of wind and drown you because you disbelieved, then you will not find for yourself against Him a protector." Ibn Abi Hatim said: It was mentioned on the authority of Muslim bin Ibrahim, Harun Al-Awar told us, on the authority of Jaafar bin Sulaiman, on the authority of Al-Hasan, regarding His statement, **Say, 'He is able to send upon you a punishment from above you or from beneath your feet,'** he said: This is for the polytheists. Ibn Abi Nujayh said on the authority of Mujahid, regarding His statement, **Say, 'He is able to send upon you a punishment from above you or from beneath your feet,'** for the nation of Muhammad, may God bless him and grant him peace, and may He forgive them. We will mention here the hadiths and reports that have been reported on this matter. And in God is the helper, and in Him is reliance, and in Him is trust.

Al-Bukhari, may God have mercy on him, said about the words of God the Almighty: "Say: He is able to send upon you a punishment from above you or from

Say, "God will save you from it and from every distress, then you associate others with Him."

beneath your feet, or to confuse you into sects and make you taste the violence of one another. See how We explain the verses that they may understand." Confuses you, confuses you from confusion, confuses, confuses, sects, groups. Abu Al-Nu'man told us, Hammad bin Zaid told us, on the authority of Amr bin Dinar, on the authority of Jabir bin Abdullah, who said: When this verse was revealed: "Say: He is able to send upon you a punishment from above you," the Messenger of God, may God bless him and grant him peace, said: **I seek refuge in Your Face**, "or from beneath your feet," he said: **I seek refuge in Your Face**, "or to confuse you into sects and make you taste the violence of one another," the Messenger of God, may God bless him and grant him peace, said: **This is easier**. And this is how it was also narrated in the Book of Monotheism, on the authority of Qutaybah, on the authority of Hammad, and Al-Nasa'i also narrated it in the interpretation on the authority of Qutaybah, and Muhammad bin Al-Nadr bin Musawar. Yahya bin Habib bin Adi, all four of them on the authority of Hammad bin Zaid, on his authority. Al-Hamidi narrated it in his Musnad on the authority of Sufyan bin Uyaynah, on the authority of Amr bin Dinar, he heard Jabir on the authority of the Prophet, may God bless him and grant him peace, on his authority. Ibn Hibban narrated it in his Sahih, on the authority of Abu Ya'la al-Mawsili, on the authority of Abu Khaithama, on the authority of Sufyan bin Uyaynah, on his authority. Ibn Jarir narrated it in his Tafsir, on the authority of Ahmad bin al-Waleed al-Qurashi, Sa'id bin al-Rabi', and Sufyan bin Wakee', all of them on the authority of Sufyan bin Uyaynah, on his authority. Abu Bakr bin Mardawayh narrated it, from the hadith of Adam bin Abi Iyas, Yahya bin Abdul Hamid, and Asim bin Ali, on the authority of Sufyan bin Uyaynah, on his authority. Sa'id bin Mansour narrated it on the authority of Hammad bin Zaid, both of them on the authority of Amr bin Dinar, on his authority.

[Another path] - Al-Hafiz Abu Bakr bin Mardawayh said in his interpretation: Sulayman bin Ahmad told us, Muqaddam bin Dawud told us, Abdullah bin Yusuf told us, Abdullah bin Lahi'ah told us, on the authority of Khalid bin Yazid, on the authority of Abu al-Zubayr, on the authority of Jabir, who said: When the verse "Say: He is able to send upon you a punishment from above you" was revealed, the Messenger of God, may God bless him and grant him peace, said: **I seek refuge in God from that**. "Or from beneath your feet." The Messenger of God, may God bless him and grant him peace, said: **I seek refuge in God from that**. "Or to confuse you into sects." He said: **This is easier**. If he had sought refuge in God, he would have sought refuge in God. There are many hadiths related to this verse **one of them** Imam Ahmad bin Hanbal said in his Musnad, Abu Al-Yaman told us, Abu Bakr told us, meaning Ibn Abi Maryam, on the authority of Rashid, who is Ibn Saad Al-Muqra'i, on the authority of Saad bin Abi Waqqas, who said: The Messenger of God, may God bless him and grant him peace, was asked about this verse, **Say, 'He is able to send upon you a punishment from above you or from beneath your feet.'** He said, **It will happen, but its interpretation has not yet come**. Al-Tirmidhi narrated it on the authority of

Al-Hasan bin Arfa, on the authority of Ismail bin Ayyash, on the authority of Abu Bakr bin Abi Maryam, on his authority, then he said, **This is a strange hadith**.

[Another hadith] - Imam Ahmad said: Ya'la, he is Ibn 'Ubayd, narrated to us, 'Uthman Ibn Hakim narrated to us, on the authority of 'Amir Ibn Sa'id Ibn Abi Waqqas, on the authority of his father, who said: We set out with the Messenger of God, may God bless him and grant him peace, until we passed by the mosque of Banu Mu'awiyah. He entered and prayed two rak'ahs, so we prayed with him. He communed with his Lord, the Almighty and Majestic, for a long time, then said: "I asked my Lord for three things: I asked Him not to destroy my nation by drowning, and He granted it to me. I asked Him not to destroy my nation by famine, and He granted it to me. I asked Him not to make their fighting among themselves, and He prevented it from me." Muslim alone transmitted it, as he narrated it in the Book of Tribulations, on the authority of Abu Bakr Ibn Abi Shaybah, on the authority of Muhammad Ibn 'Abdullah Ibn Numayr, both on the authority of 'Abdullah Ibn Numayr, and on the authority of Muhammad Ibn Yahya Ibn Abi 'Amr, on the authority of Marwan Ibn Mu'awiyah, both on the authority of 'Uthman Ibn Hakim, on his authority.

[Another Hadith] - Imam Ahmad said: I read on the authority of Abd al-Rahman ibn Mahdi, on the authority of Malik, on the authority of Abdullah ibn Abdullah ibn Jabir ibn Atik, on the authority of Jabir ibn Atik, that he said: Abdullah ibn Umar came to us in Harrat Bani Muawiyah - a village of the villages of the Ansar - and said to me: Do you know where the Messenger of God, may God bless him and grant him peace, prayed in this mosque of yours? I said: Yes. So I pointed to a corner of it, and he said: Do you know what the three things he prayed for in it were? I said: Yes. So he said: Tell me about them. I said: He prayed that no enemy from outside would prevail over them, and that they would not be destroyed by famine, so he was given them. And he prayed that their violence would not be made between them, so he was denied them. He said: You have spoken the truth, and there will continue to be chaos until the Day of Resurrection. It is not in any of the six books, its chain of transmission is good and strong, and praise and thanks be to God.

[Another hadith] - Muhammad ibn Ishaq said: On the authority of Hakim ibn Ibad, on the authority of Khasif, on the authority of Ubadah ibn Hanif, on the authority of Ali ibn Abd al-Rahman, Hudhayfah ibn al-Yaman told me: I went out with the Messenger of God, may God bless him and grant him peace, to the Harrat Bani Muawiyah. He said: He prayed eight rak'ahs and prolonged them, then he turned to me and said: **I have detained you, Hudhayfah**. I said: **God and His Messenger know best**. He said: "I asked God for three things and He gave me two and denied me one: I asked Him not to send an enemy from outside of them over my nation and He gave me. I asked Him not to destroy them by drowning and He gave me. I asked Him not to make their fighting among themselves and He denied me." Narrated by Ibn Mardawayh from the hadith of Muhammad ibn Ishaq.

[Another Hadith] - Imam Ahmad said: Ubaidah bin Hamid told us, Sulayman bin Al-A'mash told me, on the authority of Raja' Al-Ansari, on the authority of Abdullah bin Shaddad, on the authority of Muadh bin Jabal, may God be pleased with him, who said: I came to the Messenger of God, may God bless him and grant him peace, and it was said to me: He went out before you. He said: So I did not pass by anyone except that he said: Go before you, until I passed and found him standing praying. He said: So I came and stood behind him. He said: He prolonged the prayer, and when he finished his prayer I said: O Messenger of God, you have prayed a long prayer. The Messenger of God, may God bless him and grant him peace, said: "I prayed a prayer of desire and fear. I asked God Almighty three things, and He gave me two and denied me one: I asked Him not to destroy my nation by drowning, and He gave me. I asked Him not to make an enemy who is not from them prevail over them, and He gave it to me. I asked Him not to make their violence among themselves, and He returned it to me." It was narrated by Ibn Majah in Al-Fitan on the authority of Muhammad bin Abdullah bin Numayr and Ali bin Muhammad, both of them on the authority of Abu Mu'awiyah, on the authority of Al-A'mash, and it was narrated by Ibn Mardawayh: From the hadith of Abu Awana, on the authority of Abdullah bin Umair, on the authority of Abd al-Rahman bin Abi Laila, on the authority of Muadh bin Jabal, on the authority of the Prophet, may God bless him and grant him peace, with something similar or similar to it.

[Another hadith] - Imam Ahmad said: Harun bin Maruf told us, Abdullah bin Wahb told us, Amr bin Al-Harith told me, on the authority of Bakir bin Al-Ashja, that Ad-Dahhak bin Abdullah Al-Qurashi told him, on the authority of Anas bin Malik, that he said: I saw the Messenger of God, may God bless him and grant him peace, on a journey, and he prayed the Duha prayer of eight rak'ahs. When he finished, he said: "I prayed a prayer of desire and fear, and I asked my Lord for three things, and He gave me two and denied me one: I asked Him not to afflict my nation with years of famine, and He did so. I asked Him not to make their enemy prevail over them, and He did so. I asked Him not to make them sects, and He refused." An-Nasa'i narrated it in *As-Salat* on the authority of Muhammad bin Salamah, on the authority of Ibn Wahb on his authority.

[Another Hadith] - Imam Ahmad said: Abu Al-Yaman told us, Shu'ayb bin Abi Hamza told us, he said: Al-Zuhri said, Abdullah bin Abdullah bin Al-Harith bin Nawfal told me, on the authority of Abdullah bin Khabab, on the authority of his father, Khabab bin Al-Arat, the client of Banu Zuhrah, who had witnessed Badr with the Messenger of God, may God bless him and grant him peace, that he said: I came to the Messenger of God, may God bless him and grant him peace, on a night in which he had prayed all of it, until it was dawn, and the Messenger of God, may God bless him and grant him peace, finished his prayer, so I said: O Messenger of God, you prayed a prayer tonight that I have never seen you pray the like of, so the Messenger of God, may God bless him and grant him peace, said: "Yes, it is a prayer of desire and fear, in which I asked my Lord, the Mighty and Sublime, for three things, and He gave me two and denied me one.

I asked my Lord, the Mighty and Sublime, not to destroy us as He destroyed the nations before us, and He gave it to me. I asked my Lord, the Mighty and Sublime, not to make an enemy from other than us prevail over us, and He gave it to me. I asked my Lord, the Mighty and Sublime, not to confuse us with sects, and He denied me that." And he narrated it. Al-Nisa'i: From the hadith of Shu'ayb ibn Abi Hamza, with it. And from another chain of transmission, and Ibn Hibban in his Sahih with their two chains of transmission, on the authority of Salih ibn Kaysan, and Al-Tirmidhi, in Al-Fitan, from the hadith of Al-Nu'man ibn Rashid, both of them on the authority of Al-Zuhri, with it, and he said: Hasan Sahih.

[Another Hadith] - Abu Ja'far bin Jarir said in his interpretation: Ziyad bin 'Abdullah Al-Muzani told me, Marwan bin Mu'awiyah Al-Fazari told us, Abu Malik told us, Nafi' bin Khalid Al-Khuza'i told me, on the authority of his father, that the Prophet, may God bless him and grant him peace, prayed a light prayer, complete in bowing and prostration, and he said, "It was a prayer of desire and fear, in which I asked God Almighty for three things, and He gave me two and denied me one: I asked God not to afflict you with a punishment that afflicted those who came before you, and He gave it to me. I asked God not to send upon you an enemy who would violate your honor, and He gave it to me. I asked God not to confuse you into sects and let you taste the violence of one another, and He denied me that." Abu Malik said: So I said to him, "Did your father hear this from the mouth of the Messenger of God, may God bless him and grant him peace?" He said, "Yes, I heard him narrating it to the people, that he heard it from the mouth of the Messenger of God, may God bless him and grant him peace."

[Another Hadith] - Imam Ahmad said: Abd al-Razzaq told us: Muammar said: Ayoub told me on the authority of Abu Qilabah, on the authority of al-Ash'ath al-San'ani, on the authority of Abu Asma' al-Rahbi, on the authority of Shaddad ibn Aws, that the Messenger of God, may God bless him and grant him peace, said: "God folded the earth for me until I saw its easts and its wests, and the kingdom of my nation will reach what was folded for me of it, and I was given the two treasures, the white and the red, and I asked my Lord, the Mighty and Sublime, not to destroy my nation with a general famine, and not to send an enemy over them who would destroy them in general, and not to make them into sects, and not to let some of them taste the violence of others. He said: O Muhammad, when I decree a decree, it cannot be rejected. I have given you for your nation that I will not destroy them with a general famine, and not to send an enemy over them from among others who would destroy them in general until some of them destroy others, and some of them kill others, and some of them take others captive. He said: And the Prophet, may God bless him and grant him peace, said: I do not fear for my nation except the Imams. The misguiders, so when the sword is placed among my nation, it will not be lifted from them until the Day of Resurrection." It is not in any of the six books, and its chain of transmission is good and strong. Ibn Mardawayh narrated it from the hadith of Hammad ibn Zayd, Ibad ibn Mansur, and Qatadah, all three of them on the authority of Ayoub on the authority of Abu

Say, "God will save you from it and from every distress, then you associate others with Him."

Qilabah, on the authority of Abu Asma', on the authority of Thawban, on the authority of the Messenger of God, may God bless him and grant him peace, in a similar manner, and God knows best.

[Another Hadith] - Al-Hafiz Abu Bakr bin Mardawayh said: Abdullah bin Ismail bin Ibrahim Al-Hashemi and Maymun bin Ishaq bin Al-Hasan Al-Hanafi told us: Ahmad bin Abdul-Jabbar told us, Muhammad bin Fadil told us, on the authority of Abu Malik Al-Asha'i, on the authority of Nafi' bin Khalid Al-Khuza'i, on the authority of his father, who said: His father was one of the companions of the Messenger of God, may God bless him and grant him peace, and he was one of the people of the tree. He said: When the Messenger of God, may God bless him and grant him peace, prayed and the people were around him, he would pray a light prayer, complete in bowing and prostration. He said: One day he sat and prolonged his sitting, until some of us gestured to each other to be quiet, for the revelation is being sent down to him. When he finished, some of the people said to him: O Messenger of God, you prolonged your sitting, until some of us gestured to each other that the revelation is being sent down to you. He said: "No, but it was a prayer of desire and fear, in which I asked God for three things, and He gave me two and withheld one. I asked God not to punish you with a punishment with which He punished those who came before you, and He gave it to me. I asked God not to give power over my nation to an enemy who would violate it." He gave it to me, and I asked him not to make you into sects and not to make you taste the harm of one another, but he refused it to me. He said: I said to him: Did your father hear it from the Messenger of God, may God bless him and grant him peace? He said: Yes, I heard him say: He heard it from the Messenger of God, may God bless him and grant him peace. The number of my fingers is ten fingers.

[Another hadith] - Imam Ahmad said: Yunus, he is Ibn Muhammad al-Mu'addib, told us, Laith, he is Ibn Sa'd, told us, on the authority of Abu Wahb al-Khawlani, on the authority of a man whom he named, on the authority of Abu Basrah al-Ghifari, the companion of the Messenger of God, may God bless him and grant him peace, that the Messenger of God, may God bless him and grant him peace, said: "I asked my Lord, the Mighty and Sublime, for four things, and He gave me three and withheld one from me. I asked God not to unite my nation in misguidance, and He gave it to me. I asked God not to make an enemy from outside them prevail over them, and He gave it to me. I asked God not to destroy them with famine as He destroyed the nations before them, and He gave it to me. I asked God, the Mighty and Sublime, not to confuse them into sects and not to let some of them taste the violence of others, and He withheld it from me." None of the six companions of the book narrated it.

[Another hadith] - Al-Tabarani said: Muhammad bin Uthman bin Abi Shaybah told us, Munjab bin Al-Harith told us, Abu Hudhayfah Al-Tha'labi told us, on the authority of Ziyad bin Alaqah, on the authority of Jabir bin Samra Al-Suwa'i, on the authority of Ali that the Messenger of God, may God bless him and grant him

peace, said: "I asked my Lord for three things, and He gave me two and denied me one. I said: O Lord, do not destroy my nation with hunger. He said: This is for You. I said: O Lord, do not give authority over them to an enemy from outside them, meaning the polytheists, so that he may overwhelm them. He said: That is for You. I said: O Lord, do not make their violence among themselves - he said - and He denied me this."

[Another hadith] Al-Hafiz Abu Bakr bin Mardawayh said: Muhammad bin Ahmad bin Ibrahim told us, on the authority of Ahmad bin Muhammad bin Asim, Abu al-Darda' al-Marwazi told us, Ishaq bin Abdullah bin Kaysan told us, my father told me, on the authority of Ikrimah, on the authority of Ibn Abbas, that the Messenger of God, may God bless him and grant him peace, said: "I called upon my Lord, the Mighty and Sublime, to lift four things from my nation, but God lifted two things from them, and He refused to lift two things from them. I called upon my Lord to lift the stoning from the sky, and the drowning from the earth, and not to confuse them into sects, and not to let some of them taste the violence of others, so God lifted the stoning from the sky and the drowning from the earth, and God refused to lift two things: killing and chaos."

[Another path] On the authority of Ibn Abbas also, Ibn Mardawayh said: Abdullah bin Muhammad bin Yazid told us, Al-Walid bin Aban told me, Jaafar bin Munir told us, Abu Badr Shuja bin Al-Walid told us, Amr bin Qais told us, on the authority of a man on the authority of Ibn Abbas, he said: This verse was revealed: "Say: He is able to send upon you a punishment from above you or from beneath your feet or to confuse you into sects and make you taste the violence of one another." He said: So the Prophet, may God bless him and grant him peace, stood up and performed ablution, then said: **O God, do not send upon my nation a punishment from above them or from beneath their feet, and do not confuse them into sects or make some of them taste the violence of one another.** He said: So Gabriel came to him and said: O Muhammad, God has protected your nation from sending upon them a punishment from above them or from beneath their feet.

[Another hadith] - Ibn Mardawayh said: Ahmad ibn Muhammad ibn Abdullah al-Bazzaz told us, Abdullah ibn Ahmad ibn Musa told us, Ahmad ibn Muhammad ibn Yahya ibn Saeed told us, Amr ibn Muhammad al-Anqazi told us, Asbat told us, on the authority of al-Suddi, on the authority of Abu al-Munhal, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: "I asked my Lord for four things for my nation, and He gave me three and withheld one. I asked Him that my nation not disbelieve in one transaction, and He gave it to me. I asked Him that He not punish them as He punished the nations before them, and He gave it to me. I asked Him that He not make an enemy from outside them prevail over them, and He gave it to me. I asked Him that He not make their fighting among themselves, and He withheld it from me." And Ibn Abi Hatim narrated it on the authority of Abu Saeed ibn Yahya ibn Saeed al-Qattan, on the authority of Amr ibn Muhammad al-Anqazi, in a similar manner.

[Another path] - Ibn Mardawayh said: Muhammad ibn Ahmad ibn Ibrahim told us, Muhammad ibn Yahya told us, Abu Kurayb told us, Zayd ibn al-Habbab told us, Katheer ibn Zayd al-Laythi al-Madani told us, al-Walid ibn Rabah, the client of the family of Abi Dhibab, told me, he heard Abu Hurayrah say: The Prophet, may God bless him and grant him peace, said: "I asked my Lord for three things, and He gave me two and withheld one. I asked Him not to send an enemy from outside of my nation over me, and He gave me. I asked Him not to destroy them with famine, and He gave me. I asked Him not to make them into sects and not to let some of them taste the violence of others, and He withheld me." Then Ibn Mardawayh narrated it with his chain of transmission, on the authority of Sa'd ibn Sa'id ibn Abi Sa'id al-Maqburi, on the authority of his father, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, in a similar manner. Al-Bazzar narrated it on the authority of 'Amr ibn Abi Salamah, on the authority of his father, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, in a similar manner.

[Another trace] Sufyan al-Thawri said, on the authority of al-Rabi' ibn Anas, on the authority of Abu al-A'aliyah, on the authority of Abu ibn Ka'b, who said: There are four things in this nation, two of which have passed and two remain: "Say: He is able to send upon you a punishment from above you," he said: stoning, **or from beneath your feet**, he said: the subsidence, **or to confuse you into sects and make you taste the violence of one another**, Sufyan said: He means stoning and subsidence. Abu Ja'far al-Razi said, on the authority of al-Rabi' ibn Anas, on the authority of Abu al-A'aliyah, on the authority of Abu ibn Ka'b, "Say: He is able to send upon you a punishment from above you or from beneath your feet or to confuse you into sects and make you taste the violence of one another," he said: So they are four things, two of which occurred twenty-five years after the death of the Messenger of God, may God bless him and grant him peace, they were confounded into sects and some of them tasted the violence of others. And two remain that must happen: stoning and subsidence. Ahmad narrated it on the authority of Wakee', on the authority of Abu Ja'far. Ibn Abi Hatim narrated: Al-Mundhir bin Shadhan told us, Ahmad bin Ishaq told us, Abu Al-Ashhab told us, on the authority of Al-Hasan, regarding His statement, **Say, 'He is able to send upon you a punishment from above you' 10:10**, he said: Her punishment was withheld until she committed her sin, and when she committed her sin, her punishment was sent. This is what Mujahid, Saeed bin Jubayr, Abu Malik, Al-Suddi, Ibn Zayd and more than one said regarding His statement, **A punishment from above you**, meaning stoning, **or from beneath your feet**, meaning the sinking of the earth. This is the choice of Ibn Jarir. Ibn Jarir narrated: on the authority of Yunus, on the authority of Ibn Wahb, on the authority of Abd Al-Rahman bin Zayd bin Aslam, regarding His statement, **Say, 'He is able to send upon you a punishment from above you or from beneath your feet'**, he said: Abdullah bin Masoud would shout while he was in the mosque or on the pulpit, saying: O people, indeed, it has descended upon you. Indeed, God says, **Say, 'He is able to send upon you a punishment from**

above you,' if the punishment of the sky came to you, not one of you would remain, **or from beneath your feet**, if He caused you to sink. The earth has destroyed you, and not a single one of you remains, **or He has confused you into sects and made you taste the violence of one another**. Indeed, He has sent down upon you the worst of the three. **Second statement** - Ibn Jarir and Ibn Abi Hatim said: Yunus bin Abdul A'la told us, Ibn Wahb told us, I heard Khallad bin Sulayman say: I heard Amer bin Abdul Rahman say: Ibn Abbas used to say: Concerning this verse, "Say: He is able to send upon you a punishment from above you," meaning evil leaders, **or from beneath your feet**, meaning evil servants. Ali bin Abi Talhah said, on the authority of Ibn Abbas, **a punishment from above you**, meaning your men, **or from beneath your feet**, meaning your slaves and your lowest ones. Ibn Abi Hatim narrated something similar on the authority of Abu Sinan and Amr bin Hani. Ibn Jarir said: Although this statement has a correct aspect, the first is more apparent and stronger, and it is as Ibn Jarir **may God have mercy on him** said, and its correctness is supported by the statement of God the Almighty: "Do you feel secure that He who is in heaven will not cause the earth to swallow you up, and behold, it is in turmoil? Or do you feel secure that He who is in heaven will not send upon you a storm of stones? Then you will know how [my] warner is." And in the hadith: **There will be in this nation stoning, subsidence, and transformation**. This is mentioned with its counterparts in the signs and portents of the Hour, and the appearance of the signs before the Day of Resurrection, and they will come in their place, God willing. And His statement: **Or He will confuse you into sects** means that He will make you into sects, groups that differ. Al-Walibi said on the authority of Ibn Abbas: He means desires, and Mujahid and others said the same. It was reported in the hadith narrated through various chains of transmission on his authority (blessings and peace of God be upon him) that he said: **And this nation will split into seventy-three sects, all of them in the Fire except one**. And the statement of God the Almighty: **And He will make some of you taste the violence of others**. Ibn Abbas and others said: This means that He will give some of you power over others with punishment and killing. And the Almighty's saying: **See how We explain the verses** meaning We clarify and explain them once and interpret them, **that they may understand** meaning that they may understand and ponder about God's verses, arguments and proofs. Zaid bin Aslam said: When the verse "Say: He is able to send upon you a punishment from above you" was revealed, the Messenger of God, may God bless him and grant him peace, said: **Do not return after me as disbelievers, striking one another's necks with the sword**. They said: And we bear witness that there is no god but God and that you are the Messenger of God? He said: **Yes**. Some of them said: This will never happen, that we should kill one another while we are Muslims. Then the verse was revealed: "See how We explain the verses that they may understand. * And your people denied it, while it is the truth. Say: I am not a guardian over you. * For every report there is a time limit, and you are going to know." Narrated by Ibn Abi Hatim and Ibn Jarir.

Surat al-An'am 6: 64

Say, "God will save you from it and from every distress, then you associate others with Him."

Fath al-Qadir

His saying: 64- "Say: God will save you from it and from every distress." The Kufians and Hisham read: "will save you **with emphasis, and the rest read it with emphasis, and the emphasis reading indicates abundance, and it was said that their meanings are one, and the pronoun in from it**" refers to the darknesses. And distress: is the sorrow that takes hold of the soul, and from it a distressed man. Antara said:

And a microbe revealed his distress with a stab wound when he called me

Oh

Then you associate with God Almighty, after He has been kind to you by relieving you of hardships and removing your distress, partners who neither benefit you nor harm you nor are able to liberate you from everything that befalls you. So how did you place this association in place of what you promised from yourselves of gratitude?

Tafsir al-Baghawi

64- "Say: God will save you from it. **The people of Kufa and Abu Ja'far read** will save you" with emphasis, like the Almighty's saying: "Say: Who will save you? **The others read this with emphasis,** and from every distress, **and distress is the ultimate sorrow that takes hold of the soul,** then you associate others with Him," meaning that they acknowledge that the One they call upon at times of distress is the One who will save them, then you associate with Him idols that they have learned can neither harm nor benefit.

Tafsir al-Baidawi

64 "Say: God will save you from it." The Kufians and Hisham stressed it, and the rest lightened it. "And from every distress" grief other than it. "Then you associate" you return to polytheism and do not fulfill the covenant. And the reason for placing "associating **in place of** do not thank" is to draw attention to the fact that whoever associates others with God in the worship of God, the Most High, is as if he did not return to it at all.

Surat al-An'am 6: 65

Say, "He is able to send upon you a punishment from above you or from beneath your feet or to confuse you into sects and make you taste the violence of one another. See how We explain the verses that perhaps they will understand."

Tafsir al-Jalalayn

65 - (Say: He is able to send upon you a punishment from above you) from the sky, such as stones and a shout **or from beneath your feet** such as the sinking of the earth **or to confuse you mix you into sects** groups with different desires **and let some of you taste the violence of others** through fighting. The Prophet, may God bless him and grant him peace, said when this was revealed: **This is easier and lighter**. And when what preceded it was revealed: **I seek refuge in Your Face**. Narrated by Al-Bukhari. Muslim narrated a hadith: **I asked my Lord not to make the violence of my nation among themselves, but He prevented me from it**. And in a hadith: "When this was revealed, He said: It will indeed happen, but its interpretation has not yet come." **Look at how We explain** We explain to them the verses that indicate Our power **so that they may understand** know that what they are doing is false.

Tafsir al-Suyuti

As for the Almighty's saying, **Say, 'He is the Able to send upon you a punishment from above you,'** Ibn Abi Hatim narrated on the authority of Zayd ibn Aslam who said: When the verse, **Say, 'He is the Able to send upon you a punishment from above you,'** was revealed, the Messenger of God, may God bless him and grant him peace, said, **Do not return to disbelief after me, striking one another's necks with swords**. They said, **And we bear witness that there is no god but God and that you are the Messenger of God**. Some of the people said, **This will never happen, that we should kill one another while we are Muslims**. Then the verse, **Look how We explain the verses, that they may understand**, was revealed. But your people denied it, while it is the truth. Say, "I am not a guardian over you. For every matter there is a fixed term, and you will come to know."

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Say to those who equate their Lord with other than Him, from idols and statues, O Muhammad: He who saves you from the darkness of the land and the sea and from every distress, then you return to associating partners with Him, is the One who is able to send upon you a punishment from above you or from beneath your feet, for associating partners with Him, and for calling upon another god besides Him, and for your ingratitude for His blessings, despite His bestowing upon you His favors and blessings.

The people of interpretation differed about the meaning of the punishment that God threatened these people with, that He would send it upon them from

above them or from beneath their feet.

Some of them said: As for the punishment that He threatened to send upon them from above, it is stoning. As for what He threatened to send upon them from below, it is the sinking.

Who said that?

Muhammad ibn Bashir and Ibn Wakee' told us, they said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of al-Suddi, on the authority of Abu Malik: A punishment from above them, or from beneath their feet, he said: the sinking. Sufyan told us, he said: Yahya ibn Adam told us, on the authority of al-Ashja'i, on the authority of Sufyan, on the authority of al-Suddi, on the authority of Abu Malik and Saeed ibn Jubayr, similarly.

Ibn Wakee' told us, he said, Abu Usamah told us, on the authority of Shibl, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Say, 'He is able to send upon you a punishment from above you or from beneath your feet.'** He said, **The sinking**.

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **Say, 'He is able to send upon you a punishment from above you,'** meaning the punishment of the sky, **or from beneath your feet**, so he causes the earth to swallow you up.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **Say, 'He is able to send upon you a punishment from above you or from beneath your feet,'** he said: Ibn Mas'ud was shouting while he was in the assembly or on the pulpit: O people, indeed, God says: **Say, 'He is able to send upon you a punishment from above you,'** if a punishment came to you from the sky, not one of you would remain, **or from beneath your feet**, if He caused the earth to swallow you up, it would destroy you, not one of you would remain, **or to confuse you into sects and make you taste the violence of one another**, except that He has brought down upon you the worst of the three.

Others said: What he meant by the punishment from above you are the evil leaders, **or from beneath your feet**, the servants and the lowest of people.

Who said that?

Yunus told me, he said, Ibn Wahb told us, he said, I heard Khallad say: I heard Amer bin Abd al-Rahman say: Ibn Abbas used to say about this: "Say, 'He is able to send upon you a punishment from above you or from beneath your feet.' As for the punishment from above you, it is evil leaders, and as for the punishment from beneath your feet, it is evil servants."

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: **Say, 'He is able to send upon you a punishment from above you,'** meaning from your leaders, **or from beneath your feet**, meaning: your lowest ones.

Abu Ja'far said: The more correct of the two interpretations in this regard, in my opinion, is the

Surat al-An'am 6: 65

Say, "He is able to send upon you a punishment from above you or from beneath your feet or to confuse you into sects and make you taste the violence of one another. See how We explain the verses that perhaps they will understand."

statement of the one who said: What he meant by the punishment from above them is stoning or the flood and the like of what descends upon them from above their heads and from beneath their feet, the sinking and the like. This is because what is known in the speech of the Arabs of the meaning of above and beneath the feet is that, and not something else. Even though what was narrated from Ibn 'Abbas in this regard has a correct aspect, except that when speech is divided in its interpretation, then it is more appropriate and more appropriate to carry it according to the most common and most famous of its meanings than something else, unless there is a proof that prevents that and it must be accepted.

Abu Jaafar said: God Almighty says: Or He mixes you up into sects, groups, the singular of which is Shia.

As for his saying: **He confuses you**, it is from your saying: **I confuse him with the matter**, if you mix it up, so I confuse him. I only said that it is like that because there is no disagreement between the readings of that with the kasra on the ba', so in that is clear evidence that it is from: **to wear** yalbas, and that is the meaning of mixing. Rather, he meant by that: or he confuses you with different desires and divided parties.

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

Who said that?

Ibn Wakee' told us, he said, Abu Usamah told us, on the authority of Shibl, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Or He will confuse you into sects**, the divided desires.

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **Or He will confuse you into sects**, he said: He will separate you.

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: **Or He confuses you into sects**, he said: What happened among you of tribulations and differences. Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **Or He confuses you into sects**, he said: What people have today of differences and desires, and the shedding of blood of one another. Muhammad ibn Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding His statement: **Or He confuses you into sects**, he said: Desires and differences.

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: **Or He confuses you with sects**, meaning by sects, the different desires.

As for his saying: **And let some of you taste the violence of others**, he means: some of you will be

killed by the hand of others.

The Arabs say about a man who attacks another man with a weapon and kills him with it: So-and-so made so-and-so taste death, and made him taste his wrath. The origin of this comes from: tasting food while he is feeding it, then it was used for everything that reaches a man of pleasure and sweetness, or bitterness, unpleasantness, and pain.

I have explained the meaning of *Bas* in the speech of the Arabs in the past, so that there is no need to repeat it here. And the people of interpretation said something similar to what we said about that.

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 let some of you taste the violence of others**, with swords.

Al-Muthanna told me, he said, Abu Al-Nu'man A'rim told us, he said, Hammad told us, on the authority of Abu Harun Al-Aidi, on the authority of Nawf Al-Bakali, that he said regarding His statement: **And let some of you taste the violence of others**, he said: By God, it is men with spears in their hands, stabbing you in the sides.

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: **And He will make some of you taste the violence of others**, he said: He will give some of you power over others with killing and torment.

Saeed bin Al-Rabi' Al-Razi told us, he said, Sufyan told us, on the authority of Ibn Abi Nujayj, on the authority of Mujahid, he said: The punishment of this nation of the people of acknowledgement is with the sword: **Or He will confuse you into sects and make you taste the violence of one another**, and the punishment of the people of denial is the shout and the earthquake.

Then the people of interpretation differed about who was meant by this verse.

Some of them said: It refers to the Muslims of the nation of Muhammad, may God bless him and grant him peace, and it was revealed about them.

Who said that?

Muhammad bin Isa al-Damaghani told me, he said, Ibn al-Mubarak told us, on the authority of al-Rabi' bin Anas, on the authority of Abu al-A'iyah, regarding his statement: **Say, 'He is able to send upon you a punishment from above you' the verse**, he said: So there are four, and all of them are punishments. Then the time came for two of them, twenty-five years after the death of the Messenger of God, may God bless him and grant him peace, so they were confused into sects, and some of them tasted the violence of others, and two remained, so they are bound to happen,

meaning the sinking and the transformation.

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 his statement: **from above you or from beneath your feet**, for the nation of Muhammad, may God bless him and grant him peace, and he spared you from it, **or confuse you into sects**, he said: what was among you of tribulations and differences. 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.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: "Say: He is able to send upon you a punishment," the verse. "It was mentioned to us that the Messenger of God, may God bless him and grant him peace, prayed the dawn prayer one day and prolonged it. Some of his family said to him: O Prophet of God, you have prayed a prayer that you did not pray before. He said: It is a prayer of desire and fear, and I asked my Lord three things about it. I asked Him not to send an enemy from outside of them over my nation, who would destroy them, and He granted it to me. I asked Him not to send the Sunnis over my nation, and He granted it to me. I asked Him not to confuse them into sects and not to let them taste the violence of one another, but He refused me that." "It was mentioned to us that the Prophet of God, may God bless him and grant him peace, used to say: A group of my nation will continue to fight for the truth, victorious, and those who abandon them will not harm them, until the command of God comes."

Ahmad ibn al-Walid al-Qurashi and Sa'id ibn al-Rabi' al-Razi told us, they said, Sufyan ibn 'Uyaynah told us, on the authority of 'Amr, he heard Jabir say: When God Almighty revealed to the Prophet, may God bless him and grant him peace: **Say, 'He is able to send upon you a punishment from above you or from beneath your feet,'** he said: **I seek refuge in Your Face, 'or to confuse you into factions and make you taste the violence of one another,'** he said: **These two are easier, or: lesser.**

Ibn Wakee' told me, he said, Ibn Uyaynah told us, on the authority of Amr, on the authority of Jabir, he said: When the verse was revealed: "Say: He is able to send upon you a punishment from above you or from beneath your feet," he said: We seek refuge in You, we seek refuge in You, **or to confuse you into sects**, he said: That is easier.

Ziyad ibn Ubaydullah al-Muzani told me, Marwan ibn Muawiyah al-Fazari told us, Abu Malik told us, Nafi' ibn Khalid al-Khuza'i told me, on the authority of his father: "The Prophet, may God bless him and grant him peace, prayed a light prayer, complete in bowing and prostration, and said: It was a prayer of desire and fear, so I asked God for three things in it, and He gave me two, and there remains one. I asked God not to afflict you with a punishment that afflicted those before you, and He gave it to me. I asked God not to send upon you an enemy who would violate your honor, and He gave it to me. I asked Him not to confuse you into sects and let you taste the violence of one another, and He denied me it." Abu Malik said: So I said to him: Did your father hear this from the Messenger of God,

may God bless him and grant him peace? He said: Yes, I heard him telling the people about it, that he heard it from the mouth of the Messenger of God, may God bless him and grant him peace.

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Ayoub, on the authority of Abu Qilabah, on the authority of Abu al-Ash'ath, on the authority of Abu Asma' al-Rahbi, on the authority of Shaddad ibn Aws, "tracing it back to the Prophet, may God bless him and grant him peace, that he said: God folded the earth for me until I saw its easts and its wests, and the kingdom of my nation will reach what was folded for me of it, and I was given the two treasures, the red and the white, and I asked my Lord not to destroy my people with a general famine, and not to make them into sects, and not to let some of them taste the violence of others, so He said: O Muhammad, when I decree a decree, it cannot be rejected, and I have given you for your nation that I will not destroy them with a general famine, and I will not send over them an enemy from among others who will destroy them in general, until some of them destroy others, and some of them kill others, and some of them take others captive. So the Prophet, may God bless him and grant him peace, said: I fear for my nation the oppressive imams, and when the sword is placed among my nation, it will not be lifted from them until the Day of Resurrection."

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, he said: Ayoub told me, on the authority of Abu Qilabah, on the authority of Abu al-Ash'ath, on the authority of Abu Asma al-Rahbi, on the authority of Shaddad bin Aws, he said: The Messenger of God, may God bless him and grant him peace, said, and he mentioned something similar to it, except that he said: "And the Prophet, may God bless him and grant him peace, said: I do not fear for my nation except the misguiding imams."

Muhammad ibn Abd al-A'la told us, Muhammad ibn Thawr told us, Muammar told us, on the authority of al-Zuhri, who said: "Khabbab ibn al-Arat, who was a Badri, watched the Prophet, may God bless him and grant him peace, while he was praying, until he finished and the morning prayer came. He said to him: O Messenger of God, I saw you praying a prayer like which I have never seen you pray? He said: Yes, it is a prayer of desire and fear. I asked my Lord for three things, and He gave me two and withheld one from me: I asked Him not to destroy us as He destroyed the nations, and He gave me. I asked Him not to send an enemy over us, and He gave me. I asked Him not to make us into sects, and He withheld me."

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of al-Zuhri, regarding his statement: **Or He confuses you into sects**, he said: Khabbab bin al-Arat, who was a Badri, watched the Messenger of God, may God bless him and grant him peace, and he mentioned something similar, except that he said: Three characteristics.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Amr bin Dinar, he said: I heard Jabir bin Abdullah say:

Surat al-An'am 6: 65

Say, "He is able to send upon you a punishment from above you or from beneath your feet or to confuse you into sects and make you taste the violence of one another. See how We explain the verses that perhaps they will understand."

When the verse was revealed to the Prophet, may God bless him and grant him peace: "Say: He is able to send upon you a punishment from above you," the Prophet, may God bless him and grant him peace, said: I seek refuge in Your Face, **or from beneath your feet**, the Prophet, may God bless him and grant him peace, said: I seek refuge in Your Face, **or to confuse you into sects**, he said: This is easier.

Yaqub ibn Ibrahim told me, he said, Ibn Ulayyah told us, on the authority of Yunus, on the authority of al-Hasan: "The Prophet, may God bless him and grant him peace, said: I asked my Lord for four things, and I was given three and denied one: I asked Him not to send over my nation an enemy from outside them who would violate their rights, nor to send over them famine, nor to unite them in misguidance, so I was given them. I asked Him not to divide them into sects and let some of them taste the violence of others, so I was denied."

Muhammad ibn al-Husayn told me, Ahmad ibn al-Mufaddal 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, said: 'I asked my Lord for certain things, and He gave me three and withheld one from me: I asked Him that my nation would not disbelieve in one transaction, and He gave it to me. I asked Him that an enemy from outside would not prevail over them, and He gave it to me. I asked Him that He would not punish them as He had punished the nations before them, and He gave it to me. I asked Him that He would not make their fighting among themselves, and He withheld it from me.'"

Al-Qasim narrated to us, Al-Husayn narrated to us, Hajjaj narrated to me, on the authority of Abu Bakr, on the authority of Al-Hasan, who said: When this verse was revealed, His saying: **And let some of you taste the violence of others**, Al-Hasan said: Then he said to Muhammad, may God bless him and grant him peace, while he was witnessing it against them: **See how We explain the signs that they may understand**. So the Messenger of God, may God bless him and grant him peace, stood up and performed ablution, and asked his Lord not to send upon them a punishment from above them or from beneath their feet, nor to confuse his nation into sects and let some of them taste the violence of others as He made the Children of Israel taste it. So Gabriel, may God bless him and grant him peace, descended to him and said: O Muhammad, you asked your Lord for four things, and He gave you two and denied you two: No punishment will come to them from above them or from beneath their feet that will uproot them. These are two punishments for every nation that unites to deny its prophet and reject the Book of its Lord, but He confuses them into sects and lets some of them taste the violence of others. These two punishments are for the people who acknowledge the Book and believe in the prophets, but they are punished for their sins. And it was revealed: To him: **If We take you away, We will take retribution from them**, meaning: from your nation, **or We show you that which We have promised them**, of torment while you are still

alive, **for indeed, We are over them [God] has power**. (al-Zukhruf 43:41-42) So the Prophet of God, may God bless him and grant him peace, stood up and turned to his Lord, and said: What calamity is more severe than seeing my nation tormenting one another? And it was revealed to him: "Do people think that they will be left to say, 'We believe,' and they will not be tested? And We have certainly tested those before them. So God will surely make evident those who are truthful, and He will surely make evident the liars." (al-Ankabut 29:1-3), so inform him that his nation was not singled out from the nations by trials, and that it will be tested as the nations were tested. Then it was revealed to him: **Say, 'My Lord, if You will show me what they are promised, My Lord, then do not place me among the wrongdoing people.'** (al-Mu'minun 23:93-94), so the Prophet of God sought refuge, and God protected him. He saw nothing from his nation except unity, harmony, and obedience. Then He revealed to him a verse in which He warned his companions of the trial, and He informed him that it would only be specific to some of them and not others, so He said: **And fear a trial which will not strike those who have wronged among you exclusively, and know that God is severe in penalty** (al-Anfal 8:25). So He specified with it some of the companions of Muhammad, may God bless him and grant him peace, after him, and He protected some people with it.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Abu Ja'far, on the authority of Al-Rabi' bin Anas, on the authority of Abu Al-'Aliyah, who said: When Gabriel came to the Prophet, may God bless him and grant him peace, and informed him of what would happen in his nation of division and disagreement, that was difficult for him, then he supplicated and said: O God, show over them the best of them remaining.

Al-Muthanna told me, he said, Abu Al-Aswad told us, he said, Ibn Lahi'ah told us, on the authority of Khalid bin Yazid, on the authority of Abu Al-Zubayr, he said: When this verse was revealed: **Say, 'He is able to send upon you a punishment from above you,'** the Messenger of God, may God bless him and grant him peace, said: I seek refuge in God from that. He said: **Or from beneath your feet**. He said: I seek refuge in God from that. He said: **Or to confuse you into sects**. He said: This is easier. If he had sought refuge in God, he would have sought refuge in God.

Al-Muthanna told me, Ishaq told us, Al-Mu'ammil Al-Basri told us, Ya'qub bin Ismail bin Yasar Al-Madani told us, Zaid bin Aslam told us: When the verse was revealed: "Say: He is able to send upon you a punishment from above you or from beneath your feet or to confuse you into sects and make you taste the violence of one another," the Messenger of God, may God bless him and grant him peace, said: **Do not revert after me to disbelief, striking one another's necks with swords**. They said: **And we bear witness that there is no god but God and that you are the Messenger of God**. He said: Yes. Some of the people

said: **This will never happen.** Then God revealed: "See how We explain the signs that they may understand. * And your people have denied it, while it is the truth. Say: "I am not a guardian over you. * For every report there is a term [of time] and you will come to know."

Others said: Some of it refers to the polytheists, and some of it refers to the Muslims.

Who said that?

Al-Muthanna told me, he said, Suwaid bin Nasr told us, he said, Ibn al-Mubarak told us, on the authority of Harun bin Musa, on the authority of Hafs bin Sulayman, on the authority of al-Hasan, regarding his statement: **Say, 'He is able to send upon you a punishment from above you or from beneath your feet,'** he said: This is for the polytheists, **or to confuse you into sects and make you taste the violence of one another,'** he said: This is for the Muslims.

Abu Ja'far said: The correct thing to say in my opinion is that God, the Most High, threatened with this verse the idol worshippers who associate partners with Him, and He addressed them with it, because it is between reporting about them and addressing them. This is because it follows His statement: "Say: 'Who saves you from the darkneses of the land and the sea? You call upon Him humbly and secretly, 'If He saves us from this, we will surely be among the grateful.' Say: 'God saves you from it and from every distress. Then you associate partners with Him.'" And it is followed by His statement: **And your people denied it, although it is the truth.** It is not permissible for the believers to have denied it. If it is not permissible for that to be the case, and this verse is between these two verses, it is clear that this is a threat to those whom God described as polytheists before and the report of their denial came after, not to those who were not mentioned. However, if that is the case, then His threat has included everyone who follows their path from the people of disagreement with God and His Messenger, and of denying the verses of God, including these and others.

As for the reports that were narrated from the Messenger of God, may God bless him and grant him peace, that he said: I asked my Lord for three things, and He gave me two, and denied me one, it is possible that this verse was revealed at that time as a warning to those I mentioned from the polytheists, and to those who followed their path from those who opposed their Lord. So the Messenger of God, may God bless him and grant him peace, asked his Lord to protect his nation from what He had afflicted the nations with, who deserved these punishments from God Almighty for their disobedience to Him. So He protected them, by his supplication to Him and his desire for Him, from the sins for which they deserved the most severe of these four characteristics of punishments, and He did not protect them from that for which they deserved two of them.

As for those who interpreted that he meant this nation with all that is in this verse, I see that they interpreted that in this nation there will come those who will commit sins against God and commit what angers God, similar to what was committed by the previous nations before them, of opposing Him and disbelieving in Him, so that what happened to those before them of

punishments and vengeance will happen to them. And likewise Abu al-Aaliyah said, and those who said with his statement: Two of them came after the Messenger of God, may God bless him and grant him peace, by twenty-five years and two remained, the sinking and the transformation. And that is because it was narrated from the Messenger of God, may God bless him and grant him peace, that he said:

There will be in this nation subsidence, transformation, and stoning. And some of his nation will spend the night in amusement and games, then they will wake up as monkeys and pigs." If that is the case, then there is no doubt that it is similar to what happened among the nations who rebelled against their Lord in their denial and rejected His signs. Something similar to what was narrated on the authority of Abu al-Aaliyah, on the authority of Abu:

Hannad told us, he said, Wakee' told us, and Sufyan told us, he said, my father told us, on the authority of Abu Ja'far al-Razi, on the authority of al-Rabi', on the authority of Abu al-A'aliyah, on the authority of Ubayy ibn Ka'b: **Say, 'He is able to send upon you a punishment from above you or from beneath your feet or to confuse you into sects.'** He said: Four things, all of which are punishments, and all of which will occur before the Day of Resurrection. Two of them occurred twenty-five years after the death of the Prophet, may God bless him and grant him peace. They were confounded into sects, and some of them tasted the violence of others. Two of them will inevitably occur: the sinking of the earth and the stoning.

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Look, O Muhammad, with the eye of your heart at our repetition of our arguments against these disbelievers in their Lord, those who deny His blessings, and our use of them in their affairs, **so that they may understand.** He says: So that they may understand that and consider it, so that they may remember and refrain from what they are doing, which angers God from them, such as the worship of idols and statues, and the denial of the Book of God Almighty and His Messenger, may God bless him and grant him peace.

Tafsir al-Qurtubi

That is, the One who is able to save you from distress is able to torment you. The meaning of "from above you" is stoning, flood, shout, and wind, as He did to Aad, Thamud, the people of Shu'ayb, the people of Lot, and the people of Noah, according to Mujahid, Ibn Jubayr, and others. "Or from beneath your feet" means the subsidence and the earthquake, as He did to Qarun and the people of Midian. It was said: from above you means the unjust rulers, and from beneath your feet means the lowly and bad slaves, according to Ibn Abbas and Mujahid as well. "Or He covers you up in sects" It was narrated from Abu Abdullah al-Madani, or He covers you up with the damma of the ya, meaning He covers you up with the torment and encompasses you with it. This is from the deception with the damma of the first letter, and the reading of the fatha is from the deception. This is a problematic

Surat al-An'am 6: 65

Say, "He is able to send upon you a punishment from above you or from beneath your feet or to confuse you into sects and make you taste the violence of one another. See how We explain the verses that perhaps they will understand."

point, and the grammar explains it. That is, He confuses your affair, so He deleted one of the two objects and the preposition, as He said: **And when you measure or weigh for them** (al-Mutaffifin 83:3). This confusion is that He mixes up their affair and makes them differ in their desires, according to Ibn Abbas. It was said: The meaning of **He confuses you into sects** is that He strengthens your enemy until he mixes with you, and when he mixes with you, he has confused you. *Sects* means groups. It was said that He makes you groups fighting each other, and that is by confusing their affair and their leaders separating in pursuit of this world. This is the meaning of His statement **And let some of you taste the violence of others** meaning by war and killing in sedition, according to Mujahid. The verse is general and applies to Muslims and disbelievers. It was said that it applies to disbelievers specifically. Al-Hasan said: It applies to those who pray.

I said: It is correct, because it is what is seen in existence. The enemy has invaded our lands and taken control of our lives and our money, along with the strife that has taken over us by killing one another and us taking the money of one another. We seek refuge in God from the strife, both apparent and hidden. Al-Hasan also interpreted this in what happened between the Companions, may God be pleased with them. Muslim narrated on the authority of Thawban that the Messenger of God, may God bless him and grant him peace, said:

"God folded up the earth for me, so I saw its easts and its wests. My nation will rule over what was folded up for me of it. I was given the two treasures, red and white. I asked my Lord for my nation not to destroy it with a general famine and not to give power to an enemy from other than themselves who would violate their integrity. My Lord said: O Muhammad, when I decree a decree, it cannot be rejected. I have given you a command for your nation not to destroy them with a general famine and not to give power to an enemy from other than themselves who would violate their integrity, even if all those from its regions - or he said from between its regions - gathered against them until some of them would destroy others and take others captive." An-Nasa'i narrated on the authority of Khabbab ibn al-Arat, who had witnessed Badr with the Messenger of God, may God bless him and grant him peace, that he watched the Messenger of God, may God bless him and grant him peace, all night until dawn. When the Messenger of God, may God bless him and grant him peace, finished his prayer, Khabbab came to him and said:

O Messenger of God, may my father and mother be sacrificed for you! You prayed a prayer tonight, I have never seen you pray anything like it. The Messenger of God, may God bless him and grant him peace, said: Yes, it is a prayer of desire and fear. I asked God, the Almighty, in it for three things, and He gave me two and denied me one. I asked my Lord, the Almighty, not to destroy us as He destroyed the nations, and He

gave it to me. I asked my Lord, the Almighty, not to make an enemy prevail over us from other than us, and He gave it to me. I asked my Lord, the Almighty, not to confuse us with sects, and He denied me that. We have already mentioned these reports in the Book of Remembrance, and praise be to God. It was narrated that when this verse was revealed, the Prophet, may God bless him and grant him peace, said to Gabriel: O Gabriel, how will my nation remain in this state? Gabriel said to him: I am only a slave like you, so call upon your Lord and ask Him for your nation. The Messenger of God, may God bless him and grant him peace, stood up, performed ablution, performed it perfectly, prayed, and prayed well. Then he called, and Gabriel came down and said: O Muhammad, God, the Almighty, heard your words and protected them from two things, which are punishment from above them and from beneath their feet. He said: O Gabriel, what will be the survival of my nation if there are different desires among them and they make some of them taste the violence of others? Then Gabriel came down with this verse: **Do people think that they will be left alone because they say, 'We believe?'** And Amr ibn Dinar narrated on the authority of Jabir ibn Abdullah that he said: When this verse was revealed: **Say, 'He is able to send upon you a punishment from above you or from beneath your feet,'** the Messenger of God, may God bless him and grant him peace, said:

I seek refuge in the face of God. When the verse was revealed, **Or He may confuse you into sects and make you taste the violence of one another**, he said, **These two are easier**. And in Sunan Ibn Majah, "On the authority of Ibn Umar, he said: The Messenger of God, may God bless him and grant him peace, would not omit these words when he went to bed and when he woke up: O God, I ask You for well-being in this world and the Hereafter. O God, I ask You for forgiveness and well-being in my religion, my world, my family and my wealth. O God, cover my faults and keep me safe from fear and protect me from before me and behind me, from my right and from my left and from above me, and I seek refuge in You from being attacked from beneath." Wakee' said: He meant the sinking of the earth.

God Almighty says: **See how We explain the signs** meaning We explain to them the arguments and evidence **that they may understand** meaning the invalidity of what they are doing of polytheism and sins.

Tafsir Ibn Kathir

The Almighty says, thanking His servants, in His saving those of them who are in need from the darkness of the land and the sea, that is, those who are confused and are in the wilderness, and in the depths of the sea, when the stormy winds rage, then they single out supplication to Him alone, with no

partner for Him, like His saying, **And when harm touches you at sea, lost are those you call upon except Him** *verse*, and His saying, "It is He who guides you on land and sea until, when you are in ships and they sail with them with a good wind and they rejoice in it, there comes a violent wind and the waves come upon them from every side and they think that they are surrounded, they supplicate to God, sincere to Him in religion, 'If You should save us from this, we will surely be among the grateful' *verse*, and His saying, "Is it He who guides you in the darknesses of the land and the sea? And He who sends the winds as good tidings before His mercy? Is there a deity with God? Exalted is God above what they associate with Him." And He said in this noble *verse*, **Say, 'Who saves you from the darknesses of the land and the sea? You call upon Him humbly and secretly'** *verse*, that is, openly And secretly, **If He saves us**, that is, from this distress, **we will surely be among the grateful**, that is, after that, God said, "Say, 'God saves you from it and from every distress. Then you associate others with Him,'" that is, you call upon other gods with Him in a state of prosperity. And His statement, **Say, 'He is able to send upon you a punishment from above you or from beneath your feet,'** after He said, **Then you associate others with Him**, He followed it with His statement, **Say, 'He is able to send upon you a punishment,'** that is, after He has saved you, like His statement in Surat Subhan, "Your Lord is He who drives the ships for you in the sea that you may seek of His bounty. Indeed, He is to you Most Merciful. And when harm touches you at sea, those you call upon except Him go astray. But when He brings you safe to the land, you turn away. And ever is man ungrateful? Have you then felt secure that He will not cause a part of the land to swallow you up, or send upon you a violent storm, then you will not find for yourself a protector? Or do you feel secure that He will not return you to it another time and send upon you a violent storm of wind and drown you because you disbelieved, then you will not find for yourself against Him a protector." Ibn Abi Hatim said: It was mentioned on the authority of Muslim bin Ibrahim, Harun Al-Awar told us, on the authority of Jaafar bin Sulaiman, on the authority of Al-Hasan, regarding His statement, **Say, 'He is able to send upon you a punishment from above you or from beneath your feet,'** he said: This is for the polytheists. Ibn Abi Nujayh said on the authority of Mujahid, regarding His statement, **Say, 'He is able to send upon you a punishment from above you or from beneath your feet,'** for the nation of Muhammad, may God bless him and grant him peace, and may He forgive them. We will mention here the hadiths and reports that have been reported on this matter. And in God is the helper, and in Him is reliance, and in Him is trust.

Al-Bukhari, may God have mercy on him, said about the words of God the Almighty: "Say: He is able to send upon you a punishment from above you or from beneath your feet, or to confuse you into sects and make you taste the violence of one another. See how We explain the verses that they may understand." Confuses you, confuses you from confusion, confuses, confuses, sects, groups. Abu Al-Nu'man told us, Hammad bin Zaid told us, on the authority of Amr bin Dinar, on the authority of Jabir bin Abdullah, who said: When this *verse* was revealed: "Say: He is able to

send upon you a punishment from above you," the Messenger of God, may God bless him and grant him peace, said: **I seek refuge in Your Face**, "or from beneath your feet," he said: **I seek refuge in Your Face**, "or to confuse you into sects and make you taste the violence of one another," the Messenger of God, may God bless him and grant him peace, said: **This is easier**. And this is how it was also narrated in the Book of Monotheism, on the authority of Qutaybah, on the authority of Hammad, and Al-Nasa'i also narrated it in the interpretation on the authority of Qutaybah, and Muhammad bin Al-Nadr bin Musawar. Yahya bin Habib bin Adi, all four of them on the authority of Hammad bin Zaid, on his authority. Al-Hamidi narrated it in his Musnad on the authority of Sufyan bin Uyaynah, on the authority of Amr bin Dinar, he heard Jabir on the authority of the Prophet, may God bless him and grant him peace, on his authority. Ibn Hibban narrated it in his Sahih, on the authority of Abu Ya'la al-Mawsili, on the authority of Abu Khaithama, on the authority of Sufyan bin Uyaynah, on his authority. Ibn Jarir narrated it in his Tafsir, on the authority of Ahmad bin al-Waleed al-Qurashi, Sa'id bin al-Rabi', and Sufyan bin Wakee', all of them on the authority of Sufyan bin Uyaynah, on his authority. Abu Bakr bin Mardawayh narrated it, from the hadith of Adam bin Abi Iyas, Yahya bin Abdul Hamid, and Asim bin Ali, on the authority of Sufyan bin Uyaynah, on his authority. Sa'id bin Mansour narrated it on the authority of Hammad bin Zaid, both of them on the authority of Amr bin Dinar, on his authority.

[Another path] - Al-Hafiz Abu Bakr bin Mardawayh said in his interpretation: Sulayman bin Ahmad told us, Muqaddam bin Dawud told us, Abdullah bin Yusuf told us, Abdullah bin Lahi'ah told us, on the authority of Khalid bin Yazid, on the authority of Abu al-Zubayr, on the authority of Jabir, who said: When the *verse* "Say: He is able to send upon you a punishment from above you" was revealed, the Messenger of God, may God bless him and grant him peace, said: **I seek refuge in God from that**. "Or from beneath your feet." The Messenger of God, may God bless him and grant him peace, said: **I seek refuge in God from that**. "Or to confuse you into sects." He said: **This is easier**. If he had sought refuge in God, he would have sought refuge in God. There are many hadiths related to this *verse* **one of them** Imam Ahmad bin Hanbal said in his Musnad, Abu Al-Yaman told us, Abu Bakr told us, meaning Ibn Abi Maryam, on the authority of Rashid, who is Ibn Saad Al-Muqra'i, on the authority of Saad bin Abi Waqqas, who said: The Messenger of God, may God bless him and grant him peace, was asked about this *verse*, **Say, 'He is able to send upon you a punishment from above you or from beneath your feet.'** He said, **It will happen, but its interpretation has not yet come**. Al-Tirmidhi narrated it on the authority of Al-Hasan bin Arfa, on the authority of Ismail bin Ayyash, on the authority of Abu Bakr bin Abi Maryam, on his authority, then he said, **This is a strange hadith**.

[Another hadith] - Imam Ahmad said: Ya'la, he is Ibn 'Ubayd, narrated to us, 'Uthman Ibn Hakim narrated to us, on the authority of 'Amir Ibn Sa'id Ibn Abi Waqqas, on the authority of his father, who said: We set out with the Messenger of God, may God bless him and grant him peace, until we passed by the mosque of Banu Mu'awiyah. He entered and prayed two rak'ahs, so we

Surat al-An'am 6: 65

Say, "He is able to send upon you a punishment from above you or from beneath your feet or to confuse you into sects and make you taste the violence of one another. See how We explain the verses that perhaps they will understand."

prayed with him. He communed with his Lord, the Almighty and Majestic, for a long time, then said: "I asked my Lord for three things: I asked Him not to destroy my nation by drowning, and He granted it to me. I asked Him not to destroy my nation by famine, and He granted it to me. I asked Him not to make their fighting among themselves, and He prevented it from me." Muslim alone transmitted it, as he narrated it in the Book of Tribulations, on the authority of Abu Bakr Ibn Abi Shaybah, on the authority of Muhammad Ibn `Abdullah Ibn Numayr, both on the authority of `Abdullah Ibn Numayr, and on the authority of Muhammad Ibn Yahya Ibn Abi `Amr, on the authority of Marwan Ibn Mu'awiyah, both on the authority of `Uthman Ibn Hakim, on his authority.

[Another Hadith] - Imam Ahmad said: I read on the authority of Abd al-Rahman ibn Mahdi, on the authority of Malik, on the authority of Abdullah ibn Abdullah ibn Jabir ibn Atik, on the authority of Jabir ibn Atik, that he said: Abdullah ibn Umar came to us in Harrat Bani Muawiyah - a village of the villages of the Ansar - and said to me: Do you know where the Messenger of God, may God bless him and grant him peace, prayed in this mosque of yours? I said: Yes. So I pointed to a corner of it, and he said: Do you know what the three things he prayed for in it were? I said: Yes. So he said: Tell me about them. I said: He prayed that no enemy from outside would prevail over them, and that they would not be destroyed by famine, so he was given them. And he prayed that their violence would not be made between them, so he was denied them. He said: You have spoken the truth, and there will continue to be chaos until the Day of Resurrection. It is not in any of the six books, its chain of transmission is good and strong, and praise and thanks be to God.

[Another hadith] - Muhammad ibn Ishaq said: On the authority of Hakim ibn Ibad, on the authority of Khasif, on the authority of Ubadah ibn Hanif, on the authority of Ali ibn Abd al-Rahman, Hudhayfah ibn al-Yaman told me: I went out with the Messenger of God, may God bless him and grant him peace, to the Harrat Bani Muawiyah. He said: He prayed eight rak'ahs and prolonged them, then he turned to me and said: **I have detained you, Hudhayfah.** I said: **God and His Messenger know best.** He said: "I asked God for three things and He gave me two and denied me one: I asked Him not to send an enemy from outside of them over my nation and He gave me. I asked Him not to destroy them by drowning and He gave me. I asked Him not to make their fighting among themselves and He denied me." Narrated by Ibn Mardawayh from the hadith of Muhammad ibn Ishaq.

[Another Hadith] - Imam Ahmad said: Ubaidah bin Hamid told us, Sulayman bin Al-A'mash told me, on the authority of Raja' Al-Ansari, on the authority of Abdullah bin Shaddad, on the authority of Muadh bin Jabal, may God be pleased with him, who said: I came to the Messenger of God, may God bless him and grant him peace, and it was said to me: He went out before you. He said: So I did not pass by anyone

except that he said: Go before you, until I passed and found him standing praying. He said: So I came and stood behind him. He said: He prolonged the prayer, and when he finished his prayer I said: O Messenger of God, you have prayed a long prayer. The Messenger of God, may God bless him and grant him peace, said: "I prayed a prayer of desire and fear. I asked God Almighty three things, and He gave me two and denied me one: I asked Him not to destroy my nation by drowning, and He gave me. I asked Him not to make an enemy who is not from them prevail over them, and He gave it to me. I asked Him not to make their violence among themselves, and He returned it to me." It was narrated by Ibn Majah in Al-Fitan on the authority of Muhammad bin Abdullah bin Numayr and Ali bin Muhammad, both of them on the authority of Abu Mu'awiyah, on the authority of Al-A'mash, and it was narrated by Ibn Mardawayh: From the hadith of Abu Awana, on the authority of Abdullah bin Umair, on the authority of Abd al-Rahman bin Abi Laila, on the authority of Muadh bin Jabal, on the authority of the Prophet, may God bless him and grant him peace, with something similar or similar to it.

[Another hadith] - Imam Ahmad said: Harun bin Maruf told us, Abdullah bin Wahb told us, Amr bin Al-Harith told me, on the authority of Bakir bin Al-Ashja, that Ad-Dahhak bin Abdullah Al-Qurashi told him, on the authority of Anas bin Malik, that he said: I saw the Messenger of God, may God bless him and grant him peace, on a journey, and he prayed the Duha prayer of eight rak'ahs. When he finished, he said: "I prayed a prayer of desire and fear, and I asked my Lord for three things, and He gave me two and denied me one: I asked Him not to afflict my nation with years of famine, and He did so. I asked Him not to make their enemy prevail over them, and He did so. I asked Him not to make them sects, and He refused." An-Nasa'i narrated it in *As-Salat* on the authority of Muhammad bin Salamah, on the authority of Ibn Wahb on his authority.

[Another Hadith] - Imam Ahmad said: Abu Al-Yaman told us, Shu'ayb bin Abi Hamza told us, he said: Al-Zuhri said, Abdullah bin Abdullah bin Al-Harith bin Nawfal told me, on the authority of Abdullah bin Khabab, on the authority of his father, Khabab bin Al-Arat, the client of Banu Zuhrah, who had witnessed Badr with the Messenger of God, may God bless him and grant him peace, that he said: I came to the Messenger of God, may God bless him and grant him peace, on a night in which he had prayed all of it, until it was dawn, and the Messenger of God, may God bless him and grant him peace, finished his prayer, so I said: O Messenger of God, you prayed a prayer tonight that I have never seen you pray the like of, so the Messenger of God, may God bless him and grant him peace, said: "Yes, it is a prayer of desire and fear, in which I asked my Lord, the Mighty and Sublime, for three things, and He gave me two and denied me one. I asked my Lord, the Mighty and Sublime, not to destroy us as He destroyed the nations before us, and He gave it to me. I asked my Lord, the Mighty and

Sublime, not to make an enemy from other than us prevail over us, and He gave it to me. I asked my Lord, the Mighty and Sublime, not to confuse us with sects, and He denied me that." And he narrated it. Al-Nisa'i: From the hadith of Shu'ayb ibn Abi Hamza, with it. And from another chain of transmission, and Ibn Hibban in his Sahih with their two chains of transmission, on the authority of Salih ibn Kaysan, and Al-Tirmidhi, in Al-Fitan, from the hadith of Al-Nu'man ibn Rashid, both of them on the authority of Al-Zuhri, with it, and he said: Hasan Sahih.

[Another Hadith] - Abu Ja'far bin Jarir said in his interpretation: Ziyad bin 'Abdullah Al-Muzani told me, Marwan bin Mu'awiyah Al-Fazari told us, Abu Malik told us, Nafi' bin Khalid Al-Khuza'i told me, on the authority of his father, that the Prophet, may God bless him and grant him peace, prayed a light prayer, complete in bowing and prostration, and he said, "It was a prayer of desire and fear, in which I asked God Almighty for three things, and He gave me two and denied me one: I asked God not to afflict you with a punishment that afflicted those who came before you, and He gave it to me. I asked God not to send upon you an enemy who would violate your honor, and He gave it to me. I asked God not to confuse you into sects and let you taste the violence of one another, and He denied me that." Abu Malik said: So I said to him, "Did your father hear this from the mouth of the Messenger of God, may God bless him and grant him peace?" He said, "Yes, I heard him narrating it to the people, that he heard it from the mouth of the Messenger of God, may God bless him and grant him peace."

[Another Hadith] - Imam Ahmad said: Abd al-Razzaq told us: Muammar said: Ayoub told me on the authority of Abu Qilabah, on the authority of al-Ash'ath al-San'ani, on the authority of Abu Asma' al-Rahbi, on the authority of Shaddad ibn Aws, that the Messenger of God, may God bless him and grant him peace, said: "God folded the earth for me until I saw its easts and its wests, and the kingdom of my nation will reach what was folded for me of it, and I was given the two treasures, the white and the red, and I asked my Lord, the Mighty and Sublime, not to destroy my nation with a general famine, and not to send an enemy over them who would destroy them in general, and not to make them into sects, and not to let some of them taste the violence of others. He said: O Muhammad, when I decree a decree, it cannot be rejected. I have given you for your nation that I will not destroy them with a general famine, and not to send an enemy over them from among others who would destroy them in general until some of them destroy others, and some of them kill others, and some of them take others captive. He said: And the Prophet, may God bless him and grant him peace, said: I do not fear for my nation except the Imams. The misguiders, so when the sword is placed among my nation, it will not be lifted from them until the Day of Resurrection." It is not in any of the six books, and its chain of transmission is good and strong. Ibn Mardawayh narrated it from the hadith of Hammad ibn Zayd, Ibad ibn Mansur, and Qatadah, all three of them on the authority of Ayoub on the authority of Abu Qilabah, on the authority of Abu Asma', on the authority of Thawban, on the authority of the Messenger of God, may God bless him and grant him

peace, in a similar manner, and God knows best.

[Another Hadith] - Al-Hafiz Abu Bakr bin Mardawayh said: Abdullah bin Ismail bin Ibrahim Al-Hashemi and Maymun bin Ishaq bin Al-Hasan Al-Hanafi told us: Ahmad bin Abdul-Jabbar told us, Muhammad bin Fadil told us, on the authority of Abu Malik Al-Asha'i, on the authority of Nafi' bin Khalid Al-Khuza'i, on the authority of his father, who said: His father was one of the companions of the Messenger of God, may God bless him and grant him peace, and he was one of the people of the tree. He said: When the Messenger of God, may God bless him and grant him peace, prayed and the people were around him, he would pray a light prayer, complete in bowing and prostration. He said: One day he sat and prolonged his sitting, until some of us gestured to each other to be quiet, for the revelation is being sent down to him. When he finished, some of the people said to him: O Messenger of God, you prolonged your sitting, until some of us gestured to each other that the revelation is being sent down to you. He said: "No, but it was a prayer of desire and fear, in which I asked God for three things, and He gave me two and withheld one. I asked God not to punish you with a punishment with which He punished those who came before you, and He gave it to me. I asked God not to give power over my nation to an enemy who would violate it." He gave it to me, and I asked him not to make you into sects and not to make you taste the harm of one another, but he refused it to me. He said: I said to him: Did your father hear it from the Messenger of God, may God bless him and grant him peace? He said: Yes, I heard him say: He heard it from the Messenger of God, may God bless him and grant him peace. The number of my fingers is ten fingers.

[Another hadith] - Imam Ahmad said: Yunus, he is Ibn Muhammad al-Mu'addib, told us, Laith, he is Ibn Sa'd, told us, on the authority of Abu Wahb al-Khawlani, on the authority of a man whom he named, on the authority of Abu Basrah al-Ghifari, the companion of the Messenger of God, may God bless him and grant him peace, that the Messenger of God, may God bless him and grant him peace, said: "I asked my Lord, the Mighty and Sublime, for four things, and He gave me three and withheld one from me. I asked God not to unite my nation in misguidance, and He gave it to me. I asked God not to make an enemy from outside them prevail over them, and He gave it to me. I asked God not to destroy them with famine as He destroyed the nations before them, and He gave it to me. I asked God, the Mighty and Sublime, not to confuse them into sects and not to let some of them taste the violence of others, and He withheld it from me." None of the six companions of the book narrated it.

[Another hadith] - Al-Tabarani said: Muhammad bin Uthman bin Abi Shaybah told us, Munjab bin Al-Harith told us, Abu Hudhayfah Al-Tha'labi told us, on the authority of Ziyad bin Alaqah, on the authority of Jabir bin Samra Al-Suwa'i, on the authority of Ali that the Messenger of God, may God bless him and grant him peace, said: "I asked my Lord for three things, and He gave me two and denied me one. I said: O Lord, do not destroy my nation with hunger. He said: This is for You. I said: O Lord, do not give authority over them to an enemy from outside them, meaning the polytheists, so

Surat al-An'am 6: 25

Say, "He is able to send upon you a punishment from above you or from beneath your feet or to confuse you into sects and make you taste the violence of one another. See how We explain the verses that perhaps they will understand."

that he may overwhelm them. He said: That is for You. I said: O Lord, do not make their violence among themselves - he said - and He denied me this."

[Another hadith] Al-Hafiz Abu Bakr bin Mardawayh said: Muhammad bin Ahmad bin Ibrahim told us, on the authority of Ahmad bin Muhammad bin Asim, Abu al-Darda' al-Marwazi told us, Ishaq bin Abdullah bin Kaysan told us, my father told me, on the authority of Ikrimah, on the authority of Ibn Abbas, that the Messenger of God, may God bless him and grant him peace, said: "I called upon my Lord, the Mighty and Sublime, to lift four things from my nation, but God lifted two things from them, and He refused to lift two things from them. I called upon my Lord to lift the stoning from the sky, and the drowning from the earth, and not to confuse them into sects, and not to let some of them taste the violence of others, so God lifted the stoning from the sky and the drowning from the earth, and God refused to lift two things: killing and chaos."

[Another path] On the authority of Ibn Abbas also, Ibn Mardawayh said: Abdullah bin Muhammad bin Yazid told us, Al-Walid bin Aban told me, Jaafar bin Munir told us, Abu Badr Shuja bin Al-Walid told us, Amr bin Qais told us, on the authority of a man on the authority of Ibn Abbas, he said: This verse was revealed: "Say: He is able to send upon you a punishment from above you or from beneath your feet or to confuse you into sects and make you taste the violence of one another." He said: So the Prophet, may God bless him and grant him peace, stood up and performed ablution, then said: **O God, do not send upon my nation a punishment from above them or from beneath their feet, and do not confuse them into sects or make some of them taste the violence of one another.** He said: So Gabriel came to him and said: O Muhammad, God has protected your nation from sending upon them a punishment from above them or from beneath their feet.

[Another hadith] - Ibn Mardawayh said: Ahmad bin Muhammad bin Abdullah al-Bazzaz told us, Abdullah bin Ahmad bin Musa told us, Ahmad bin Muhammad bin Yahya bin Saeed told us, Amr bin Muhammad al-Anqazi told us, Asbat told us, on the authority of al-Suddi, on the authority of Abu al-Munhal, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: "I asked my Lord for four things for my nation, and He gave me three and withheld one. I asked Him that my nation not disbelieve in one transaction, and He gave it to me. I asked Him that He not punish them as He punished the nations before them, and He gave it to me. I asked Him that He not make an enemy from outside them prevail over them, and He gave it to me. I asked Him that He not make their fighting among themselves, and He withheld it from me." And Ibn Abi Hatim narrated it on the authority of Abu Saeed bin Yahya bin Saeed al-Qattan, on the authority of Amr bin Muhammad al-Anqazi, in a similar manner.

[Another path] - Ibn Mardawayh said: Muhammad bin Ahmad bin Ibrahim told us, Muhammad bin Yahya told us, Abu Kurayb told us, Zayd ibn al-Habbab told us,

Katheer ibn Zayd al-Laythi al-Madani told us, al-Walid ibn Rabah, the client of the family of Abi Dhibab, told me, he heard Abu Hurayrah say: The Prophet, may God bless him and grant him peace, said: "I asked my Lord for three things, and He gave me two and withheld one. I asked Him not to send an enemy from outside of my nation over me, and He gave me. I asked Him not to destroy them with famine, and He gave me. I asked Him not to make them into sects and not to let some of them taste the violence of others, and He withheld me." Then Ibn Mardawayh narrated it with his chain of transmission, on the authority of Sa'd ibn Sa'id ibn Abi Sa'id al-Maqburi, on the authority of his father, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, in a similar manner. Al-Bazzar narrated it on the authority of `Amr ibn Abi Salamah, on the authority of his father, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, in a similar manner.

[Another trace] Sufyan al-Thawri said, on the authority of al-Rabi' ibn Anas, on the authority of Abu al-A'aliyah, on the authority of Abu ibn Ka'b, who said: There are four things in this nation, two of which have passed and two remain: "Say: He is able to send upon you a punishment from above you," he said: stoning, **or from beneath your feet**, he said: the subsidence, **or to confuse you into sects and make you taste the violence of one another**, Sufyan said: He means stoning and subsidence. Abu Ja'far al-Razi said, on the authority of al-Rabi' ibn Anas, on the authority of Abu al-A'aliyah, on the authority of Abu ibn Ka'b, "Say: He is able to send upon you a punishment from above you or from beneath your feet or to confuse you into sects and make you taste the violence of one another," he said: So they are four things, two of which occurred twenty-five years after the death of the Messenger of God, may God bless him and grant him peace, they were confounded into sects and some of them tasted the violence of others. And two remain that must happen: stoning and subsidence. Ahmad narrated it on the authority of Wakee', on the authority of Abu Ja'far. Ibn Abi Hatim narrated: Al-Mundhir bin Shadhan told us, Ahmad bin Ishaq told us, Abu Al-Ashhab told us, on the authority of Al-Hasan, regarding His statement, **Say, 'He is able to send upon you a punishment from above you' 10:10**, he said: Her punishment was withheld until she committed her sin, and when she committed her sin, her punishment was sent. This is what Mujahid, Saeed bin Jubayr, Abu Malik, Al-Suddi, Ibn Zayd and more than one said regarding His statement, **A punishment from above you**, meaning stoning, **or from beneath your feet**, meaning the sinking of the earth. This is the choice of Ibn Jarir. Ibn Jarir narrated: on the authority of Yunus, on the authority of Ibn Wahb, on the authority of Abd Al-Rahman bin Zayd bin Aslam, regarding His statement, **Say, 'He is able to send upon you a punishment from above you or from beneath your feet,'** he said: Abdullah bin Masoud would shout while he was in the mosque or on the pulpit, saying: O people, indeed, it has descended upon you. Indeed, God says,

Say, 'He is able to send upon you a punishment from above you,' if the punishment of the sky came to you, not one of you would remain, **or from beneath your feet**, if He caused you to sink. The earth has destroyed you, and not a single one of you remains, **or He has confused you into sects and made you taste the violence of one another**. Indeed, He has sent down upon you the worst of the three. **Second statement** - Ibn Jarir and Ibn Abi Hatim said: Yunus bin Abdul A'la told us, Ibn Wahb told us, I heard Khallad bin Sulayman say: I heard Amer bin Abdul Rahman say: Ibn Abbas used to say: Concerning this verse, "Say: He is able to send upon you a punishment from above you," meaning evil leaders, **or from beneath your feet**, meaning evil servants. Ali bin Abi Talhah said, on the authority of Ibn Abbas, **a punishment from above you**, meaning your men, **or from beneath your feet**, meaning your slaves and your lowest ones. Ibn Abi Hatim narrated something similar on the authority of Abu Sinan and Amr bin Hani. Ibn Jarir said: Although this statement has a correct aspect, the first is more apparent and stronger, and it is as Ibn Jarir **may God have mercy on him** said, and its correctness is supported by the statement of God the Almighty: "Do you feel secure that He who is in heaven will not cause the earth to swallow you up, and behold, it is in turmoil? Or do you feel secure that He who is in heaven will not send upon you a storm of stones? Then you will know how [my] warner is." And in the hadith: **There will be in this nation stoning, subsidence, and transformation**. This is mentioned with its counterparts in the signs and portents of the Hour, and the appearance of the signs before the Day of Resurrection, and they will come in their place, God willing. And His statement: **Or He will confuse you into sects** means that He will make you into sects, groups that differ. Al-Walibi said on the authority of Ibn Abbas: He means desires, and Mujahid and others said the same. It was reported in the hadith narrated through various chains of transmission on his authority (blessings and peace of God be upon him) that he said: **And this nation will split into seventy-three sects, all of them in the Fire except one**. And the statement of God the Almighty: **And He will make some of you taste the violence of others**. Ibn Abbas and others said: This means that He will give some of you power over others with punishment and killing. And the Almighty's saying: **See how We explain the verses** meaning We clarify and explain them once and interpret them, **that they may understand** meaning that they may understand and ponder about God's verses, arguments and proofs. Zaid bin Aslam said: When the verse "Say: He is able to send upon you a punishment from above you" was revealed, the Messenger of God, may God bless him and grant him peace, said: **Do not return after me as disbelievers, striking one another's necks with the sword**. They said: And we bear witness that there is no god but God and that you are the Messenger of God? He said: *Yes*. Some of them said: This will never happen, that we should kill one another while we are Muslims. Then the verse was revealed: "See how We explain the verses that they may understand. * And your people denied it, while it is the truth. Say: I am not a guardian over you. * For every report there is a time limit, and you are going to know." Narrated by Ibn Abi Hatim and Ibn Jarir.

Fath al-Qadir

Then God the Almighty commanded him to say to them: 65- **He is able to send upon you a punishment** meaning the One who was able to save you from those hardships and ward off those calamities from you is able to return you to hardship, tribulation and distress, sending His punishment upon you from every side. So the punishment sent from above: what descends from the sky of rain and thunderbolts. And what is sent from beneath the feet: subsidence, earthquakes and drowning. And it was said: **from above you** meaning the unjust rulers, **from beneath your feet** meaning the lowly and evil slaves. His saying: **or He confuses you into sects** The majority read it with the fat-ha on the taa', from libas al-amr: if he mixes it up. Abu Abdullah al-Madani read it with the damma: meaning He makes that a cover for you. It was said that the original is: or He confuses your matter for you, so one of the two objects was deleted with the preposition as in the saying of God Almighty: **And when they measure or weigh them** and the meaning is: He makes you mixed in desires, different in sects, and divided in opinions. It was said: He makes you groups fighting each other. And the shia is the group, meaning He confuses you into groups. His saying: **And let some of you taste the violence of others** meaning He afflicts some of you with the severity of some of you in killing, capturing, and looting. **And let him taste** is in apposition to *resurrects*, and *Nadhiq* was read with the nun. **Look how We divert the verses** We explain to them the arguments and evidence from different aspects **that they may understand** the truth and return to the truth that We explained to them with various explanations.

Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Qatada regarding his statement: "Say: Who can save you from the darknesses of the land and the sea?" He said: From the distress of the land and the sea. Ibn Jarir and Ibn Abi Hatim narrated in their interpretation of the verse on the authority of Ibn Abbas who said: He says that when a man loses his way, he calls upon God, **If You should save us from this, we will surely be among the grateful**. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on his authority regarding his statement: "Say: He is able to send upon you a punishment from above you," he said: He means from your leaders, **or from beneath your feet**, meaning your lowest ones, **or confuse you into sects**, meaning by sects the different desires, **and let some of you taste the violence of others**, he said: He makes some of you rule over others by killing and tormenting. Ibn Jarir, Ibn Abi Hatim and Abu Al-Shaykh narrated on his authority from another chain of transmission in their interpretation of the verse who said: **A punishment from above you** means evil leaders, **or from beneath your feet**, he said: evil servants. Abu Al-Sheikh also narrated from him from another chain of transmission, he said: **from above you** from your leaders and nobles, **or from beneath your feet**, he said: from your lowly ones and slaves. Abd Bin Hamid and Abu Al-Sheikh narrated from Abu Malik, **a torment from above you**, he said: the stoning, **or from beneath your feet**, he said: the sinking. Abu Al-Sheikh narrated something similar from Mujahid. Abu Al-Sheikh also narrated from

Surat al-An'am 6: 25

Say, "He is able to send upon you a punishment from above you or from beneath your feet or to confuse you into sects and make you taste the violence of one another. See how We explain the verses that perhaps they will understand."

Mujahid, **from above you**, he said: the shout, the stones, and the wind, **or from beneath your feet**, he said: the tremor and the sinking, and they are the torment of the deniers, **and He will make you taste the violence of one another**, he said: the torment of the confessors. Al-Bukhari and others narrated on the authority of Jabir ibn Abdullah who said: "When this verse was revealed: 'Say: He is able to send upon you a punishment from above you,' the Messenger of God, may God bless him and grant him peace, said: 'I seek refuge in Your Face, or from beneath your feet.' He said: 'I seek refuge in Your Face, or that He should confuse you into sects and make you taste the violence of one another.' He said: 'This is easier or lighter.'" Ahmad, 'Abd ibn Humayd, Muslim, Abu Dawud, al-Tirmidhi, Ibn Majah and others narrated a long hadith on the authority of Thawban, in which it says: "And I asked Him not to send an enemy from outside them over them, and He granted it to me. And I asked Him not to make some of them taste the violence of one another, but He denied me that." Muslim and others narrated from the hadith of Sa'd ibn Abi Waqqas: "The Prophet, may God bless him and grant him peace, came one day from Al-'Aliyah, and when he passed by the mosque of Banu Mu'awiyah, he entered and performed two rak'ahs in it, and we prayed with him and supplicated to his Lord for a long time. Then he turned to us and said: 'I asked my Lord for three things, and He gave me two and denied me one: I asked Him not to destroy my nation by drowning, and I asked Him not to destroy my nation by famine, and He gave me both of them, and I asked Him not to make their fighting among themselves, and He denied me that one.'" Ahmad and Al-Hakim narrated something similar to it from the hadith of Jabir ibn 'Atik. Ibn Mardawayh also narrated something similar from the hadith of Abu Hurayrah. Ibn Abi Shaybah and Ibn Mardawayh also narrated something similar from the hadith of Hudhayfah ibn Al-Yaman. Ahmad, An-Nasa'i and Ibn Mardawayh also narrated something similar from Anas. Ahmad, Al-Tirmidhi, who authenticated it, Ibn Abi Hatim, and Ibn Mardawayh narrated on the authority of Sa'd ibn Abi Waqqas, "On the authority of the Prophet, may God bless him and grant him peace, regarding this verse: 'Say: He is able to send upon you a punishment from above you or from beneath your feet.' The Prophet, may God bless him and grant him peace, said: 'As for it happening, its interpretation has not yet come.'" Ibn Abi Shaybah, Ahmad, 'Abd ibn Humayd, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Abu Al-Shaykh, Ibn Mardawayh, Abu Nu'aym in Al-Hilyah, and Al-Dhiya' in Al-Mukhtara narrated on the authority of Abi ibn Ka'b regarding this verse, he said: There are four, all of them are punishments, and all of them will inevitably happen. Two of them occurred twenty-five years after the death of the Messenger of God, may God bless him and grant him peace: They were confused into sects, and some of them tasted the violence of others, and two remained that will inevitably happen: the sinking of the earth and the stoning. There are many hadiths on this subject, and what we have mentioned is sufficient.

Tafsir al-Baghawi

65- The Almighty said: "Say: He is able to send upon you a punishment from above you." Al-Hasan and Qatada said: The verse was revealed about the people of faith. Some people said it was revealed about the polytheists.

His statement, **A punishment from above you**, means: the shout, the stones, the wind, and the flood, as He did to 'Ad, Thamud, the people of Shu'ayb, the people of Lot, and the people of Noah. **Or from beneath your feet**, meaning: the earthquake and the sinking, as He did to the people of Shu'ayb and Qarun.

On the authority of Ibn Abbas and Mujahid: **A punishment from above you** means the oppressive rulers, and from beneath your feet are the evil slaves. Ad-Dahhak said: From above you, from your leaders, or from beneath your feet, meaning from below you. **Or He confuses you into sects** means: He mixes you into groups and spreads different desires among you. **And makes some of you taste the violence of others** means: the different swords, some of you killing others.

Abdul Wahid bin Ahmad Al-Malhi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Abu Al-Nu'man told us, Hammad bin Zaid, on the authority of Amr bin Dinar, on the authority of Jabir, who said: "When this verse was revealed: 'Say: He is able to send upon you a punishment from above you,' the Messenger of God, may God bless him and grant him peace, said: 'I seek refuge in Your Face.' He said: 'Or from beneath your feet.' He said: 'I seek refuge in Your Face.' He said: 'Or He confuses you into sects and makes you taste the violence of one another.' The Messenger of God, may God bless him and grant him peace, said: 'This is easier.'"

Ahmad bin Abdullah Al-Salihi told us, Abu Bakr Ahmad bin Al-Hasan Al-Hairi told us, Abu Jaafar Muhammad bin Ali Dahim Al-Shaibani told us, Ahmad bin Hazim bin Abi Gharzah told us, Ya'la bin Ubaid Al-Tanafisi told us, Uthman bin Hakim told us, on the authority of Amer bin Saad bin Waqqas, on the authority of his father, who said: We set out with the Messenger of God, may God bless him and grant him peace, until we passed by the mosque of Bani Mu'awiyah. He entered and prayed two rak'ahs, and we prayed with him. He communed with his Lord for a long time, then said: "I asked my Lord for three things: I asked Him not to destroy my nation by drowning, and He granted it to me. I asked Him not to destroy my nation by famine, and He granted it to me. I asked Him not to make their fighting among themselves, and He prevented it from me."

Imam Abu Ali al-Husayn ibn Muhammad al-Qadi told us, on the authority of Sayyid Abu al-Hasan Muhammad ibn al-Husayn ibn Dawud al-Alawi, on the authority of Abu Bakr Muhammad ibn Ahmad ibn

Daluyyah al-Daqqaq, on the authority of Muhammad ibn Ismail al-Bukhari, on the authority of Ismail ibn Abi Uways, on the authority of my brother, on the authority of Sulayman ibn Bilal, on the authority of Ubayd God ibn Umar, on the authority of Abdullah ibn Abd al-Rahman al-Ansari, that Abdullah ibn Umar came to them and said: "The Prophet, may God bless him and grant him peace, supplicated in a mosque and asked God for three things, and He gave him two and withheld one. He asked Him not to send an enemy from outside of them to prevail over his nation, and He gave him that. He asked Him not to destroy them with famine, and He gave him that. He asked Him not to let some of them attack others, and He withheld that from him."

God Almighty says: **See how We explain the signs that they may understand.**

Tafsir al-Baidawi

65 "Say: He is able to send upon you a punishment from above you" as He did with the people of Noah, Lot, and the companions of the elephant. **Or from beneath your feet** as He drowned Pharaoh and caused the earth to swallow Korah. It was said: **Above you are your leaders and your rulers, and beneath your feet are your lowliest and your slaves.** "Or He confuses you into sects" into factions based on various desires, so that fighting breaks out among you. He said:

And I wore a battalion with a battalion, until when it became confused, I shook my hand at it

And let some of you taste the violence of others. You fight some of you. **See how We diversify the signs** with promise and threat. **That they may understand.**

Surat al-An'am 6: 66

And your people denied it, although it is the truth. Say, "I am not a guardian over you."

Surat al-An'am 6: 66

And your people denied it, although it is the truth. Say, **I am not a guardian over you.**

Tafsir al-Jalalayn

66 - **And your people denied it** the Qur'an **while it is the truth** the truth *Say* to them **I am not a guardian over you** so I will punish you. I am only a warner, and your affair is with God. This was before the command to fight.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And your people, O Muhammad, have lied about what you say and report and threaten with threats, **and it is the truth**, meaning: And the threat that We threatened them with for their position in their polytheism: of sending punishment from above them, or from beneath their feet, or making them sects, and making some of them taste the violence of others, **the truth** which there is no doubt will come to pass if they do not repent and turn from what they are continuing in of disobeying God and associating partners with Him, to obeying God and believing in Him, "Say: I am not a guardian over you," meaning: Say to them, O Muhammad, I am not a guardian or a monitor over you, but I am only a messenger conveying to you what I was sent with to you.

Tafsir al-Qurtubi

The Almighty said: **And your people denied it** meaning the Qur'an. Ibn Abi Ubla read **and you denied it** with a *taa'* **and it is the truth** meaning the true story. **Say, 'I am not a guardian over you'** Al-Hasan said: I am not the guardian of your deeds so that I can reward you for them, I am only a warner and I have conveyed the message. Similar to it is **and I am not a guardian over you** (Hud 11:86) meaning I preserve your deeds. Then it was said: This was abrogated by the verse on fighting.

It was said: It is not abrogated, because he was not able to make them believe.

Tafsir Ibn Kathir

God Almighty says: **And your people denied it** meaning the Qur'an that I brought to them, and the guidance and clarification, **while it is the truth** meaning that there is no truth behind it. **Say, 'I am not a guardian over you'** meaning I am not a guardian over you, and I am not entrusted with you, like His saying:

"And say, 'The truth is from your Lord. So whoever wills - let him believe, and whoever wills - let him disbelieve.'" meaning, I am only responsible for conveying the message, and you are responsible for hearing and obeying. So whoever follows me will be happy in this world and the hereafter, and whoever opposes me will be miserable in this world and the hereafter. That is why He said: **For every report there is a time appointed.** Ibn Abbas and more than one said: That is, for every report there is a reality, that is, for every piece of report there will be an occurrence, even if after a while, as He said: **And you will surely know its report after a while.** And He said: **For every term there is a book.** This is a definite threat and warning. That is why He said after it: **And you will come to know.** And His statement, **And when you see those who engage in discourse concerning Our verses,** meaning by denying and mocking, **then turn away from them until they engage in another conversation,** meaning until they start talking about something other than what they were talking about in terms of denial, **or else Satan should cause you to forget,** meaning every individual among the nation should not sit with the deniers who distort the verses of God and place them in places other than their proper places. If someone sits with them forgetfully, **then do not sit after the remembrance,** after remembering, **with the wrongdoing people.** For this reason it was stated in the hadith, **Error, forgetfulness, and that which they were forced to do have been lifted from my nation.** Al-Suddi said on the authority of Abu Malik and Saeed bin Jubair regarding his statement, **And if Satan should cause you to forget,** he said: If you forget and then remember, **then do not sit** with them. Muqatil bin Hayyan said the same. This is the verse that is referred to in his statement, "And it has already been revealed to you in the Book that when you hear the verses of God being denied and ridiculed, then do not sit with them until they engage in another conversation. Indeed, in that case, you would be like them." The verse means that if you sit with them and acknowledge them in that, then you have made them equal in what they are doing. His statement, **And there is nothing upon those who fear God from their account** means if they avoid them and do not sit with them in that, then they have been absolved of their responsibility and have been freed from their sin. Ibn Abi Hatim said: Abu Saeed Al-Ashja told us, Ubaidullah bin Musa told us, on the authority of Israel, on the authority of Al-Suddi, on the authority of Abu Malik, on the authority of Saeed bin Jubair, his statement, **And there is nothing upon those who fear God from their account** he said: It does not matter to you if they engage in the verses of God if you do that, meaning if you avoid them and turn away from them. He said: Others: Rather, its meaning is that if they sit with them, then they are not held accountable for anything. They claimed that this was abrogated by the Medinan verse of An-Nisa, which is His statement, **Indeed, then you are like them.** This was said by Mujahid, As-Suddi, Ibn Jurayj, and others. According to their statement, His statement, **But as a reminder that perhaps they will fear God,** would be, but We commanded you to turn away from them, then as a reminder to them of what they are in, so that perhaps they will fear God and not return to it.

Fath al-Qadir

His statement: 66- **And your people denied it.** The pronoun refers to the Qur'an or to the punishment. His people who denied it: they are Quraysh, and it was said that it is every obstinate person, and the phrase **and it is the truth** is in the accusative case as a state: meaning they denied the Qur'an or the punishment, and the state is that it is the truth. Ibn Abi Ubla read **and you denied** with a ta'. **Say, 'I am not a guardian over you.'** Meaning, I am not a guardian over your deeds until I reward you for them. It was said that this verse was abrogated by the verse on fighting, and it was said that it was not abrogated because their faith was not within his power.

Tafsir al-Baghawi

66- **And your people denied it**, meaning the Qur'an, and it was said: the punishment, "while it is the truth. Say, 'I am not a guardian over you,'" meaning a watcher, and it was said: an authority that obliges you to Islam whether you like it or not. I am only a messenger.

Tafsir al-Baidawi

66 **And your people denied it** meaning the punishment or the Qur'an. **And it is the truth** the inevitable reality or the truth. "Say, 'I am not a guardian over you' a guardian, and your affair has been entrusted to me, so I will prevent you from denying it, or I will reward you. I am only a warner, and God is the Preserver."

Surat al-An'am 6: 67

For every news there is a set time, and you will soon come to know.

Surat al-An'am 6: 67

For every report there is a set time, and you will soon come to know.

Tafsir al-Jalalayn

67 - **For every report** there is a time **set in place** a time in which it occurs and settles, and from it is your punishment **and you will come to know** a threat to them.

Tafsir al-Suyuti

Tafsir al-Tabari

For every report there is a set time, he says: for every report there is a set time, meaning: a decision at which it settles, and an end to which it reaches, so its truth and honesty are made clear from its falsehood and invalidity, **and you will know**, he says: and you will know, O you who deny the truth of what He has told you of God's threat to you, O polytheists, its reality when His punishment descends upon you, so they saw that and witnessed it, and He killed them on that day by the hands of His allies from among the believers.

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

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: **And your people denied it, although it is the truth**, he said: Quraysh denied the Qur'an, although it is the truth. As for the trustee, he is the guardian. As for **every report there is a appointed time**, the report of the Qur'an was appointed on the day of Badr with what it had promised them of punishment.

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: **For every report there is a time limit**, for every report there is a reality, either in this world or in the Hereafter, **and you will come to know**, what was in this world you will see, and what was in the Hereafter will become apparent to you.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, on the authority of Muawiyah, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **For every matter there is a time limit**, he said: a reality.

Muhammad bin Saad told me, he said, my father told us, 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: **For every matter there is a time limit, and you will soon come to know**, meaning: action and reality, what was of it in this world

and what was of it in the hereafter.

Al-Hasan interpreted this as the strife that occurred between the companions of the Messenger of God, may God bless him and grant him peace.

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 Hayyan, on the authority of Al-Hasan that he recited: **For every matter there is a appointed time**. He said: Its punishment is withheld, until when it commits its sin, its punishment is sent forth.

Tafsir al-Qurtubi

For every report there is a time Every report has a reality, meaning that everything has a time in which it occurs, without any advance or delay. It was said: meaning that every action has a reward.

Al-Hasan said: This is a threat from God Almighty to the infidels, because they did not acknowledge the resurrection. Al-Zajjaj: It may be a threat of what will befall them in this world. Al-Suddi said: On the day of Badr, what He had promised them of punishment was confirmed. Al-Tha'labi mentioned that he saw in some of the commentaries that this verse is beneficial for toothache if it is written on paper and placed on the tooth.

Tafsir Ibn Kathir

God Almighty says: **And your people denied it** meaning the Qur'an that I brought to them, and the guidance and clarification, **while it is the truth** meaning that there is no truth behind it. **Say, 'I am not a guardian over you'** meaning I am not a guardian over you, and I am not entrusted with you, like His saying: "And say, 'The truth is from your Lord. So whoever wills - let him believe, and whoever wills - let him disbelieve.'" meaning, I am only responsible for conveying the message, and you are responsible for hearing and obeying. So whoever follows me will be happy in this world and the hereafter, and whoever opposes me will be miserable in this world and the hereafter. That is why He said: **For every report there is a time appointed**. Ibn Abbas and more than one said: That is, for every report there is a reality, that is, for every piece of report there will be an occurrence, even if after a while, as He said: **And you will surely know its report after a while**. And He said: **For every term there is a book**. This is a definite threat and warning. That is why He said after it: **And you will come to know**. And His statement, **And when you see those who engage in discourse concerning Our verses**, meaning by denying and mocking, **then turn away from them until they engage in another conversation**, meaning until they start talking about something other than what they were talking about in terms of denial, **or else Satan should cause you to forget**, meaning every individual among the nation should not sit with the deniers who distort the verses of God and place them in places

other than their proper places. If someone sits with them forgetfully, **then do not sit after the remembrance**, after remembering, **with the wrongdoing people**. For this reason it was stated in the hadith, **Error, forgetfulness, and that which they were forced to do have been lifted from my nation**. Al-Suddi said on the authority of Abu Malik and Saeed bin Jubair regarding his statement, **And if Satan should cause you to forget**, he said: If you forget and then remember, **then do not sit** with them. Muqatil bin Hayyan said the same. This is the verse that is referred to in his statement, "And it has already been revealed to you in the Book that when you hear the verses of God being denied and ridiculed, then do not sit with them until they engage in another conversation. Indeed, in that case, you would be like them." The verse means that if you sit with them and acknowledge them in that, then you have made them equal in what they are doing. His statement, **And there is nothing upon those who fear God from their account** means if they avoid them and do not sit with them in that, then they have been absolved of their responsibility and have been freed from their sin. Ibn Abi Hatim said: Abu Saeed Al-Ashja told us, Ubaidullah bin Musa told us, on the authority of Israel, on the authority of Al-Suddi, on the authority of Abu Malik, on the authority of Saeed bin Jubair, his statement, **And there is nothing upon those who fear God from their account** he said: It does not matter to you if they engage in the verses of God if you do that, meaning if you avoid them and turn away from them. He said: Others: Rather, its meaning is that if they sit with them, then they are not held accountable for anything. They claimed that this was abrogated by the Medinan verse of An-Nisa, which is His statement, **Indeed, then you are like them**. This was said by Mujahid, As-Suddi, Ibn Jurayj, and others. According to their statement, His statement, **But as a reminder that perhaps they will fear God**, would be, but We commanded you to turn away from them, then as a reminder to them of what they are in, so that perhaps they will fear God and not return to it.

Fath al-Qadir

His saying: 67- **For every report there is a time** meaning for everything there is a time in which it occurs. The report is the thing that is foretold, and it was said that the meaning is: for every action there is a reward. Al-Zajjaj said: It is possible that it is a threat to them of what will befall them in this world, and Al-Hasan said: This is a threat from God to the disbelievers, because they did not acknowledge the resurrection. **And you will come to know** that by its occurrence and its occurrence to them, just as they knew on the day of Badr by the occurrence of what the Prophet, may God bless him and grant him peace, had threatened them with.

Tafsir al-Baghawi

67- **For every piece of report**, a piece of report from the ages, **there is a fixed place**, a reality and an end to which it ends, so its truth is distinguished from its falsehood and its right from its falsehood, either in this world or in the Hereafter, **and you will know**, and

Muqatil said: For every piece of report that God informs, there is a time [its time] and a place in which it occurs without delay or postponement, and Al-Kalbi said: [For] every word and action there is a reality, either in this world or in the Hereafter, and you will know what was in this world, so you will know it, and what was in the Hereafter will be made clear to you.

Tafsir al-Baidawi

67 **For every report** report that he means either with punishment or a threat of it **is settled** at a time of settlement and occurrence. **And you will know** when it occurs in this world and the hereafter.

Surat al-An'am 6: 68

And when you see those who engage in [offensive] discourse concerning Our verses, then turn away from them until they engage in another conversation. And if Satan should cause you to forget, then do not remain after the remembrance with the wrongdoing people.

Surat al-An'am 6: 68

And when you see those who engage in [offensive] discourse concerning Our verses, then turn away from them until they engage in another conversation. And if Satan should cause you to forget, then do not remain after the remembrance with the wrongdoing people.

Tafsir al-Jalalayn

68 - **And when you see those who engage in discourse concerning Our verses** the Qur'an with mockery **then turn away from them** and do not sit with them (until they engage in another conversation. Or) in it is the assimilation of the conditional nun of inna into the additional ma **make you forget** with the nun silent and the lightened and the fatha and the stressed **the devil** so you sat with them **so do not sit after the remembrance** that is, a reminder **with the wrongdoing people** in it is the placement of the apparent in place of the implicit

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: And if you see, O Muhammad, the polytheists who engage in Our verses that We have revealed to you, and Our revelation that We have revealed to you, and their engaging in them, was mocking them, and their cursing of the One who revealed them and spoke about them, and their denying them, **then turn away from them**, meaning: turn your face away from them, and get up from them, and do not sit with them, **until they engage in another conversation**, meaning: until they engage in a conversation other than mocking the verses of God from their conversation among themselves, **or if Satan makes you forget**, meaning: if Satan makes you forget that We forbade you from sitting with them and turning away from them when they engage in Our verses, then you mentioned that, so get up from them, and do not sit after mentioning that with the wrongdoing people who engaged in something other than what they engaged in with what they engaged in. And that is the meaning of their wrongdoing in this place.

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

Who said that?

Al-Hasan bin Yahya told us, he said, Umd Al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, regarding his statement: **And when you see those who engage in [offensive] discourse concerning Our verses, then turn away from them until they engage in another conversation**, he said: God forbade

him from sitting with those who engage in [offensive] discourse concerning the verses of God and deny them, and if he forgot, then he should not sit with the wrongdoing people after the remembrance.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, he said, Muammar told us, on the authority of Qatada, something similar.

Ibn Bashar told us, he said, Muammil told us, Sufyan told us, on the authority of Al-Suddi, on the authority of Abu Malik and Saeed bin Jubair, regarding his statement: **And when you see those who engage in discourse concerning Our verses**, he said: Those who deny Our verses.

Muhammad ibn al-Husayn told me, Ahmad ibn al-Mufaddal told us, Asbat told us, on the authority of al-Suddi: "And when you see those who engage in [offensive] discourse concerning Our verses, then turn away from them until they engage in another conversation. And if Satan should cause you to forget, then do not sit after the remembrance with the wrongdoing people." He said: When the polytheists sat with the believers, they would speak ill of the Prophet (peace and blessings of God be upon him) and the Qur'an, and they would revile him and mock him, so God commanded them not to sit with them until they engage in another conversation. As for His statement, **And if Satan should cause you to forget**, he means: We were forbidden, so you sat with them, but when you remember, then get up.

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: **They engage in vain talk about Our verses**, he said: They deny Our verses.

Yahya bin Talha Al-Yarboui told me, he said, Fadil bin Ayyad told us, on the authority of Laith, on the authority of Abu Ja'far, he said: Do not sit with people who have disputes, for they are the ones who delve into the verses of God.

Al-Muthanna told me, he said, Abu Salih told us, he said, Muawiyah bin Salih told me, on the authority of Ali bin Abi Talhah, on the authority of Ibn Abbas, regarding his statement: **And when you see those who engage in discourse concerning Our verses**, and his statement: **Those who have divided their religion and become sects** (al-An'am 6:159), and his statement: **And do not be like those who became divided and differed after clear proofs had come to them** (Al Imran 3:105), and his statement: **Establish the religion and do not become divided therein** (al-Shura 42:13), and similar to this in the Qur'an. He said: God commanded the believers to be united, and forbade them from differing and being divided, and informed them that those who came before them were destroyed only by arguments and disputes in the religion of God.

Al-Qasim narrated, Al-Husayn narrated, Hajjaj narrated, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding his statement: **And when you**

see those who engage in [offensive] discourse concerning Our verses, he said: They mock them. He said: The Messenger of God, may God bless him and grant him peace, forbade sitting with them unless one forgets, but if one remembers, one should stand up. That is why His statement: "And when you see those who engage in [offensive] discourse concerning Our verses, then turn away from them until they engage in another conversation. And if Satan should cause you to forget, then do not sit after the remembrance with the wrongdoing people," Ibn Jurayj said: The polytheists used to sit with the Prophet, may God bless him and grant him peace, and they would like to hear from him, but when they heard him, they would mock, so the following verse was revealed: **And when you see those who engage in [offensive] discourse concerning Our verses, then turn away from them**, the verse.

Ibn Wakee' told us, he said, my father told us, he said, Sufyan told us, on the authority of Mansur, on the authority of Mujahid: **And when you see those who engage in discourse concerning Our verses**, he said: They are lying.

Ibn Wakee' told us, he said, Abdullah told us, on the authority of Israel, on the authority of Al-Suddi, on the authority of Abu Malik, regarding his statement: **And when you see those who engage in discourse concerning Our verses, then turn away from them until they engage in another conversation**, meaning the polytheists, **and if Satan should cause you to forget, then do not sit after the remembrance with the wrongdoing people**, if you forget and then remember, then do not sit with them.

Tafsir al-Qurtubi

The Almighty's saying, **And when you see those who engage in discourse concerning Our verses, then turn away from them**. There are two issues in this:

The first: The Almighty's saying: **And when you see those who engage in discourse about Our verses**, by denying, rejecting, and mocking, **then turn away from them**. The address is only to the Prophet, may God bless him and grant him peace. It was said that the believers are included in the address with him. This is correct, because the reason is hearing about discourse about the verses of God, and that includes them and him. It was said that what is meant by it is the Prophet, may God bless him and grant him peace, alone, because his standing up for the polytheists was difficult for them, and the believers were not like that with them, so he was commanded to stand up for them if they mocked and engaged in discourse, so that they would be disciplined by that and stop engaging in discourse and mockery. The origin of discourse is water, then it was used later for the depths of things that are unknown, likening it to the depths of water, so it was borrowed from the tangible for the rational. It was said that it is taken from mixing. And everything that you have mixed, you have mixed it, and from this, he mixed water with honey. God the Almighty disciplined His Prophet (peace be upon him) with this verse, because he used to sit with a group of

polytheists, preaching to them and calling them to Islam, and they would mock the Qur'an. So God commanded him to turn away from them as if he were to turn away from them. This indicates that if a man learns of an evil action from another and knows that it will not be accepted from him, then he should turn away from him as if he were to turn away from him and not accept it. Shibl narrated on the authority of Ibn Abi Nujayh on the authority of Mujahid regarding His statement: **And when you see those who engage in [offensive] discourse concerning Our verses**, he said: They are those who mock the Book of God. God forbade him from sitting with them unless he forgot, and when he remembered he would stand up. Waraqah narrated on the authority of Ibn Abi Nujayh on the authority of Mujahid, who said: They are those who say about the Qur'an other than the truth.

Second: In this verse is a response from the Book of God, the Almighty, to those who claim that the Imams who are proofs and their followers have the right to mix with the immoral and approve their opinions out of taqiyya. At-Tabari mentioned on the authority of Abu Ja'far Muhammad ibn 'Ali **may God be pleased with him** that he said: Do not sit with the people of disputes, for they are the ones who delve into the verses of God. Ibn al-'Arabi said: This is evidence that sitting with the people of major sins is not permissible. Ibn Khuwayz Mandad said: Whoever delves into the verses of God, I will leave his company and abandon him, whether he is a believer or a disbeliever. He said: Likewise, our companions forbade entering the land of the enemy and entering their churches and shops, and sitting with the disbelievers and the people of innovation, and not believing in their friendship nor listening to their words nor debating with them. Some of the people of innovation said to Abu 'Imran al-Nakha'i: Listen to a word from me, so he turned away from him and said: Not even half a word. The same was reported from Ayyub al-Sakhtiyani. Al-Fudayl ibn Iyad said: Whoever loves a heretic, God will nullify his deeds and remove the light of Islam from his heart. Whoever marries his daughter to an heretic has severed her kinship ties. Whoever sits with a heretic will not be given wisdom. If God, the Almighty, knows that a man hates a heretic, then I hope that God will forgive him. Abu Abdullah al-Hakim narrated on the authority of Aisha, may God be pleased with her, who said: The Messenger of God, may God bless him and grant him peace, said:

Whoever respects a heretic has helped in the destruction of Islam. Thus, the statement of those who claim that sitting with them is permissible if they protect their ears is invalidated.

God Almighty says: **But if Satan should cause you to forget, then do not remain after the remembrance with the wrongdoing people**.

There are two issues:

The first: The Almighty's saying: **And if He makes you forget**, either is a condition, so the heavy *nun* is usually required, but it may not be required, as He said:

If an enemy attacks you one day, you will be superior and victorious.

Ibn Abbas and Ibn Aamer read *yansinakka* with

Surat al-An'am 6: 68

And when you see those who engage in [offensive] discourse concerning Our verses, then turn away from them until they engage in another conversation. And if Satan should cause you to forget, then do not remain after the remembrance with the wrongdoing people.

emphasis on the *seen* for emphasis. It is said: *nasa* and *ansa* have the same meaning, two dialects. The poet said:

Salma said: Are you going to sleep today or not?
Laziness might make you forget some of the need.

Imru Al-Qais said:

Forget me if I wake up

The meaning, O Muhammad, is that if Satan makes you forget to get up and leave them, then you sit with them after the prohibition. **So do not sit after the reminder** means if you are reminded, do not sit **with the wrongdoing people** meaning the polytheists. And the reminder is a name for reminding.

Second: It was said: This is addressed to the Prophet, may God bless him and grant him peace, and what is meant is his nation. They went to exonerate him, peace be upon him, from forgetfulness. It was said: It is specific to him, and forgetfulness is permissible for him. Ibn al-Arabi said: And if we excuse our companions in their saying that the Almighty's saying: **If you associate others with God, your work will surely become worthless** (al-Zumar 39:65) is addressed to the nation in the name of the Prophet, may God bless him and grant him peace, because it is impossible for him to associate others with God, then they have no excuse for this because forgetfulness is permissible for him. He, peace be upon him, said:

Adam forgot, so his descendants forgot. Narrated by Al-Tirmidhi, who authenticated it. He said, describing himself:

I am only evil like you, I forget as you forget, so if I forget, remind me. He included it in Sahih, and he attributed forgetfulness to it. He said, when he heard a man recite:

He reminded me of such and such a verse that I had forgotten. They differed after the permissibility of forgetfulness on his part, whether it is in the way of conveying actions and rulings of the Shari'ah or not? The majority of scholars and Imams went with the first - as mentioned by Judge Iyad - as is apparent in the Qur'an and the hadiths, but the condition of the Imams is that God the Almighty alerts him to that and does not leave him in it. Then they differed as to whether the condition of alerting is his immediate connection to the incident, which is the doctrine of Judge Abu Bakr and most of the scholars, or whether it is permissible to delay that as long as his life has not been broken and his conveyance has not been interrupted, and Abu al-Ma'ali tended towards it. A group of scholars forbade forgetfulness on his part in rhetorical actions and religious acts of worship, as they forbade it unanimously in rhetorical statements, and they apologized for the apparent meanings mentioned in that, and Professor Abu Ishaq tended towards it. The Batinyyah and a group of masters of the science of the hearts deviated and said: It is not permissible for him to forget, but he forgets intentionally and

deliberately creates a form of forgetfulness that is not Sunnah. A great scholar of investigation, Abu al-Muzaffar al-Isfarayini, took this approach in his book al-Awsat, and it is an incorrect approach, and combining opposites with opposites is impossible and far-fetched.

Tafsir Ibn Kathir

God Almighty says: **And your people denied it** meaning the Qur'an that I brought to them, and the guidance and clarification, **while it is the truth** meaning that there is no truth behind it. **Say, 'I am not a guardian over you'** meaning I am not a guardian over you, and I am not entrusted with you, like His saying: "And say, 'The truth is from your Lord. So whoever wills - let him believe, and whoever wills - let him disbelieve.'" meaning, I am only responsible for conveying the message, and you are responsible for hearing and obeying. So whoever follows me will be happy in this world and the hereafter, and whoever opposes me will be miserable in this world and the hereafter. That is why He said: **For every report there is a time appointed.** Ibn Abbas and more than one said: That is, for every report there is a reality, that is, for every piece of report there will be an occurrence, even if after a while, as He said: **And you will surely know its report after a while.** And He said: **For every term there is a book.** This is a definite threat and warning. That is why He said after it: **And you will come to know.** And His statement, **And when you see those who engage in discourse concerning Our verses,** meaning by denying and mocking, **then turn away from them until they engage in another conversation,** meaning until they start talking about something other than what they were talking about in terms of denial, **or else Satan should cause you to forget,** meaning every individual among the nation should not sit with the deniers who distort the verses of God and place them in places other than their proper places. If someone sits with them forgetfully, **then do not sit after the remembrance,** after remembering, **with the wrongdoing people.** For this reason it was stated in the hadith, **Error, forgetfulness, and that which they were forced to do have been lifted from my nation.** Al-Suddi said on the authority of Abu Malik and Saeed bin Jubair regarding his statement, **And if Satan should cause you to forget,** he said: If you forget and then remember, **then do not sit** with them. Muqatil bin Hayyan said the same. This is the verse that is referred to in his statement, "And it has already been revealed to you in the Book that when you hear the verses of God being denied and ridiculed, then do not sit with them until they engage in another conversation. Indeed, in that case, you would be like them." The verse means that if you sit with them and acknowledge them in that, then you have made them equal in what they are doing. His statement, **And there is nothing upon those who fear God from their account** means if they avoid them and do not sit with them in that, then they have been

absolved of their responsibility and have been freed from their sin. Ibn Abi Hatim said: Abu Saeed Al-Ashja told us, Ubaidullah bin Musa told us, on the authority of Israel, on the authority of Al-Suddi, on the authority of Abu Malik, on the authority of Saeed bin Jubair, his statement, **And there is nothing upon those who fear God from their account** he said: It does not matter to you if they engage in the verses of God if you do that, meaning if you avoid them and turn away from them. He said: Others: Rather, its meaning is that if they sit with them, then they are not held accountable for anything. They claimed that this was abrogated by the Medinan verse of An-Nisa, which is His statement, **Indeed, then you are like them**. This was said by Mujahid, As-Suddi, Ibn Jurayj, and others. According to their statement, His statement, **But as a reminder that perhaps they will fear God**, would be, but We commanded you to turn away from them, then as a reminder to them of what they are in, so that perhaps they will fear God and not return to it.

Fath al-Qadir

His statement: 68- **And when you see those who engage in [offensive] discourse concerning Our verses, then turn away from them**. The address is to the Prophet, may God bless him and grant him peace, or to anyone who is suitable for it. Wadhd: its origin is water, then it was used for the depths of things that are unknown, likening it to the depths of water, so it was borrowed from the tangible for the rational, and it was said that it is taken from mixing, and everything that you have mixed, you have mixed, and from this, he mixed water with honey: he mixed it. The meaning: If you see those who engage in [offensive] discourse concerning Our verses by denying, rejecting, and mocking, then leave them and do not sit with them to hear such a great evil until they engage in a different conversation. God Almighty commanded him to turn away from the people of the gatherings in which God's verses are taken lightly, until they engage in something else.

This verse contains a great sermon for those who tolerate sitting with innovators who distort the words of God and tamper with His Book and the Sunnah of His Messenger, and attribute that to their misleading desires and corrupt innovations. If he does not denounce them and change what they are doing, then the least he can do is stop sitting with them, and that is easy for him and not difficult. They may make his presence with them, despite his being free from what they are involved in, a suspicion by which they resemble the common people, so his presence would cause corruption in addition to merely hearing the evil.

We have seen countless numbers of these cursed gatherings, and we have supported the truth and repelled falsehood to the best of our ability and capacity. Whoever truly knows this pure Shari'ah knows that sitting with the people of misleading innovations brings with it many times more corruption than sitting with those who disobey God by doing something forbidden, especially for someone who is not firmly grounded in the knowledge of the Book and the Sunnah. Perhaps he agrees with their lies and delirium that is clearly false, and something that is

difficult to treat and difficult to repel will arise in his heart, so he will act upon that for the rest of his life and meet God with it believing that it is from the truth, while it is from the most invalid of falsehoods and the most reprehensible of evils. His statement: **But if Satan should cause you to forget, then do not sit down after the remembrance**. This is the conditional and the letter *nun* of emphasis is usually required for it, but rarely it is not. From this is the saying of the poet:

If an enemy attacks you in his home one day, then say,
How can he be arrogant and victorious?

Ibn Abbas read *yansika* with emphasis on the *seen*, and similarly the poet said:

Some laziness may make you forget some need.

Meaning: If Satan makes you forget to get up from them, then do not sit after the reminder when you remember **with the wrongdoing people**, meaning those who wronged themselves by mocking the verses and denying them. It was said: Even though this address appears to be to the Prophet, may God bless him and grant him peace, the intended meaning is to allude to his nation, to exalt him from being made to forget by Satan. It was said: There is no basis for this, as forgetfulness is permissible for him, as stated in the authentic hadiths: **I am only a human being, I forget as you forget, so if I forget, then remind me**, and the like.

Tafsir al-Baghawi

68- The Almighty said: **And when you see those who engage in discourse about Our verses**, meaning: in the Qur'an with mockery, **then turn away from them**, so leave them [and do not sit with them], **until they engage in another conversation or they make you forget**, Ibn Amir read with a fat-ha on the noon and a shaddah on the seen, and the others read with a sukoon on the noon and a light seen, **the devil**, we forbade, **so do not sit after the remembrance with the wrongdoing people**, meaning: if you sit with them forgetfully, then get up from them after you remember.

Tafsir al-Baidawi

68 **And when you see those who engage in [offensive] discourse concerning Our verses** by denying, mocking and criticizing them. **Then turn away from them** so do not sit with them and get up from them. **Until they engage in another conversation** the pronoun is used again to refer to the verses because they are the Qur'an. **And if Satan should cause you to forget** by distracting you with his whispers until you forget the prohibition. Ibn 'Amir read **makes you forget** with emphasis. **So do not sit after the remembrance** after you have reminded him. **With the wrongdoing people** meaning with them. So the apparent was placed in place of the implied, indicating that they were wronged by placing denial and mockery in place of belief and awe.

Surat al-An'am 6: 68

And when you see those who engage in [offensive] discourse concerning Our verses, then turn away from them until they engage in another conversation. And if Satan should cause you to forget, then do not remain after the remembrance with the wrongdoing people.

Surat al-An'am 6: 69

And those who fear God will not be held accountable for anything, but it is a reminder that perhaps they will become righteous.

Tafsir al-Jalalayn

69 - The Muslims said that if we stood up every time they engaged in philandering, we would not be able to sit in the mosque or circumambulate. So this was revealed: **And there is no account for those who fear God** that is, those who engage in philandering *of an extra nothing* if they sit with them *but for them is a reminder* a reminder to them and an admonition **that they may fear** engaging in philandering.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And whoever fears God and is in awe of Him, obeys Him in what He commands him to do, and avoids what He forbids him from doing, then there is no blame upon him for not turning away from these people who engage in the verses of God while they engage in the verses of God, as long as his not turning away from them is not out of satisfaction with what they are doing, and he is fearing God's rights, and there is no blame upon him for their sin in that, but to turn away from them then as a reminder of God's command, **that they may fear God**, meaning: that they may fear God.

The meaning of remembrance is remembrance. Remembrance and memory have the same meaning.

It may be permissible for *remembrance* to be in the accusative or nominative cases.

As for the accusative, it is based on what I described as an interpretation: but that they may turn away from them a reminder.

As for the raising, it is based on the interpretation: And there is nothing upon those who fear God of their reckoning for not turning away, but their turning away is a reminder of God's command that they may become righteous.

It was mentioned that the Prophet, may God bless him and grant him peace, was only commanded to stand up and leave the polytheists if they engaged in the verses of God, because his standing up for them was something they hated, so God said to him: If they engage in the verses of God, then stand up and leave them, so that they may avoid engaging in them and leave that.

Who said that?

Al-Qasim narrated to us, Al-Husayn narrated to us, Hajjaj narrated to me, on the authority of Ibn Jurayj, who said: The polytheists used to sit with the Prophet, may God bless him and grant him peace, and they liked to listen to him. When they listened, they would

mock. So the verse was revealed: **And when you see those who engage in [offensive] discourse concerning Our verses, then turn away from them until they engage in another conversation**, the verse. He said: So when they mocked, he would stand up. They were warned and said, **Do not mock**, so he would stand up! So that is His saying: **Perhaps they will become righteous**, that they would engage in [offensive discourse], so he would stand up. Then the verse was revealed: **And there is not upon those who fear God any account for them**, if you sit with them, but do not sit. Then that was abrogated by His saying in Madinah: "And it has already been revealed to you in the Book that when you hear the verses of God being denied and mocked at, then do not sit with them until they engage in another conversation. Indeed, in that case, you would be like them." (An-Nisa': 140), so His saying was abrogated: **And there is not upon those who fear God any account for them**, the verse.

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: **And there is not upon those who fear God any account of their account**, he says: any account of the disbelievers, **but a reminder**, he says: If you are reminded, stand up, **that they may fear God**, your bad behavior, if they see you not sitting with them they will be shy of you, so they will refrain from you. Then God abrogated it later, and forbade them from sitting with them ever, he said: **And it has already been revealed to you in the Book that when you hear the verses of God they are denied**, the verse, (An-Nisa': 140).

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And there is nothing upon those who fear God of their account**, if they sit, but do not sit.

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

Ibn Wakee' told us, he said, Ubaidullah told us, on the authority of Israel, on the authority of Al-Saddi, on the authority of Abu Malik: **And there is nothing upon those who fear God of their account, but [it is] a reminder**. He said: And it does not matter to you that they delve into the verses of God if you do that.

Tafsir al-Qurtubi

Ibn Abbas said: When the verse **Do not sit with the polytheists** was revealed, which is what is meant by His statement: **So turn away from them**, the Muslims said: We cannot enter the mosque and perform Tawaf, so this verse was revealed. **But as a reminder** meaning if they sit, meaning the believers, then let them remind them. **Perhaps they will fear** God in abandoning what they are doing. Then it was said: This was abrogated by His statement: **And it has already been revealed to you in the Book that when you hear the verses of God being denied and ridiculed, then do not sit with them until they engage in another conversation** (al-Nisa 4:140). The concession was before the conquest and

Surat al-An'am 6: 69

And those who fear God will not be held accountable for anything, but it is a reminder that perhaps they will become righteous.

the time was a time of taqiyya. He referred by His statement: **And it has already been revealed to you in the Book** to His statement: **And leave those who take their religion as play and amusement** Al-Qushayri said: It is more apparent that the verse was not abrogated. The meaning is: You are not responsible for anything regarding the accountability of the polytheists, so you must remind them and deter them, and if they refuse, then their accountability is with God. And the word *remembrance* is in the accusative case as a verbal noun, and it may be in the nominative case, meaning, but those who do it are reminded, meaning, but they are reminded. Al-Kisa'i said: The meaning is, but this is a reminder.

Tafsir Ibn Kathir

God Almighty says: **And your people denied it** meaning the Qur'an that I brought to them, and the guidance and clarification, **while it is the truth** meaning that there is no truth behind it. **Say, 'I am not a guardian over you'** meaning I am not a guardian over you, and I am not entrusted with you, like His saying: "And say, 'The truth is from your Lord. So whoever wills - let him believe, and whoever wills - let him disbelieve.'" meaning, I am only responsible for conveying the message, and you are responsible for hearing and obeying. So whoever follows me will be happy in this world and the hereafter, and whoever opposes me will be miserable in this world and the hereafter. That is why He said: **For every report there is a time appointed.** Ibn Abbas and more than one said: That is, for every report there is a reality, that is, for every piece of report there will be an occurrence, even if after a while, as He said: **And you will surely know its report after a while.** And He said: **For every term there is a book.** This is a definite threat and warning. That is why He said after it: **And you will come to know.** And His statement, **And when you see those who engage in discourse concerning Our verses,** meaning by denying and mocking, **then turn away from them until they engage in another conversation,** meaning until they start talking about something other than what they were talking about in terms of denial, **or else Satan should cause you to forget,** meaning every individual among the nation should not sit with the deniers who distort the verses of God and place them in places other than their proper places. If someone sits with them forgetfully, **then do not sit after the remembrance,** after remembering, **with the wrongdoing people.** For this reason it was stated in the hadith, **Error, forgetfulness, and that which they were forced to do have been lifted from my nation.** Al-Suddi said on the authority of Abu Malik and Saeed bin Jubair regarding his statement, **And if Satan should cause you to forget,** he said: If you forget and then remember, **then do not sit** with them. Muqatil bin Hayyan said the same. This is the verse that is referred to in his statement, "And it has already been revealed to you in the Book that when you hear the verses of God being denied and ridiculed, then do not sit with them until they engage in another conversation. Indeed, in that case, you would

be like them." The verse means that if you sit with them and acknowledge them in that, then you have made them equal in what they are doing. His statement, **And there is nothing upon those who fear God from their account** means if they avoid them and do not sit with them in that, then they have been absolved of their responsibility and have been freed from their sin. Ibn Abi Hatim said: Abu Saeed Al-Ashja told us, Ubaidullah bin Musa told us, on the authority of Israel, on the authority of Al-Suddi, on the authority of Abu Malik, on the authority of Saeed bin Jubair, his statement, **And there is nothing upon those who fear God from their account** he said: It does not matter to you if they engage in the verses of God if you do that, meaning if you avoid them and turn away from them. He said: Others: Rather, its meaning is that if they sit with them, then they are not held accountable for anything. They claimed that this was abrogated by the Medinan verse of An-Nisa, which is His statement, **Indeed, then you are like them.** This was said by Mujahid, As-Suddi, Ibn Jurayj, and others. According to their statement, His statement, **But as a reminder that perhaps they will fear God,** would be, but We commanded you to turn away from them, then as a reminder to them of what they are in, so that perhaps they will fear God and not return to it.

Fath al-Qadir

His statement: 69- **And there is nothing upon those who fear God from their reckoning** meaning there is nothing upon those who fear sitting with the disbelievers when they delve into the verses of God from the reckoning of the disbelievers. It was said that the meaning is: There is nothing upon those who fear what they do from delving into the verses of God when sitting with them: and according to this interpretation, in the verse there is permission for the righteous believers to sit with the disbelievers if they are forced to do so, as will come when mentioning the reason. It was said: This permission was at the beginning of Islam, and the time was a time of caution, then the statement of God the Most High was revealed: **And it has already been revealed to you in the Book that when you hear the verses of God being denied and ridiculed, then do not sit with them until they engage in another conversation** so that was abrogated. His statement: **But it is a reminder that perhaps they,** a reminder is in the accusative case as a source, or raised as a subject, and its predicate is omitted: meaning but upon them is a reminder. Al-Kisa'i said: The meaning is but this is a reminder. The meaning, as a correction to the previous negation: That is, they must remind the disbelievers with admonition and explain to them that this is not permissible. As for the first interpretation, it is because merely avoiding the gatherings of those who engage in verses of God does not cancel the obligation of enjoining what is right and forbidding what is wrong. As for the second interpretation, the permission to sit with them does not cancel the reminder **that they may fear** engaging in verses of God if you remind them. As for making the pronoun refer to the righteous, that is very far-fetched.

Tafsir al-Baghawi

69- **And there is nothing upon those who fear God from their account**, it was narrated on the authority of Ibn Abbas that he said: When this verse was revealed: **And when you see those who engage in vain discourse concerning Our verses, then turn away from them**, the Muslims said: How can we sit in the Sacred Mosque and circumambulate the House while they are always vain? In another narration, the Muslims said: We fear sin when we leave them and do not forbid them, so God the Almighty revealed: **And there is nothing upon those who fear God**, vain discourse, **from their account**, meaning: from the sins of those who vain discourse **from anything but a reminder**, meaning: remind them and admonish them with the Qur'an, and the remembrance and the remembrance are one, he means reminding them with a remembrance, so it is in the accusative case, **that they may fear God**, vain discourse if you admonish them, so he permitted sitting with them for the purpose of admonition, perhaps that will prevent them from vain discourse, and it was said: perhaps they will be ashamed.

Tafsir al-Baidawi

69 **And there is nothing upon those who fear God** and what is required of the fearful of their ugly deeds and words, those who sit with them. **Of their reckoning at all** anything for which they will be held accountable. **But a reminder** but they must remind them of a reminder and prevent them from engaging in idle talk and other ugly things and show their aversion to them. This could be in the accusative case as a source or in the nominative case, but there is a reminder upon them. It is not permissible to attach it to the place of something because **of their reckoning** rejects it, nor to something for that reason, and because *man* is not added to the affirmation. **Perhaps they will fear God** they will avoid that out of shyness or aversion to offending them. It is possible that the pronoun refers to those who fear God, and the meaning is: perhaps they will remain steadfast in their piety and it will not be undermined by sitting with them. It was narrated that the Muslims said, **If we stand up every time they mock the Qur'an, we will not be able to sit in the Sacred Mosque and perform Tawaf**. So this was revealed.

Surat al-An'am 6: 70

And leave those who take their religion as play and amusement and are deceived by the worldly life, and remind by it, lest a soul be destroyed for what it has earned. It will have no protector or intercessor besides God. And if it should offer every kind of justice, nothing will be taken from it. Those are the ones who will be destroyed for what they have earned. For them is a drink of scalding water and a painful torment. Painful for what they used to disbelieve.

Surat al-An'am 6: 70

And leave those who take their religion as play and amusement and are deceived by the worldly life, and remind by it, lest a soul be destroyed for what it has earned. It will have no protector or intercessor besides God. And if it should offer every kind of justice, nothing will be taken from it. Those are the ones who will be destroyed for what they have earned. For them is a drink of scalding water and a painful torment. Painful for what they used to disbelieve.

Tafsir al-Jalalayn

70 - **And leave** leave **those who have taken their religion** which they were charged with **as play and amusement** by mocking it **and whom the worldly life has deceived** so do not expose yourself to them. This is before the command to fight **and remind** admonish *therewith* the people with the Qur'an *that* no soul shall be destroyed) delivered to destruction **for what it has earned** it has done **it has no protector** other than God **any protector** helper **or intercessor** to prevent punishment for it **and if it were to offer every compensation** it would redeem every ransom **no ransom would be taken from it** what it would redeem with. (Those are the ones who will be destroyed for what they have earned. For them is a drink of scalding water) water reaching the extreme temperature **and a painful punishment** painful **for what they used to disbelieve** in their disbelief.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Leave those who have taken the religion of God and their obedience to Him as play and amusement, and have made their share of their obedience to Him play with His verses, and amusement and mockery of them when they hear them and they are recited to them, so turn away from them, for I am watching them, and I am behind them to take revenge on them and punish them for what they do, and for their being deceived by the adornments of worldly life, and their forgetting the return to God Almighty and the destination to Him after death, like the one who:

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: **And leave those who take their religion as play and amusement**, he said: Like His statement: **Leave Me and he whom I created alone**

(al-Muddaththir 74:11).

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.

God Almighty abrogated this verse by saying: **Kill the polytheists wherever you find them** (al-Tawbah 9:5).

This is what a number of interpreters said.

Who said that?

Al-Muthanna told me, he said, Hajjaj bin Al-Munhal told us, he said, Hammam bin Yahya told us on the authority of Qatada: **And leave those who take their religion as play and amusement**, then it was revealed in Surat Bara'ah, and he commanded fighting them.

Ibn Wakee' told us, he said, Abda bin Sulayman told us, he said: I read to Ibn Abi Arubah, and he said: This is how I heard it from Qatada: **And leave those who take their religion as play and amusement**, then God Almighty revealed Bara'ah, and commanded fighting them, saying: **Kill the polytheists wherever you find them** (al-Tawbah 9:5).

As for his statement: **And remind with it that a soul should not be burdened with what it has earned**, he means by it: And remind, O Muhammad, with this Qur'an those who turn away from you and from him, **that a soul should not be burdened**, meaning: that it should not be burdened, as He said: **God makes clear to you, lest you go astray** (An-Nisa': 176), meaning: that you should not go astray. Rather, the meaning of the statement is: And remind them with it so that they may believe and follow what has come to them from God of the truth, so do not burden themselves with what they have earned of sins, but /a was omitted because the statement indicates it.

The interpreters differed in their interpretation of his statement: **That a soul should be destroyed**.

Some of them said: This means that you should surrender.

Who said that?

Ibn Hamid told us, Yahya bin Wazeh told us, Al-Hussein bin Waqid told us, on the authority of Yazid Al-Nahwi, on the authority of Ikrimah, regarding his statement: **That a soul should be saved for what it has earned**, he said: It should be safe.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Al-Hasm: **That a soul should be sacrificed**, he said: That it should be safe.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of al-Hasan, the same.

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: **That you submit**, he said: that you submit.

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: **That a soul should be saved**, he said: be safe.

Ibn Hamid told us, he said, Hakam told us, on the authority of Anbasa, on the authority of Laith, on the authority of Mujahid: **Those are the ones who were humiliated**, they converted to Islam.

Others said: Rather, the meaning of this is: you are imprisoned.

Who said that?

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **That a soul be taken away**, he said: It is taken and imprisoned.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada, the same.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **That a soul should be punished for what it has earned**, that a soul should be taken for what it has earned.

Others said, it means to expose.

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas: **And it was mentioned that a soul should be disgraced for what it has earned**, meaning: disgraced.

Others said: It means: that you will be rewarded.

Who said that?

Ibn Hamid told us, he said, Yahmos bin Wadh told us, he said, Al-Hussein bin Waqid told us, Al-Kalbi said: **That you are rewarded**, that you are rewarded.

The origin of the word *ibsa* is to investigate. It is said: I **made the place absalat**, meaning I made it sacred so that it was not approached. From this comes the poet's saying:

I blame you early after the weakness in the dew. I ask you for my blame and reproach.

It is forbidden for you to blame or reproach me. And from this is their saying: a brave lion, meaning: nothing comes near him, as if he has forbidden himself, then this is made a description of every strong person who is protected due to his strength. And it is said: Give the exorcist his basket, meaning: his fee.

And a drink of Basil, meaning abandoned. And also the one who is mortgaged by the crime, he is called: Mubasil, because he is forbidden from everything except what he mortgaged and surrendered, and from this is the saying of Awf bin Al-Ahwas Al-Kalabi:

And I will punish my son without any crime, with His help, or with any blood shed.

Al Shanfari said:

There I do not hope for a life that pleases me, a night watchman covered in crimes

Abu Ja'far said: The interpretation of the statement is: And He mentioned in the Qur'an those who engage in Our verses and others who followed their path from the polytheists, so that no soul will be destroyed by its sins and disbelief in its Lord, and be held hostage and locked up for what it has earned of its crimes in the punishment of God, **for it there is none besides God**, meaning: when it surrenders to its sins and is held hostage for what it has earned of its crimes, it has no one to support it and save it from God who has punished it for its sins with its punishment, **nor an intercessor**, who intercedes for it as a means of intercession for him with Him.

Abu Ja'far said: God Almighty says: **If the soul that was destroyed is equal to what it earned**, meaning **even if it is equal to every just person**, meaning: every ransom.

It is said: **He redeemed** means he ransomed, *justly*. And from this is the saying of God Almighty: **Or the equivalent of that in fasting** (al-Ma'idah 5:95), which is what is equivalent to it from a different type.

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

Who said that?

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And if she brings every just gift, it will not be accepted from her**, he said: Even if she brings the earth full of gold, it will not be accepted from her.

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi, regarding his statement: **And if she offers every compensation, it will not be accepted from her**, then what would be her compensation if she came with the earth full of gold to ransom herself with it for what was accepted from her?

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And if she gives justly, no compensation will be accepted from her**, he said: **And if she gives justly**, and if she redeems herself, he will have the world and what is in it to redeem himself with, **no compensation will be accepted from her**, as compensation for himself, it will not be accepted from him.

Some scholars of Arabic have interpreted this to mean: If she does everything justly, it will not be accepted from her. He said: It is repentance in life.

What he said has no meaning? This is because every repentant person in this world, God Almighty accepts his repentance.

Abu Ja'far said: God Almighty says: And these are the ones who, if they ransom themselves from the

Surat al-An'am 6: 70

And leave those who take their religion as play and amusement and are deceived by the worldly life, and remind by it, lest a soul be destroyed for what it has earned. It will have no protector or intercessor besides God. And if it should offer every kind of justice, nothing will be taken from it. Those are the ones who will be destroyed for what they have earned. For them is a drink of scalding water and a painful torment. Painful for what they used to disbelieve.

punishment of God on the Day of Resurrection, no ransom will be taken from them. They are **those who have been humbled by what they have earned**. That is, they have submitted to the punishment of God, and have pledged themselves to it as a recompense for what they have earned in this world of sins and burdens. **For them is a drink of scalding water**.

In Arabic, the word *hamim* means hot. It is actually *mahmum* which is derived from *fa'il*. From this, the word *hamam* is used for the bath because it heats the body. From this, the saying of Marqash is derived:

Every evening she has a distillery in which there is a pot of boiling water and hot water.

He means by that: hot water, and from this is the saying of Abu Dhu'ayb al-Hudhali in describing a horse:

When Badra is thirsty, she refuses to accept anything but her intimate friend, for he will buy it.

It means horse sweat.

And the Almighty made for those whom He described in this verse a drink of scalding water, because hot water does not quench thirst. So He informed that if they are thirsty in Hell, they will not be given water to quench their thirst, but rather something that will increase their thirst, **and a painful torment**. He says: And for them also, along with the scalding drink, is a painful torment and lasting humiliation from God, **because they disbelieved**. He says: Because of their disbelief in God in this world, their denial of His Oneness, and their worship of other gods besides Him.

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: **Those are the ones who were humiliated by what they earned**, he said, he said: they submitted.

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: **Those are the ones who were disgraced**, he said: They were disgraced.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **Those are the ones who will be punished for what they have earned**, he said: They will be punished for what they have earned.

Tafsir al-Qurtubi

That is, do not attach your heart to them, for they are people of obstinacy, even if you are commanded to admonish them. Qatada said: This is abrogated, abrogated by **Then kill the polytheists wherever you**

find them (al-Tawbah 9:5). The meaning of **play and amusement** is mocking the religion to which you called them. It was also said: They mocked the religion they were following, so they did not practice it, and mockery is not justified in a religion. It was also said: Play and amusement, vain and joyful, and this has been mentioned previously. Play came before in four places, and it was organized as follows:

If it comes to play and amusement, and how many places it is in the Qur'an

The letter *alif* is used in *al-Hadid* and *al-Qital* and in *al-An'am* in two places.

It was said: What is meant by religion here is the holiday. Al-Kalbi said: God Almighty made for every people a holiday that they glorify and pray to God Almighty on, and every people took their holiday as play and amusement except the nation of Muhammad, may God bless him and grant him peace, for they took prayer, remembrance, and attendance with charity, such as Friday, Eid al-Fitr, and Eid al-Adha.

God Almighty says: **And the life of this world deceived them**. That is, they only knew the outward appearance of the life of this world.

The Almighty said: **And remind with it** meaning with the Qur'an or with the reckoning. **That a soul should be mortgaged for what it has earned** meaning that it should be held hostage and surrendered to destruction, according to Mujahid, Qatada, Al-Hasan, Ikrimah, and Al-Suddi. And *ibsal* means surrendering a person to destruction, this is what is known in the language. *Ibsalt wali arsaltuhu*, A'wif ibn Al-Ahwas ibn Ja'far said:

And I will punish my son without any crime, with His help, or with any blood shed.

Ba'unah with the silent 'ayn means we harvested it. And ba'u is the crime. And a rich man from Banu Qushair had carried the blood of the two sons of Sajifa, but they said: We are not satisfied with you, so he mortgaged his sons to them in order to reach a settlement. And Al-Nabigha Al-Ja'di recited:

We are mortgaged to the awakening, full of what was mortgaged to Al-Darda, so they were destroyed.

Al-Darda': They had a battalion. **They have no protector or intercessor besides God**. The meaning of this was presented above.

God the Almighty said: **And if you give every just ransom, it will not be accepted from you** (al-Baqarah 2:19). And boiling water is hot water, and in the revelation **He pours boiling water over their heads** (al-Hajj 22:19) (al-Rahman 25:44). And the verse was abrogated by the verse on fighting. And it was said: It is not abrogated, because His statement: And leave those who take their religion as a threat, like His statement: **Leave them to eat and enjoy themselves**

(al-Hijr 15:3). And its meaning is do not grieve over them, for you only have to convey and remind them of the bravery of souls. So whoever is brave has submitted and taken a pledge. And it was said: Its origin is prohibition, from their saying: This is forbidden to you, meaning it is forbidden, so it is as if they were forbidden from Paradise and Paradise was forbidden to them. The poet said:

Your protection is forbidden to us, but our neighbor is permissible for you and her husband is permissible for you.

Ibsal: prohibition.

Tafsir Ibn Kathir

The Almighty says: **And leave those who take their religion as play and amusement and are deceived by the life of this world.** That is, leave them and turn away from them and give them a little respite, for they are destined for a great punishment. That is why He said and reminded with it, that is, reminded the people with this Qur'an, and warned them of the wrath and painful punishment of God on the Day of Resurrection. And the Almighty's saying, **lest a soul should be exposed for what it has earned**, that is, lest it should be exposed. Ad-Dahhak said on the authority of Ibn Abbas, Mujahid, Ikrimah, Al-Hasan and As-Suddi: Be exposed and you will be safe. Al-Walibi said on the authority of Ibn Abbas: Be disgraced. Qatada said: **She will be imprisoned.** Marra and Ibn Zayd said: **She will be held accountable.** Al-Kalbi said: **She will be rewarded.** All of these sayings and expressions are close in meaning, and the gist of them is that Islam leads to destruction, and being imprisoned from goodness and being held hostage from attaining what is desired, like His statement: **Every soul is a pledge for what it has earned, except the companions of the right hand.** And His statement: **They will have no protector or intercessor besides God.** And His statement: **And if they were to give every just compensation, it would not be accepted from them.** That is, even if they were to give every sacrifice, it would not be accepted from them, like His statement: **Indeed, those who disbelieved and died while they were disbelievers - never will the earth full of gold be accepted from one of them.** And He said the same here: "Those are the ones who are destroyed for what they have earned. For them is a drink of scalding water and a painful punishment because they used to disbelieve."

Fath al-Qadir

His statement: 70- **And leave those who take their religion as play and amusement** meaning leave those who take the religion that they should have practiced and entered into as play and amusement and do not attach your heart to them because they are people of stubbornness even though you are commanded to convey the proof to them. It was said that this verse was abrogated by the verse on fighting, and it was said that the meaning is: that they took their religion that they are following as play and amusement as in their actions with the livestock from those ignorances and

misguidances mentioned above, and it was said that what is meant by religion here is the festival: meaning they took their festival as play and amusement, and the phrase **and the worldly life deceived them** is conjoined with **they took** meaning it deceived them until they preferred it over the Hereafter and denied the resurrection and said: **It is not but our worldly life; we die and we live, and we will not be resurrected.** His statement: **And remind with it that a soul should perish for what it has earned** the pronoun in **with it** refers to the Qur'an or to the reckoning. And Ibsal: is a person's surrender to destruction. From this, I absalt my son: meaning I pledged him in blood, because the consequence of that is destruction. Al-Nabigha said:

We are subject to the awakening, full of what was in Dardaa, a pledge, so be patient

Oh

That is, he perished. Al-Darda' was a battalion of theirs known by this name. The meaning is: And it was mentioned out of fear, dread, or dislike that a soul would perish for what it had earned: that is, be mortgaged and delivered to destruction. The root of ibsal is prevention, and from it is shuja'u basil: that is, one who resists his enemy. His statement: **And if you give every just ransom, it will not be taken from you.** Justice here is: the ransom. Meaning: Even if that soul that was delivered to destruction offered every ransom, that justice would not be taken from it until it was saved from destruction. The subject of **is taken** is a pronoun that refers to justice, because it means what is ransomed, as in His statement: **And no justice shall be taken from it.** It was also said that its subject is from it, because justice here is a source to which the verb is not attributed, and every justice is accusative as a source: that is, justice, every justice. The reference in His statement: *those* is to those who take their religion as play and amusement, and its predicate is **those who are destroyed by what they have earned**, that is, those who took their religion as play and amusement are those who were delivered to destruction by what they have earned. **For them is a drink of scalding water** is the answer to an implied question, as if it was said, **How is the condition of these people?** So it was said to them, **A drink of scalding water**, which is hot water. Similar to it is the statement of God Almighty: **He pours boiling water over their heads**, which is here a drink that they drink that cuts up their intestines.

Tafsir al-Baghawi

70- The Almighty said: **And leave those who have taken their religion as play and amusement**, meaning: the disbelievers who, when they hear the verses of God, mock them and play around when they mention them. It was said: God the Almighty made a festival for every people, so every people took their religion - that is, their festival - as play and amusement. The festival of the Muslims is prayer, glorification, and doing good deeds such as Friday, breaking the fast, and slaughtering. **And the life of this world deceived them, and it was reminded**, that is, he preached with the Qur'an, **that you should not be destroyed**, that is, that you should not be destroyed, that is, that you should

Surat al-An'am 6: 70

And leave those who take their religion as play and amusement and are deceived by the worldly life, and remind by it, lest a soul be destroyed for what it has earned. It will have no protector or intercessor besides God. And if it should offer every kind of justice, nothing will be taken from it. Those are the ones who will be destroyed for what they have earned. For them is a drink of scalding water and a painful torment. Painful for what they used to disbelieve.

not surrender, **a soul**, to destruction, **for what it has earned**, as Mujahid, Ikrimah, and al-Suddi said. Ibn Abbas said: *Destroy*. Qatadah said: **That you should be imprisoned**. Ad-Dahhak said: **That you should be burned**. Ibn Zayd said: **That you should be taken**. Its meaning is: He reminded them so that they would believe, so that no soul would be destroyed for what it has earned. Al-Akhfash said: **Destroyed is punished**, and it was said: *Disgraced*. Al-Farra: It is mortgaged. The origin of ibsal is prohibition, and basal is forbidden. Then it was made an attribute of every hardship that is avoided and abandoned. **It has no protector besides God**, that is, for that soul, **nor an intercessor**, who will intercede for it in the Hereafter. **And if it were to offer every just ransom**, that is, to redeem every ransom, **nothing would be taken from it**, "Those are the ones who were absalized," who surrendered to destruction, "for what they earned. For them is a drink of scalding water and a painful punishment for what they used to disbelieve."

deviant beliefs. **For them is a drink of scalding water and a painful punishment because they used to disbelieve** as an emphasis and detail of that, and the meaning is that they are between boiling water gurgling in their bellies and a fire burning in their bodies because of their disbelief.

Tafsir al-Baidawi

70 And leave those who have taken their religion as play and amusement meaning they based their religion on desires and practiced what would not benefit them in the immediate or the future, such as worshipping idols and forbidding the lakes and the sawa'ib, or they took their religion which they were charged with as play and amusement where they mocked it, or they made their festival which was made the time of their worship a time of play and amusement. The meaning is turn away from them and do not care about their actions and words, and it is possible that it is a threat to them as in the saying of the Most High: **And the life of this world deceived them** until they denied the resurrection. **And He mentioned with it** meaning with the Qur'an **that a soul should not be destroyed for what it has earned** for fear that it would be delivered to destruction and mortgaged for its evil deeds. The origin of absal and basil is prevention, and from it is a valiant lion because its prey does not escape from it, and the brave one is the courageous one because he resists his horn, and this is basal on you meaning it is forbidden. **She will have no protector or intercessor besides God** to ward off the punishment from her. **And if she were to offer every just ransom and even if she were to redeem every ransom** and the just is the ransom because it is equivalent to the ransomed, and here the ransom and *every* are in the accusative case as a source. **No amount of compensation will be taken from her** the verb is attributed to **from her** not to its pronoun, unlike His statement: **No amount of compensation will be taken from her** because it is the ransom with it. **Those are the ones who will be destroyed for what they have earned** that is, they will be handed over to the punishment because of their ugly deeds and their

Surat al-An'am 6: 71

Say, "Shall we call upon, besides God, that which neither benefits us nor harms us, and be turned back on our heels after God has guided us? Like one whom the devils have led astray in the land, bewildered. He has companions who invite him to guidance, [saying], 'Come to us.' Say, 'Indeed, the guidance of God - that is the [only] guidance. And we have been commanded to submit to the Lord of the worlds.'

Tafsir al-Jalalayn

71 - (Say: Shall we call upon) worship **besides God that which neither benefits us** by worshipping it **nor harms us** by abandoning it, which are the idols **and turn back on our heels** return as polytheists **after God has guided us** to Islam **like one whom the devils have led astray** led astray **through the earth, bewildered** confused, not knowing where to go, a state of the ha' **He has companions** company **who invite him to guidance** that is, to guide him to the path, they say to him **Come to us** but he does not answer them and is destroyed, and the question is for denial, and the simile clause is a state of the pronoun we turn back (Say: Indeed, the guidance of God) which is Islam **is the guidance** and everything else is misguidance **and we have been commanded to submit** that is, to submit **to the Lord of the worlds**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: This is a warning from God, the Most High, to His Prophet, may God bless him and grant him peace, regarding His argument against the polytheists of his people who worship idols. God, the Most High, says to him: Say, O Muhammad, to these people who equate idols and rivals with their Lord, and who command you to follow their religion and worship idols with them: Should we call upon a stone or a piece of wood instead of God that has no power to benefit or harm us, so that we dedicate worship to it instead of God, and abandon the worship of the One in whose hand is harm and benefit, life and death, if you are intelligent and can distinguish between good and evil? There is no doubt that you know that serving that which is hoped for and whose harm is feared is more deserving and more appropriate than serving that which is not hoped for and whose harm is not feared!

And we turn back on our heels, he says: And we turn back on our heels, so we go back behind us, not having achieved what we needed.

We have explained the meaning of: **to turn back on the heels**, and that the Arabs say to every seeker of a need that he did not obtain: **to turn back on his heels**, in the past, which makes it unnecessary to repeat it in this context.

What is meant here is: And we return from Islam to disbelief, **after God has guided us**, and made us

successful in it. So our situation in that is like that of the man whom Satan has led astray, falling into the earth, confused.

His saying *istaghtuhu* **I attracted him** and *istafalatu* **he attracted him** is from the saying of the speaker: **So-and-so was attracted to such-and-such, he is attracted to it**, and from the saying of God Almighty: **So make hearts among the people incline toward them** (Ibrahim 14:37), meaning: incline toward them and desire them.

As for *hayran*, it is a verb derived from the word *hayran*, meaning someone is confused on the road. He is confused, bewildered, and hayrurah, meaning he lost his way and could not find the right path.

He has companions who call him to guidance. He says: This confused person who has been tempted by the devils on earth has companions who are on the right path and on the straight path, calling him to the right path and the path of guidance that they are on, saying to him: Come to us.

He left out the use of *Hayran* because it is a verb, and every noun that is on the pattern of *Fa'lan* that has a feminine ending is *Fa'li*, because it is not used in the speech of the Arabs in definite or indefinite forms.

Abu Ja'far said: This is a parable that God, the Most High, has given for someone who disbelieved in God after his belief, and followed the devils, from among the polytheists, and his companions who were his companions when he was a Muslim, who adhered to the true religion, calling him to the guidance they were adhering to, and the truth they were holding fast to, but it was departing from him and was fading from him. They said to him: Come to us and be with us on the straight path and guidance! But he refused that, and followed the promptings of the devil and worshipped the gods and idols.

A group of interpreters said the same as we said about that, and a group disagreed with that.

He mentioned that as we said:

Muhammad ibn al-Husayn told me, Ahmad ibn al-Mufaddal told us, Asbat told us, on the authority of al-Suddi: "Say, 'Shall we call upon, besides God, that which can neither benefit us nor harm us, and be turned back on our heels after God has guided us? Like one whom the devils have led astray upon the earth, bewildered. He has companions who call him to guidance, "Come to us,"" he said: The polytheists said to the believers: "Follow our path and abandon the religion of Muhammad, may God bless him and grant him peace. So God, the Most High, said: "Say, 'Shall we call upon, besides God, that which can neither benefit us nor harm us,'" these are the gods, **and be turned back on our heels after God has guided us**, so our example is like that of one whom the devils have led astray upon the earth. He says: Your example, if you disbelieve after believing, is like that of a man who was with some people on the road, he lost his way, so the devils confused him and led him astray upon the earth, and his companions were on the road, so they called him to them saying: **Come to us, for we are on the road**, but he refused to come to them. This is like someone who follows you after knowing Muhammad,

Surat al-An'am 6: 71

Say, "Shall we call upon, besides God, that which neither benefits us nor harms us, and be turned back on our heels after God has guided us? Like one whom the devils have led astray in the land, bewildered. He has companions who invite him to guidance, [saying], 'Come to us.' Say, 'Indeed, the guidance of God - that is the [only] guidance. And we have been commanded to submit to the Lord of the worlds.'

and Muhammad is the one who calls to the path, and the path is Islam.

Al-Muthanna told me, he said, Abu Salih told us, he said, Muawiyah told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **Shall we call upon besides God that which can neither benefit us nor harm us and be turned back on our heels?** He said: This is a parable that God has given for the gods and those who call to them, and for the callers who call to God, like the parable of a man who has lost his way, wandering and astray, when a caller calls out to him: O so-and-so, son of so-and-so, come to the road, and he has companions who call him: O so-and-so, come to the road! If he follows the first caller, he will set off with him until he throws him into destruction, because if he answers the one who calls him to guidance, he will be guided to the road. And this caller who calls in the wilderness is one of the ghouls. He says: The example of someone who worships these gods other than God is that he sees himself as if he is in something until death comes to him, and he faces destruction and regret. And his saying: **Like one who is seduced by the devils on earth**, and they are the ghouls, they call him by his name and his father's name and his grandfather's name, so he follows them, and he sees himself as if he is in something, and in the morning they have thrown him into destruction, and perhaps they have eaten him, or thrown him into a hole in the earth where he will perish of thirst. This is the example of someone who answers the gods that are worshipped other than God Almighty.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, he said, Muammar told us, on the authority of Qatada: **The devils led him astray on earth**, he said, they led him astray on earth, confused.

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: **That which neither benefits us nor harms us**, he said: idols.

Muhammad ibn Amr told me, he said, Abu Asim told us, he said, Isa told us, 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 Mujahid, regarding the statement of God Almighty: **The devils have led him astray on earth, bewildered**, he said: A bewildered man is called by his companions to the path, so that is like one who goes astray after having been guided.

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, he said, a man told us, on the authority of Mujahid, he said: *Confused*, this is a parable that God gave for the unbeliever, he says: The unbeliever is confused, the Muslim calls him to guidance but he

does not respond.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, his saying: **Say, 'Shall we call upon besides God that which neither benefits us nor harms us?'** until he reached **that we may submit to the Lord of the worlds**. God taught it to Muhammad and his companions, and they would argue with it against the people of misguidance.

Others said in their interpretation of this:

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: "Like one whom the devils have seduced upon the earth, bewildered. He has companions who call him to guidance." He is the man who does not respond to the guidance of God. He is a man who obeyed the devil, and committed sins on earth, and was bewildered and went astray from the truth, and he has companions who call him to guidance, and they claim that what they command him is guidance. God says this to their allies among mankind: Indeed, guidance is the guidance of God, and misguidance is what the jinn call to.

So Ibn Abbas - according to this narration - sees that the companions of this confused man who call him are only calling him to misguidance, and they claim that this is guidance, and that God has belied them by saying: "Say: Indeed, the guidance of God is the [only] guidance," not what his companions are calling him to.

This interpretation has a point, if God had not called the one to whom the confused ones were calling his companions guidance, and the report of that was from his companions calling him to what they were calling him to: that they were the ones who named it, but God called it guidance, and He informed about the companions of the confused ones that they were calling him to it. It is not permissible for God to call misguidance guidance, because that would be a lie, and it is not permissible to describe God as a lie, because that is describing Him with something that is not from His attributes. Rather, it would have been permissible to direct that to the truth, if that was report from God about the confused caller that they said to him: Help him to guidance. But since He says: **They are calling him to guidance**, it is not permissible for that to be, and they were calling him to misguidance.

As for his saying: **Come to us**, its meaning is: They say: Come to us, come to us. So the word *say* was omitted because the speech indicates it.

It was reported on the authority of Ibn Masoud that he used to recite this verse: **They call him to clear guidance**.

Ibn Wakee' told us that, he said, Ghundar told us, on the authority of Shu'bah, on the authority of Abu Ishaq,

who said: In Abdullah's reading: They call him to clear guidance.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, he said, Abdullah bin Katheer told me: that he heard Mujahid say: In the recitation of Ibn Masoud: He has companions who call him to clear guidance, he said: Guidance is the path, that it is clear.

If it is read in this way, then *al-bayn* is an attribute of guidance, and the accusative of *al-bayn* is a severance from *al-huda*, as if it were said: **They call him to clear guidance**, then *al-bayn* is accusative because the alif and lam were deleted, and it became an indefinite noun from the attribute of the definite.

This reading that we mentioned on the authority of Ibn Masoud supports the statement of those who said: Guidance, in this context, is guidance in reality.

God the Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Say, O Muhammad, to those who treat their Lord as equals, the idols, who say to your companions: **Follow our way and we will bear your sins** (al-Ankabut 29:29), for we are on the right path. The matter is not as you claim. **Indeed, the guidance of God is the guidance.** He says: The path of God that He has shown and made clear to us, and His way that He has commanded us to adhere to, and His religion that He has legislated for us and made clear, is the guidance and righteousness in which there is no doubt, not the worship of idols and statues that do not harm or benefit, so we do not abandon the truth and follow falsehood. **And we are commanded to submit to the Lord of the worlds.** He says: And our Lord and the Lord of everything, may His face be exalted, has commanded us to submit to Him, to submit to Him in humility, obedience and servitude, so that we dedicate that to Him alone and not to any other rivals or gods.

We have explained the meaning of Islam with evidence in the previous part of our book, so there is no need to repeat it.

It was said: **And we were commanded to submit**, meaning: And we were commanded to submit, and to submit to the Lord of the Worlds, because the Arabs put *ki* and *lam* that means *ki* in place of *an*, and *an* in place of it.

Tafsir al-Qurtubi

God Almighty says: "Say: Should we call upon besides God that which does not benefit us?" That is, that which does not benefit us if we call upon it.

And it will not harm us if we abandon it, meaning the idols, **or turn back on our heels after God has guided us** meaning we return to misguidance after guidance. The singular of *'aqab* is *'aqab* and it is feminine, and its diminutive is *'aqeebah*. It is said: **So-and-so returned on his heels** if he turned away. Abu Ubaidah said: It is said about someone who turned away from his need and did not obtain it: he has turned back on his heels. Al-Mubarrad said: Its meaning is to follow evil after

good. Its origin is from *'aqaba* and *'aqba* and they are what follows something and must follow it, and from it **and the good end is for the righteous** (al-A'raf 7:128), and from it is the man's *'aqaba*. And from it is the punishment, because it follows the sin, and from it it is.

God the Almighty said: **Like the one** The Kaf is in the accusative case as an attribute of a deleted verbal noun. **The devils seduced him on earth, confused** meaning they seduced him and made his desires seem good to him and invited him to it. It is said: he fell, he falls into something, he hastened to it. Al-Zajjaj said: It is from hawa yahwa, from hawa of the soul, meaning the devil made his desire seem good to him. The collective reading is *astahawatu*, meaning he fell with him, on the feminine of the collective. Hamza read *astahawahu al-shayatin*, on the masculine of the plural. It was narrated on the authority of Ibn Masoud *astahawahu al-shaytan*, and it was narrated on the authority of al-Hasan, and it is also in the letter Abi. The meaning of come to us is to follow us. In the reading of Abdullah also, they invite him to guidance clearly. And on the authority of al-Hasan also: The devils seduced him. Confused is the accusative case as a state, and it is not declined because its feminine is *hayra* like *sakran* and *sakra* and *ghadban* and *ghadba*. Confused is the one who is not guided to the direction of his matter. He was confused, confused, confused, and hesitant, meaning he hesitated. Hence, the swampy water that has no outlet is called *ha'ir*, and the plural is *hawran*. The *ha'ir* is the place where the water gets confused. The poet said:

Stepping on two cold, abundantly nourished hills in the courtyard of Ha'ir Ya'boub

Ibn Abbas said: The example of an idol worshipper is like that of someone who is called by a ghoul who follows it until morning it has thrown him into misguidance and destruction, so he is confused in that matter. And he said in the narration of Abu Salih: It was revealed about Abd al-Rahman bin Abi Bakr al-Siddiq, he was calling his father to disbelief and his parents were calling him to Islam and the Muslims, and this is the meaning of his saying: **He has companions who call him to guidance** but he refuses. Abu Omar said: His mother is Umm Ruman bint al-Harith bin Ghanam al-Kinaniyyah, so he is the brother of Aisha. Abd al-Rahman bin Abi Bakr witnessed Badr and Uhud with his people while he was a disbeliever, and he was called to a duel so his father stood up to him to duel him, and he mentioned that the Messenger of God, may God bless him and grant him peace, said to him, **Enjoy yourself.** Then he converted to Islam and his Islam was good, and he accompanied the Prophet, may God bless him and grant him peace, in the truce of Hudaibiyyah. This is the saying of the scholars of biography. They said: His name was Abd al-Ka'bah, then the Messenger of God, may God bless him and grant him peace, changed his name to Abd al-Rahman. He was the oldest son of Abu Bakr. It is said that the Prophet, may God bless him and grant him peace, did not meet four guardians: his father and his sons, except for Abu Quhafah and his son Abu Bakr and his son Abd al-Rahman ibn Abu Bakr and his son Abu Atiq Muhammad ibn Abd al-Rahman. And God knows best.

Surat al-An'am 6: 71

Say, "Shall we call upon, besides God, that which neither benefits us nor harms us, and be turned back on our heels after God has guided us? Like one whom the devils have led astray in the land, bewildered. He has companions who invite him to guidance, [saying], 'Come to us.' Say, 'Indeed, the guidance of God - that is the [only] guidance. And we have been commanded to submit to the Lord of the worlds.'

God Almighty says: **And we were commanded to submit to the Lord of the worlds.**

Tafsir Ibn Kathir

Al-Suddi said: The polytheists said to the Muslims: Follow our path and abandon the religion of Muhammad, so God Almighty revealed: "Say: Shall we call upon besides God that which neither benefits us nor harms us and turn back on our heels" meaning in disbelief **after God has guided us?** So our example is like that of the one who was led astray by the devils on the earth. He says: Your example, if you disbelieve after your belief, is like that of a man who went out with a group of people on the road, he lost his way, so the devils confused him, and led him astray on the earth and his companions on the road, so they called him to them saying: Come to us, for we are on the road, but he refused to come to them. So that is the example of the one who follows them after knowing Muhammad, may God bless him and grant him peace. Muhammad is the one who calls to the path, and the path is Islam. Narrated by Ibn Jarir. Qatada said: **The devils led him astray on the earth** means they led him astray on the earth, meaning his conduct led him astray, like his saying **it falls to them**. Ali bin Abi Talhah said on the authority of Ibn Abbas, regarding his statement: "Say: Shall we call upon besides God "That which neither benefits us nor harms us" the verse, this is a parable that God has given for the gods and those who call to them, and the callers who call to the guidance of God the Almighty, like the parable of a man who has lost his way and is lost, when a caller calls to him: O so-and-so, son of so-and-so, come to the path, and he has companions calling him O so-and-so, come to the path, if he follows the first caller, he takes off with him until he throws him into destruction, and if he answers the one calling him to guidance, he is guided to the path, and this caller who calls in the wilderness is from the ghouls, he says: The parable of the one who worships these gods instead of God, he sees that he is in something, until death comes to him and he faces regret and destruction, and His saying **like the one who is seduced by the devils on earth** they are the ghouls **calling him** by his name and the name of his father and grandfather, so he follows them while he sees that he is in something and wakes up and they have thrown him into destruction, and perhaps they have eaten him, or thrown him into a hole in the ground where he perishes from thirst, so this is the parable of the one who answers the gods that are worshipped instead of God the Almighty, Narrated by Ibn Jarir, and Ibn Abi Nujayh said: On the authority of Mujahid, **Like one whom the devils have led astray on earth**, he said: A man who is bewildered and his companions call him to the path, and that is like one who goes astray after being guided. Al-Awfi said on the authority of Ibn Abbas, his statement, **Like one**

whom the devils have led astray on earth, bewildered, he has companions, is one who does not respond to the guidance of God, and he is a man who obeyed the devil, and committed sins on earth, and deviated from the truth, and went astray from it, and he has companions who call him to guidance, and they claim that what they command him to do is guidance. God says that to their allies among mankind, **Indeed, guidance is the guidance of God**, and misguidance is what the jinn call to. Narrated by Ibn Jarir, then he said: This requires that his companions call him to misguidance and they claim that it is guidance. He said: This is contrary to the apparent meaning of the verse, for God has informed us that they call him to guidance, so it is not permissible for him to be misguided, and God has informed us that it is guidance, and it is as Ibn Jarir said: The context requires that this is the one whom the devils have led astray on earth. Confused, and it is in the accusative case, meaning in a state of confusion, misguidance and ignorance, the direction of the path, and he has companions on the path walking, so they began to call him to them and to go with them on the best way, and the estimation of the speech is that he refuses them, and does not pay attention to them, and if God had willed, He would have guided him and returned him to the path, and for this reason He said, **Say, 'Indeed, the guidance of God is the [only] guidance,'** as He said, **And whomsoever God guides, there is none to misguide him**, and He said, **If you are eager for their guidance, then indeed God does not guide whomsoever He misguides, and there are none to help them**. And His statement, **And we have been commanded to submit to the Lord of the worlds**, meaning to devote worship to Him alone, with no partner, **and to establish prayer and fear Him**, meaning He commanded us to establish prayer and to fear Him in all circumstances, **and it is to Him you will be gathered**, meaning on the Day of Resurrection, **and it is He who created the heavens and the earth in truth**, meaning with justice, so He is their Creator and Owner, and the Manager of them and of those in them, and His statement, **and the Day He says, 'Be,' and it is**, meaning on the Day of Resurrection, when God says, **Be,' and it is, by His command**. Like the blink of an eye, or it is closer, and the Day is accusative either in apposition to His saying, **And fear Him**, and its meaning is, **And fear the Day when He says, 'Be,' and it is**, or in His saying, **He created the heavens and the earth**, meaning, **And He created the Day when He says, 'Be,' and it is**, so He mentioned the beginning of creation and its repetition, and this is appropriate. Or in the implication of a verb, meaning, **And remember the Day when He says, 'Be,' and it is**, and His saying, **His saying is the truth, and His is the dominion**, are two sentences in the accusative case, as they are two attributes of the Lord of the Worlds. His saying, **The Day when the Trumpet is blown**, may be a substitute for His saying, **The Day when He says, 'Be,' and it is, the Day when the Trumpet is blown**, and it may be an

adverb for His saying, **And His is the dominion, the Day when the Trumpet is blown**, like His saying, **Whose is the dominion today? To God, the One, the Prevailing**, like His saying, **The dominion that Day is the truth, belongs to the Most Merciful, and it will be a difficult Day for the disbelievers**, and the like. The commentators differed regarding His saying, **The Day when the Trumpet is blown**, so some of them said: What is meant by **the Trumpet** here is the plural of **the day when it is blown**, meaning, **The day when it is blown, it will come to life**. Ibn Jarir said: Just as it is said: A wall for a city wall, and it is the plural of Surah, and the correct view is that the trumpet is the horn that Israfil, peace be upon him, will blow. Ibn Jarir said: What is correct with us is what the reports have agreed upon, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **Israfil has taken hold of the trumpet, and bent his forehead, waiting for when he will be commanded to blow it**. Narrated by Muslim in his Sahih, and Imam Ahmad said: Ismail told us, Sulayman al-Taymi told us, on the authority of Aslam al-Ajili, on the authority of Bishr ibn Shaghaf, on the authority of Abdullah ibn Amr, who said: A Bedouin said: O Messenger of God, what is the trumpet? He said: **A horn that will be blown**.

We have narrated the hadith of the trumpet in its entirety from the path of Al-Hafiz Ibn Al-Qasim Al-Tabarani, in his book Al-Mutawalat, he said: Ahmad Ibn Al-Hasan Al-Maqri Al-Ayli told us, Abu Asim Al-Nabil told us, Ismail Ibn Rafi told us, on the authority of Muhammad Ibn Ziyad, on the authority of Muhammad Ibn Kaab Al-Qurazi, on the authority of Abu Hurairah, may God be pleased with him, he said: The Messenger of God, may God bless him and grant him peace, told us while he was with a group of his companions, and he said: **When God finished creating the heavens and the earth, He created the trumpet and gave it to Israfil, who is placing it on his mouth, staring at the Throne, waiting for when he will be commanded**. I said: O Messenger of God, what is the trumpet? He said: **The horn**. I said: How is it? He said: "Great, by the One Who sent me with the truth, its trumpet is as great as the width of the heavens and the earth. It will be blown three times: the first trumpet is the trumpet of terror, the second is the trumpet of stun, and the third is the trumpet of rising before the Lord of the Worlds. God Almighty commands Israfil with the first trumpet, and he says: Blow, so he blows the trumpet of terror, and the people of the world are terrified." The heavens and the earth shall not be destroyed except for whom God wills, and He commands them, so He prolongs it and makes it last and does not slacken. It is like the saying of God, **And these people do not wait except for a single blast, which will have no stopping**. So the mountains will move, and they will pass like clouds, and they will become a mirage. Then the earth will shake with its people with a violent shaking, and it will be like a ship thrown into the sea, struck by waves, and its people will be tossed about like a lantern suspended from the throne, shaken by the winds. And He is the One Who says, **On the Day when the first shaking will tremble, followed by the second, hearts that Day will be trembling**. So the people will sway on their backs, and nursing mothers will be stunned, and pregnant women will give birth, and children will turn gray, and the

devils will fly away in fear, until they reach the regions, and the angels will come to them and strike their faces, and they will turn back and the people will turn back, having no protection from God, calling out to one another. And He is the One Who says, **The Day of Calling**. While they are in that state, the earth will crack, from one region to another, and they will see a great matter the likes of which they have never seen, and they will be seized by that of distress and terror, which God will not be able to do. **Alim, then they looked at the sky and saw it was like molten metal, then the sky split, its stars were scattered and its sun and moon were eclipsed**. The Messenger of God, may God bless him and grant him peace, said, **The dead do not know anything about that**. Abu Hurairah said, **O Messenger of God, whom did God, the Almighty, except when He says, 'So whoever is in the heavens and whoever is on the earth was terrified, except whom God wills'?** He said, **Those are the martyrs**. The terror only reaches the living, and they are alive with their Lord, provided for. God protected them from the terror of that Day and made them safe from it, and it is the punishment of God that He sends upon the worst of His creation. He said, "And it is about whom God, the Almighty, says, 'O mankind, fear your Lord. Indeed, the convulsion of the Hour is a terrible thing. On the Day you see it, every nursing mother will forget her nursing child, and every pregnant woman will abort her pregnancy, and you will see the people as if they were drunk, but they are not drunk. Rather, the punishment of God is severe.'" So they will be in that punishment for as long as God wills, except that it will be prolonged. Then God will command Israfil to blow the blast of the trumpet, so he blows the blast of the trumpet. Then the inhabitants of the heavens and the earth will be struck dumb, except for whom God wills. Then they will be extinguished. The Angel of Death will come to the Almighty, the Majestic, and say: O Lord, the inhabitants of the heavens and the earth have died, except for whom You will. Then God, the Most High, will say: Who remains? He will say: O Lord, You, the Ever-Living, who never dies, remain, and the bearers of the Throne remain, and Gabriel and Michael remain, and I remain. Then God, the Most High, will say: Let Gabriel and Michael die. Then God, the Most High, will say: Let Gabriel and Michael die. Then God, the Most High, will say: Be quiet, for I have decreed death for everyone who was under My Throne. So they will die. Then the Angel of Death will come to the Almighty, and say: O Lord, Gabriel and Michael have died. Then God, the Most High, will say: Who remains? He will say: You, the Ever-Living, who never dies, remain, and the bearers of Your Throne remain, and I remain. Then God will say: Let the bearers of the Throne die. So you will die. Then God will command the Throne to seize the Trumpet from Israfil. Then the Angel of Death will come and say: O Lord, the bearers of Your Throne have died. Then God, the Most High, will say: By whom remains? Who remains? He says: O Lord, You remain, the Living Who does not die, and I remain. God says: You are a creation of My creation, I created you for what I saw, so die. So he dies. Then, if there remains only God, the One, the Subduer, the Eternal Refuge, who did not give birth and was not born, He was the last as He was the first. He folded the heavens and the earth, like the folding of a scroll for books, then He spread them out and then He swallowed them up

Surat al-An'am 6: 71

Say, "Shall we call upon, besides God, that which neither benefits us nor harms us, and be turned back on our heels after God has guided us? Like one whom the devils have led astray in the land, bewildered. He has companions who invite him to guidance, [saying], 'Come to us.' Say, 'Indeed, the guidance of God - that is the [only] guidance. And we have been commanded to submit to the Lord of the worlds.'

three times. Then He says: I am the Compeller, I am the Compeller, I am the Compeller three times. Then He calls out with His voice, **Whose is the dominion today?** three times, but no one answers Him. Then He says to Himself, **To God, the One, the Subduer.** God says: **The Day the earth will be replaced with another earth, and the heavens as well,** so He spreads them out and levels them, then He stretches them out as the stretching of a rough leather, **You will not see therein any crookedness or unevenness.** Then God warns the creation with a single warning, and they are in this changed earth, as they were in it from the first, whoever was in its belly was in its belly, and whoever was on its back was on its back. Then God sends down water upon them from beneath the Throne, then He commands God commands the sky to rain, and it rains for forty days, until the water is twelve cubits above them. Then God commands the bodies to grow, and they grow like the plants of the tarathith, or like the plants of the green vegetation, until their bodies are complete and are as they were. God, the Almighty, says: Let the bearers of My Throne revive, and they revive. God commands Israfil to take the trumpet and place it on his mouth. Then He says: Let Gabriel and Michael revive, and they revive. Then God calls upon the souls, and they are brought. The souls of the Muslims glow with light, and the souls of the disbelievers are darkness. Then He seizes them all, and casts them into the trumpet. Then God commands Israfil to blow the blast of resurrection, and he blows the blast of resurrection, and the souls come out like bees, filling the space between the heaven and the earth. Then He says: By My glory and majesty, every soul will return to its body. So the souls enter the earth into the bodies, and enter the nostrils, then walk in the bodies, as poison walks in the stung one. Then the earth will split open for them, and I am the first for whom the earth will split open. Then you will go out in haste to your Lord, rushing, "rushing to the caller. The disbelievers will say, 'This is a difficult day.'" Barefoot, naked, uncircumcised, and uncircumcised, you will stand in one place for seventy years, no one will look at you and no judgment will be passed between you. You will weep until your tears stop, then you will shed tears of blood and sweat until the sweat bridges you or reaches your chins, and you will say, "Who will intercede for us with our Lord so that He may judge between us? **You will say,** Who is more deserving of that than your father Adam, whom God created with His hand, breathed into him of His spirit, and spoke to him before? **So they will come to Adam and ask him for that, but he will refuse, and say,** I am not capable of that." So they will ask the prophets, one by one, and every time they come to a prophet, he will refuse them. The Messenger of God, may God bless him and grant him peace, said, "Until they come to me, and I will go to the examination." So I will fall down in prostration. Abu Hurairah said, "O Messenger of God, what is the examination? **He said,** In front of the Throne, until God sends an angel to me who will take me by the arm and

lift me up and say to me, 'O Muhammad! Then I say: Yes, O Lord. Then God the Almighty says: What is the matter with you? And He knows best. Then I say: O Lord, You promised me intercession, so intercede for me among Your creation and judge between them. God says: I have accepted your intercession. I will come to you and judge between you. The Messenger of God, may God bless him and grant him peace, said: So I return and stand with the people. While we are standing, we hear a loud noise from the sky, and we are terrified. Then the people of the lowest heaven descend with twice as many jinn and humans as are on the earth. When they come close to the earth, the earth shines with their light and they take their ranks. We say to them: Is our Lord among you? They say: No, and He is coming. Then the people of the second heaven descend with twice as many angels as have descended, and with twice as many jinn and humans as are in it. When they come close to the earth, the earth shines with their light and they take their ranks. We say to them: Is our Lord among you? They say: No, and He is coming. Then they descend according to that amount of doubling, until the Almighty, the Almighty, descends in the shadows of the clouds. And the angels, on that day His Throne will be carried, eight - and today they are four - their feet are in the borders of the lower earth, and the earth and the heavens are in their custody, and the Throne is on their shoulders, and they have a voice in their glorification, saying: Glory be to the Possessor of the Throne and the Power, and glory be to the Possessor of the Kingdom and the Sovereignty, glory be to the Living One who does not die, glory be to the One who causes the creation to die, and does not die, glory be to the Holy, the Holy, the Holy, glory be to our Lord, the Most High, the Lord of the angels and the Spirit, glory be to our Lord, the Most High, who causes the creation to die, and does not die. So God places His Throne wherever He wills on His earth, then He calls out with His voice, saying: O company of jinn and mankind, I have listened to you since I created you until this day, I hear your words and see your deeds, so listen to Me, for they are only your deeds and your records are read to you, so whoever finds good, let him praise God, and whoever finds otherwise, let him blame no one but himself. Then God commands Hell, and a bright, dark neck emerges from it, then He says: Did I not enjoin upon you, O children of Adam, that you should not "Worship Satan, for he is your clear enemy. And worship Me. This is a straight path. And he has certainly led astray many a mountain from among you. Did you not use reason? This is Hell, which you were promised." Or - you deny it - Abu Asim doubted. **And separate yourselves today, O criminals.** So God will separate the people and the nations will kneel. God Almighty says: "And you will see every nation kneeling. Every nation will be called to its book. Today you will be recompensed for what you used to do." So God Almighty will judge between His creation except for the two heavy ones, the jinn and mankind. He will judge

between the wild animals and the beasts, until He judges for the one with a horn. When He has finished with that, and there is no longer any responsibility for one of them to the other, God will say to it: Be dust. At that time, the disbeliever will say: **Oh, I wish I were dust.** Then God will judge between the servants, and the first thing He will judge will be blood. Every one who was killed in the way of God will come, and God Almighty will command everyone who was killed, and he will carry his head, his veins gushing, and he will say: O Lord, why did this one kill me? He will say - And He knows best - why did you kill them? He will say: I killed them so that you would have honor. God will say to him: You have spoken the truth. God will make his face like the light of the sun. Then the angels will pass by him to Paradise. Then everyone who was killed for any other reason will come carrying his head and his veins will be gushing, and he will say: O Lord, why did this one kill me? He will say - and He knows best - why did you kill them? He will say: O Lord, I killed them so that honor would be mine. He will say: wretched! Then there will not remain a soul that he killed except that he will be killed for it, and no injustice that he committed except that he will be taken for it, and it will be in the will of God. If He wills, He will punish him and if He wills, He will have mercy on him. Then God Almighty will judge between those who remain after him until there will not remain a injustice for anyone with anyone except that God will take it for the wronged from the wrongdoer. Even if a person mixes milk with water and then sells it, he will be ordered to separate the milk from the water. When God has finished with that, a caller will call out that all of creation will hear: Let every people join their gods and what they used to worship besides God. No one will remain a worshipper besides God except that his gods will appear before him. And on that day, an angel will be appointed in the form of Then he will follow the Jews and the Christians, and their gods will lead them to the Fire, and he will say, **If these were gods, they would not have entered it, and all will abide therein eternally.** So when none remains except the believers, including the hypocrites, God will come to them in whatever form He wills and say, **O people, the people have gone, so join your gods and what you used to worship.** They will say, **By God, we have no god but God, and we used to worship none but Him.** So he will turn away from them, and it is God who will come to them, and he will remain as long as God wills, then he will come to them and say, **O people, the people have gone, so join your gods and what you used to worship.** They will say, **By God, we have no god but God, and we used to worship none but Him.** So he will uncover his leg for them, and his greatness will be revealed to them, and they will know that he is their Lord, and they will fall on their chins in prostration on their faces, and every hypocrite will fall on his back, and God will make their backs like the hooves of cows, then God will give them permission and they will be raised up and God will strike. The path is in the midst of Hell, like the edge of a razor or the edge of a sword. It has hooks, snare-hooks, and thorns like the thorns of a sa'dan. Before it is a bridge that is easy to slip through. They will pass like the blink of an eye, or like the flash of lightning, or like the wind, or like the best horses, or like the best riders, or like the best men. Some will escape unharmed, and some will escape scratched and thrown on their faces in Hell. When the

people of Paradise arrive at Paradise, they will say: Who will intercede for us with our Lord so that we may enter Paradise? They say: Who is more deserving of that than your father Adam, peace be upon him? God created him with His hand and breathed into him from His spirit and spoke to him before. So they come to Adam and ask him for that, and he mentions a sin and says: I am not the one who can do that, but you should go to Noah, for he is the first of God's messengers. So Noah is brought and asked for that, and he mentions a sin and says: I am not the one who can do that, and he says: You should go to Abraham, for God took him as a friend. So Abraham is brought and asked for that, and he mentions a sin and says: I am not the one who can do that, and he says: You should go to Moses, for God brought him close in private and spoke to him and sent down the Torah to him. So Moses is brought and asked for that, and he mentions a sin and says: I am not the one who can do that, but you should go to God's spirit and His word, Jesus, son of Mary. So Jesus, son of Mary, is brought and asked for that, and he says: **I am not your one, but you should go to Muhammad.** The Messenger of God, may God bless him and grant him peace, said: "So they come to me and I have three intercessions with my Lord that He promised me, so I go and come to Paradise, and I take hold of the ring of the door and ask for it to be opened, and it is opened for me and I am revived." And he welcomes me, and when I enter Paradise and look at my Lord, I fall down in prostration, and God permits me to praise and glorify Him with something that He has not permitted to any of His creation. Then He says: Raise your head, O Muhammad, and intercede, and your intercession will be accepted, and ask, and it will be given to you. So when I raise my head, God - and He knows best - says: What is the matter with you? So I say: O Lord, You promised me intercession, so intercede for me for the people of Paradise, and they enter Paradise. Then God says: I have accepted your intercession and have permitted them to enter Paradise. And the Messenger of God, may God bless him and grant him peace, used to say: By the One in Whose hand is my soul, you are not more knowledgeable in this world about your wives and your dwellings than the people of Paradise know about their wives and dwellings. So each man of them enters upon seventy-two wives, seventy of those whom God Almighty creates, and two of them are human women from the children of Adam who have superiority over those whom God created for their worship in this world. So he enters upon the first in a room of ruby on a bed of gold crowned with pearls, upon which are seventy pairs of fine silk and brocade. Then he places his hand between her shoulders, then he looks at his hand from her chest and from Behind her clothes, skin and flesh, and he looks at the marrow of her leg as one of you looks at a thread in a ruby reed. Her liver is a mirror for him and his liver is a mirror for her. While he is with her, he does not get tired of her and she does not get tired of him. He does not come to her once but he finds her a virgin. His remembrance does not wane and she does not complain before her. While he is like that, he is called: We know that you do not get tired or get tired, except that there is no semen or desire except that you have wives other than her. So he goes out and comes to them one by one. Every time he comes to one, she says to him: By God, I do not see anything in Paradise

Surat al-An'am 6: 71

Say, "Shall we call upon, besides God, that which neither benefits us nor harms us, and be turned back on our heels after God has guided us? Like one whom the devils have led astray in the land, bewildered. He has companions who invite him to guidance, [saying], 'Come to us.' Say, 'Indeed, the guidance of God - that is the [only] guidance. And we have been commanded to submit to the Lord of the worlds.'

better than you, and there is nothing in Paradise more beloved to me than you. And when the people of Hell fall into Hell, there will fall into it a creation of your Lord's creation, destroyed by their deeds. Among them is he who is taken by the Fire at his feet but does not go beyond that, and among them is he who is taken up to the middle of his shins, and among them is he who is taken up to his knees, and among them is he who is taken up to his waist, and among them is he whose entire body is taken except for his face. God has forbidden his image to her." The Messenger of God, may God bless him and grant him peace, said: "So I say: O Lord." Intercede for me for those of my nation who have fallen into the Fire. He will say: Bring out those whom you know. They will be brought out until none of them remains. Then God will permit intercession, and there will not remain a prophet or martyr who will not intercede. God will say: Bring out those in whose hearts you have found faith equal to the weight of a dinar. They will be brought out until none of them remains. Then God will intercede and say: Bring out those in whose hearts faith equals two-thirds of a dinar. Then He will say: A third of a dinar. Then He will say: A quarter of a dinar. Then He will say: A qirat. Then He will say: A mustard seed. He will bring out those until none of them remains, and until no one who has done any good for God remains in the Fire, and no one who has intercession will remain except that he intercedes. Even Iblis will be arrogant because of what he sees of God's mercy, hoping that He will intercede for him. Then He will say: I remain, and I am the Most Merciful of the merciful. Then He will put his hand into Hell and bring out from it what no one else can count, as if they were lava. They will be thrown into a river called the River of Life, and they will grow as a seed grows in the silt of a torrent, and whatever of them faces the sun will be greener. And what is next to the shade of it is yellow, and they grow like the plants of the taratheeth, until they are like ants, and written around their necks are the Hellfire, the freed ones of the Most Merciful. The people of Paradise know them by that book, and they never did any good for God. So they remain in Paradise as God wills, and that book is around their necks. Then they say: Our Lord, erase this book from us, and God Almighty erases it from them.

Then he mentioned it in its entirety, then he said: This is a famous hadith, and it is very strange, and some of it has corroborating evidence in the scattered hadiths, and in some of its wording there is something strange, and it was transmitted by Ismail bin Rafi', the judge of the people of Medina, and there was disagreement about it, so some of them trusted him and some of them weakened him, and more than one of the imams stated the strangeness of his hadith, such as Ahmad bin Hanbal, Abu Hatim al-Razi, and Amr bin Ali al-Fallas, and some of them said about him that he is abandoned, and Ibn Adi said: All of his hadiths are questionable, except that his hadith is written among

the weak ones, I said: And there was disagreement about it in the chain of transmission of this hadith in many ways that I have separated in a separate section, and as for its chain of transmission, it is very strange, and it is said: He collected it from many hadiths, and made it into one chain of transmission, so he was criticized for that, and I heard our Sheikh, the preserver Abu al-Hajjaj al-Mizzi say: He saw a book by al-Walid bin Muslim that he had collected, as evidence for some of the individual parts of this hadith, and God knows best.

Fath al-Qadir

His saying: 71- "Say: Shall we call upon besides God that which neither benefits us nor harms us?" God the Almighty commanded him to say this statement to them, and the question is for rebuke: that is, how can we call upon besides God idols that do not benefit us in any way if we want benefit from them and we do not fear their harm in any way, and whoever is like this does not deserve worship. **And turn back on our heels** is in apposition to **call upon**. And the heels, the plural of *heel*: that is, how can we call upon someone who is like this and return to the misguidance from which God has brought us out? Abu Ubaidah said: It is said to someone who is turned back from his need and does not obtain it that he has been turned back on his heels. Al-Mubarrad said:

Follow the evil after the good

Its origin is from punishment and consequence, and they are what follows something and must follow it, and from it **and the consequence is for the righteous**, and from it the man's heels, and from it the punishment, because it follows the sin. His saying: **Like one whom the devils have seduced on earth** he hastened to something, he hastened to it. Al-Zajjaj said: it is from the desire of the soul, meaning the devil made his desires seem good to him, and **the devils have seduced him** he fell with him, and the kaf in **like the one** is either an adjective of a deleted source: meaning we turn back on our heels a return like the one, or in the accusative case as a state of the agent of **we return**: meaning we return in a state of being like the one whom the devils have seduced: meaning the rebellious jinn took him after he was among mankind. The majority read *asthahutu* and Hamza read *asthahutu* in the masculine plural. Ibn Mas'ud and Al-Hasan read **asthahutu the devils** and it is likewise in the reading of Abu, and *perplexed* is a state: meaning the state of being confused and lost and not knowing what to do? The perplexed is the one who is not guided to a direction, and he has become perplexed and confused: if he hesitates, and this is why the swampy water that has no outlet is called perplexed. His statement: **He has companions who call him to guidance** is an attribute of perplexed or a state: that is, he has company who call him to guidance, saying to

him, **Come to us**, but he does not answer them and is not guided by their guidance. His statement: **Say, 'Indeed, the guidance of God is the [only] guidance.'** God the Almighty commanded him to say to them: **Indeed, the guidance of God**, that is, His religion that He has chosen for His servants, **is the [only] guidance**, and anything other than it is false. **And whoever desires other than Islam as religion, it will never be accepted from him.** "And our command" is conjoined with the nominal sentence: that is, from the group of what God has commanded him to say, and the lam in **that we submit** is the lam of cause, and the reason is the command: that is, we were commanded so that we submit to the Lord of the Worlds. Al-Farra' said: The meaning is that we were commanded to submit because the Arabs say, **I commanded you to go**, and **that you go** has one meaning. Al-Nahhas said: I heard Ibn Kaysan say: It is the lam of the preposition.

position of the kaf is the accusative case of the subject of "narda", meaning: resembling the one who led astahawahu, or on the source, meaning returning like the one who led astahawahu. "In the land, perplexed," perplexed, lost from the path. **He has companions** for this seduced one, **who call him to guidance** until they guide him to the straight path, or to the straight path, and he called it guidance, naming the object with the source, **Come to us** they say to him come to us, **Say, 'Indeed, the guidance of God'** which is Islam **is the guidance** alone, and everything other than it is misguidance, **And we have been commanded to submit to the Lord of the worlds** from the group of what is said, in apposition to that God has guided, and the lam is for explaining the command, meaning that He commanded us to do that so that we submit. It was said that it has the meaning of the ba', and it was said that it is redundant.

Tafsir al-Baghawi

71- "Say: Shall we call upon besides God that which neither benefits us", if we worship it, **nor harms us**, if we abandon it, meaning: the idols have no benefit or harm, **and turn back on our heels**, to polytheism [reverting], **after God has guided us like one whom the devils have seduced upon the earth**, meaning: our example is like the example of one whom the devils have seduced, meaning: they have led him astray, *confused*, Ibn Abbas said: Like the one whom the ghouls have seduced in the wilderness and they have led him astray, so he is confused and lost, and the confused is the one who hesitates in a matter, he does not find a way out of it, **He has companions who call him to guidance, come to us**, this is an example that God Almighty has given to the one who calls to the gods and to the one who calls to God Almighty, like the example of a man in a group who is led astray by a ghouls from the path, his companions from the group call him to the path, and the ghouls call him [come], so he remains confused, not knowing where to go, so if The ghouls replied, "Leave him alone until he throws him into destruction. If he answers the one calling him to the path, he will be guided."

Say, 'Indeed, the guidance of God is the [only] guidance,' he warns against the worship of idols, as if he is saying: Do not do that, for guidance is the guidance of God, and there is no guidance other than it. **And we have been commanded to submit**, meaning: to submit, **to the Lord of the worlds**. The Arabs say: I commanded you to do, to do, and to do.

Tafsir al-Baidawi

71 "Say: Shall we call upon, worship, besides God, that which can neither benefit us nor harm us, that which is not able to benefit us or harm us, and turn back on our heels, and return to polytheism, after God has guided us, and saved us from it and provided us with Islam, like one whom the devils have led astray, like one whom the rebellious jinn have led astray in a quest, istaf'ala from hawa yahwi hawayan if he went. Hamza read istahawahu with an inclined alif, and the

Surat al-An'am 6: 72

And establish prayer and fear Him, and it is He to whom you will be gathered.

Surat al-An'am 6: 72

And establish prayer and fear Him, and it is He to whom you will be gathered.

Tafsir al-Jalalayn

72 - **And that** that is, that **establish prayer and fear Him** the Most High **and it is to Him that you will be gathered** you will be gathered on the Day of Resurrection for the reckoning.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty says: And He commanded us to establish prayer.

Rather, it was said: **And establish prayer**, so the *an* was connected to the *lām* of *linaslam*, because his saying *linaslam* means: that we submit, so his saying **and establish prayer** was returned to the meaning of *linaslam*, since the *lām* in his saying *linaslam* was a *lām* that only accompanies future verbs, and *an* was one of the letters that indicate future tense, as indicated by the *lām* in *linaslam*, so it was connected to it because their meanings are the same as what I mentioned. So *an* is in the accusative case by responding to the *lām*.

Some of the grammarians of Basra used to say: Either that is what it means, we were commanded to submit to the Lord of the Worlds, and to establish prayer, he said: we were commanded to submit, as he said: **And I was commanded to be among the believers** (Yunus 10:104), meaning: I was only commanded to do that. Then he said: **And to establish prayer and fear Him**, meaning: we were commanded to establish prayer, or he connected the verb with the lam, and the meaning is: I was commanded to be, as he connected the verb with the lam in his saying: **They fear their Lord** (al-A'raf 7:154).

The interpretation of the statement: And He commanded us to establish prayer, which is to perform it within the limits imposed upon us. **And fear Him**, meaning: And fear the Lord of the Worlds, to whom He commanded us to submit, so fear Him and beware of His wrath, by performing the prayer imposed upon you, and submitting to Him in obedience, and sincerely worshipping Him. **And He is the One to whom you will be gathered**, meaning: And your Lord is the Lord of the Worlds, He is the One to whom you will be gathered and assembled on the Day of Resurrection, and He will reward every worker among you for his work, and every soul will be repaid for what it earned.

Tafsir al-Qurtubi

And establish prayer and fear Him The lam is the lam

of ki, meaning He commanded us to submit and to establish prayer, because the letters of addition are linked to each other. Al-Farraa said: The meaning is He commanded us to submit, because the Arabs say: I commanded you to go, and to go has the same meaning. An-Nahhas said: I heard Abu al-Hasan ibn Kaysan say: It is the lam of khifd, and all lams are three: lam of khifd, lam of command, and lam of emphasis, nothing is excluded from it. Islam is sincerity. Establishing prayer is performing it and being constant in it. It is possible that wa qiyam al-salat is linked to the meaning, meaning they call him to guidance and they call him to establish prayer, because the meaning of come to us is to come to us.

The Almighty says: **And it is to Him that you will be gathered**. It is a subject and a predicate, and so on.

Tafsir Ibn Kathir

Al-Suddi said: The polytheists said to the Muslims: Follow our path and abandon the religion of Muhammad, so God Almighty revealed: "Say: Shall we call upon besides God that which neither benefits us nor harms us and turn back on our heels" meaning in disbelief **after God has guided us?** So our example is like that of the one who was led astray by the devils on the earth. He says: Your example, if you disbelieve after your belief, is like that of a man who went out with a group of people on the road, he lost his way, so the devils confused him, and led him astray on the earth and his companions on the road, so they called him to them saying: Come to us, for we are on the road, but he refused to come to them. So that is the example of the one who follows them after knowing Muhammad, may God bless him and grant him peace. Muhammad is the one who calls to the path, and the path is Islam. Narrated by Ibn Jarir. Qatada said: **The devils led him astray on the earth** means they led him astray on the earth, meaning his conduct led him astray, like his saying **it falls to them**. Ali bin Abi Talhah said on the authority of Ibn Abbas, regarding his statement: "Say: Shall we call upon besides God "That which neither benefits us nor harms us" the verse, this is a parable that God has given for the gods and those who call to them, and the callers who call to the guidance of God the Almighty, like the parable of a man who has lost his way and is lost, when a caller calls to him: O so-and-so, son of so-and-so, come to the path, and he has companions calling him O so-and-so, come to the path, if he follows the first caller, he takes off with him until he throws him into destruction, and if he answers the one calling him to guidance, he is guided to the path, and this caller who calls in the wilderness is from the ghouls, he says: The parable of the one who worships these gods instead of God, he sees that he is in something, until death comes to him and he faces regret and destruction, and His saying **like the one who is seduced by the devils on earth** they are the ghouls **calling him** by his name and the name of his father and grandfather, so he follows them while he sees that he is in something and wakes up and they have thrown him into destruction, and perhaps they

have eaten him, or thrown him into a hole in the ground where he perishes from thirst, so this is the parable of the one who answers the gods that are worshipped instead of God the Almighty, Narrated by Ibn Jarir, and Ibn Abi Nujayh said: On the authority of Mujahid, **Like one whom the devils have led astray on earth**, he said: A man who is bewildered and his companions call him to the path, and that is like one who goes astray after being guided. Al-Awfi said on the authority of Ibn Abbas, his statement, **Like one whom the devils have led astray on earth, bewildered, he has companions**, is one who does not respond to the guidance of God, and he is a man who obeyed the devil, and committed sins on earth, and deviated from the truth, and went astray from it, and he has companions who call him to guidance, and they claim that what they command him to do is guidance. God says that to their allies among mankind, **Indeed, guidance is the guidance of God**, and misguidance is what the jinn call to. Narrated by Ibn Jarir, then he said: This requires that his companions call him to misguidance and they claim that it is guidance. He said: This is contrary to the apparent meaning of the verse, for God has informed us that they call him to guidance, so it is not permissible for him to be misguided, and God has informed us that it is guidance, and it is as Ibn Jarir said: The context requires that this is the one whom the devils have led astray on earth. Confused, and it is in the accusative case, meaning in a state of confusion, misguidance and ignorance, the direction of the path, and he has companions on the path walking, so they began to call him to them and to go with them on the best way, and the estimation of the speech is that he refuses them, and does not pay attention to them, and if God had willed, He would have guided him and returned him to the path, and for this reason He said, **Say, 'Indeed, the guidance of God is the [only] guidance,'** as He said, **And whomsoever God guides, there is none to misguide him**, and He said, **If you are eager for their guidance, then indeed God does not guide whomsoever He misguides, and there are none to help them**. And His statement, **And we have been commanded to submit to the Lord of the worlds**, meaning to devote worship to Him alone, with no partner, **and to establish prayer and fear Him**, meaning He commanded us to establish prayer and to fear Him in all circumstances, **and it is to Him you will be gathered**, meaning on the Day of Resurrection, **and it is He who created the heavens and the earth in truth**, meaning with justice, so He is their Creator and Owner, and the Manager of them and of those in them, and His statement, **and the Day He says, 'Be,' and it is**, meaning on the Day of Resurrection, when God says, **Be,' and it is, by His command**. Like the blink of an eye, or it is closer, and the Day is accusative either in apposition to His saying, **And fear Him**, and its meaning is, **And fear the Day when He says, 'Be,' and it is**, or in His saying, **He created the heavens and the earth**, meaning, **And He created the Day when He says, 'Be,' and it is**, so He mentioned the beginning of creation and its repetition, and this is appropriate. Or in the implication of a verb, meaning, **And remember the Day when He says, 'Be,' and it is**, and His saying, **His saying is the truth, and His is the dominion**, are two sentences in the accusative case, as they are two attributes of the Lord of the Worlds. His saying, **The**

Day when the Trumpet is blown, may be a substitute for His saying, **The Day when He says, 'Be,' and it is**, **the Day when the Trumpet is blown**, and it may be an adverb for His saying, **And His is the dominion, the Day when the Trumpet is blown**, like His saying, **Whose is the dominion today? To God, the One, the Prevailing**, like His saying, **The dominion that Day is the truth, belongs to the Most Merciful, and it will be a difficult Day for the disbelievers**, and the like. The commentators differed regarding His saying, **The Day when the Trumpet is blown**, so some of them said: What is meant by **the Trumpet** here is the plural of **the day when it is blown**, meaning, **The day when it is blown, it will come to life**. Ibn Jarir said: Just as it is said: A wall for a city wall, and it is the plural of Surah, and the correct view is that the trumpet is the horn that Israfil, peace be upon him, will blow. Ibn Jarir said: What is correct with us is what the reports have agreed upon, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **Israfil has taken hold of the trumpet, and bent his forehead, waiting for when he will be commanded to blow it**. Narrated by Muslim in his Sahih, and Imam Ahmad said: Ismail told us, Sulayman al-Taymi told us, on the authority of Aslam al-Ajli, on the authority of Bishr ibn Shaghaf, on the authority of Abdullah ibn Amr, who said: A Bedouin said: O Messenger of God, what is the trumpet? He said: **A horn that will be blown**.

We have narrated the hadith of the trumpet in its entirety from the path of Al-Hafiz Ibn Al-Qasim Al-Tabarani, in his book Al-Mutawalat, he said: Ahmad Ibn Al-Hasan Al-Maqri Al-Ayli told us, Abu Asim Al-Nabil told us, Ismail Ibn Rafi told us, on the authority of Muhammad Ibn Ziyad, on the authority of Muhammad Ibn Kaab Al-Qurazi, on the authority of Abu Hurairah, may God be pleased with him, he said: The Messenger of God, may God bless him and grant him peace, told us while he was with a group of his companions, and he said: **When God finished creating the heavens and the earth, He created the trumpet and gave it to Israfil, who is placing it on his mouth, staring at the Throne, waiting for when he will be commanded**. I said: O Messenger of God, what is the trumpet? He said: **The horn**. I said: How is it? He said: "Great, by the One Who sent me with the truth, its trumpet is as great as the width of the heavens and the earth. It will be blown three times: the first trumpet is the trumpet of terror, the second is the trumpet of stun, and the third is the trumpet of rising before the Lord of the Worlds. God Almighty commands Israfil with the first trumpet, and he says: Blow, so he blows the trumpet of terror, and the people of the world are terrified." The heavens and the earth shall not be destroyed except for whom God wills, and He commands them, so He prolongs it and makes it last and does not slacken. It is like the saying of God, **And these people do not wait except for a single blast, which will have no stopping**. So the mountains will move, and they will pass like clouds, and they will become a mirage. Then the earth will shake with its people with a violent shaking, and it will be like a ship thrown into the sea, struck by waves, and its people will be tossed about like a lantern suspended from the throne, shaken by the winds. And He is the One Who says, **On the Day when the first shaking will tremble, followed by the second, hearts that Day will be**

And establish prayer and fear Him, and it is He to whom you will be gathered.

trembling. So the people will sway on their backs, and nursing mothers will be stunned, and pregnant women will give birth, and children will turn gray, and the devils will fly away in fear, until they reach the regions, and the angels will come to them and strike their faces, and they will turn back and the people will turn back, having no protection from God, calling out to one another. And He is the One Who says, **The Day of Calling.** While they are in that state, the earth will crack, from one region to another, and they will see a great matter the likes of which they have never seen, and they will be seized by that of distress and terror, which God will not be able to do. **Alim, then they looked at the sky and saw it was like molten metal, then the sky split, its stars were scattered and its sun and moon were eclipsed.** The Messenger of God, may God bless him and grant him peace, said, **The dead do not know anything about that.** Abu Hurairah said, **O Messenger of God, whom did God, the Almighty, except when He says, 'So whoever is in the heavens and terror, whoever is on the earth was terrified, except whom God wills'?** He said, **Those are the martyrs.** The terror only reaches the living, and they are alive with their Lord, provided for. God protected them from the terror of that Day and made them safe from it, and it is the punishment of God that He sends upon the worst of His creation. He said, "And it is about whom God, the Almighty, says, 'O mankind, fear your Lord. Indeed, the convulsion of the Hour is a terrible thing. On the Day you see it, every nursing mother will forget her nursing child, and every pregnant woman will abort her pregnancy, and you will see the people as if they were drunk, but they are not drunk. Rather, the punishment of God is severe.' " So they will be in that punishment for as long as God wills, except that it will be prolonged. Then God will command Israfil to blow the blast of the trumpet, so he blows the blast of the trumpet. Then the inhabitants of the heavens and the earth will be struck dumb, except for whom God wills. Then they will be extinguished. The Angel of Death will come to the Almighty, the Majestic, and say: O Lord, the inhabitants of the heavens and the earth have died, except for whom You will. Then God, the Most High, will say: Who remains? He will say: O Lord, You, the Ever-Living, who never dies, remain, and the bearers of the Throne remain, and Gabriel and Michael remain, and I remain. Then God, the Most High, will say: Let Gabriel and Michael die. Then God, the Most High, will say: Let Gabriel and Michael die. Then God, the Most High, will say: Be quiet, for I have decreed death for everyone who was under My Throne. So they will die. Then the Angel of Death will come to the Almighty, and say: O Lord, Gabriel and Michael have died. Then God, the Most High, will say: Who remains? He will say: You, the Ever-Living, who never dies, remain, and the bearers of Your Throne remain, and I remain. Then God will say: Let the bearers of the Throne die. So you will die. Then God will command the Throne to seize the Trumpet from Israfil. Then the Angel of Death will come and say: O Lord, the bearers of Your Throne have died. Then God, the Most High, will say: By whom remains: Who remains? He says: O Lord, You remain, the Living Who does not die, and I remain. God says: You are a creation of My creation, I created you for what I saw, so die. So he dies. Then, if there

remains only God, the One, the Subduer, the Eternal Refuge, who did not give birth and was not born, He was the last as He was the first. He folded the heavens and the earth, like the folding of a scroll for books, then He spread them out and then He swallowed them up three times. Then He says: I am the Compeller, I am the Compeller, I am the Compeller three times. Then He calls out with His voice, **Whose is the dominion today?** three times, but no one answers Him. Then He says to Himself, **To God, the One, the Subduer.** God says: **The Day the earth will be replaced with another earth, and the heavens as well,** so He spreads them out and levelles them, then He stretches them out as the stretching of a rough leather, **You will not see therein any crookedness or unevenness.** Then God warns the creation with a single warning, and they are in this changed earth, as they were in it from the first, whoever was in its belly was in its belly, and whoever was on its back was on its back. Then God sends down water upon them from beneath the Throne, then He commands God commands the sky to rain, and it rains for forty days, until the water is twelve cubits above them. Then God commands the bodies to grow, and they grow like the plants of the tarathith, or like the plants of the green vegetation, until their bodies are complete and are as they were. God, the Almighty, says: Let the bearers of My Throne revive, and they revive. God commands Israfil to take the trumpet and place it on his mouth. Then He says: Let Gabriel and Michael revive, and they revive. Then God calls upon the souls, and they are brought. The souls of the Muslims glow with light, and the souls of the disbelievers are darkness. Then He seizes them all, and casts them into the trumpet. Then God commands Israfil to blow the blast of resurrection, and he blows the blast of resurrection, and the souls come out like bees, filling the space between the heaven and the earth. Then He says: By My glory and majesty, every soul will return to its body. So the souls enter the earth into the bodies, and enter the nostrils, then walk in the bodies, as poison walks in the stung one. Then the earth will split open for them, and I am the first for whom the earth will split open. Then you will go out in haste to your Lord, rushing, "rushing to the caller. The disbelievers will say, "This is a difficult day." Barefoot, naked, uncircumcised, and uncircumcised, you will stand in one place for seventy years, no one will look at you and no judgment will be passed between you. You will weep until your tears stop, then you will shed tears of blood and sweat until the sweat brides you or reaches your chins, and you will say, **Who will intercede for us with our Lord so that He may judge between us?** You will say, **Who is more deserving of that than your father Adam, whom God created with His hand, breathed into him of His spirit, and spoke to him before?** So they will come to Adam and ask him for that, but he will refuse, and say, **I am not capable of that.** So they will ask the prophets, one by one, and every time they come to a prophet, he will refuse them. The Messenger of God, may God bless him and grant him peace, said, **Until they come to me, and I will go to the examination.** So I will fall down in prostration. Abu Hurairah said, **O Messenger of God, what is the examination?** He said, "In front of the Throne, until God sends an angel to me who will take me to the arm

and lift me up and say to me, 'O Muhammad! Then I say: Yes, O Lord. Then God the Almighty says: What is the matter with you? And He knows best. Then I say: O Lord, You promised me intercession, so intercede for me among Your creation and judge between them. God says: I have accepted your intercession. I will come to you and judge between you. The Messenger of God, may God bless him and grant him peace, said: So I return and stand with the people. While we are standing, we hear a loud noise from the sky, and we are terrified. Then the people of the lowest heaven descend with twice as many jinn and humans as are on the earth. When they come close to the earth, the earth shines with their light and they take their ranks. We say to them: Is our Lord among you? They say: No, and He is coming. Then the people of the second heaven descend with twice as many angels as have descended, and with twice as many jinn and humans as are in it. When they come close to the earth, the earth shines with their light and they take their ranks. We say to them: Is our Lord among you? They say: No, and He is coming. Then they descend according to that amount of doubling, until the Almighty, the Almighty, descends in the shadows of the clouds. And the angels, on that day His Throne will be carried, eight - and today they are four - their feet are in the borders of the lower earth, and the earth and the heavens are in their custody, and the Throne is on their shoulders, and they have a voice in their glorification, saying: Glory be to the Possessor of the Throne and the Power, and glory be to the Possessor of the Kingdom and the Sovereignty, glory be to the Living One who does not die, glory be to the One who causes the creation to die, and does not die, glory be to the Holy, the Holy, the Holy, glory be to our Lord, the Most High, the Lord of the angels and the Spirit, glory be to our Lord, the Most High, who causes the creation to die, and does not die. So God places His Throne wherever He wills on His earth, then He calls out with His voice, saying: O company of jinn and mankind, I have listened to you since I created you until this day, I hear your words and see your deeds, so listen to Me, for they are only your deeds and your records are read to you, so whoever finds good, let him praise God, and whoever finds otherwise, let him blame no one but himself. Then God commands Hell, and a bright, dark neck emerges from it, then He says: Did I not enjoin upon you, O children of Adam, that you should not "Worship Satan, for he is your clear enemy. And worship Me. This is a straight path. And he has certainly led astray many a mountain from among you. Did you not use reason? This is Hell, which you were promised." Or - you deny it - Abu Asim doubted. **And separate yourselves today, O criminals.** So God will separate the people and the nations will kneel. God Almighty says: "And you will see every nation kneeling. Every nation will be called to its book. Today you will be recompensed for what you used to do." So God Almighty will judge between His creation except for the two heavy ones, the jinn and mankind. He will judge between the wild animals and the beasts, until He judges for the one with a horn. When He has finished with that, and there is no longer any responsibility for one of them to the other, God will say to it: Be dust. At that time, the disbeliever will say: **Oh, I wish I were dust.** Then God will judge between the servants, and the first thing He will judge will be blood. Every one

who was killed in the way of God will come, and God Almighty will command everyone who was killed, and he will carry his head, his veins gushing, and he will say: O Lord, why did this one kill me? He will say - And He knows best - why did you kill them? He will say: I killed them so that you would have honor. God will say to him: You have spoken the truth. God will make his face like the light of the sun. Then the angels will pass by him to Paradise. Then everyone who was killed for any other reason will come carrying his head and his veins will be gushing, and he will say: O Lord, why did this one kill me? He will say - and He knows best - why did you kill them? He will say: O Lord, I killed them so that honor would be mine. He will say: wretched! Then there will not remain a soul that he killed except that he will be killed for it, and no injustice that he committed except that he will be taken for it, and it will be in the will of God. If He wills, He will punish him and if He wills, He will have mercy on him. Then God Almighty will judge between those who remain after him until there will not remain a injustice for anyone with anyone except that God will take it for the wronged from the wrongdoer. Even if a person mixes milk with water and then sells it, he will be ordered to separate the milk from the water. When God has finished with that, a caller will call out that all of creation will hear: Let every people join their gods and what they used to worship besides God. No one will remain a worshipper besides God except that his gods will appear before him. And on that day, an angel will be appointed in the form of Then he will follow the Jews and the Christians, and their gods will lead them to the Fire, and he will say, **If these were gods, they would not have entered it, and all will abide therein eternally.** So when none remains except the believers, including the hypocrites, God will come to them in whatever form He wills and say, **O people, the people have gone, so join your gods and what you used to worship.** They will say, **By God, we have no god but God, and we used to worship none but Him.** So he will turn away from them, and it is God who will come to them, and he will remain as long as God wills, then he will come to them and say, **O people, the people have gone, so join your gods and what you used to worship.** They will say, **By God, we have no god but God, and we used to worship none but Him.** So he will uncover his leg for them, and his greatness will be revealed to them, and they will know that he is their Lord, and they will fall on their chins in prostration on their faces, and every hypocrite will fall on his back, and God will make their backs like the hooves of cows, then God will give them permission and they will be raised up and God will strike. The path is in the midst of Hell, like the edge of a razor or the edge of a sword. It has hooks, snare-hooks, and thorns like the thorns of a sa'dan. Before it is a bridge that is easy to slip through. They will pass like the blink of an eye, or like the flash of lightning, or like the wind, or like the best horses, or like the best riders, or like the best men. Some will escape unharmed, and some will escape scratched and thrown on their faces in Hell. When the people of Paradise arrive at Paradise, they will say: Who will intercede for us with our Lord so that we may enter Paradise? They say: Who is more deserving of that than your father Adam, peace be upon him? God created him with His hand and breathed into him from His spirit and spoke to him before. So they come to Adam and ask him for that, and he mentions a sin and

And establish prayer and fear Him, and it is He to whom you will be gathered.

says: I am not the one who can do that, but you should go to Noah, for he is the first of God's messengers. So Noah is brought and asked for that, and he mentions a sin and says: I am not the one who can do that, and he says: You should go to Abraham, for God took him as a friend. So Abraham is brought and asked for that, and he mentions a sin and says: I am not the one who can do that, and he says: You should go to Moses, for God brought him close in private and spoke to him and sent down the Torah to him. So Moses is brought and asked for that, and he mentions a sin and says: I am not the one who can do that, but you should go to God's spirit and His word, Jesus, son of Mary. So Jesus, son of Mary, is brought and asked for that, and he says: **I am not your one, but you should go to Muhammad.** The Messenger of God, may God bless him and grant him peace, said: "So they come to me and I have three intercessions with my Lord that He promised me, so I go and come to Paradise, and I take hold of the ring of the door and ask for it to be opened, and it is opened for me and I am revived." And he welcomes me, and when I enter Paradise and look at my Lord, I fall down in prostration, and God permits me to praise and glorify Him with something that He has not permitted to any of His creation. Then He says: Raise your head, O Muhammad, and intercede, and your intercession will be accepted, and ask, and it will be given to you. So when I raise my head, God - and He knows best - says: What is the matter with you? So I say: O Lord, You promised me intercession, so intercede for me for the people of Paradise, and they enter Paradise. Then God says: I have accepted your intercession and have permitted them to enter Paradise. And the Messenger of God, may God bless him and grant him peace, used to say: By the One in Whose hand is my soul, you are not more knowledgeable in this world about your wives and your dwellings than the people of Paradise know about their wives and dwellings. So each man of them enters upon seventy-two wives, seventy of those whom God Almighty creates, and two of them are human women from the children of Adam who have superiority over those whom God created for their worship in this world. So he enters upon the first in a room of ruby on a bed of gold crowned with pearls, upon which are seventy pairs of fine silk and brocade. Then he places his hand between her shoulders, then he looks at his hand from her chest and from Behind her clothes, skin and flesh, and he looks at the marrow of her leg as one of you looks at a thread in a ruby reed. Her liver is a mirror for him and his liver is a mirror for her. While he is with her, he does not get tired of her and she does not get tired of him. He does not come to her once but he finds her a virgin. His remembrance does not wane and she does not complain before her. While he is like that, he is called: We know that you do not get tired or get tired, except that there is no semen or desire except that you have wives other than her. So he goes out and comes to them one by one. Every time he comes to one, she says to him: By God, I do not see anything in Paradise better than you, and there is nothing in Paradise more beloved to me than you. And when the people of Hell fall into Hell, there will fall into it a creation of your Lord's creation, destroyed by their deeds. Among them is he who is taken by the Fire at his feet but does not

go beyond that, and among them is he who is taken up to the middle of his shins, and among them is he who is taken up to his knees, and among them is he who is taken up to his waist, and among them is he whose entire body is taken except for his face. God has forbidden his image to her." The Messenger of God, may God bless him and grant him peace, said: "So I say: O Lord." Intercede for me for those of my nation who have fallen into the Fire. He will say: Bring out those whom you know. They will be brought out until none of them remains. Then God will permit intercession, and there will not remain a prophet or martyr who will not intercede. God will say: Bring out those in whose hearts you have found faith equal to the weight of a dinar. They will be brought out until none of them remains. Then God will intercede and say: Bring out those in whose hearts faith equals two-thirds of a dinar. Then He will say: A third of a dinar. Then He will say: A quarter of a dinar. Then He will say: A qirat. Then He will say: A mustard seed. He will bring out those until none of them remains, and until no one who has done any good for God remains in the Fire, and no one who has intercession will remain except that he intercedes. Even Iblis will be arrogant because of what he sees of God's mercy, hoping that He will intercede for him. Then He will say: I remain, and I am the Most Merciful of the merciful. Then He will put his hand into Hell and bring out from it what no one else can count, as if they were lava. They will be thrown into a river called the River of Life, and they will grow as a seed grows in the silt of a torrent, and whatever of them faces the sun will be greener. And what is next to the shade of it is yellow, and they grow like the plants of the taratheeth, until they are like ants, and written around their necks are the Hellfire, the freed ones of the Most Merciful. The people of Paradise know them by that book, and they never did any good for God. So they remain in Paradise as God wills, and that book is around their necks. Then they say: Our Lord, erase this book from us, and God Almighty erases it from them.

Then he mentioned it in its entirety, then he said: This is a famous hadith, and it is very strange, and some of it has corroborating evidence in the scattered hadiths, and in some of its wording there is something strange, and it was transmitted by Ismail bin Rafi', the judge of the people of Medina, and there was disagreement about it, so some of them trusted him and some of them weakened him, and more than one of the imams stated the strangeness of his hadith, such as Ahmad bin Hanbal, Abu Hatim al-Razi, and Amr bin Ali al-Fallas, and some of them said about him that he is abandoned, and Ibn Adi said: All of his hadiths are questionable, except that his hadith is written among the weak ones, I said: And there was disagreement about it in the chain of transmission of this hadith in many ways that I have separated in a separate section, and as for its chain of transmission, it is very strange, and it is said: He collected it from many hadiths, and made it into one chain of transmission, so he was criticized for that, and I heard our Sheikh, the preserver Abu al-Hajjaj al-Mizzi say: He saw a book by al-Walid bin Muslim that he had collected, as evidence for some of the individual parts of this hadith, and God

knows best.

Fath al-Qadir

His saying: 72- **And establish prayer and fear Him** is connected to **that we may submit** meaning that He commanded us to submit and to establish, and it is permissible for it to be connected to **they call Him** meaning: that is, they call Him to guidance and they call Him to establish **and He is the One to whom you will be gathered**.

Tafsir al-Baghawi

72- **And establish prayer and fear Him**, meaning: He commanded us to establish prayer and fear Him, **and He is the One to whom you will be gathered**, meaning: You will be gathered at the place of judgment.

Tafsir al-Baidawi

72 "And establish prayer and fear Him **is an appositive** to let us submit", meaning to Islam and to establish prayer, or to its position, as if it were said: And we were commanded to submit and to establish prayer. It was narrated that Abd al-Rahman ibn Abi Bakr called his father to worship idols, so this was revealed. Based on this, the command of the Messenger, may God bless him and grant him peace, to say this was in response to the friend, may God be pleased with him, to magnify his status and to show the union that was between them. "And it is to Him that you will be gathered" on the Day of Resurrection.

Surat al-An'am 6: 73

And it is He who created the heavens and the earth in truth. And the Day He will say, "Be," and it will be. His word will be the truth, and His is the dominion on the Day the Trumpet is blown. He is the Knower of the unseen and the witnessed. And He is the Wise, the Acquainted.

Surat al-An'am 6: 73

And it is He who created the heavens and the earth in truth. And the Day He will say, *Be*, and it will be. His word will be the truth, and His is the dominion on the Day the Trumpet is blown. He is the Knower of the unseen and the witnessed. And He is the Wise, the Acquainted.

Tafsir al-Jalalayn

73 - And it is He who created the heavens and the earth in truth that is, truly *and* mention the Day He will say to the thing *Be*, and it is that is, the Day of Resurrection, He will say to the creation, Arise, and they will arise **His word is the truth** the truth that will inevitably occur **and His is the dominion on the Day the Trumpet is blown** the horn is the second blast from Israfil, in which there is no dominion for anyone else {To whom belongs the dominion this Day?} **Knower of the unseen and the witnessed** what is hidden and what is seen **and He is the Wise** in His creation **the Acquainted** with the inner aspects of things as well as their outer aspects

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Say, O Muhammad, to those who consider equals to their Lord, who call you to worship idols: We are commanded to submit to the Lord of the worlds, who created the heavens and the earth in truth, not to one who neither benefits nor harms, nor hears nor sees.

The interpreters differed in their interpretation of his saying: **with truth**.

Some of them said: The meaning of that is, He is the One who created the heavens and the earth in truth and correctness, not in falsehood and error, as the Most High said: **And We did not create the heaven and the earth and all that is between them in vain** (Sad: 27). They said: And the ba' and the alif and lam were introduced into it, as the Arabs do in similar cases, so they say: So-and-so says the truth, meaning: he says the truth. They said: And there is nothing in his saying the truth other than his hitting the mark in it, not that the truth has a meaning other than the saying, but rather it is an attribute of the saying, if the saying is by it, then the speaker is described as saying the truth, and saying the truth. They said: So likewise the creation of the heavens and the earth, a wisdom from the wisdom of God. So God is described with wisdom in creating them and creating what is other than them from the rest of His creation, not that that is a truth other than their creation, He created them with it.

Others said: The meaning of this is: He created the heavens and the earth with His speech and His saying to them: **Come willingly or unwillingly** (Fussilat 41:11). They said: So the truth in this place means His speech. And they cited as evidence for what they said His saying: **And the Day He says, 'Be,' and it is, His speech is the truth**. The truth is His speech and His words. They said: And God created things with His speech and His saying, so what He created things with is not the created things. They said: So since that is the case, it must be that the speech of God with which He created creation is not created.

As for his saying: **And the Day He says, 'Be,' and it is**, the Arab scholars differed regarding the agent in **the Day He says**, and regarding its meaning.

Some of the grammarians of Basra said: *Today* is an adjective to **He says, 'Be,' and it is**. He said: "It is accusative, and it has no apparent predicate, and God knows best. According to what I have explained to you, it is as if he meant by that that its accusative is based on: "And remember the Day He says, 'Be,' and it is." He said: "And likewise: 'The Day the Trumpet is blown.'" He said: "And some of them said: The Day the Trumpet is blown, the Knower of the flood and the testimony."

Some of them said: **He says, 'Be,' and it is** specifically for the trumpet. So the meaning of the speech according to their interpretation is: On the Day He says to the trumpet, 'Be,' and it is. His statement is the truth, the Day the Knower of the unseen and the witnessed will blow the trumpet. So the statement then is raised by **the truth**, and **the truth** by the statement. His statement: **On the Day He says, 'Be,' and it is**, and **On the Day the trumpet is blown**, is the connection to **the truth**.

Others said: Rather, His statement, **Be, and it is**, means everything that God will restore in the Hereafter after its annihilation, and create after its destruction. So, according to the doctrine of these people, the discussion ends at His statement, **Be, and it is**. His statement, **His statement is the truth**, is the predicate of a subject, and its interpretation is: And it is He who created the heavens and the earth in truth, and on the Day He says to things, *Be*, and it is, He created them in truth after their annihilation. Then He began the report about His statement and His promise to His creation that He will restore them after their annihilation, that it is the truth, so He said: His statement is the truth about which there is no doubt. And He informed that His is the kingdom on the Day the Trumpet is blown, so **on the Day the Trumpet is blown**, according to this interpretation, is related to the kingdom.

It may be permissible, according to this interpretation, that his saying: **On the Day the Trumpet is blown** is related to the truth.

Others said: Rather, the meaning of the statement is: And on the Day when He says, when it is finished: *Be*,

and His statement is the truth. So He made the statement raised by His statement: **And on the Day when He says, "Be, and it is,"** and He made His statement: *Be*, and it is, the place of the statement, and His statement: **The Day when the Trumpet is blown**, from the connection of the truth, as if He directed the interpretation of that to: And on that Day, His statement is the truth, the Day when the Trumpet is blown. And if, according to this interpretation, **The Day when the Trumpet is blown** is made an explanation of the first day, it would be a correct interpretation. And if His statement: **His statement is the truth**, is made raised by His statement: **The Day when the Trumpet is blown**, and His statement: **The Day when the Trumpet is blown** is the place, and His statement: **The Day when the Trumpet is blown**, is from its connection, it would be permissible.

Abu Ja'far said: The correct statement in this regard, in my opinion, is that God, the Most High, has informed us that He is the One Who is unique in creating the heavens and the earth, without anything else besides Him, making known to those of His creation who associate partners with Him their ignorance in worshipping idols and statues, and the error of what they are doing in worshipping that which neither harms nor benefits, and is not able to bring benefit to itself, nor ward off harm from itself, and arguing against them in their denial of resurrection after death and reward and punishment, with His ability to innovate that from the beginning, and that the One Who innovated that is not unable to destroy it and then restore it after its destruction, so He said: **And it is He Who created, O you who are just with your Lord, that which neither benefits nor harms nor is able to do anything**, "the heavens and the earth in truth," as an argument against His creation, so that they may know their Maker, and so that they may infer from it the greatness of His power and authority, so that they may devote worship to Him, **and the Day He says, 'Be,' and it is**, meaning: And the Day He says when the earth is changed to another earth and the heavens likewise: **Be,' and it is**, as God Almighty willed. He mentioned it, so the earth would be different from the earth, and the speech when he said: **Be and it is** would be finite.

If this is the meaning, then there must be something omitted in the statement that is indicated by the apparent meaning, and the meaning of the statement would be: And on the Day when He says thus: **Be, and it is**, the heavens and the earth will be replaced by other than the heavens and the earth. This is indicated by His statement: **And it is He who created the heavens and the earth in truth**, then He began the report on the statement by saying: **His statement is the truth**, meaning His promise that He, the Most High, promised, of replacing the heavens and the earth with other than the earth and the heavens, the truth about which there is no doubt, **And His is the dominion on the Day the Trumpet is blown**, so His statement: **The Day the Trumpet is blown** is a connection to **the dominion**, and the meaning of the statement would be: And to God belongs the dominion on that Day, because the second blowing of the Trumpet is when God replaces the heavens and the earth with other than them.

It is possible that the statement, I mean: **His statement**

is true, is raised by his statement: **And the Day He says, 'Be,' and it is**, and his statement: **Be,' and it is** is the subject of the statement raised, so the interpretation of the statement is: And He is the One who created the heavens and the earth in truth, and the Day He replaces them with other than the heavens and the earth, so He says to that: **Be,' and it is**, "His statement is true."

As for His saying: **And His is the kingdom on the Day the Trumpet is blown**, it is specific to the report about His kingdom on that day, even though the kingdom is His alone at all times in this world and the next, because He, the Most High, meant that there is no one who will dispute it with Him on that day nor will there be anyone who will claim it, and that He is the One who is alone in it, without all the tyrants who disputed it with Him in this world, so all of them will submit to Him on that day, and they will know that they were in falsehood in their claim in this world.

There is a difference of opinion about the meaning of *images* in this context.

Some of them said: It is a horn that will be blown twice: one to destroy all who were alive on the earth, and the second to resurrect all who were dead. They based their statement on the words of God Almighty: "And the Trumpet will be blown, and all who are in the heavens and the earth will fall dead except whom God wills. Then it will be blown again, and at once they will be standing, looking on." (al-Zumar 39:68), and on the report narrated on the authority of the Messenger of God, may God bless him and grant him peace, that he said when he was asked about the Trumpet: It is a horn that will be blown.

Others said: **The images** in this place are the plural of image, into which its spirit is breathed and it comes to life, like their saying: a wall for the walls of Medina, which is the plural of a surah, as Jarir said:

The city wall and the humble mountains

The Arabs say: He blew the trumpet and he blew the trumpet. And from their saying: He blew the trumpet, the poet said:

If it were not for Ibn Ja'dah, your Qanduz and Khorasan would not have been conquered until he blows the trumpet.

Abu Ja'far said: The correct statement regarding this, according to us, is what the reports from the Messenger of God, may God bless him and grant him peace, have agreed upon, that he said: **Israfil has taken hold of the trumpet and has bent his forehead, waiting for when he will be commanded to blow**, and that he said: **The trumpet is a horn that will be blown**.

It was reported on the authority of Ibn Abbas that he used to say regarding his statement: **On the Day the Trumpet is blown, the Knower of the unseen and the witnessed**, meaning: The Knower of the unseen and the witnessed is the one who will blow the Trumpet.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told us, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **The Knower of the unseen and the**

Surat al-An'am 6: 73

And it is He who created the heavens and the earth in truth. And the Day He will say, "Be," and it will be. His word will be the truth, and His is the dominion on the Day the Trumpet is blown. He is the Knower of the unseen and the witnessed. And He is the Wise, the Acquainted.

witnessed, meaning: The Knower of the unseen and the witnessed is the One who will blow the trumpet.

Ibn Abbas interpreted his statement, **Knower of the unseen and the witnessed**, as the active participle that was not named in his statement, **On the Day the Trumpet is blown**, and that the meaning of the statement is: On the Day God blows the Trumpet, Knower of the unseen and the witnessed. Just as the Arabs say, **Eat your food, Abdullah**, so the name of the eater appears after the report has been reported with an unnamed eater. Even though this is an unsupported interpretation, it is better than that for his statement, **Knower of the unseen and the witnessed**, to be raised as an attribute of *who* in his statement, **And it is He who created the heavens and the earth in truth**.

It was also narrated that he used to say: **The trumpet** in this place is the first blowing.

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: **On the Day the Trumpet will be blown, Knower of the unseen and the witnessed**, meaning the Trumpet: the first blast. Have you not heard that He says: "And the Trumpet will be blown, and all who are in the heavens and the earth will fall unconscious except whom God wills. Then it will be blown again," meaning the second, **and at once they will be standing, looking on**. (al-Zumar 39:68)

By His saying: **The Knower of the unseen and the seen**, He means the Knower of what you, O people, witness and see, and what is hidden from your senses and sight, so you do not perceive or see it. **And He is the Wise**, in His management and direction of His creation from a state of existence to nonexistence, then from a state of nonexistence and annihilation to existence, then in His recompense for them with what He will recompense them with of reward or punishment. **The Acquainted**, with everything they do and earn of good and bad, He has preserved that for them so that He may recompense them for all of that. God Almighty says: So beware, O you who are just towards your Lord, of His punishment, for He is Knowing of all that you do and leave, and He is for you from behind the recompense for what you do.

Tafsir al-Qurtubi

And it is He who created the heavens and the earth meaning He is the One who should be worshipped, not idols. The meaning of **with truth** is with the word of truth. It means His saying, *Be*.

God the Almighty said: **And the Day He says, 'Be,' and it is**. That is, remember the Day He says, 'Be.' Or fear the Day He says, 'Be.' Or, decree the Day He says, 'Be.' It was said: It is in opposition to the *ha'* in His statement, **And fear Him**. Al-Farra' said: **Be, and it is**. It

was said: It is specifically for the trumpet, that is, and the Day He says to the trumpet, 'Be,' and it is. It was said: The meaning is, 'So it is,' everything He intended of people's death and life will be. According to these two interpretations, **His statement is the truth** would be a subject and a predicate. It was said: God the Almighty's statement, **His statement is raised by it**, meaning, so it is what He commands. And the truth is from His description. And the completion according to this would be, so His statement is the truth. Ibn 'Amir read **so it is** in the accusative case, which is an indication of the speed of the reckoning and resurrection. The discussion of this has already been presented in full in Surat Al-Baqarah.

The Almighty said: **The Day the Trumpet is blown** meaning, **And His is the dominion on the Day the Trumpet is blown**. Or, **And His is the right on the Day the Trumpet is blown**. It was said: It is a substitute for **the Day He says**. And the Trumpet is a horn of light into which the first blast is blown for annihilation and the second for creation. It is not the plural of *sawrah* as some of them claimed, meaning, **He blows the trumpets of the dead** as we will explain. Muslim narrated from the hadith of Abdullah bin Amr:

"Then the trumpet will be blown, and no one will hear it except that he will listen attentively and raise his head - he said - and the first to hear it will be a man filling the water tank for his camels - he said - and he will be stunned and the people will be stunned. Then God will send - or he said God will send down - rain like dew, and the bodies of the people will grow from it. Then he will blow into it again and they will be standing, looking on." And he mentioned the hadith.

And likewise in the revelation: **Then it will be blown again** (al-Zumar 39:68) and He did not say in it, so it is known that it is not the plural of the word *image*. And the nations agree that the one who blows the trumpet is Israfil, peace be upon him. Abu Al-Haytham said: Whoever denies that the trumpet is a horn is like someone who denies the Throne, the Balance, and the Bridge, and seeks interpretations for them. Ibn Faris said: The trumpet in the hadith is like a horn that is blown into, and *images* is the plural of *image*. Al-Jawhari said: **The images are the horn**. The rajaz poet said:

We butted them on the day of the two Fridays with a severe butting, not like the butting of two trumpets.

And from this is His statement: **And the Day the Trumpet is blown** (al-Naml 27:87). Al-Kalbi said: I do not know what the trumpet is. It is said: It is the plural of trumpet, like *basra* and *basra*, meaning the trumpets of the dead and the spirits are blown. Al-Hasan read **The Day the Trumpet is blown**. And trumpets **with a kasra on the sad** is a dialect for trumpets, the plural of trumpet, and the plural is *sawwar*, meaning **with a ya** is a dialect for it. Amr ibn Ubayd said: Ayyad read **The Day the Trumpet is blown**, and he meant creation. And God knows best.

I said: Among those who said that what is meant by the trumpets in this verse is the plural of trumpet is Abu Ubaidah. Although this is possible, it is rejected by what we have mentioned from the Book and the Sunnah. Also, the trumpet will not be blown twice for resurrection, rather it will be blown once. Israfil, peace be upon him, will blow the trumpet, which is the horn, and God Almighty will bring the trumpet to life. In the revelation, **Then We breathed into it of Our spirit** (Al-Anbiya': 91).

The Almighty said: **Knower of the unseen and the witnessed** by raising *Knower* as an attribute of *who*, meaning He is the One who created the heavens and the earth, Knower of the unseen. It is permissible for it to be raised with the subject implied. It has been narrated from some of them that he read *yanfakh blow*, so it is permissible for the subject to be **Knower of the unseen**, because if the blowing into it is by the command of God the Almighty, then it is attributed to God the Almighty. It is permissible for *Knower* to be raised based on the meaning, as Sibawayh recited:

Lipik Yazid is a supplicant to his opponent

Al-Hasan and Al-A'mash read *alim* in the accusative case as a substitute for the *ha* in *lahu*.

Tafsir Ibn Kathir

Al-Suddi said: The polytheists said to the Muslims: Follow our path and abandon the religion of Muhammad, so God Almighty revealed: "Say: Shall we call upon besides God that which neither benefits us nor harms us and turn back on our heels" meaning in disbelief **after God has guided us?** So our example is like that of the one who was led astray by the devils on the earth. He says: Your example, if you disbelieve after your belief, is like that of a man who went out with a group of people on the road, he lost his way, so the devils confused him, and led him astray on the earth and his companions on the road, so they called him to them saying: Come to us, for we are on the road, but he refused to come to them. So that is the example of the one who follows them after knowing Muhammad, may God bless him and grant him peace. Muhammad is the one who calls to the path, and the path is Islam. Narrated by Ibn Jarir. Qatada said: **The devils led him astray on the earth** means they led him astray on the earth, meaning his conduct led him astray, like his saying **it falls to them**. Ali bin Abi Talhah said on the authority of Ibn Abbas, regarding his statement: "Say: Shall we call upon besides God "That which neither benefits us nor harms us" the verse, this is a parable that God has given for the gods and those who call to them, and the callers who call to the guidance of God the Almighty, like the parable of a man who has lost his way and is lost, when a caller calls to him: O so-and-so, son of so-and-so, come to the path, and he has companions calling him O so-and-so, come to the path, if he follows the first caller, he takes off with him until he throws him into destruction, and if he answers the one calling him to guidance, he is guided to the path, and this caller who calls in the wilderness is from the ghouls, he says: The parable of the one who worships these gods instead of God, he sees that he is

in something, until death comes to him and he faces regret and destruction, and His saying **like the one who is seduced by the devils on earth** they are the ghouls **calling him** by his name and the name of his father and grandfather, so he follows them while he sees that he is in something and wakes up and they have thrown him into destruction, and perhaps they have eaten him, or thrown him into a hole in the ground where he perishes from thirst, so this is the parable of the one who answers the gods that are worshipped instead of God the Almighty, Narrated by Ibn Jarir, and Ibn Abi Nujayh said: On the authority of Mujahid, **Like one whom the devils have led astray on earth**, he said: A man who is bewildered and his companions call him to the path, and that is like one who goes astray after being guided. Al-Awfi said on the authority of Ibn Abbas, his statement, **Like one whom the devils have led astray on earth, bewildered, he has companions**, is one who does not respond to the guidance of God, and he is a man who obeyed the devil, and committed sins on earth, and deviated from the truth, and went astray from it, and he has companions who call him to guidance, and they claim that what they command him to do is guidance. God says that to their allies among mankind, **Indeed, guidance is the guidance of God**, and misguidance is what the jinn call to. Narrated by Ibn Jarir, then he said: This requires that his companions call him to misguidance and they claim that it is guidance. He said: This is contrary to the apparent meaning of the verse, for God has informed us that they call him to guidance, so it is not permissible for him to be misguided, and God has informed us that it is guidance, and it is as Ibn Jarir said: The context requires that this is the one whom the devils have led astray on earth. Confused, and it is in the accusative case, meaning in a state of confusion, misguidance and ignorance, the direction of the path, and he has companions on the path walking, so they began to call him to them and to go with them on the best way, and the estimation of the speech is that he refuses them, and does not pay attention to them, and if God had willed, He would have guided him and returned him to the path, and for this reason He said, **Say, 'Indeed, the guidance of God is the [only] guidance,'** as He said, **And whomsoever God guides, there is none to misguide him**, and He said, **If you are eager for their guidance, then indeed God does not guide whomsoever He misguides, and there are none to help them**. And His statement, **And we have been commanded to submit to the Lord of the worlds**, meaning to devote worship to Him alone, with no partner, **and to establish prayer and fear Him**, meaning He commanded us to establish prayer and to fear Him in all circumstances, **and it is to Him you will be gathered**, meaning on the Day of Resurrection, **and it is He who created the heavens and the earth in truth**, meaning with justice, so He is their Creator and Owner, and the Manager of them and of those in them, and His statement, **and the Day He says, 'Be,' and it is**, meaning on the Day of Resurrection, when God says, **Be,' and it is, by His command**. Like the blink of an eye, or it is closer, and the Day is accusative either in apposition to His saying, **And fear Him**, and its meaning is, **And fear the Day when He says, 'Be,' and it is**, or in His saying, **He created the heavens and the earth**, meaning, **And He created the Day when He**

And it is He who created the heavens and the earth in truth. And the Day He will say, "Be," and it will be. His word will be the truth, and His is the dominion on the Day the Trumpet is blown. He is the Knower of the unseen and the witnessed. And He is the Wise, the Acquainted.

says, 'Be,' and it is, so He mentioned the beginning of creation and its repetition, and this is appropriate. Or in the implication of a verb, meaning, **And remember the Day when He says, 'Be,' and it is**, and His saying, **His saying is the truth, and His is the dominion**, are two sentences in the accusative case, as they are two attributes of the Lord of the Worlds. His saying, **The Day when the Trumpet is blown**, may be a substitute for His saying, **The Day when He says, 'Be,' and it is, the Day when the Trumpet is blown**, and it may be an adverb for His saying, **And His is the dominion, the Day when the Trumpet is blown**, like His saying, **Whose is the dominion today? To God, the One, the Prevailing**, like His saying, **The dominion that Day is the truth, belongs to the Most Merciful, and it will be a difficult Day for the disbelievers**, and the like. The commentators differed regarding His saying, **The Day when the Trumpet is blown**, so some of them said: What is meant by **the Trumpet** here is the plural of **the day when it is blown**, meaning, **The day when it is blown, it will come to life**. Ibn Jarir said: Just as it is said: A wall for a city wall, and it is the plural of Surah, and the correct view is that the trumpet is the horn that Israfil, peace be upon him, will blow. Ibn Jarir said: What is correct with us is what the reports have agreed upon, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **Israfil has taken hold of the trumpet, and bent his forehead, waiting for when he will be commanded to blow it**. Narrated by Muslim in his Sahih, and Imam Ahmad said: Ismail told us, Sulayman al-Taymi told us, on the authority of Aslam al-Ajli, on the authority of Bishr ibn Shaghaf, on the authority of Abdullah ibn Amr, who said: A Bedouin said: O Messenger of God, what is the trumpet? He said: **A horn that will be blown**.

We have narrated the hadith of the trumpet in its entirety from the path of Al-Hafiz Ibn Al-Qasim Al-Tabarani, in his book Al-Mutawalat, he said: Ahmad Ibn Al-Hasan Al-Maqri Al-Ayli told us, Abu Asim Al-Nabil told us, Ismail Ibn Rafi told us, on the authority of Muhammad Ibn Ziyad, on the authority of Muhammad Ibn Kaab Al-Qurazi, on the authority of Abu Hurairah, may God be pleased with him, he said: The Messenger of God, may God bless him and grant him peace, told us while he was with a group of his companions, and he said: **When God finished creating the heavens and the earth, He created the trumpet and gave it to Israfil, who is placing it on his mouth, staring at the Throne, waiting for when he will be commanded**. I said: O Messenger of God, what is the trumpet? He said: **The horn**. I said: How is it? He said: "Great, by the One Who sent me with the truth, its trumpet is as great as the width of the heavens and the earth. It will be blown three times: the first trumpet is the trumpet of terror, the second is the trumpet of stun, and the third is the trumpet of rising before the Lord of the Worlds. God Almighty commands Israfil with the first trumpet, and he says: Blow, so he blows the trumpet of terror, and the people of the world are terrified." The heavens and the earth shall not be destroyed except for whom God wills, and He commands them, so He prolongs it and makes it last

and does not slacken. It is like the saying of God, **And these people do not wait except for a single blast, which will have no stopping**. So the mountains will move, and they will pass like clouds, and they will become a mirage. Then the earth will shake with its people with a violent shaking, and it will be like a ship thrown into the sea, struck by waves, and its people will be tossed about like a lantern suspended from the throne, shaken by the winds. And He is the One Who says, **On the Day when the first shaking will tremble, followed by the second, hearts that Day will be trembling**. So the people will sway on their backs, and nursing mothers will be stunned, and pregnant women will give birth, and children will turn gray, and the devils will fly away in fear, until they reach the regions, and the angels will come to them and strike their faces, and they will turn back and the people will turn back, having no protection from God, calling out to one another. And He is the One Who says, **The Day of Calling**. While they are in that state, the earth will crack, from one region to another, and they will see a great matter the likes of which they have never seen, and they will be seized by that of distress and terror, which God will not be able to do. **Alim, then they looked at the sky and saw it was like molten metal, then the sky split, its stars were scattered and its sun and moon were eclipsed**. The Messenger of God, may God bless him and grant him peace, said, **The dead do not know anything about that**. Abu Hurairah said, **O Messenger of God, whom did God, the Almighty, except when He says, 'So whoever is in the heavens and whoever is on the earth was terrified, except whom God wills'?** He said, **Those are the martyrs**. The terror only reaches the living, and they are alive with their Lord, provided for. God protected them from the terror of that Day and made them safe from it, and it is the punishment of God that He sends upon the worst of His creation. He said, "And it is about whom God, the Almighty, says, 'O mankind, fear your Lord. Indeed, the convulsion of the Hour is a terrible thing. On the Day you see it, every nursing mother will forget her nursing child, and every pregnant woman will abort her pregnancy, and you will see the people as if they were drunk, but they are not drunk. Rather, the punishment of God is severe.' " So they will be in that punishment for as long as God wills, except that it will be prolonged. Then God will command Israfil to blow the blast of the trumpet, so he blows the blast of the trumpet. Then the inhabitants of the heavens and the earth will be struck dumb, except for whom God wills. Then they will be extinguished. The Angel of Death will come to the Almighty, the Majestic, and say: O Lord, the inhabitants of the heavens and the earth have died, except for whom You will. Then God, the Most High, will say: Who remains? He will say: O Lord, You, the Ever-Living, who never dies, remain, and the bearers of the Throne remain, and Gabriel and Michael remain, and I remain. Then God, the Most High, will say: Let Gabriel and Michael die. Then God, the Most High, will say: Let Gabriel and Michael die. Then God, the Most High, will say: Be quiet, for I have decreed death for everyone who was under My Throne. So they will die.

Then the Angel of Death will come to the Almighty, and say: O Lord, Gabriel and Michael have died. Then God, the Most High, will say: Who remains? He will say: You, the Ever-Living, who never dies, remain, and the bearers of Your Throne remain, and I remain. Then God will say: Let the bearers of the Throne die. So you will die. Then God will command the Throne to seize the Trumpet from Israfil. Then the Angel of Death will come and say: O Lord, the bearers of Your Throne have died. Then God, the Most High, will say: By whom remains: Who remains? He says: O Lord, You remain, the Living Who does not die, and I remain. God says: You are a creation of My creation, I created you for what I saw, so die. So he dies. Then, if there remains only God, the One, the Subduer, the Eternal Refuge, who did not give birth and was not born, He was the last as He was the first. He folded the heavens and the earth, like the folding of a scroll for books, then He spread them out and then He swallowed them up three times. Then He says: I am the Compeller, I am the Compeller, I am the Compeller three times. Then He calls out with His voice, **Whose is the dominion today?** three times, but no one answers Him. Then He says to Himself, **To God, the One, the Subduer.** God says: **The Day the earth will be replaced with another earth, and the heavens as well,** so He spreads them out and levelles them, then He stretches them out as the stretching of a rough leather, **You will not see therein any crookedness or unevenness.** Then God warns the creation with a single warning, and they are in this changed earth, as they were in it from the first, whoever was in its belly was in its belly, and whoever was on its back was on its back. Then God sends down water upon them from beneath the Throne, then He commands God commands the sky to rain, and it rains for forty days, until the water is twelve cubits above them. Then God commands the bodies to grow, and they grow like the plants of the tarathith, or like the plants of the green vegetation, until their bodies are complete and are as they were. God, the Almighty, says: Let the bearers of My Throne revive, and they revive. God commands Israfil to take the trumpet and place it on his mouth. Then He says: Let Gabriel and Michael revive, and they revive. Then God calls upon the souls, and they are brought. The souls of the Muslims glow with light, and the souls of the disbelievers are darkness. Then He seizes them all, and casts them into the trumpet. Then God commands Israfil to blow the blast of resurrection, and he blows the blast of resurrection, and the souls come out like bees, filling the space between the heaven and the earth. Then He says: By My glory and majesty, every soul will return to its body. So the souls enter the earth into the bodies, and enter the nostrils, then walk in the bodies, as poison walks in the stung one. Then the earth will split open for them, and I am the first for whom the earth will split open. Then you will go out in haste to your Lord, rushing, "rushing to the caller. The disbelievers will say, "This is a difficult day." Barefoot, naked, uncircumcised, and uncircumcised, you will stand in one place for seventy years, no one will look at you and no judgment will be passed between you. You will weep until your tears stop, then you will shed tears of blood and sweat until the sweat bridles you or reaches your chins, and you will say, **Who will intercede for us with our Lord so that He may judge between us?** You will say, **Who is more deserving of**

that than your father Adam, whom God created with His hand, breathed into him of His spirit, and spoke to him before? So they will come to Adam and ask him for that, but he will refuse, and say, **I am not capable of that.** So they will ask the prophets, one by one, and every time they come to a prophet, he will refuse them. The Messenger of God, may God bless him and grant him peace, said, **Until they come to me, and I will go to the examination.** So I will fall down in prostration. Abu Hurairah said, **O Messenger of God, what is the examination?** He said, "In front of the Throne, until God sends an angel to me who will take me by the arm and lift me up and say to me, 'O Muhammad! Then I say: Yes, O Lord. Then God the Almighty says: What is the matter with you? And He knows best. Then I say: O Lord, You promised me intercession, so intercede for me among Your creation and judge between them. God says: I have accepted your intercession. I will come to you and judge between you. The Messenger of God, may God bless him and grant him peace, said: So I return and stand with the people. While we are standing, we hear a loud noise from the sky, and we are terrified. Then the people of the lowest heaven descend with twice as many jinn and humans as are on the earth. When they come close to the earth, the earth shines with their light and they take their ranks. We say to them: Is our Lord among you? They say: No, and He is coming. Then the people of the second heaven descend with twice as many angels as have descended, and with twice as many jinn and humans as are in it. When they come close to the earth, the earth shines with their light and they take their ranks. We say to them: Is our Lord among you? They say: No, and He is coming. Then they descend according to that amount of doubling, until the Almighty, the Almighty, descends in the shadows of the clouds. And the angels, on that day His Throne will be carried, eight - and today they are four - their feet are in the borders of the lower earth, and the earth and the heavens are in their custody, and the Throne is on their shoulders, and they have a voice in their glorification, saying: Glory be to the Possessor of the Throne and the Power, and glory be to the Possessor of the Kingdom and the Sovereignty, glory be to the Living One who does not die, glory be to the One who causes the creation to die, and does not die, glory be to the Holy, the Holy, the Holy, glory be to our Lord, the Most High, the Lord of the angels and the Spirit, glory be to our Lord, the Most High, who causes the creation to die, and does not die. So God places His Throne wherever He wills on His earth, then He calls out with His voice, saying: O company of jinn and mankind, I have listened to you since I created you until this day, I hear your words and see your deeds, so listen to Me, for they are only your deeds and your records are read to you, so whoever finds good, let him praise God, and whoever finds otherwise, let him blame no one but himself. Then God commands Hell, and a bright, dark neck emerges from it, then He says: Did I not enjoin upon you, O children of Adam, that you should not "Worship Satan, for he is your clear enemy. And worship Me. This is a straight path. And he has certainly led astray many a mountain from among you. Did you not use reason? This is Hell, which you were promised." Or - you deny it - Abu Asim doubted. **And separate yourselves today, O criminals.** So God will separate the people and the nations will kneel. God

And it is He who created the heavens and the earth in truth. And the Day He will say, "Be," and it will be. His word will be the truth, and His is the dominion on the Day the Trumpet is blown. He is the Knower of the unseen and the witnessed. And He is the Wise, the Acquainted.

Almighty says: "And you will see every nation kneeling. Every nation will be called to its book. Today you will be recompensed for what you used to do." So God Almighty will judge between His creation except for the two heavy ones, the jinn and mankind. He will judge between the wild animals and the beasts, until He judges for the one with a horn. When He has finished with that, and there is no longer any responsibility for one of them to the other, God will say to it: Be dust. At that time, the disbeliever will say: **Oh, I wish I were dust.** Then God will judge between the servants, and the first thing He will judge will be blood. Every one who was killed in the way of God will come, and God Almighty will command everyone who was killed, and he will carry his head, his veins gushing, and he will say: O Lord, why did this one kill me? He will say - And He knows best - why did you kill them? He will say: I killed them so that you would have honor. God will say to him: You have spoken the truth. God will make his face like the light of the sun. Then the angels will pass by him to Paradise. Then everyone who was killed for any other reason will come carrying his head and his veins will be gushing, and he will say: O Lord, why did this one kill me? He will say - and He knows best - why did you kill them? He will say: O Lord, I killed them so that honor would be mine. He will say: wretched! Then there will not remain a soul that he killed except that he will be killed for it, and no injustice that he committed except that he will be taken for it, and it will be in the will of God. If He wills, He will punish him and if He wills, He will have mercy on him. Then God Almighty will judge between those who remain after him until there will not remain an injustice for anyone with anyone except that God will take it for the wronged from the wrongdoer. Even if a person mixes milk with water and then sells it, he will be ordered to separate the milk from the water. When God has finished with that, a caller will call out that all of creation will hear: Let every people join their gods and what they used to worship besides God. No one will remain a worshipper besides God except that his gods will appear before him. And on that day, an angel will be appointed in the form of Then he will follow the Jews and the Christians, and their gods will lead them to the Fire, and he will say, **If these were gods, they would not have entered it, and all will abide therein eternally.** So when none remains except the believers, including the hypocrites, God will come to them in whatever form He wills and say, **O people, the people have gone, so join your gods and what you used to worship.** They will say, **By God, we have no god but God, and we used to worship none but Him.** So he will turn away from them, and it is God who will come to them, and he will remain as long as God wills, then he will come to them and say, **O people, the people have gone, so join your gods and what you used to worship.** They will say, **By God, we have no god but God, and we used to worship none but Him.** So he will uncover his leg for them, and his greatness will be revealed to them, and they will know that he is their Lord, and they will fall on their chins in prostration on their faces, and every hypocrite will fall on his back, and God will make their backs like the hooves of cows,

then God will give them permission and they will be raised up and God will strike. The path is in the midst of Hell, like the edge of a razor or the edge of a sword. It has hooks, snare-hooks, and thorns like the thorns of a sa'dan. Before it is a bridge that is easy to slip through. They will pass like the blink of an eye, or like the flash of lightning, or like the wind, or like the best horses, or like the best riders, or like the best men. Some will escape unharmed, and some will escape scratched and thrown on their faces in Hell. When the people of Paradise arrive at Paradise, they will say: Who will intercede for us with our Lord so that we may enter Paradise? They say: Who is more deserving of that than your father Adam, peace be upon him? God created him with His hand and breathed into him from His spirit and spoke to him before. So they come to Adam and ask him for that, and he mentions a sin and says: I am not the one who can do that, but you should go to Noah, for he is the first of God's messengers. So Noah is brought and asked for that, and he mentions a sin and says: I am not the one who can do that, and he says: You should go to Abraham, for God took him as a friend. So Abraham is brought and asked for that, and he mentions a sin and says: I am not the one who can do that, and he says: You should go to Moses, for God brought him close in private and spoke to him and sent down the Torah to him. So Moses is brought and asked for that, and he mentions a sin and says: I am not the one who can do that, but you should go to God's spirit and His word, Jesus, son of Mary. So Jesus, son of Mary, is brought and asked for that, and he says: **I am not your one, but you should go to Muhammad.** The Messenger of God, may God bless him and grant him peace, said: "So they come to me and I have three intercessions with my Lord that He promised me, so I go and come to Paradise, and I take hold of the ring of the door and ask for it to be opened, and it is opened for me and I am revived." And he welcomes me, and when I enter Paradise and look at my Lord, I fall down in prostration, and God permits me to praise and glorify Him with something that He has not permitted to any of His creation. Then He says: Raise your head, O Muhammad, and intercede, and your intercession will be accepted, and ask, and it will be given to you. So when I raise my head, God - and He knows best - says: What is the matter with you? So I say: O Lord, You promised me intercession, so intercede for me for the people of Paradise, and they enter Paradise. Then God says: I have accepted your intercession and have permitted them to enter Paradise. And the Messenger of God, may God bless him and grant him peace, used to say: By the One in Whose hand is my soul, you are not more knowledgeable in this world about your wives and your dwellings than the people of Paradise know about their wives and dwellings. So each man of them enters upon seventy-two wives, seventy of those whom God Almighty creates, and two of them are human women from the children of Adam who have superiority over those whom God created for their worship in this world. So he enters upon the first in a room of ruby on a bed of gold crowned with pearls, upon which are seventy

pairs of fine silk and brocade. Then he places his hand between her shoulders, then he looks at his hand from her chest and from Behind her clothes, skin and flesh, and he looks at the marrow of her leg as one of you looks at a thread in a ruby reed. Her liver is a mirror for him and his liver is a mirror for her. While he is with her, he does not get tired of her and she does not get tired of him. He does not come to her once but he finds her a virgin. His remembrance does not wane and she does not complain before her. While he is like that, he is called: We know that you do not get tired or get tired, except that there is no semen or desire except that you have wives other than her. So he goes out and comes to them one by one. Every time he comes to one, she says to him: By God, I do not see anything in Paradise better than you, and there is nothing in Paradise more beloved to me than you. And when the people of Hell fall into Hell, there will fall into it a creation of your Lord's creation, destroyed by their deeds. Among them is he who is taken by the Fire at his feet but does not go beyond that, and among them is he who is taken up to the middle of his shins, and among them is he who is taken up to his knees, and among them is he who is taken up to his waist, and among them is he whose entire body is taken except for his face. God has forbidden his image to her." The Messenger of God, may God bless him and grant him peace, said: "So I say: O Lord." Intercede for me for those of my nation who have fallen into the Fire. He will say: Bring out those whom you know. They will be brought out until none of them remains. Then God will permit intercession, and there will not remain a prophet or martyr who will not intercede. God will say: Bring out those in whose hearts you have found faith equal to the weight of a dinar. They will be brought out until none of them remains. Then God will intercede and say: Bring out those in whose hearts faith equals two-thirds of a dinar. Then He will say: A third of a dinar. Then He will say: A quarter of a dinar. Then He will say: A qirat. Then He will say: A mustard seed. He will bring out those until none of them remains, and until no one who has done any good for God remains in the Fire, and no one who has intercession will remain except that he intercedes. Even Iblis will be arrogant because of what he sees of God's mercy, hoping that He will intercede for him. Then He will say: I remain, and I am the Most Merciful of the merciful. Then He will put his hand into Hell and bring out from it what no one else can count, as if they were lava. They will be thrown into a river called the River of Life, and they will grow as a seed grows in the silt of a torrent, and whatever of them faces the sun will be greener. And what is next to the shade of it is yellow, and they grow like the plants of the taratheeth, until they are like ants, and written around their necks are the Hellfire, the freed ones of the Most Merciful. The people of Paradise know them by that book, and they never did any good for God. So they remain in Paradise as God wills, and that book is around their necks. Then they say: Our Lord, erase this book from us, and God Almighty erases it from them.

Then he mentioned it in its entirety, then he said: This is a famous hadith, and it is very strange, and some of it has corroborating evidence in the scattered hadiths, and in some of its wording there is something strange, and it was transmitted by Ismail bin Rafi', the judge of

the people of Medina, and there was disagreement about it, so some of them trusted him and some of them weakened him, and more than one of the imams stated the strangeness of his hadith, such as Ahmad bin Hanbal, Abu Hatim al-Razi, and Amr bin Ali al-Fallas, and some of them said about him that he is abandoned, and Ibn Adi said: All of his hadiths are questionable, except that his hadith is written among the weak ones, I said: And there was disagreement about it in the chain of transmission of this hadith in many ways that I have separated in a separate section, and as for its chain of transmission, it is very strange, and it is said: He collected it from many hadiths, and made it into one chain of transmission, so he was criticized for that, and I heard our Sheikh, the preserver Abu al-Hajaj al-Mizzi say: He saw a book by al-Walid bin Muslim that he had collected, as evidence for some of the individual parts of this hadith, and God knows best.

Fath al-Qadir

How can you disobey His command? 73- "And He is the One who created the heavens and the earth **creation** in truth" or the state of creation being in truth, so how can you worship created idols? His statement: "And the Day He says, 'Be,' and it is, His statement is the truth" meaning, remember the Day He says, 'Be,' and it is, or fear the Day He says, 'Be,' and it is. It was said that it is in apposition to the ha' in "and fear Him. **It was said that the Day is an adverb for the content of the sentence** His statement is the truth" and the meaning is, and His command related to things is the truth: meaning, that which is witnessed to as being the truth. It was said that His statement is the subject, and the truth is an attribute of it. "And the Day He says, 'Be,' and it is" is its predicate, presented before it. The meaning is: His statement described by the truth will be the Day He says, 'Be,' and it is. It was said that His statement is raised by 'Be,' and the truth is its attribute: meaning, the Day He says, 'Be,' and it is His statement is the truth. Ibn 'Amir read "So we will be" with a noon, and it is an indication of the speed of the reckoning. The rest read it with a ya' underneath, which is correct. His saying: **And His is the kingdom on the Day the Trumpet is blown.** The circumstance is in the accusative case because of what preceded it: meaning, His is the kingdom on this Day. It was said that it is a substitute for the first day, and the Trumpet is a horn in which the first blast is blown for annihilation, and the second for creation. Al-Jawhari said the same: The Trumpet is a horn. The rajaz poet said:

We butted them on the day of the two Fridays with a severe butting, not like the butting of two trumpets.

The word *images* with the *sad* pronounced with a *damma* or with a *kasra* is a language. It was narrated on the authority of Amr ibn Ubayd that he read **On the Day when the Trumpet is blown** with the *waw* pronounced with a *sad* vowel, the plural of *image*, and what is meant is creation. Abu Ubaydah said: Although this is possible, it is refuted by what is in the Book and the Sunnah. Al-Farra' said: **Be and it is**, it is said that it is specifically for the *images*, meaning, **On the Day when He says to the image, "Be," and it is.** His statement, **Knower of the unseen and the witnessed,**

Surat al-An'am 6: 73

And it is He who created the heavens and the earth in truth. And the Day He will say, "Be," and it will be. His word will be the truth, and His is the dominion on the Day the Trumpet is blown. He is the Knower of the unseen and the witnessed. And He is the Wise, the Acquainted.

raised *Knower* as an attribute of the One who created the heavens and the earth. It is permissible for it to be raised with an implied subject, meaning, He is the Knower of the unseen and the witnessed. It was narrated on the authority of some of them that he read *blow* in the active form, so it is permissible according to this reading for the subject to be **Knower of the unseen**, and it is permissible for it to be raised with an implied verb, as Sibawayh recited:

Libk Yazid, a humble man, in conflict with his enemies and confused about what the sects bring down

That is, he weeps for him in confusion. Al-Hasan and Al-A'mash read '*Alim* in the accusative case as a substitute for the ha' in **To Him belongs the kingdom**, "and He is the Wise" in all that comes from Him, **the All-Aware** of everything.

Ibn Jarir, Ibn Abi Hatim and Abu Sheikh narrated on the authority of Al-Suddi regarding his statement: **And your people denied it**, he said: Quraysh denied the Qur'an, **and it is the truth**. As for the trustee, he is the preserver. As for **for every report there is a time appointed**, the report of the people was appointed on the day of Badr with what was promised to them of punishment. An-Nahhas narrated in his Naskh on the authority of Ibn Abbas regarding his statement: **I am not a trustee over you**, he said: This verse was abrogated by the verse of the sword, **So kill the polytheists wherever you find them**. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, **for every report there is a time appointed**, he said: the reality. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Sheikh narrated on the authority of Al-Hasan that he said regarding his statement: **for every report there is a time appointed**, he said: its punishment was withheld until its sin was committed, then its punishment was sent. Ibn Jarir narrated on the authority of Al-Awfi on the authority of Ibn Abbas regarding his statement: **for every report there is a time appointed**, he said: an action and the reality of what was of it in this world and what was of it in the Hereafter. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **And when you see those who engage in [offensive] discourse concerning Our verses, then turn away from them** and similar verses in the Qur'an. He said: God commanded the believers to unite and forbade them from discord and division and informed them that those who came before them were destroyed by disputation and disputes in the religion of God. Ibn Abi Shaybah, Abd Ibn Humayd, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid regarding his statement: **And when you see those who engage in [offensive] discourse concerning Our verses** he said: They mock them. He forbade Muhammad (peace be upon him) from sitting with them unless he forgot, and if he remembered, then he should stand up. This is the statement of God: **So do not sit after the remembrance with the wrongdoing people**. Abd Ibn Humayd, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Muhammad Ibn

Sirin that he believed that this verse was revealed concerning the people of desires. Abd Ibn Humayd, Ibn Jarir and Abu Nu'aym narrated in Al-Hilyah on the authority of Abu Ja'far who said: Do not sit with the people of disputes, for they are the ones who engage in [offensive] discourse concerning the verses of God. Abd bin Hamid and Ibn Al-Mundhir narrated on the authority of Muhammad bin Ali who said: The people of whims are among those who engage in vain talk about the verses of God. Abu Al-Sheikh narrated on the authority of Muqatil who said: When the polytheists in Mecca heard the Qur'an from the companions of the Prophet, may God bless him and grant him peace, they would engage in vain talk and mock, so the Muslims said: It is not right for us to sit with them, for we fear that when we hear what they say, we will leave and sit with them and not criticize them, so God revealed this verse. Abu Al-Sheikh also narrated on the authority of Al-Suddi that he said: This verse was abrogated by the verse of the sword. Al-Nahhas narrated on the authority of Ibn Abbas regarding His statement: **And those who fear God will not be held accountable for anything** he said: This Meccan verse was abrogated by the Medinan verse, which is His statement: **And it has already been revealed to you in the Book that when you hear the verses of God, they are denied Al-Madinah 1:17**. Abd bin Hamid and Abu Al-Sheikh narrated on the authority of Mujahid: **And those who fear God will not be held accountable for anything** if they sit, but they do not sit. Ibn Abi Shaybah narrated on the authority of Hisham bin Urwah on the authority of Umar bin Abdul Aziz that he brought some people who were sitting drinking and with them was a fasting man, so he hit him and said: Do not sit with them until they engage in something else. Abd bin Hamid, Ibn Jarir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Mujahid regarding his statement: **And leave those who take their religion as play and amusement**, he said: It is like his statement: **Leave Me and he whom I created alone**, meaning that it is a threat. Abd bin Hamid and Abu Dawud narrated in his Naskh on the authority of Qatadah regarding this verse, he said: It was abrogated by the verse of the sword. Ibn Abi Hatim and Abu Al-Shaykh narrated on his authority regarding his statement: **Play and amusement**, he said: Eating and drinking. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **To disgrace**, he said: To disgrace. And regarding his statement: **To be abstained from**, he said: They were disgraced. Ibn Abi Hatim and Abu Al-Shaykh narrated on his authority regarding his statement: **To be abstained from because of what they have earned**, he said: They submitted to Islam because of their crimes. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim also narrated from him regarding his statement: "Say: 'Shall we call upon others besides God?'" He said: This is a parable that God has given for the gods and the callers to God. And His statement: **Like one whom the devils have led astray on earth**, meaning: they have led him astray, and they are the ghouls who call him by his name and the name of his father and grandfather, so he follows

them and thinks that he is in something, but in the morning they have thrown him into destruction, and perhaps they have eaten him or thrown him into a hole in the earth where he will perish from thirst. This is the parable of one who responds to the gods that are worshipped besides God. Ibn Jarir and Ibn Abi Hatim also narrated from him regarding his statement: **Like one whom the devils have led astray**, He said: He is the man who does not respond to God's guidance, and he is the man who obeyed Satan and committed sins on earth and deviated from the truth and went astray from it, and **he has companions who call him to guidance**, and they claim that what they command him to do is guidance. God says that to their allies among mankind, saying: **Indeed, guidance is the guidance of God**, and misguidance is what the jinn call to. Ibn al-Mubarak in Az-Zuhd, Abd ibn Humayd, Abu Dawud, At-Tirmidhi - who authenticated it - An-Nasa'i, Ibn Al-Mundhir, Ibn Abi Hatim, Ibn Hibban, Al-Hakim - who authenticated it - Ibn Mardawayh and Al-Bayhaqi in Al-Ba'th narrated on the authority of Abdullah ibn Amr who said: "The Prophet, may God bless him and grant him peace, was asked about the trumpet. He said: 'A horn into which a trumpet will be blown.'" The hadiths that were narrated about how the trumpet will be blown are authentic in the books of hadith, and we do not need to cite them here. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **The Knower of the unseen and the seen**, meaning that the Knower of the unseen and the seen is the One who will blow the trumpet.

Tafsir al-Baghawi

73- **And it is He who created the heavens and the earth in truth.** It was said that the *ba* has the meaning of the *lam*, meaning: to reveal the truth because He made His creation evidence of His oneness. **And the Day He says, 'Be,' and it is.** It was said that it refers to the creation of the heavens and the earth. Creation means: decree and estimation, meaning: everything He decreed and determined, He said to it: Be, and it is.

It was said: It refers to the Resurrection, indicating the speed of the matter of the Resurrection and the Hour, as if he said: And the Day He says to the creation: Die, so they die, and rise, so they rise, **His statement is the truth**, meaning: the truth that will inevitably occur, meaning that what He promised is true and will happen, **And His is the Kingdom on the Day the Trumpet is blown**, meaning: the Kingdom of kings on that Day will vanish, like His statement: **Owner of the Day of Judgment**, and as He said: **And the command on that Day is God's**, and the command is His at all times, but there is no command on that Day for anyone with the command of God, and the trumpet is a horn that is blown, Mujahid said: Like the shape of a trumpet, and it was said: It is in the language of the people of Yemen, and Abu Ubaidah said: The trumpet is the plural of the picture, and it is the statement of Al-Hasan, and the first is more correct.

The evidence for this is what Muhammad ibn Abdullah [Ibn Abi Tobah told us, I told Abu Tahir al-Maharibi, I told Muhammad ibn Ya'qub al-Kisa'i, I told Abdullah] ibn Mahmud, I told Ibrahim ibn Abdullah al-Khalal, I

told Abdullah ibn al-Mubarak, on the authority of Sulayman al-Taymi, on the authority of Aslam, on the authority of Bishr ibn Shaghaf, on the authority of Abdullah ibn Amr ibn al-Aas, who said: "A Bedouin came to the Prophet, may God bless him and grant him peace, and said: What is the trumpet? He said: A horn into which a trumpet is blown."

Ahmad bin Abdullah Al-Salihi told us, Abu Saeed Muhammad bin Musa Al-Sayrafi told us, Abu Abdullah bin Muhammad bin Abdullah Al-Saffar told us, Ahmad bin Muhammad bin Isa Al-Barti told us, Abu Hudhayfah told us, Sufyan, on the authority of Al-A'mash, on the authority of Atiyah bin Saad Al-Awfi, on the authority of Abu Saeed Al-Khudri, that the Prophet, may God bless him and grant him peace, said: **How can I enjoy myself while the owner of the Trumpet has swallowed it, listened attentively, and bent his forehead, waiting for the command to be given?** They said: **O Messenger of God, what do you command us to do?** He said: "Say: 'God is sufficient for us, and He is the best Disposer of affairs.'"

Abu Al-Ala said on the authority of Atiya: When he is ordered to blow, he blows.

The Knower of the unseen and the seen. He knows what is hidden from His servants and what they see. Nothing is hidden from His knowledge. **And He is the Wise, the Expert.**

Tafsir al-Baidawi

73 "And He is the One who created the heavens and the earth in truth **upholding truth and wisdom**, And the Day He says, 'Be,' and it is, His word is the truth" is a nominal sentence in which the predicate is presented, i.e. His word is the truth, the Day He says, like your saying: The fighting is on Friday, and the meaning is that He is the Creator of the heavens and the earths, and His word is the truth is effective in all beings. It was said that the day is in the accusative case in apposition to the heavens or the ha' in "and fear Him", or by an omitted word that indicates it with the truth, and His word, the truth, is a subject and predicate or an agent that is in the meaning of and when He says for His word, the truth, i.e. for His judgment, "Be," and it is, and what is meant by it is when things are and bring them into existence or when the Resurrection takes place and the creation is the gathering of the dead and their revival **And His is the kingdom on the Day the Trumpet is blown** like His saying, the Most High: **Whose is the kingdom this Day? To God, the One, the Prevailing** "Knower of the unseen and the witnessed" i.e. He is the Knower of the unseen "and He is the Wise, the Expert" like the summary of the verse.

Surat al-An'am 6: 74

And when Abraham said to his father Azar, "Do you take idols as gods? Indeed, I see you and your people in manifest error."

Surat al-An'am 6: 74

And when Abraham said to his father Azar, **Do you take idols as gods? Indeed, I see you and your people in manifest error.**

Tafsir al-Jalalayn

74 - And remember **and when Abraham said to his father Azar** it was his title and his name was Tarakh **Do you take idols as gods** to worship them? A question of rebuke **Indeed, I see you and your people** by taking them **in clear error** from the truth) between

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: And remember, O Muhammad, your argument with which you argue with your people, and your dispute with them regarding their gods, and what you argue with them about, from what We present to you and teach you of proof and evidence of the falsehood of what your people are upon, and the correctness of what you are upon of the religion, and the truth of what you have described as an argument against them, the argument of Abraham, the friend of his people, and his argument with them regarding the falsehood of what they were upon of the worship of idols, and his devotion to God and his satisfaction with Him as a guardian and supporter rather than the idols, so take him as an imam and follow his example, and make his conduct among his people an example for yourself, when he said to his father, leaving his religion, and criticizing his worship of idols instead of his Creator and Maker: O Azar.

Then the scholars differed about the meaning of *Azar*, and what it is, a name or an adjective? And if it is a name, then who is it named after?

Some of them said: It is his father's name.

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 when Abraham said to his father Azar**, he said: His father's name was Azar.

Ibn Hamid told us, he said, Salamah ibn al-Fadl told us, he said, Muhammad ibn Ishaq told me, he said: *Azar*, Abu Ibrahim. And he was, according to what was mentioned to us, and God knows best, a man from the people of Kufa, from a village in al-Sawad, the outskirts of Kufa.

Ibn Al-Barqi told me, he said, Amr bin Abi Salamah told us, he said: I heard Saeed bin Abdul Aziz mention, he said: He is *Azar*, and he is Terah, like Israel and

Jacob.

Others said: He is not the father of Abraham.

Who said that?

Muhammad bin Hamid and Sufyan bin Wakee' told us, they said, Jarir told us, on the authority of Laith, on the authority of Mujahid, he said: *Azar* is not the father of Ibrahim.

Al-Harith told me, he said, Abdul Aziz told me, he said, Al-Thawri told us, he said, a man told me, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And when Abraham said to his father Azar**, he said: *Azar* was not his father, but rather it was an idol.

Ibn Wakee' told us, Yahya bin Yaman told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, who said: *Azar* is the name of an idol.

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi, who said: **And when Abraham said to his father Azar**, he said: His father's name, and it is said: No, rather his name was Terah, and the name of the idol was *Azar*. He said: Do you take Azar as idols as gods?

Others said: It is an insult and a defect in their speech, and its meaning is: crooked. As if he interpreted that he criticized him for his deviation and crookedness from the truth.

There are different readings of this.

The general reading of the regions is: And when Abraham said to his father, *Azar*, with the fatha on *Azar* following the father in the genitive case, but since it was a foreign name, they opened it, as they did not make it a genitive case, even though it was in the genitive case.

It was mentioned on the authority of Abu Yazid al-Madani and al-Hasan al-Basri that they used to say: Azar in the nominative case as a vocative, meaning: O Azar.

As for what was mentioned by Al-Suddi in his story that *Azar* is the name of an idol, and he put it in the accusative case in the sense of: Do you take Azar as gods? This is a statement that is far from correct from the Arabic perspective. This is because the Arabs do not put a noun in the accusative case with a verb after a question letter. They do not say: **Did you speak to your brother?** when they mean: **Did you speak to your brother?**

Abu Ja'far said: The correct reading in this regard, in my opinion, is the reading of those who read with the opening of the ra' of *Azar*, following the i'rab of the father, and that it is in the position of a genitive with a fatha, if it is not a current, because it is a foreign name. I chose to read it in this way, because of the consensus of the proof from the reciters on it.

Since this is the correct reading, and it is not

permissible for it to be in the accusative case because of the verb that comes after the interrogative letter, it is correct for you to open it in one of two ways: Either it is the name of the father of Abraham, may the prayers of God be upon him and all his prophets and messengers, in which case it would be in the accusative case in response to the father, but it was opened because you mentioned that since it was a foreign name, it was not made to be in the accusative case and was opened, as the Arabs do with foreign names.

Or it could be an adjective for it, in which case it would also be a genitive case meaning repeating the lam over it, but when it came out as red and black, it was left out of its application and was done with as is done with its other forms. So the interpretation of the speech then would be: And when Abraham said to his deviant father: Do you take idols as gods?

Since he has no correct view except one of these two views, then the more correct of the two opinions in my opinion is the opinion of the one who said: It is the name of his father, because God Almighty mentioned that he is his father, and it is the preserved opinion of the people of knowledge, without the other opinion whose speaker claimed that it is an attribute.

If someone were to say: The genealogists trace Abraham back to Terah, so how could *Azar* be his name, when the name he is known by is Terah? He would be told: It is not impossible that he had two names, as many people in our time have, and that was the case in the past for many of them. It is possible that it was a title by which he was called.

Abu Jaafar said: This is report from God Almighty, mentioned in what Abraham said to his father Azar, that he said, **Do you take idols as gods?** Worship them and take them as lords instead of God who created you, proportioned you, and provided for you? Idols is the plural of idol, and an idol is a statue made of stone or wood or something else in the form of a human being, and it is an idol. An image made in the form of a human being on a wall or elsewhere may be called an idol or idol.

Indeed, I see you and your people in manifest error, meaning, **Indeed, I see you,** O Azar, **and your people,** who worship idols with you and take them as gods, **in manifest error,** meaning: in deviation from the path of truth, and from the right way, *manifest*, meaning: it becomes clear to whoever sees it that it is a deviation from the right path, and a deviation from the path of the straight way. By that, he means that he and they have gone astray from the oneness of God and His worship, which requires them to sincerely worship Him through His blessings upon them, and not other gods and idols.

Tafsir al-Qurtubi

The Almighty said: **And when Abraham said to his father Azar** The scholars spoke about this, Abu Bakr Muhammad bin Muhammad bin Al-Hasan Al-Juwayni Al-Shafi'i Al-Ash'ari said in his Al-Nukat Min Al-Tafsir: There is no disagreement among the people that the name of Abraham's father was Terah. What is in the Qur'an indicates that his name was Azar. It was said:

Azar is a blame in their language, as if he said: And when he said to his father, O mistaken one, **Do you take idols as gods?** If that is the case, then the preferred choice is the nominative. It was said: Azar is the name of an idol. If that is the case, then its position is accusative with the implication of the verb, as if he said: And when Abraham said to his father, **Do you take Azar as a god?** Do you take idols as gods?

I said: What he claimed of agreement is not agreed upon, as Muhammad bin Ishaq, Al-Kalbi and Al-Dahhak said: Azar is the father of Abraham, peace be upon him, and he is Tarikh, like Israel and Jacob. I said: So he has two names as mentioned above. Muqatil said: Azar is a nickname, and Tarikh is a name. Al-Tha'labi narrated it from Ibn Ishaq Al-Qushayri. It is possible that it is the opposite. Al-Hasan said: His father's name was Azar. Sulayman Al-Taymi said: It is an insult and a defect, and its meaning in their language is: crooked. Al-Mu'tamir bin Sulayman narrated from his father that he said: It was reported to me that it is crooked, and it is the most severe word that Abraham said to his father. Al-Dahhak said: The meaning of Azar is the old man who is worried in Persian. Al-Farra' said: It is an adjective of blame in their language, as if he said, **O mistaken one**, in the nominative case. Or as if he said: And when Abraham said to his father, **The mistaken one**, in the genitive case. It is not declined because it is on the pattern of Af'al, Al-Nahhas said. Al-Jawhari said: Azar is a foreign name, and it is derived from the verb azar, meaning to assist someone, so he supports his people in worshipping idols. It was also said that it is derived from strength, and azar means strength, according to Ibn Faris. Mujahid and Yaman said: Azar is the name of an idol. In this interpretation, it is in the accusative case, meaning: Do you take Azar as a god? Do you take idols? It was also said that there is an inversion in the speech, meaning: Do you take Azar as idols?

I said: So Azar is a generic name. And God knows best. Al-Tha'labi said in Kitab Al-Ara'is: The name of my father Ibrahim, which his father Tarah named him with, and when he became the guardian of the treasury of his gods with Nimrod, he named him Azar. Mujahid said: Azar is not his father's name, but rather the name of an idol. He is Ibrahim bin Tarah bin Nakhur bin Saru' bin Arghu bin Faligh bin Eber bin Shalih bin Arfakhshad bin Sam bin Noah, peace be upon him. There are readings of Azar: A'izran with two hamzas, the first open and the second closed, on the authority of Ibn Abbas. And on his authority A'azra with two open hamzas. And it was read in the nominative, and it was narrated on the authority of Ibn Abbas. And according to the first two readings on his authority, it is taken without a hamza. Al-Mahdawi said: A'izran? It was said: It is the name of an idol, so it is accusative based on the estimation of do you take Izar, and likewise A'izran. It is permissible to make A'izran as it is derived from Azar which means back, so it is the object of purpose, as if he said: Do you take idols for strength? It is possible that Izr means burden, and the waw was replaced with a hamza. Al-Qushayri said: The story of Abraham and his rejection of his father in worshipping idols was mentioned in Al-Ihtijaj 'ala al-Mushrikeen. The people most deserving of following Abraham are the Arabs, for they are his descendants. That is, remember when Abraham said. Or, **And**

And when Abraham said to his father Azar, "Do you take idols as gods? Indeed, I see you and your people in manifest error."

remind him that no soul should be destroyed for what it has earned. And remember when Abraham said. And Azar was read, meaning, O Azar, in the singular vocative, which is the reading of Abu, Ya'qub, and others. This strengthens the statement of those who say that Azar is the name of Abraham's father. **Do you take idols as gods?** are two objects of *take*, which is a question with a meaning of denial.

Tafsir Ibn Kathir

Ad-Dahhak said on the authority of Ibn Abbas: The name of Abraham's father was not Azar, but rather his name was Tarah. It was narrated by Ibn Abi Hatim. He also said: Ahmad bin Amr bin Abi Asim Al-Nabil told us, my father told us, Abu Asim Shabib told us, Ikrimah told us on the authority of Ibn Abbas regarding his statement, **And when Abraham said to his father Azar**, meaning the idol Azar. Abraham's father's name was Tarah, his mother's name was Mathani, his wife's name was Sarah, and the mother of Ishmael's name was Hagar, and she was Abraham's concubine. This is what more than one of the genealogists said that his name was Tarah. Mujahid and As-Suddi said: Azar is the name of an idol. I said: It seems that Azar overcame him, because of his service to that idol, and God knows best. Ibn Jarir and others said: It is an insult and a defect in their speech, and its meaning is crooked, and he did not support it nor did he narrate it from anyone. Ibn Abi Hatim said: It was mentioned on the authority of Mu'tamir bin Sulayman, I heard my father recite **And when Abraham said to his father Azar**, he said: I was informed that it is crooked, and that it is the most severe word that Abraham, peace be upon him, said. Then Ibn Jarir said: The correct thing is that his father's name is Azar, then he brought up against himself the statement of the genealogists that his name is Tarah, then he answered that he may have two names, as many people have, or one of them may be a nickname, and what he said is good and strong and God knows best. The reciters differed in the performance of the Almighty's statement: **And when Abraham said to his father Azar**, so Ibn Jarir narrated on the authority of Al-Hasan Al-Basri and Abu Yazid Al-Madani that they used to recite **And when Abraham said to his father Azar, do you take idols as gods?** meaning, O Azar, do you take idols as gods? The majority recited with the fat-ha, either because it is a foreign name that is not declined as well, like red and black, or as for those who claimed that it is accusative, because it is the object of his statement **Do you take idols?** meaning, O my father, do you take Azar? Idols, gods, for this is a far-fetched statement in the language, for what comes after the interrogative letter does not work on what comes before it because it is the beginning of the sentence, as Ibn Jarir and others decided, and it is well-known in the rules of Arabic. The point is that Abraham admonished his father about worshipping idols, and warned him against it and forbade him, but he did not stop, as he said, **And when Abraham said to his father Azar, 'Do you take idols as gods?'** That is, do you deify an idol that you

worship instead of God? **Indeed, I see you and your people** That is, those who follow your path **in manifest error** That is, lost and not guided where to go, rather in confusion and ignorance, and your situation in ignorance and error is clear and obvious to every person of sound mind. And God Almighty said: "And mention in the Book Abraham. Indeed, he was a man of truth and a prophet. When he said to his father, 'O my father, why do you worship that which does not hear and does not see and does not avail you at all? O my father, indeed there has come to me of knowledge that which has not come to you, so follow me; I will guide you to a straight path. O my father, do not worship Satan. Indeed, Satan has been disobedient to the Most Merciful. O my father, indeed I fear that a punishment from the Most Merciful will afflict you, and you would be a friend of Satan.' He said, 'Are you averse to my gods, O Abraham? If you do not desist, I will surely stone you, and leave me for a long time.' He said, 'Peace be upon you. I will ask forgiveness for you from my Lord. Indeed, He is ever Gracious to me. And I will leave you and those you invoke besides God and call upon my Lord. Perhaps I will not be, in my invocation of my Lord, unhappy.'" So Abraham, peace be upon him, used to ask forgiveness for his father throughout his life, but when he died as a polytheist and it became clear to Abraham that, he went back on asking forgiveness for him and disavowed him, as God Almighty said: "And Abraham's asking forgiveness for his father was only because of a promise he had made to him. But when it became clear to him that he was an enemy of God, he disassociated himself from him." It is proven in the Sahih that Ibrahim will meet his father Azar on the Day of Resurrection, and Azar will say to him, **O my son, today I will not disobey you.** Ibrahim will say, **O Lord, did you not promise me that you would not disgrace me on the Day of Resurrection? And what disgrace is more disgraceful than my father who is farther away?** It will be said, **O Ibrahim, look behind you.** Then he will be a filthy, dirty man. He will be seized by his legs and thrown into the Fire. His statement, **And thus did We show Ibrahim the kingdom of the heavens and the earth**, meaning, We showed him the proof of the oneness of God Almighty in His kingdom and creation, and that there is no god but Him and no Lord but Him, like His statement, **Say, 'Look at what is in the heavens and the earth.'** And He said, "Have they not seen what is before them and what is behind them of the heaven and the earth? If We will, We can cause the earth to swallow them up or cause a fragment of the sky to fall upon them. Indeed in that is a sign for every servant who turns [to God]." As for what Ibn Jarir and others narrated on the authority of Mujahid, Ata', Sa'id ibn Jubayr, al-Suddi, and others, they said: The wording is from Mujahid: It was made easy for him. The heavens, so he looked at what was in them until his sight reached the Throne, and the seven earths opened up for him, so he looked at what was in them, and he added something else, so he began to look at the servants while they were committing sins, and he called down curses upon them, so God said to him, I am more merciful to My servants than you, perhaps they will repent or return. Ibn Mardawayh narrated two hadiths on the authority of

Muadh and Ali, but their chains of transmission are not authentic, and God knows best. Ibn Abi Hatim narrated on the authority of Al-Awfi, on the authority of Ibn Abbas, regarding His statement, **And thus did We show Abraham the kingdom of the heavens and the earth that he might be among the certain**, that God, the Almighty, made the matter clear to him, both its secret and its open aspects, so nothing of the deeds of creation was hidden from him. When he began to curse the people of sins, God said, **You cannot do this**, so He returned him to the way he was before. It is possible that it was revealed to him from his sight until he saw it with his own eyes, and it is possible that it was from his insight, until he witnessed it with his heart, realized it, and knew it, and knew what was in it of dazzling wisdom and decisive evidence, as Imam Ahmad and Al-Tirmidhi narrated, and authenticated it, on the authority of Muadh ibn Jabal in the hadith of a dream, "My Lord came to me in the most beautiful form and said, 'O Muhammad, about what are the highest angels disputing?' I said, 'I do not know, O Lord.' So He placed His hand between my shoulders until I felt the coolness of His fingers between my breasts, and everything was revealed to me and I knew." That" and he mentioned the hadith. His saying **and that he may be among those who are certain** It was said that the waw is redundant, meaning that we show Abraham the kingdom of the heavens and the earth, so that he may be among those who are certain, like his saying **and thus do We detail the signs and that the way of the criminals may be made clear** It was said that it is rather in its proper context, meaning that we show him that so that he may be knowledgeable and certain. And the Almighty's saying: **So when the night covered him** meaning it covered him and concealed him **he saw a star** meaning a star **he said, 'This is my Lord.'** But **when it set** meaning it disappeared, Muhammad ibn Ishaq ibn Yasar said: *Aflān* means going away. Ibn Jarir said: It is said: *Aflān* means going away, and Ibn Jarir said: "It is said: 'Aflān' means 'the star sets', meaning it sets and disappears, 'aflān' and 'aflān', if it disappears, and from this is the saying of Dhu al-Rummah:

Lamps that are not driven by darkness nor by fleeting escapes

It is said: Where did he escape from us? Meaning, where have you been absent from us? He said, "I do not like those that set." Qatada said: He knew that his Lord is eternal and will never disappear. **So when he saw the moon rising**, meaning rising, "he said, 'This is my Lord.'" But when it set, he said, 'Unless my Lord guides me, I will surely be among the people gone astray.' But when he saw the sun rising, he said, 'This is my Lord.' This is greater, meaning in body than the star and the moon, and more luminous. 'So when it set,' he said, 'O my people, indeed I am innocent of what you associate with God. Indeed, I have turned my face toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with God.'" That is, I have sincerely devoted my religion and devoted my worship to Him who created the heavens and the earth, inclining toward truth, **inclining toward truth**, meaning in a state of being inclining toward truth, meaning inclining away from polytheism toward monotheism. That is why He said, **And I am not of those who associate others with**

God. The commentators differed on this matter: Is it a matter of contemplation or debate? Ibn Jarir narrated: on the authority of Ali bin Abi Talha on the authority of Ibn Abbas, what requires that it is a place of consideration, and Ibn Jarir chose it, citing as evidence his saying, **If my Lord does not guide me**, the verse, and Muhammad bin Ishaq said: He said that when he left the ravine in which his mother gave birth to him, when she feared for him from Nimrod bin Canaan, when he had informed him of the existence of a child who would cause his kingdom to be lost at his hands, so he ordered the killing of the boys at that time, so when Ibrahim's mother became pregnant with him and it was time for her to give birth, she went with him to a ravine outside the city and gave birth to Ibrahim there, and left him there, and he mentioned things of the extraordinary, as others of the commentators from the predecessors and successors mentioned, and the truth is that Ibrahim, peace be upon him, was in this position debating with his people, explaining to them the invalidity of what they were doing of worshipping temples and idols, so he explained in the first place with his father their error in worshipping earthly idols, which are in the form of heavenly angels, so that they would intercede for them with the Great Creator, who are in their own eyes too insignificant to be... They worship Him, but they seek His intercession by worshipping His angels, so that they may intercede for them with Him for provision, victory, and other things that they need. And in this place he explained their error and misguidance in worshipping the temples, which are the seven wandering planets, which are: the moon, Mercury, Venus, the sun, Mars, Jupiter, and Saturn, and the most luminous and most honorable of them in their view is the sun, then the moon, then Venus. So he explained first, may God's prayers and peace be upon him, that this Venus is not suitable for divinity, for it is subjected and determined by a specific path, it does not deviate from it to the right or to the left, and it does not possess any control over itself, rather it is a body among the bodies that God created illuminated, because of the great wisdom He has in that, and it rises from the east and then travels between it and the west until it disappears from sight in it, then it appears on the next night in this manner, and such as these are not suitable for divinity, then he moved to the moon and explained in it what he explained in the star, then he moved to the sun likewise, so when divinity was negated from these three bodies which are the most luminous that sight falls upon, and this was confirmed by conclusive evidence, **He said, O my people, indeed I am innocent of what you associate** meaning I am innocent of worshipping them And their allegiance, if they are gods then plot against me with them all and then do not look. **Indeed, I have turned my face toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with God.** That is, I only worship the Creator of these things, their Inventor, their Subject, their Determiner, and their Manager, the One in Whose Hand is the kingdom of all things and the Creator of all things, and their Lord, King, and God, as the Most High said: "Indeed, your Lord is God, Who created the heavens and the earth in six days and then established Himself on the Throne. He covers the night with the day, pursuing it rapidly, and the sun, the moon, and the stars are subjected by

Surat al-An'am 6: 74

And when Abraham said to his father Azar, "Do you take idols as gods? Indeed, I see you and your people in manifest error."

His command. Unquestionably, His is the creation and the command. Blessed be God, Lord of the worlds." And how can it be possible for Abraham to be looking in this position? And he is the one about whom God said: "And We had already given Abraham his sound judgment before, and We were of him Knowing. When he said to his father and his people, 'What are these statues to which you are devoted?'" (10:10). And God the Almighty said: "Indeed, Abraham was a nation obedient to God, inclining toward truth, and he was not of those who associate others with God. He was grateful for His favors. He chose him and guided him to a straight path. And We gave him good in this world, and indeed, in the Hereafter, he will be among the righteous. Then We revealed to you, [O Muhammad], 'Follow the religion of Abraham, inclining toward truth, and he was not of those who associate others with God.'" (10:10) And God the 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.'** (10:10) And it has been proven in the two Sahihs on the authority of Abu Hurayrah, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **Every newborn is born in a state of fitrah.** And in Sahih Muslim, on the authority of Iyad ibn Himar, that the Messenger of God, may God bless him and grant him peace, said: **God said, 'Indeed, I created My servants inclining toward truth.'** (10:10) And God the Almighty said: **And when your Lord took from the children of Adam, from their loins, their descendants and made them testify of themselves, [saying], 'Am I not your Lord?' They said, 'Yes.'** And its meaning, according to one of the two opinions, is like His statement, **The nature of God upon which He has created mankind**, as will be explained. So if this is true for all of creation, then how could Abraham, the intimate friend, whom God made a nation, obedient to God and upright, and who was not among the polytheists, be looking at this situation? Rather, he is the most deserving of the sound nature and upright disposition, after the Messenger of God, may God bless him and grant him peace, without a doubt or suspicion. What supports that he was in this situation debating with his people regarding what they were in of polytheism, not looking at is the statement of God, the Most High.

Fath al-Qadir

His saying: 74- **To his father Azar** Al-Jawhari said: Azar is a foreign name, and it is derived from the verb *azar*, meaning to aid someone, so he aids his people in worshipping idols. Ibn Abbas said: It is derived from strength. Al-Juwayni said in his notes on the interpretation: There is no disagreement among people that the name of Abraham's father was Tarakh, and what is in the Qur'an indicates that his name was Azar. The claim of agreement was followed by what was narrated from Ibn Ishaq, Ad-Dahhak, and Al-Kalbi that he had two names: Azar and Tarakh. Muqatil said: Azar is a nickname. Tarakh is a name. Sulayman Al-Taymi said: Azar is an insult and a reproach, and its

meaning in their speech is crooked. Ad-Dahhak said: The meaning of Azar is the old man in Persian. Al-Farra' said: It is a description of blame in their language, as if he said: O mistaken one. The same was narrated from Al-Zajaj. Mujahid said: It is the name of an idol. And on this basis, the name of the idol was given to his father either to express to him that he was worshipped, or to delete an added word: i.e. he said to his father, **Worshiper of Azar** or **Do you worship Azar** with the deletion of the verb. Ibn Abbas read *A'zar* with two hamzas, the first open and the second closed, and it was narrated from him that he read with two open hamzas, and the location of **when he said** is the accusative on the assumption of **And remember when Abraham said**, and this assumed word would be conjoined with **Say, 'Shall we call upon other than God?'** and it was said that it is conjoined with **And remind thereof that you should be astray?** and *Azar* is an explanatory apposition. His statement: **Do you take idols as gods?** The question is for denial: i.e. do you make them gods for you that you distance them? **Indeed, I see you and your people** who follow you in worshipping idols **in clear error** from the path of truth.

Tafsir al-Baghawi

74- The Almighty said: **And when Abraham said to his father Azar**, Jacob read *Azar* in the nominative case, meaning: *Azar*, and the well-known reading is in the accusative case, and it is a foreign name that does not decline in the genitive case.

Muhammad bin Ishaq, Al-Dahhak, and Al-Kalbi said: Azar is the name of Ibrahim's father, and he is also Tarakh, like Israel and Jacob. He was from Kutha, a village in the suburbs of Kufa. Muqatil bin Hayyan and others said: Azar is a nickname for Ibrahim's father, and his name is Tarakh.

Sulayman al-Taymi said: It is an insult and a defect, and its meaning in their speech is crooked. It was said: Its meaning is the old man who is worried in Persian. Sa'id ibn al-Musayyab and Mujahid said: Azar is the name of an idol, so based on this it is in the accusative case, meaning do you take Azar as a god? His statement, **idols as gods**, other than God, **Indeed, I see you and your people in manifest error**.

Tafsir al-Baidawi

74 **And when Abraham said to his father Azar** is an apposition to his father, and in history books his name is Terah, so it was said that they are two proper names for him like Israel and Jacob, and it was said that the proper name is Terah and Azar is a description meaning the old or the crooked, and perhaps preventing its inflection because it is foreign was carried on the balance or description derived from Azar or burden, and the closest is that it is a foreign proper name with an agent like Aabir and Shalakh, and it was said that it is the name of an idol that he

worships, so he was given this title because of the necessity of worshipping it, or it was given to him by deleting the added. And it was said that what is meant by it is the idol and its accusative is an implied verb explained by what follows it, i.e. do you worship Azar? Then he said: **Do you take idols as gods?** as an explanation and confirmation. And what indicates this is that it was read Azar, you take idols with the opening of the hamza of Azar and its breaking, and it is the name of an idol. And Jacob read it with the damma as a call, and this indicates that it is a proper name. **I see you and your people in clear error** from the truth, **apparent error**.

Surat al-An'am 6: 75

And thus did We show Abraham the kingdom of the heavens and the earth that he might be among the certain.

Surat al-An'am 6: 75

And thus did We show Abraham the kingdom of the heavens and the earth that he might be among the certain.

Tafsir al-Jalalayn

75 - **And thus** as We showed him the misguidance of his father and his people **We showed Abraham the kingdom of the kingdom of the heavens and the earth** to prove by it Our oneness **and that he might be among those who are certain** of it. The phrase **and thus** and what follows it is an interruption and a conjunction with *said*.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty meant by His saying: **And thus**, and just as We showed him insight into His religion, and the truth in its contradiction of what they were upon of misguidance, We showed him the kingdom of the heavens and the earth, meaning His kingdom.

The letter taa was added to it as it was added to jabarut from jabr, and as it was said: rahbut is better than rahmut, meaning: fear is better than mercy. And it was narrated from the Arabs by hearing: He has the kingdom of Yemen and Iraq, meaning: He has the kingdom of that.

The interpreters differed in their interpretation of His statement: **We showed Abraham the kingdom of the heavens and the earth**. Some of them said: The meaning of this is: We showed him the creation of the heavens and the earth.

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told us, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **We showed Abraham the kingdom of the heavens and the earth**, meaning the creation of the heavens and the earth.

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **And thus did We show Abraham the kingdom of the heavens and the earth**, meaning: the creation of the heavens and the earth, **that he might be among the certain**.

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 thus did We show Abraham the kingdom of the heavens and the earth**, meaning by **the kingdom of the heavens and the earth**, the creation of the heavens and the earth.

Others said: The meaning of the kingdom is the king, according to the interpretation we have interpreted.

Who said that?

Ibn Hamid told us, Yahya bin Wadh told us, Omar bin Abi Zaidah told us: I heard Ikrimah, and a man asked him about his statement: **And thus did We show Abraham the kingdom of the heavens and the earth**, he said: It is the kingdom, except that in the Nabataean language it is: a kingdom.

Ibn Wakee' told us, he said, my father told us, on the authority of Ibn Abi Zaydah, on the authority of Ikrimah, he said: In Nabataean it is: Malkuta.

Others said: The meaning of this is: the verses of the heavens and the earth.

Who said that?

Hanad bin Al-Sarri told us, he said, Waki' told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid: **We showed Abraham the kingdom of the heavens and the earth**, he said: The signs of the heavens and the earth.

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: **And thus did We show Abraham the kingdom of the heavens and the earth**, he said: Signs.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And thus did We show Abraham the kingdom of the heavens and the earth**, he said: The seven heavens were opened for Abraham up to the Throne, so he looked at them, and the seven earths were opened for him, so he looked at them.

Muhammad ibn al-Husayn told me, Ahmad ibn al-Mufaddal told us, Asbat told us, on the authority of al-Suddi: **And thus did We show Abraham the kingdom of the heavens and the earth that he might be among the certain**, he said: He was made to stand on a rock and the heavens were opened for him, so he looked at the kingdom of his wife in it, until he looked at his place in Paradise. And the earths were opened for him until he looked down to the lowest part of the earth, so that is what He said: **And We gave him his reward in this world** (al-Ankabut 29:27), meaning: We gave him his place in Paradise, and it is said: his reward, good praise.

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 Al-Qasim bin Abi Bazza, on the authority of Mujahid, regarding his statement: **And thus did We show Abraham the kingdom of the heavens and the earth**, he said: The heavens were opened for him, so he looked at what was in them, until his sight reached the Throne, and the seven earths were opened for him, so he looked at what was in them.

Ibn Hamid told us, he said, Hakam told us, on the authority of Anbasa, on the authority of Salim, on the authority of Saeed bin Jubair: **And thus did We show Abraham the kingdom of the heavens and the earth**, he said: The surface of the heavens and the earth was revealed to him, until he saw them on a rock, and the rock was on a whale, and the whale was on the seal of the Lord of Majesty, there is no god but God.

Hannad and Ibn Wakee' narrated to us, they said: Abu Mu'awiyah narrated to us, on the authority of Asim, on the authority of Abu Uthman, on the authority of Salman, who said: When Abraham saw the kingdom of the heavens and the earth, he saw a slave committing an immoral act, so he supplicated against him, and he perished. Then he saw another committing an immoral act, so he supplicated against him, and he perished. Then he saw another committing an immoral act, so he supplicated against him, and he perished. So he said: Bring down My slave, for My slaves will not perish.

Hannad narrated to us, he said, Qubaysah narrated to us, on the authority of Sufyan, on the authority of Talha ibn Amr, on the authority of Ata', he said: When God raised Ibrahim to the kingdom in the heavens, he looked down and saw a slave committing adultery, so he invoked a curse upon him, and he perished. Then he looked up and saw a slave committing adultery, so he invoked a curse upon him, and he perished. Then he looked up and saw a slave committing adultery, so he invoked a curse upon him, and it was announced: Take it easy, Ibrahim, for you are a slave whose prayers are answered. I have three options regarding my slave: Either he repents to me, so I will accept his repentance, or I will bring forth from him good offspring, or he persists in what he is doing, and I will be behind him.

Ibn Bashar told us, he said, Ibn Abi Uday, Muhammad ibn Ja'far and 'Abd al-Wahhab told us, on the authority of 'Awf, on the authority of Usamah: That Abraham, the friend of the Most Merciful, said to himself that he was the most merciful of creation, because God raised him up until he looked down upon the people of the earth, and saw their deeds. When he saw them committing sins, he said: O God, destroy them! His Lord said to him: I am more merciful to My servants than you, descend, perhaps they will repent to Me and return.

Others said: Rather, the meaning of that is what God Almighty informed us that He showed him of the stars, the moon, and the sun. Those who said that mentioned:

Ibn Wakee' told us, he said, Abu Khalid Al-Ahmar told us, on the authority of Juwaybir, on the authority of Ad-Dahhak: **And thus did We show Abraham the kingdom of the heavens and the earth**, he said: the sun, the moon, and the stars.

Ibn Bashar told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Mansur, on the authority of Mujahid: **And thus did We show Abraham the kingdom of the heavens and the earth**, he said: the sun and the moon.

Al-Muthanna told us, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali

bin Abi Talha, on the authority of Ibn Abbas, his saying: **And thus did We show Abraham the kingdom of the heavens and the earth**, meaning by that: the sun, the moon, and the stars.

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, he said: Abraham, peace be upon him, was hidden from a tyrant, and his provision was placed in his fingers. When he sucked one of his fingers, he found provision in it. When he came out, God showed him the kingdom of the heavens and the earth. The kingdom of the heavens was the sun, the moon, and the stars, and the kingdom of the earth was the mountains, the trees, and the seas.

Bishr bin Muadh narrated to us, he said, Yazid narrated to us, he said, Saeed narrated to us, on the authority of Qatada: It was mentioned to us that the Prophet of God, Abraham, peace be upon him, fled from a tyrant who was living in luxury, so he was placed in a gorge, and his provision was placed in his extremities, so he would not suck a finger of his without finding provision in it. When he came out of that gorge, God showed him the kingdom of the heavens, and showed him the sun, the moon, the stars, the clouds, and a great creation, and He showed him the kingdom of the earth, and showed him mountains, seas, rivers, trees, and all kinds of beasts and a great creation.

Abu Ja'far said: The most correct interpretation of this is that of the one who said: God Almighty meant by His saying: **And thus did We show Abraham the kingdom of the heavens and the earth**, that He showed him the kingdom of the heavens and the earth, and that is what He created in them of the sun, the moon, the stars, the trees, the animals, and other things of His great power in them, and He made clear to him the inner and outer aspects of things, because of what we mentioned before of the meaning of the kingdom in the speech of the Arabs, in what came before.

As for his saying: **And that he may be among those who are certain**, it means that He showed him the kingdom of the heavens and the earth, so that he may be among those who acknowledge the Oneness of God and know the truth of what He guided him to and showed him, of knowledge of His Oneness, and what his people were upon of misguidance, of their worship of idols and their taking them as gods besides God Almighty. Ibn Abbas used to say in interpreting that, what:

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 that he may be among those who are certain**, that the matter was made clear to him, both its secret and its open aspects, so nothing of the actions of creation was hidden from him. So when he began to curse the people of sin, God said: You cannot do this, so God returned him to the way he was before that.

The interpretation of this is: We showed him the kingdom of the heavens and the earth so that he would be among those who are certain of the knowledge of

Surat al-An'am 6: 75

And thus did We show Abraham the kingdom of the heavens and the earth that he might be among the certain.

everything by sense, not by report.

Al-Abbas ibn al-Walid told me, he said, my father told me, he said, Ibn Jabir told us, he said, and al-Awza'i also told us, he said: Khalid ibn al-Lajlaj told me, he said: I heard Abd al-Rahman ibn A'ish al-Hadrami say: "The Messenger of God, may God bless him and grant him peace, led us in prayer one morning, and someone said to him: 'I have never seen you with a face more radiant than you this morning.' He said: 'What is it to me, when my Lord has appeared to me in the most beautiful form and said: 'Then about what do the highest assembly dispute, O Muhammad?' I said: 'You know best, O Lord.' Then He placed His hand between my shoulders and I felt its coolness between my breasts, and I knew what was in the heavens and the earth.' Then he recited this verse: 'And thus did We show Abraham the kingdom of the heavens and the earth that he might be among the certain.'"

Tafsir al-Qurtubi

The Almighty said: **And thus did We show Abraham the kingdom of the heavens and the earth** meaning kingdom, and the waw and the ta were added to emphasize the description. The same applies to ragboot, rahboot, and jabaroot. Abu al-Samal al-Adawi read malakut with a sukoon on the lam. According to Sibawayh, deleting the fatha is not permissible due to its lightness, and perhaps it is a language. And naree means anna, so it means to go on. It was said: He meant by it what is in the heavens of the worship of angels and wonders and what is on the earth of the disobedience of the sons of Adam, so he used to call down upon whoever he saw disobeying so that God would destroy him, so God revealed to him, O Abraham, refrain from My servants, did you not know that one of My names is al-Sabūr? Its meaning was narrated by Ali from the Prophet, may God bless him and grant him peace. It was said: God revealed to him the heavens and the earth, even the throne and the lowest parts of the earth. Ibn Jurayj narrated on the authority of Al-Qasim on the authority of Ibrahim Al-Nakha'i who said: The seven heavens were opened for him so he looked at them until he reached the Throne, and the earths were opened for him so he looked at them, and he saw his place in Paradise. This is what is meant by His statement: **And We gave him his reward in this world** (al-Ankabut 29:27), on the authority of Al-Suddi. Ad-Dahhak said: He showed him from the kingdom of the heavens what he narrated of the stars, and from the kingdom of the earth the seas, mountains, trees, and the like of that which he used as evidence. Ibn Abbas said something similar. He said: When he was born, he was placed in a flock and his provision was placed at the tips of his fingers so he would suck them. The accursed Nimrod had a vision that interpreted for him that his kingdom would be lost at the hands of a newborn, so he ordered that men be separated from women. It was said that he ordered that every newborn male be killed. Azar was one of those close to King Nimrod, so one day he sent him on

some of his errands and he had intercourse with his wife and she became pregnant with Ibrahim. It was said: Rather, he had intercourse with her in the house of idols, so she became pregnant and the idols fell on their faces at that time, so he carried her to some valleys until she gave birth to Ibrahim, and he dug a tunnel in the ground for Ibrahim and placed a rock at its door so that wild beasts would not devour him, and his mother used to visit him and breastfeed him, and she would find him sucking his fingers, from one of which was honey and from the other water and from the other milk, and he grew up and was in the age of a three-year-old. When he took him out of the tunnel, people thought that he was born years ago, so he said to his mother: Who is my Lord? She said: I am. He said: Who is your Lord? She said: Your father. He said: Who is his Lord? She said: Nimrod. He said: Who is his Lord? So she slapped him, and she knew that he was the one at whose hands their kingdom would be taken. The story of this is complete in the Stories of the Prophets by Al-Kisa'i, and it is a book that is followed. Some of them said: He was born in Harran, but his father moved him to the land of Babylon. The majority of the early scholars said: Ibrahim was born in the time of Nimrod bin Canaan bin Sanjarib bin Kush bin Sam bin Noah. It was mentioned in Surat Al-Baqarah. There were one thousand two hundred and sixty-three years between the flood and the birth of Abraham, and that was three thousand three hundred and thirty years after the creation of Adam.

God Almighty says: **And that he may be among those who are certain.** That is, and that he may be among those who are certain, We will show him that, meaning the Kingdom.

Tafsir Ibn Kathir

Ad-Dahhak said on the authority of Ibn Abbas: The name of Abraham's father was not Azar, but rather his name was Tarah. It was narrated by Ibn Abi Hatim. He also said: Ahmad bin Amr bin Abi Asim Al-Nabil told us, my father told us, Abu Asim Shabib told us, Ikrimah told us on the authority of Ibn Abbas regarding his statement, **And when Abraham said to his father Azar**, meaning the idol Azar. Abraham's father's name was Tarah, his mother's name was Mathani, his wife's name was Sarah, and the mother of Ishmael's name was Hagar, and she was Abraham's concubine. This is what more than one of the genealogists said that his name was Tarah. Mujahid and As-Suddi said: Azar is the name of an idol. I said: It seems that Azar overcame him, because of his service to that idol, and God knows best. Ibn Jarir and others said: It is an insult and a defect in their speech, and its meaning is crooked, and he did not support it nor did he narrate it from anyone. Ibn Abi Hatim said: It was mentioned on the authority of Mu'tamir bin Sulayman, I heard my father recite **And when Abraham said to his father Azar**, he said: I was informed that it is crooked, and that it is the most severe word that Abraham, peace be upon him, said. Then Ibn Jarir said: The correct thing is that

his father's name is Azar, then he brought up against himself the statement of the genealogists that his name is Tarah, then he answered that he may have two names, as many people have, or one of them may be a nickname, and what he said is good and strong and God knows best. The reciters differed in the performance of the Almighty's statement: **And when Abraham said to his father Azar**, so Ibn Jarir narrated on the authority of Al-Hasan Al-Basri and Abu Yazid Al-Madani that they used to recite **And when Abraham said to his father Azar, do you take idols as gods?** meaning, O Azar, do you take idols as gods? The majority recited with the fat-ha, either because it is a foreign name that is not declined as well, like red and black, or as for those who claimed that it is accusative, because it is the object of his statement **Do you take idols?** meaning, O my father, do you take Azar? Idols, gods, for this is a far-fetched statement in the language, for what comes after the interrogative letter does not work on what comes before it because it is the beginning of the sentence, as Ibn Jarir and others decided, and it is well-known in the rules of Arabic. The point is that Abraham admonished his father about worshipping idols, and warned him against it and forbade him, but he did not stop, as he said, **And when Abraham said to his father Azar, 'Do you take idols as gods?'** That is, do you deify an idol that you worship instead of God? **Indeed, I see you and your people** That is, those who follow your path in manifest error That is, lost and not guided where to go, rather in confusion and ignorance, and your situation in ignorance and error is clear and obvious to every person of sound mind. And God Almighty said: "And mention in the Book Abraham. Indeed, he was a man of truth and a prophet. When he said to his father, 'O my father, why do you worship that which does not hear and does not see and does not avail you at all? O my father, indeed there has come to me of knowledge that which has not come to you, so follow me; I will guide you to a straight path. O my father, do not worship Satan. Indeed, Satan has been disobedient to the Most Merciful. O my father, indeed I fear that a punishment from the Most Merciful will afflict you, and you would be a friend of Satan.' He said, 'Are you averse to my gods, O Abraham? If you do not desist, I will surely stone you, and leave me for a long time.' He said, 'Peace be upon you. I will ask forgiveness for you from my Lord. Indeed, He is ever Gracious to me. And I will leave you and those you invoke besides God and call upon my Lord. Perhaps I will not be, in my invocation of my Lord, unhappy.'" So Abraham, peace be upon him, used to ask forgiveness for his father throughout his life, but when he died as a polytheist and it became clear to Abraham that, he went back on asking forgiveness for him and disavowed him, as God Almighty said: "And Abraham's asking forgiveness for his father was only because of a promise he had made to him. But when it became clear to him that he was an enemy of God, he disassociated himself from him." It is proven in the Sahih that Ibrahim will meet his father Azar on the Day of Resurrection, and Azar will say to him, **O my son, today I will not disobey you.** Ibrahim will say, **O Lord, did you not promise me that you would not disgrace me on the Day of Resurrection? And what disgrace is more disgraceful than my father who is farther away?** It will be said, **O Ibrahim, look behind you.** Then he will be a filthy, dirty man. He will

be seized by his legs and thrown into the Fire. His statement, **And thus did We show Ibrahim the kingdom of the heavens and the earth**, meaning, We showed him the proof of the oneness of God Almighty in His kingdom and creation, and that there is no god but Him and no Lord but Him, like His statement, **Say, 'Look at what is in the heavens and the earth.'** And He said, "Have they not seen what is before them and what is behind them of the heaven and the earth? If We will, We can cause the earth to swallow them up or cause a fragment of the sky to fall upon them. Indeed in that is a sign for every servant who turns [to God]." As for what Ibn Jarir and others narrated on the authority of Mujahid, Ata', Sa'id ibn Jubayr, al-Suddi, and others, they said: The wording is from Mujahid: It was made easy for him. The heavens, so he looked at what was in them until his sight reached the Throne, and the seven earths opened up for him, so he looked at what was in them, and he added something else, so he began to look at the servants while they were committing sins, and he called down curses upon them, so God said to him, I am more merciful to My servants than you, perhaps they will repent or return. Ibn Mardawayh narrated two hadiths on the authority of Muadh and Ali, but their chains of transmission are not authentic, and God knows best. Ibn Abi Hatim narrated on the authority of Al-Awfi, on the authority of Ibn Abbas, regarding His statement, **And thus did We show Abraham the kingdom of the heavens and the earth that he might be among the certain**, that God, the Almighty, made the matter clear to him, both its secret and its open aspects, so nothing of the deeds of creation was hidden from him. When he began to curse the people of sins, God said, **You cannot do this**, so He returned him to the way he was before. It is possible that it was revealed to him from his sight until he saw it with his own eyes, and it is possible that it was from his insight, until he witnessed it with his heart, realized it, and knew it, and knew what was in it of dazzling wisdom and decisive evidence, as Imam Ahmad and Al-Tirmidhi narrated, and authenticated it, on the authority of Muadh ibn Jabal in the hadith of a dream, "My Lord came to me in the most beautiful form and said, 'O Muhammad, about what are the highest angels disputing?' I said, 'I do not know, O Lord.' So He placed His hand between my shoulders until I felt the coolness of His fingers between my breasts, and everything was revealed to me and I knew." That" and he mentioned the hadith. His saying **and that he may be among those who are certain** It was said that the **waw** is redundant, meaning that we show Abraham the kingdom of the heavens and the earth, so that he may be among those who are certain, like his saying **and thus do We detail the signs and that the way of the criminals may be made clear** It was said that it is rather in its proper context, meaning that we show him that so that he may be knowledgeable and certain. And the Almighty's saying: **So when the night covered him** meaning it covered him and concealed him **he saw a star** meaning a star **he said, 'This is my Lord.'** **But when it set** meaning it disappeared, Muhammad ibn Ishaq ibn Yasar said: *Aflān* means going away. Ibn Jarir said: It is said: *Aflān* means going away, and Ibn Jarir said: "It is said: 'Aflān' means 'the star sets', meaning it sets and disappears, 'aflān' and 'aflān', if it disappears, and from this is the saying of Dhu al-Rummah:

And thus did We show Abraham the kingdom of the heavens and the earth that he might be among the certain.

Lamps that are not driven by darkness nor by fleeting escapes

It is said: Where did he escape from us? Meaning, where have you been absent from us? He said, "I do not like those that set." Qatada said: He knew that his Lord is eternal and will never disappear. **So when he saw the moon rising**, meaning rising, "he said, 'This is my Lord.' But when it set, he said, 'Unless my Lord guides me, I will surely be among the people gone astray.' But when he saw the sun rising, he said, 'This is my Lord.' This is greater, meaning in body than the star and the moon, and more luminous. 'So when it set,' he said, 'O my people, indeed I am innocent of what you associate with God. Indeed, I have turned my face toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with God.'" That is, I have sincerely devoted my religion and devoted my worship to Him who created the heavens and the earth, inclining toward truth, **inclining toward truth**, meaning in a state of being inclining toward truth, meaning inclining away from polytheism toward monotheism. That is why He said, **And I am not of those who associate others with God**. The commentators differed on this matter: Is it a matter of contemplation or debate? Ibn Jarir narrated: on the authority of Ali bin Abi Talha on the authority of Ibn Abbas, what requires that it is a place of consideration, and Ibn Jarir chose it, citing as evidence his saying, **If my Lord does not guide me**, the verse, and Muhammad bin Ishaq said: He said that when he left the ravine in which his mother gave birth to him, when she feared for him from Nimrod bin Canaan, when he had informed him of the existence of a child who would cause his kingdom to be lost at his hands, so he ordered the killing of the boys at that time, so when Ibrahim's mother became pregnant with him and it was time for her to give birth, she went with him to a ravine outside the city and gave birth to Ibrahim there, and left him there, and he mentioned things of the extraordinary, as others of the commentators from the predecessors and successors mentioned, and the truth is that Ibrahim, peace be upon him, was in this position debating with his people, explaining to them the invalidity of what they were doing of worshipping temples and idols, so he explained in the first place with his father their error in worshipping earthly idols, which are in the form of heavenly angels, so that they would intercede for them with the Great Creator, who are in their own eyes too insignificant to be... They worship Him, but they seek His intercession by worshipping His angels, so that they may intercede for them with Him for provision, victory, and other things that they need. And in this place he explained their error and misguidance in worshipping the temples, which are the seven wandering planets, which are: the moon, Mercury, Venus, the sun, Mars, Jupiter, and Saturn, and the most luminous and most honorable of them in their view is the sun, then the moon, then Venus. So he explained first, may God's prayers and peace be upon him, that this Venus is not suitable for divinity, for it is subjected and determined by a specific path, it does not deviate from it to the right or to the left, and it does not possess any control over itself, rather it

is a body among the bodies that God created illuminated, because of the great wisdom He has in that, and it rises from the east and then travels between it and the west until it disappears from sight in it, then it appears on the next night in this manner, and such as these are not suitable for divinity, then he moved to the moon and explained in it what he explained in the star, then he moved to the sun likewise, so when divinity was negated from these three bodies which are the most luminous that sight falls upon, and this was confirmed by conclusive evidence, **He said, O my people, indeed I am innocent of what you associate** meaning I am innocent of worshipping them And their allegiance, if they are gods then plot against me with them all and then do not look. **Indeed, I have turned my face toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with God**. That is, I only worship the Creator of these things, their Inventor, their Subject, their Determiner, and their Manager, the One in Whose Hand is the kingdom of all things and the Creator of all things, and their Lord, King, and God, as the Most High said: "Indeed, your Lord is God, Who created the heavens and the earth in six days and then established Himself on the Throne. He covers the night with the day, pursuing it rapidly, and the sun, the moon, and the stars are subjected by His command. Unquestionably, His is the creation and the command. Blessed be God, Lord of the worlds." And how can it be possible for Abraham to be looking in this position? And he is the one about whom God said: "And We had already given Abraham his sound judgment before, and We were of him Knowing. When he said to his father and his people, 'What are these statues to which you are devoted?'" (10:10). And God the Almighty said: "Indeed, Abraham was a nation obedient to God, inclining toward truth, and he was not of those who associate others with God. He was grateful for His favors. He chose him and guided him to a straight path. And We gave him good in this world, and indeed, in the Hereafter, he will be among the righteous. Then We revealed to you, [O Muhammad], 'Follow the religion of Abraham, inclining toward truth, and he was not of those who associate others with God.'" (10:10) And God the 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.'** (10:10) And it has been proven in the two Sahihs on the authority of Abu Hurayrah, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **Every newborn is born in a state of fitrah**. And in Sahih Muslim, on the authority of Iyad ibn Himar, that the Messenger of God, may God bless him and grant him peace, said: **God said, 'Indeed, I created My servants inclining toward truth.'** (10:10) And God the Almighty said: **And when your Lord took from the children of Adam, from their loins, their descendants and made them testify of themselves, [saying], 'Am I not your Lord?' They said, 'Yes.'** And its meaning, according to one of the two opinions, is like His statement, **The nature of God upon which He has created mankind**, as will be explained. So if this is true for all of creation, then how

could Abraham, the intimate friend, whom God made a nation, obedient to God and upright, and who was not among the polytheists, be looking at this situation? Rather, he is the most deserving of the sound nature and upright disposition, after the Messenger of God, may God bless him and grant him peace, without a doubt or suspicion. What supports that he was in this situation debating with his people regarding what they were in of polytheism, not looking at is the statement of God, the Most High.

Fath al-Qadir

His statement: 75- **And thus did We show Abraham** meaning, and like that showing, We show Abraham, and the clause is parenthetical, and **the kingdom of the heavens and the earth** is their kingdom, and the ta' and waw were added to emphasize the description, and likewise, ragboot and rahboot are an emphasis on desire and awe. It was said: He meant by the kingdom of the heavens and the earth what is in them of creation, and it was said: God revealed that to him until he saw the throne and the lowest of the earths, and it was said: He saw from the kingdom of the heavens and the earth what God related in this verse, and it was said: What is meant by their kingdom is lordship and divinity: meaning, We show him that and enable him to know it through the path of deduction that he took, and the meaning of **we show** is We showed him, narrating a past state. His saying: **And that he may be among those who are certain** is related to something understood: that is, We showed him that **so that he may be among those who are certain**. Azar and his people used to worship idols, planets, the sun, and the moon, so he wanted to alert them to their error. It was said that he was born in a flock and his sustenance was placed in the tips of his fingers, so he would suck them. The reason for placing him in the flock is that Nimrod saw a vision that his kingdom would go away at the hands of a newborn, so he ordered the killing of every newborn. And God knows best.

Tafsir al-Baghawi

75- **And thus did We show Abraham**, that is: just as We showed him insight into his religion, and the truth in contrast to his people, We showed him **the kingdom of the heavens and the earth**, and the kingdom is the king, the taa was added to it for emphasis, like the power, the mercy, and the fear. Ibn Abbas said: it means the creation of the heavens and the earth, and Mujahid and Saeed bin Jubair said: it means the signs of the heavens and the earth, and that is that he was erected on a rock and the heavens and the earth were revealed to him, even the throne and the lowest of the earths, and he looked at his place in Paradise, so that is what the Almighty said: **And We gave him his reward in this world** meaning: We showed him his place in Paradise.

It was narrated on the authority of Salman, may God be pleased with him, and some of them traced it back to the Prophet, may God be pleased with him, that when Abraham was shown the kingdom of the heavens and the earth, he saw a man committing an

immoral act, so he supplicated against him and he perished. Then he saw another man, so he supplicated against him and he perished. Then he saw another man and wanted to supplicate against him, so the Lord, the Almighty, said to him: "O Abraham, you are a man whose supplications are answered, so do not supplicate against My servants, for I am only in three states with regard to My servant: either he repents, so I accept his repentance, or I bring forth from him a soul that worships Me, or he is sent back to Me, so if I wish, I will pardon him, and if I wish, I will punish him." In another narration: **Or he turns away, for Hell is behind him.**

Qatada said: The kingdom of the heavens: the sun, the moon, and the stars, and the kingdom of the earth: the mountains, the trees, and the seas.

And that he may be among those who are certain, is an appositive to the meaning, and its meaning is: We will show him the kingdom of the heavens and the earth, so that he may be guided by it and be among those who are certain.

Tafsir al-Baidawi

75 **And thus did We show Abraham** and such insight is seen, and it is a narration of a past situation. It was read: see with the taa and raising the kingdom and its meaning is that he sees the evidence of the Lordship. **The kingdom of the heavens and the earth** its Lordship and its kingdom, and it was said its wonders and wonders and the kingdom is the greatest kingdom and the taa in it is for emphasis. **And that he may be among the certain** meaning that he may be guided and that he may be, or We did that so that it may be.

Surat al-An'am 6: 76

So when the night covered him, he saw a star. He said, "This is my Lord." But when it set, he said, "I do not like those that set."

Surat al-An'am 6: 76

So when the night covered him, he saw a star. He said, **This is my Lord**. But when it set, he said, **I do not like those that set**.

Tafsir al-Jalalayn

76 - **And when the night covered him** became dark **he saw a star** it was said that it was Venus **he said** to his people and they were astrologers **this is my Lord** according to your claim **and when it set** disappeared **he said I do not like those that set** that I take them as lords because the Lord is not subject to change and transition because these are the nature of accidents so that did not work with them

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty says: Then when the night covered him and concealed him.

It is said: **The night came upon him**, and **the night came upon him** and **he came upon him**, and **he came upon him**. And if it is said to *on*, the speech with the alif is more eloquent than without the alif. **The night came upon him**, is more eloquent than **he came upon him**, and **the night came upon him**, is more eloquent than **he came upon him**, and all of that is acceptable and heard from the Arabs. **The night came upon him**, in Asad, and **he came upon him** and **he came upon him** in Tamim.

The source is from: jinn alayhi, jinna and madan, and from ajanna ijannan. It is said: so-and-so came in the dead of night. And the jinn are from that because they are hidden from the eyes of the sons of Adam so they cannot be seen. And everything that is hidden from the sight of people, the Arabs say about it: qad mad, and from that is the saying of al-Hudhali:

And the water came before sleep, and the black sedge covered it

Obaid said:

The owl's hooting echoes in it, frightening when night falls.

From it: **I drove the dead mad** if I hid him in the grave, and **I drove him mad**, which is similar to **the madness of the night**, in the meaning of **I covered him**. From it, the shield is called *Majan* because it drives mad whoever is driven mad by it, so it covers him and conceals him.

And his saying: **He saw a star**, meaning: He saw a star when it rose, **and said, 'This is my Lord,'** and it was narrated on the authority of Ibn Abbas regarding that, what:

Al-Muthanna narrated to me, he said, Abu Salih narrated to us, he said, Muawiyah bin Salih narrated to me, on the authority of Ali bin Abi Talhah, on the authority of Ibn Abbas, his saying: **And thus did We show Abraham the kingdom of the heavens and the earth that he might be of those who are certain**, meaning the sun, the moon, and the stars. "And when the night covered him, he saw a star. He said, 'This is my Lord,'" so he worshipped it until it set. When it set, he said, **I do not like those that set**. "And when he saw the moon rising, he said, 'This is my Lord,'" so he worshipped it until it set. When it set, he said, **Unless my Lord guides me, I will surely be among the people gone astray**. "And when he saw the sun rising, he said, 'This is my Lord. This is greater,'" so he worshipped it until it set. When it set, he said, **O my people, indeed I am innocent of what you associate with Him**. Bishr narrated to us, he said, Yazid narrated to us, he said, Saeed narrated to us, on the authority of Qatada: "And when the night covered him, he saw a star. He said, 'This is my Lord,' but when it set, he said, 'I do not like those that set.'" He knew that his Lord was eternal and would never cease. He read until he reached: **This is my Lord, this is greater**. He saw a creation that was greater and more luminous than the first two creations.

The reason why Ibrahim said that was because:

Muhammad ibn Hamid told me, he said, Salamah ibn al-Fadl told us, he said, Muhammad ibn Ishaq told me - according to what was mentioned to us, and God knows best - that Azar was a man from the people of Kufa, from a village in al-Sawad, the black of Kufa, and at that time the kingdom of the East was for Nimrod. So when God wanted to send Abraham, peace be upon him, the friend of the Most Merciful, as a proof for his people, and a messenger to his servants, and there was no prophet between Noah and Abraham except Hud and Salih, so when the time of Abraham drew near, which God wanted, the people of the stars came to Nimrod and said to him: Know, we find in our knowledge that a boy will be born in this village of yours called Abraham, who will leave your religion, and break your idols, in such and such a month of such and such a year. When the year that the astronomers described to Nimrod began, Nimrod sent for every pregnant woman in his village and kept her with him, except for the mother of Abraham, the wife of Azar, for he did not know that she was pregnant, because she was a young woman, as it is said, and did not know that she was pregnant. When God wanted to bring about her child, He wanted to kill every boy born in that month of that year, out of fear for his kingdom. So no woman gave birth to a boy in that month of that year without ordering him to be slaughtered. When the mother of Abraham felt the labor pains, she went out at night to a cave that was close to her, and gave birth to Abraham in it, and she fixed his condition as to what should be done to the newborn, then she closed the cave on him, then she returned to her house, then she would look at him in the cave and see what he was doing, and she would find him alive, sucking his thumb. They claim, and God knows best, that God made Abraham's provision in it and what came to him from

his sucking. Azar, they claim, asked Abraham's mother about her pregnancy and what she had done. She said: She gave birth to a boy who died. He believed her, but remained silent. And the day, they say, was like a month to Abraham in his youth, and the month was like a year. Abraham did not remain in the cave more than fifteen months until he said to his mother: **Bring me out so I can look.** So she brought him out at nightfall and he looked, and thought about the creation of the heavens and the earth, and said: "He who created me and provided for me and fed me and gave me drink has a Lord. I have no god other than Him." Then he looked into the sky and saw a star. He said: **This is my Lord.** Then he followed it looking at it with his eyes until it set. When it set, he said: **I do not like those that set.** Then the moon rose and he saw it rising. He said: **This is my Lord.** Then he followed it with his eyes until it set. When it set, he said: **If my Lord does not guide me, I will surely be among the people who go astray.** When daylight came upon him and the sun rose, the sun became greater and he saw something that was greater in light than anything he had seen before. He said: **This is my Lord.** This is greater. When it set, he said: "He said: 'O my people, indeed I am innocent of what you associate with Him. Indeed, I have turned my face toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with Him.'" Then Abraham returned to his father Azar, and his path had been straightened out, and he had known his Lord, and he had become innocent of the religion of his people, except that he did not initiate that with them. He informed him that he was his son, and Abraham's mother informed him that he was his son, and she informed him of what she had done for him, and Azar was pleased with that and was very happy. Azar used to make idols for his people that they worshipped, then give them to Abraham to sell, and Abraham would take them, as they say, and say: Who would buy what harms him and does not benefit him? Let no one buy them from him. So when they rotted, he would take them to a river and throw their heads into it, and say: Drink, mocking his people and their misguidance, until his fault with them and his mockery of them spread among his people and the people of his village, without that reaching King Nimrod.

Abu Ja'far said: Some people other than the people of narration denied this statement that was narrated from Ibn 'Abbas and from those who narrated from him, that Abraham said to the star or al-Qamar 54: **This is my Lord.** They said: It is not permissible for God to have a prophet whom He sent with the message, and for a time to come upon him while he was an adult except that he was a monotheist of God, and knew Him, and was innocent of everything worshipped besides Him. They said: Even if it were permissible for a time to come upon him while he was a disbeliever in Him, it would not be permissible for Him to single him out for the message, because there is no meaning in him except that there is a similar meaning in others from the disbelievers in Him. And there is no connection between God and any of His creation, so He would favor him by singling him out for honor. They said: Rather, He honored those whom He honored more than them because of their superiority in themselves, so He rewarded them because they deserved the

reward with the honor He rewarded them with. They claimed that God's report of what Abraham said when he saw a planet, moon or sun: **This is my Lord,** was not due to his ignorance that it was not permissible for that to be his Lord, but rather he said that in order to deny that it was his Lord, and to find fault with his people in their worship of idols, since the planet, moon and sun were brighter, more beautiful and more cheerful than the idols, and yet they were not worshipped, and they were setting, transient and not permanent, so the idols that are less beautiful than them and smaller than them in body are more deserving of not being worshipped or gods. They said: He only said that to them in opposition, as one of the debaters says to his companion in opposition to a false statement he made with a false statement, in order to demand that he differentiate between the two corrupt statements in his opinion, one of which his opponent corrects and the other is corrupt.

Others among them said: Rather, that happened during his childhood, before the proof was established against him. And that is a state in which there is neither disbelief nor faith.

Others among them said: The meaning of the statement is: Is this my Lord? in the form of denial and rebuke, meaning: This is not my Lord. They said: The Arabs may do the same, deleting the alif that indicates the meaning of interrogation. They claimed that this is what the poet said:

They threw me away and said: O Khuwaylid, do not be afraid. I said, and I did not recognize the faces: Are they them?

Meaning: What is their most important concern? They said: And from that is the saying of Aws:

By your life, I do not know, even if I know, whether it is Shuayt ibn Sahm or Shuayt ibn Munqar.

Meaning: Ishait bin Sahm? So he deleted the *alif*, and similar examples. As for the masculinization of *this* in his saying: **So when he saw the sun rising, he said, 'This is my Lord,'** it is in the meaning: This rising thing is my Lord.

Abu Ja'far said: In the report of God Almighty about what Abraham said when the moon set: **If my Lord does not guide me, I will surely be among the people who have gone astray,** the evidence is that these statements that these people said are wrong, and that the correct thing to say about that is to acknowledge the report of God Almighty that He informed about him, and to turn away from everything else.

As for his saying: **When it set,** its meaning is: When it disappeared and went away, like:

Ibn Hamid told us, he said, Salamah bin Al-Fadl told us, he said, Ibn Ishaq said: **The setting** is the disappearance.

It is said: **The star sets, sets, and sets, setting and setting,** if it disappears. From this is the saying of Dhu al-Rumma: Lamps that are not guided by stars, nor are they the setting, circling ones.

It is said: **Where did you escape from us** meaning: Where did you disappear from us?

So when the night covered him, he saw a star. He said, "This is my Lord." But when it set, he said, "I do not like those that set."

Tafsir al-Qurtubi

The Almighty said: **And when the night covered him** meaning He covered him with its darkness. From this comes the word *paradise, paradise, paradise, genie, genie, genie, and jinn*, all meaning covering. The darkness of the night is its darkness and its covering. The poet said:

Had it not been for the darkness of night, we would have been able to run with Dhu al-Ramth and al-Arta, Ayyadh ibn Nashab.

It is also said: the madness of the night. It is also said: the night made him crazy and the night made him crazy, two languages. **He saw a star** This is another story, other than the story of the kingdom being shown to him. It was said: He saw that from a crack in the rock placed at the head of the herd. It was said: When his father took him out of the herd and it was the time of sunset, he saw the camels, horses and sheep and said: They must have a Lord. He saw Jupiter or Venus, then the moon, then the sun, and this was at the end of the month. Muhammad ibn Ishaq said: He was fifteen years old. It was said: He was seven years old. It was said: When he argued with Nimrod, he was seventeen years old.

The Almighty's saying: **He said, 'This is my Lord.'** There are different opinions about its meaning. It was said: This was from him during the period of consideration and the state of childhood and before the proof was established, and in that state there is neither disbelief nor faith. Those who said this opinion provided evidence for what was narrated on the authority of Ali bin Abi Talha on the authority of Ibn Abbas who said: "Then when the night covered him, he saw a star. He said, 'This is my Lord.'" So he worshipped it until it disappeared from him, and likewise the sun and the moon. When his sight was complete, he said, **I am innocent of what you associate with God.** And he provided evidence for the opinions because it is the most evident sign of occurrence. Some people said: This is not correct. They said: It is not permissible for God Almighty to have a Messenger who would come upon him at any time except that he was a monotheist of God Almighty and knew Him, and innocent of every deity other than Him. They said: How can this be imagined about someone whom God protected and gave him guidance before, and showed him His kingdom so that he would be among those who are certain? It is not permissible for him to be described as being devoid of knowledge, rather he knew the Lord at the beginning of his sight. Al-Zajaj said: This answer, in my opinion, is wrong and a mistake on the part of the one who said it. God the Almighty has informed us about Abraham that he said: **And keep me and my sons away from worshipping idols** (Ibrahim 14:35) and He the Almighty said: **When he came to his Lord with a sound heart** (Saffat: 84) meaning he never associated anything with Him. He said: The answer, in my opinion, is that he said: **The**

night saw according to what you say, because they used to worship idols, the sun and the moon. Similar to this is the Almighty's saying: **Where are My partners?** (al-Qasas 28:62) and He the Almighty is One with no partner. The meaning is: Where are My partners according to what you say? It was said: When Abraham came out of the flock, he saw the light of the star while he was seeking his Lord, so he thought that it was his light and said: **This is my Lord** meaning that his light appeared to him. **But when it set** he knew that it was not his Lord. **So when he saw the moon rising** and looked at its light, **he said, 'This is my Lord.'** **But when it set, he said, 'Unless my Lord guides me, I will surely be among the people gone astray.'** **And when he saw the sun rising, he said, 'This is my Lord.'** This is not polytheism. Rather, he attributed that light to his Lord, but when he saw it disappearing, knowledge showed him that he did not deserve that, so he denied it in his heart and knew that it was a creature and not a Lord. It was said that he only said, **This is my Lord** to establish the argument against his people, so he showed agreement with them. But when the star set, he established the argument and said, **What has changed cannot be a Lord.** They used to venerate the stars, worship them, and rule by them. Al-Nahhas said: Among the best things that have been said about this is what was authentically reported from Ibn Abbas, who said about the statement of God the Almighty: **Light upon light** (al-Nur 24:35): "Thus the heart of the believer knows God the Almighty and finds evidence for Him with his heart. When he knows Him, his light increases upon light. Likewise, Abraham, peace be upon him, knew God the Almighty with his heart and found evidence for Him with His evidence. He knew that He had a Lord and Creator. When God the Almighty made Himself known to him, his knowledge increased and he said: "Do you argue with me about God while He has guided me?" It was said: It is in the sense of questioning and rebuking, denying their action. The meaning is: Is this my Lord, or can someone like this be a Lord? So the hamza was deleted. And in the revelation: **Then if I die will they be the immortals?** (al-Anbiya 21:34) meaning will the immortals understand. Al-Hudhali said:

They threw me away and said, **O Khuwaylid, do not be afraid.** I said, and I denied the faces, **They are them.**

last:

By God, I do not know, even if I knew, whether it was seven or eight throwing of pebbles.

It was said: The meaning is this is my Lord according to your claim, as God Almighty said: **Where are My partners whom you claimed?** (al-Qasas 28:62-74). And He said: **Taste, for you are indeed the mighty, the generous.** (al-Dukhan 44:49) meaning with yourself. It was said: The meaning is that you say this is my Lord, so the statement was implied, and its implied implication is common in the Qur'an. It was said: The meaning of this is my Lord, meaning this is evidence of my Lord.

Tafsir Ibn Kathir

Ad-Dahhak said on the authority of Ibn Abbas: The name of Abraham's father was not Azar, but rather his name was Tarah. It was narrated by Ibn Abi Hatim. He also said: Ahmad bin Amr bin Abi Asim Al-Nabil told us, my father told us, Abu Asim Shabib told us, Ikrimah told us on the authority of Ibn Abbas regarding his statement, **And when Abraham said to his father Azar**, meaning the idol Azar. Abraham's father's name was Tarah, his mother's name was Mathani, his wife's name was Sarah, and the mother of Ishmael's name was Hagar, and she was Abraham's concubine. This is what more than one of the genealogists said that his name was Tarah. Mujahid and As-Suddi said: Azar is the name of an idol. I said: It seems that Azar overcame him, because of his service to that idol, and God knows best. Ibn Jarir and others said: It is an insult and a defect in their speech, and its meaning is crooked, and he did not support it nor did he narrate it from anyone. Ibn Abi Hatim said: It was mentioned on the authority of Mu'tamir bin Sulayman, I heard my father recite **And when Abraham said to his father Azar**, he said: I was informed that it is crooked, and that it is the most severe word that Abraham, peace be upon him, said. Then Ibn Jarir said: The correct thing is that his father's name is Azar, then he brought up against himself the statement of the genealogists that his name is Tarah, then he answered that he may have two names, as many people have, or one of them may be a nickname, and what he said is good and strong and God knows best. The reciters differed in the performance of the Almighty's statement: **And when Abraham said to his father Azar**, so Ibn Jarir narrated on the authority of Al-Hasan Al-Basri and Abu Yazid Al-Madani that they used to recite **And when Abraham said to his father Azar, do you take idols as gods?** meaning, O Azar, do you take idols as gods? The majority recited with the fat-ha, either because it is a foreign name that is not declined as well, like red and black, or as for those who claimed that it is accusative, because it is the object of his statement **Do you take idols?** meaning, O my father, do you take Azar? Idols, gods, for this is a far-fetched statement in the language, for what comes after the interrogative letter does not work on what comes before it because it is the beginning of the sentence, as Ibn Jarir and others decided, and it is well-known in the rules of Arabic. The point is that Abraham admonished his father about worshipping idols, and warned him against it and forbade him, but he did not stop, as he said, **And when Abraham said to his father Azar, 'Do you take idols as gods?'** That is, do you deify an idol that you worship instead of God? **Indeed, I see you and your people** That is, those who follow your path **in manifest error** That is, lost and not guided where to go, rather in confusion and ignorance, and your situation in ignorance and error is clear and obvious to every person of sound mind. And God Almighty said: "And mention in the Book Abraham. Indeed, he was a man of truth and a prophet. When he said to his father, 'O my father, why do you worship that which does not hear and does not see and does not avail you at all? O my father, indeed there has come to me of knowledge that which has not come to you, so follow me; I will guide you to a straight path. O my father, do not worship Satan. Indeed, Satan has been disobedient to

the Most Merciful. O my father, indeed I fear that a punishment from the Most Merciful will afflict you, and you would be a friend of Satan.' He said, 'Are you averse to my gods, O Abraham? If you do not desist, I will surely stone you, and leave me for a long time.' He said, 'Peace be upon you. I will ask forgiveness for you from my Lord. Indeed, He is ever Gracious to me. And I will leave you and those you invoke besides God and call upon my Lord. Perhaps I will not be, in my invocation of my Lord, unhappy.'" So Abraham, peace be upon him, used to ask forgiveness for his father throughout his life, but when he died as a polytheist and it became clear to Abraham that, he went back on asking forgiveness for him and disavowed him, as God Almighty said: "And Abraham's asking forgiveness for his father was only because of a promise he had made to him. But when it became clear to him that he was an enemy of God, he disassociated himself from him." It is proven in the Sahih that Ibrahim will meet his father Azar on the Day of Resurrection, and Azar will say to him, **O my son, today I will not disobey you.** Ibrahim will say, **O Lord, did you not promise me that you would not disgrace me on the Day of Resurrection? And what disgrace is more disgraceful than my father who is farther away?** It will be said, **O Ibrahim, look behind you.** Then he will be a filthy, dirty man. He will be seized by his legs and thrown into the Fire. His statement, **And thus did We show Ibrahim the kingdom of the heavens and the earth**, meaning, We showed him the proof of the oneness of God Almighty in His kingdom and creation, and that there is no god but Him and no Lord but Him, like His statement, **Say, 'Look at what is in the heavens and the earth.'** And He said, "Have they not seen what is before them and what is behind them of the heaven and the earth? If We will, We can cause the earth to swallow them up or cause a fragment of the sky to fall upon them. Indeed in that is a sign for every servant who turns [to God]." As for what Ibn Jarir and others narrated on the authority of Mujahid, Ata', Sa'id ibn Jubayr, al-Suddi, and others, they said: The wording is from Mujahid: It was made easy for him. The heavens, so he looked at what was in them until his sight reached the Throne, and the seven earths opened up for him, so he looked at what was in them, and he added something else, so he began to look at the servants while they were committing sins, and he called down curses upon them, so God said to him, I am more merciful to My servants than you, perhaps they will repent or return. Ibn Mardawayh narrated two hadiths on the authority of Muadh and Ali, but their chains of transmission are not authentic, and God knows best. Ibn Abi Hatim narrated on the authority of Al-Awfi, on the authority of Ibn Abbas, regarding His statement, **And thus did We show Abraham the kingdom of the heavens and the earth that he might be among the certain**, that God, the Almighty, made the matter clear to him, both its secret and its open aspects, so nothing of the deeds of creation was hidden from him. When he began to curse the people of sins, God said, **You cannot do this**, so He returned him to the way he was before. It is possible that it was revealed to him from his sight until he saw it with his own eyes, and it is possible that it was from his insight, until he witnessed it with his heart, realized it, and knew it, and knew what was in it of dazzling wisdom and decisive evidence, as Imam Ahmad and Al-Tirmidhi narrated, and authenticated it,

So when the night covered him, he saw a star. He said, "This is my Lord." But when it set, he said, "I do not like those that set."

on the authority of Muadh ibn Jabal in the hadith of a dream, "My Lord came to me in the most beautiful form and said, 'O Muhammad, about what are the highest angels disputing?' I said, 'I do not know, O Lord.' So He placed His hand between my shoulders until I felt the coolness of His fingers between my breasts, and everything was revealed to me and I knew." That" and he mentioned the hadith. His saying **and that he may be among those who are certain** It was said that the waw is redundant, meaning that we show Abraham the kingdom of the heavens and the earth, so that he may be among those who are certain, like his saying **and thus do We detail the signs and that the way of the criminals may be made clear** It was said that it is rather in its proper context, meaning that we show him that so that he may be knowledgeable and certain. And the Almighty's saying: **So when the night covered him** meaning it covered him and concealed him **he saw a star** meaning a star **he said, 'This is my Lord.'** But **when it set** meaning it disappeared, like his saying **and** Ishaq ibn Yasar said: *Aflān* means going away. Ibn Jarir said: It is said: *Aflān* means going away, and Ibn Jarir said: "It is said: 'Aflān' means 'the star sets', meaning it sets and disappears, 'aflān' and 'aflān', if it disappears, and from this is the saying of Dhu al-Rummah:

Lamps that are not driven by darkness nor by fleeting escapes

It is said: Where did he escape from us? Meaning, where have you been absent from us? He said, "I do not like those that set." Qatada said: He knew that his Lord is eternal and will never disappear. **So when he saw the moon rising**, meaning rising, "he said, 'This is my Lord.' But when it set, he said, 'Unless my Lord guides me, I will surely be among the people gone astray.' But when he saw the sun rising, he said, 'This is my Lord.' This is greater, meaning in body than the star and the moon, and more luminous. 'So when it set,' he said, 'O my people, indeed I am innocent of what you associate with God. Indeed, I have turned my face toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with God.'" That is, I have sincerely devoted my religion and devoted my worship to Him who created the heavens and the earth, inclining toward truth, **inclining toward truth**, meaning in a state of being inclining toward truth, meaning inclining away from polytheism toward monotheism. That is why He said, **And I am not of those who associate others with God**. The commentators differed on this matter: Is it a matter of contemplation or debate? Ibn Jarir narrated: on the authority of Ali bin Abi Talha on the authority of Ibn Abbas, what requires that it is a place of consideration, and Ibn Jarir chose it, citing as evidence his saying, **If my Lord does not guide me**, the verse, and Muhammad bin Ishaq said: He said that when he left the ravine in which his mother gave birth to him, when she feared for him from Nimrod bin Canaan, when he had informed him of the existence of a child who would cause his kingdom to be lost at his hands, so he ordered the killing of the boys at that time, so when Ibrahim's mother became pregnant with him and

it was time for her to give birth, she went with him to a ravine outside the city and gave birth to Ibrahim there, and left him there, and he mentioned things of the extraordinary, as others of the commentators from the predecessors and successors mentioned, and the truth is that Ibrahim, peace be upon him, was in this position debating with his people, explaining to them the invalidity of what they were doing of worshipping temples and idols, so he explained in the first place with his father their error in worshipping earthly idols, which are in the form of heavenly angels, so that they would intercede for them with the Great Creator, who are in their own eyes too insignificant to be... They worship Him, but they seek His intercession by worshipping His angels, so that they may intercede for them with Him for provision, victory, and other things that they need. And in this place he explained their error and misguidance in worshipping the temples, which are the seven wandering planets, which are: the moon, Mercury, Venus, the sun, Mars, Jupiter, and Saturn, and the most luminous and most honorable of them in their view is the sun, then the moon, then Venus. So he explained first, may God's prayers and peace be upon him, that this Venus is not suitable for divinity, for it is subjected and determined by a specific path, it does not deviate from it to the right or to the left, and it does not possess any control over itself, rather it is a body among the bodies that God created illuminated, because of the great wisdom He has in that, and it rises from the east and then travels between it and the west until it disappears from sight in it, then it appears on the next night in this manner, and such as these are not suitable for divinity, then he moved to the moon and explained in it what he explained in the star, then he moved to the sun likewise, so when divinity was negated from these three bodies which are the most luminous that sight falls upon, and this was confirmed by conclusive evidence, **He said, O my people, indeed I am innocent of what you associate** meaning I am innocent of worshipping them And their allegiance, if they are gods then plot against me with them all and then do not look. **Indeed, I have turned my face toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with God**. That is, I only worship the Creator of these things, their Inventor, their Subject, their Determiner, and their Manager, the One in Whose Hand is the kingdom of all things and the Creator of all things, and their Lord, King, and God, as the Most High said: "Indeed, your Lord is God, Who created the heavens and the earth in six days and then established Himself on the Throne. He covers the night with the day, pursuing it rapidly, and the sun, the moon, and the stars are subjected by His command. Unquestionably, His is the creation and the command. Blessed be God, Lord of the worlds." And how can it be possible for Abraham to be looking in this position? And he is the one about whom God said: "And We had already given Abraham his sound judgment before, and We were of him Knowing. When he said to his father and his people, 'What are these statues to which you are devoted?'" (10:10). And God the Almighty said: "Indeed, Abraham was a nation obedient to God, inclining toward truth, and he was not

of those who associate others with God. He was grateful for His favors. He chose him and guided him to a straight path. And We gave him good in this world, and indeed, in the Hereafter, he will be among the righteous. Then We revealed to you, [O Muhammad], 'Follow the religion of Abraham, inclining toward truth, and he was not of those who associate others with God.'" (10:10) And God the 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.'** (10:10) And it has been proven in the two Sahihs on the authority of Abu Hurayrah, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **Every newborn is born in a state of fitrah.** And in Sahih Muslim, on the authority of Iyad ibn Himar, that the Messenger of God, may God bless him and grant him peace, said: **God said, 'Indeed, I created My servants inclining toward truth.'** (10:10) And God the Almighty said: **And when your Lord took from the children of Adam, from their loins, their descendants and made them testify of themselves, [saying], 'Am I not your Lord?' They said, 'Yes.'** And its meaning, according to one of the two opinions, is like His statement, **The nature of God upon which He has created mankind**, as will be explained. So if this is true for all of creation, then how could Abraham, the intimate friend, whom God made a nation, obedient to God and upright, and who was not among the polytheists, be looking at this situation? Rather, he is the most deserving of the sound nature and upright disposition, after the Messenger of God, may God bless him and grant him peace, without a doubt or suspicion. What supports that he was in this situation debating with his people regarding what they were in of polytheism, not looking at is the statement of God, the Most High.

Fath al-Qadir

His saying: 76- **When the night covered him** meaning it covered him with its darkness. From this comes the word *paradise* and *madin* and *jinn* all come from covering. The poet said:

Had it not been for the darkness of night, we would have been able to run with Dhu al-Ramth and al-Arti.
Iyadh ibn Thabit

The letter fa is for conjunction with Ibrahim said: meaning, **And remember when he said, and when the night covered him.** This is a story other than the story of the kingdom being presented to him, and the answer to **when he saw a star.** It was said: He saw it from the crack of the rock placed at the head of the flock he was in, and it was said: He saw it when his father took him out of the flock and it was at the time of sunset, it was said: He saw Jupiter and it was said: Venus. His saying: **This is my Lord** is a renewed sentence in answer to an implied question as if it was said: So what did he say when he saw the star? It was said: This was from him due to his limited vision because he was in the time of childhood, and it was said: He wanted to establish an argument against his people as if he was narrating what they had and what they believed in order to oblige them, and Al-Zajjaj said the second, and it was said that it is with the

deletion of the interrogative letter: meaning, **Is this my Lord?** and its meaning is denying that such a person could be a lord, and similar to it is the saying of the Most High: **Then if I die, will they be the immortals?** meaning, will the immortals be understood, and similar to it is the saying of Al-Hudhali:

They promoted me and said, **O Khuwaylid, you did not show any fear.** I said, and I denied the faces, **They are they.**

Which is more important, and the other said:

By God, I do not know, even if I knew, whether it was seven or eight throwing of pebbles.

That is, seven, and it was said that the meaning is: And you say, this is my Lord, so he implied the statement, and it was said that the meaning is with the deletion of an added word: That is, this is the evidence of my Lord. **So when it set**, that is, set, **Abraham said, 'I do not like those who set'**, that is, the gods who set, because setting changes from one state to another, and it is evidence of occurrence.

Tafsir al-Baghawi

76- **And when the night covered him, he saw a star**, the verse. The commentators said: Abraham, peace be upon him, was born during the time of Nimrod bin Canaan, and Nimrod was the first to place the crown on his head and call people to worship him. He had soothsayers and astrologers, and they said to him: A boy will be born in your country this year who will change the religion of the people of the earth, and your destruction and the end of your kingdom will be at his hands. It is said that they found that in the books of the prophets, peace be upon them.

Al-Suddi said: Nimrod saw in a dream that a star had risen and taken away the light of the sun and the moon until there was no light left for them. He was very frightened by that, so he called the magicians and priests and asked them about it. They said: He is a child who will be born in your area this year, and your destruction and the destruction of your kingdom and your household will be at his hands. They said: So he ordered the slaughter of every boy born in his area that year, and he ordered the separation of men from women, and he appointed a man over every ten men. So when a woman menstruated, he would leave her and her husband alone, because they did not have intercourse during menstruation. But when she became pure, he would separate them. Then Azar returned and found that his wife had become pure from menstruation, so he had intercourse with her, and she became pregnant with Abraham, peace be upon him.

Muhammad bin Ishaq said: Nimrod sent to every pregnant woman in the village, and kept her with him except for the mother of Abraham, peace be upon him, for he did not know about her pregnancy because she was a young girl, and the pregnancy in her womb was not known. Al-Suddi said: Nimrod went out with the men to the camp and kept them away from the women for fear that the child might be born, so he stayed there as long as God willed, then he needed to go to the city,

Surat al-An'am 6: 76

So when the night covered him, he saw a star. He said, "This is my Lord." But when it set, he said, "I do not like those that set."

so he did not entrust it to anyone from his people except Azar, so he sent to him and called him and said to him: I have a need that I would like to advise you about, and I am not sending you except because I trust you, so I swear to you that you will not come near your family, so Azar said: I am too stingy with my religion for that, so he advised him about his need, so he entered the city and fulfilled his need, then he said: If you go in to my family and look at them, so when he looked at the mother of Abraham, peace be upon him, he could not control himself until he had intercourse with her, and she became pregnant with Abraham, peace be upon him.

Ibn Abbas, may God be pleased with him, said: When the mother of Abraham became pregnant, the soothsayers said to Nimrod: The boy we told you about was born last night by his mother. So Nimrod ordered the boys to be slaughtered. When the time for the birth of the mother of Abraham, peace be upon him, approached and she went into labor, she ran away for fear that he would find out and kill her son. She placed him in a dry river, then wrapped him in a rag and placed him in a hut. She returned and told her husband that she had given birth and that the boy was in such and such a place. His father went and took him from that place and dug a tunnel for him near a river, hid him in it and blocked the door with a rock for fear of wild beasts. His mother would go to him and breastfeed him.

Muhammad bin Ishaq said: When Ibrahim's mother experienced labor pains, she went out at night to a cave that was close to her, and gave birth to Ibrahim, peace be upon him, in it. She treated him according to what was done to the newborn, then she closed the cave on him and returned to her house. Then she would look at him to see what he was doing, and she would find him alive, sucking his thumb.

Abu Ruq said: One day, Ibrahim's mother said, **Let me look at his fingers.** She found him sucking water from one finger, milk from another, honey from another, dates from another, and ghee from another.

Muhammad bin Ishaq said: Azar asked Abraham's mother about her pregnancy, what did she do? She said: I gave birth to a boy who died. He believed her and kept quiet about her. A day was like a month to Abraham in his youth, and a month was like a year. Abraham did not stay in the cave except for fifteen months, until he said to his mother: Bring me out. So she brought him out at night. He looked and thought about the creation of the heavens and the earth, and said: He who created me and provided for me and fed me and gave me drink is my Lord, other than whom I have no god. Then he looked at the sky and saw a star and said: This is my Lord. Then he followed it with his eyes to look at it until it set. When it set, he said: I do not like those that set. Then he saw the moon rising and said: This is my Lord. He followed it with his eyes until it set. Then the sun rose like this until the end. Then he returned to his father Azar, and his face had become straight and he knew his Lord and was innocent of the religion of his people, except that he

did not call them about that. He told him that he was his son, and Abraham's mother told him that he was his son, and she told him what she had done for him. Azar was pleased with that and was very happy.

It was said: He was in the flock for seven years, and it was said: Thirteen years, and it was said: Seventeen years. They said: When Abraham, peace be upon him, grew up while he was in the flock, he said to his mother: Who is my Lord? She said: Me. He said: Who is your Lord? She said: Your father. He said: Who is my father's Lord? She said: Nimrod. He said: Who is his Lord? She said to him: Be quiet. He was quiet. Then she went back to her husband and said: Have you seen the boy who we used to say would change the religion of the people of the earth? He is your son. Then she told him what he said. His father Azar came to him, and Abraham, peace be upon him, said to him: O my father, who is my Lord? He said: Your mother. He said: Who is my mother's Lord? He said: Me. He said: Who is your Lord? He said: Nimrod. He said: Who is Nimrod's Lord? So he slapped him and said: Be quiet. When night fell upon him, he approached the door of the flock and looked through the rock and saw a star. He said: This is my Lord.

It is said that he said to his parents, **Take me out.** So they took him out of the herd and set off with him when the sun had set. Ibrahim looked at the camels, horses and sheep, and asked his father, **What are these?** He said, **Camels, horses and sheep.** He said, **There is no way these should have a Lord and a Creator.** Then he looked and saw that Jupiter had risen, and it is said: Venus. That night was at the end of the month, so the moon rose late, so he saw the planet before the moon. This is what the Almighty said, **So when the night covered him,** meaning: he entered. It is said: the night covered him, and the night covered him, and the night covered him, if it became dark and covered everything, and the darkness of the night is its blackness, **he saw a planet.** Abu Amr read *saw* with a fatha on the ra' and a kasra on the alif, and Ibn Amir, Hamza, Al-Kisa'i and Abu Bakr both break them, and the others open them. **He said, 'This is my Lord.'**

They differed regarding his statement: Some of them took it as apparent, and said: Abraham, peace be upon him, was seeking guidance and monotheism until God Almighty guided him and gave him his right mind, so that did not harm him in the case of reasoning, and also that was in the case of his childhood before the proof was established against him, so it was not disbelief.

Others denied this statement and said: It is not permissible for God to have a messenger who would come upon him at any time except that he was a monotheist of God and knew Him, and was innocent of every deity other than Him. How can this be imagined about someone whom God protected, purified, and gave him guidance before and informed about it when He said: **When his Lord came with a sound heart As-Saffat, 84** and He said: **And thus did We show Abraham the kingdom of the heavens and the earth.** Do you think that He showed him the kingdom so that

he might be certain? Then when he was certain, he saw a star and said: This is my Lord, believing? This is something that will never happen.

Then they said: There are four aspects of interpretation:

One of them: That Abraham, peace be upon him, wanted to lure the people with this statement and show them their error and ignorance in glorifying what they glorified. They used to glorify the stars and worship them, and they saw that all matters were up to them, so he showed them that he glorified what they glorified and sought guidance from where they sought it. When it set, he showed them the deficiency that came to the stars to prove the error of what they claimed. This is like the disciple who came to a people who worshipped an idol, so he showed his glorification and they honored him until they issued many matters from his opinion until an enemy attacked them and they consulted him about his matter, so he said: The opinion is that we call upon this idol until it removes from us what has befallen us. So they gathered around it supplicating, and when it became clear to them that it was of no benefit and did not repel, he called upon them to call upon God, so they called upon Him and He removed from them what they were fearing, so they submitted.

The second interpretation: He said it in the form of a question, meaning: Is this my Lord? Like the Almighty's saying: **If I die, will they be the immortals?** (Al-Anbiya': 34)? That is: Will they be the immortals? And he mentioned it in the form of a rebuke, denying their action, meaning: And such a person could be a Lord, meaning: This is not my Lord.

The third aspect: that it is in the form of an argument against them, he says: This is my Lord according to your claim? Then when he disappeared, he said: If he were a god, he would not have disappeared, as he said: **[Taste, indeed, you are the mighty, the generous Ad-Dukhan, 49,** meaning: in your own eyes and according to your claim, and as he reported about Moses that he said:] "And look at your god to whom you have been devoted. We will surely burn him" **Taha, 97,** meaning your god according to your claim.

The fourth aspect: It contains an implied meaning that they say, **This is my Lord**, like His statement, **And when Abraham and Ishmael were raising the foundations of the House, 'Our Lord, accept from us,' Al-Baqarah 2:127,** meaning: They say, **Our Lord, accept from us.** "But when it set, he said, 'I do not like those that set,'" and that which does not last.

the night covered him with its darkness, and the stars were Al-Zahraa or Jupiter. And his saying, **This is my Lord**, is by way of fabrication, for the one who proves the corruption of a statement relates it based on what the opponent says, then he returns to corrupt it, or by way of contemplation and reasoning, and he only said it during his adolescence or the beginning of his maturity. **And when it set**, meaning disappeared, **he said, 'I do not like those that set,'** let alone worshipping them, for moving and being concealed by curtains necessitates safety and occurrence and contradicts divinity.

Tafsir al-Baidawi

76 "And when the night covered him, he saw a star. He said, 'This is my Lord.'" A detailed explanation of that. It was said that it is an apodosis to Abraham said, and we see the same as an objection, for his father and his people used to worship idols and stars, so he wanted to alert them to their misguidance and guide them to the truth through contemplation and reasoning. And

Surat al-An'am 6: 77

So when he saw the moon rising, he said, "This is my Lord." But when it set, he said, "Unless my Lord guides me, I will surely be among the people gone astray."

Surat al-An'am 6: 77

So when he saw the moon rising, he said, **This is my Lord**. But when it set, he said, **Unless my Lord guides me, I will surely be among the people gone astray**.

Tafsir al-Jalalayn

77 - **And when he saw the moon rising rising he said** to them (This is my Lord. But when it set, he said, If my Lord does not guide me) keep me on the right path **I will surely be among the people astray** hinting to his people that they are astray, but that did not work with them.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty says: So when the moon rose, Abraham saw it rising, and it is **its rising**.

It is said: (The sun rose, it rose, if it appeared, and the same is true of the moon.

He said, 'This is my Lord.' But when it set, he says, **when it set**, "he said," Abraham, **If my Lord does not guide me**, and does not enable me to attain the truth in His Oneness, **I will surely be among the people who have gone astray**, meaning: among the people who erred in the truth in that, so they did not attain guidance, and worshipped other than God. We have already explained the meaning of (misguidance) in other places, so there is no need to repeat it in this place.

Tafsir al-Qurtubi

The Almighty said: **Then when he saw the moon rising** meaning rising. It is said: the moon rose when it began to rise, and the rising is the split, as if it splits the darkness with its light, and from this the veterinarian said: the blood of an animal rose when its blood flowed. **If my Lord does not guide me** meaning does not keep me on the right path. And he was guided, so this happened during the respite of consideration, or he asked for confirmation because of the possibility of rational permissibility, as Shu'ayb said: **And it is not for us to return therein except if God wills** (al-A'raf 7:89). And in the revelation: **Guide us to the straight path** meaning keep us on the right path. And it has been mentioned before.

Tafsir Ibn Kathir

Ad-Dahhak said on the authority of Ibn Abbas: The name of Abraham's father was not Azar, but rather his

name was Tarah. It was narrated by Ibn Abi Hatim. He also said: Ahmad bin Amr bin Abi Asim Al-Nabil told us, my father told us, Abu Asim Shabib told us, Ikrimah told us on the authority of Ibn Abbas regarding his statement, **And when Abraham said to his father Azar**, meaning the idol Azar. Abraham's father's name was Tarah, his mother's name was Mathani, his wife's name was Sarah, and the mother of Ishmael's name was Hagar, and she was Abraham's concubine. This is what more than one of the genealogists said that his name was Tarah. Mujahid and As-Suddi said: Azar is the name of an idol. I said: It seems that Azar overcame him, because of his service to that idol, and God knows best. Ibn Jarir and others said: It is an insult and a defect in their speech, and its meaning is crooked, and he did not support it nor did he narrate it from anyone. Ibn Abi Hatim said: It was mentioned on the authority of Mu'tamir bin Sulayman, I heard my father recite **And when Abraham said to his father Azar**, he said: I was informed that it is crooked, and that it is the most severe word that Abraham, peace be upon him, said. Then Ibn Jarir said: The correct thing is that his father's name is Azar, then he brought up against himself the statement of the genealogists that his name is Tarah, then he answered that he may have two names, as many people have, or one of them may be a nickname, and what he said is good and strong and God knows best. The reciters differed in the performance of the Almighty's statement: **And when Abraham said to his father Azar**, so Ibn Jarir narrated on the authority of Al-Hasan Al-Basri and Abu Yazid Al-Madani that they used to recite **And when Abraham said to his father Azar, do you take idols as gods?** meaning, O Azar, do you take idols as gods? The majority recited with the fat-ha, either because it is a foreign name that is not declined as well, like red and black, or as for those who claimed that it is accusative, because it is the object of his statement **Do you take idols?** meaning, O my father, do you take Azar? Idols, gods, for this is a far-fetched statement in the language, for what comes after the interrogative letter does not work on what comes before it because it is the beginning of the sentence, as Ibn Jarir and others decided, and it is well-known in the rules of Arabic. The point is that Abraham admonished his father about worshipping idols, and warned him against it and forbade him, but he did not stop, as he said, **And when Abraham said to his father Azar, 'Do you take idols as gods?'** That is, do you deify an idol that you worship instead of God? **Indeed, I see you and your people** That is, those who follow your path **in manifest error** That is, lost and not guided where to go, rather in confusion and ignorance, and your situation in ignorance and error is clear and obvious to every person of sound mind. And God Almighty said: "And mention in the Book Abraham. Indeed, he was a man of truth and a prophet. When he said to his father, 'O my father, why do you worship that which does not hear and does not see and does not avail you at all? O my father, indeed there has come to me of knowledge that which has not come to you, so follow me; I will guide you to a straight path. O my father, do not worship Satan. Indeed, Satan has been disobedient to the Most Merciful. O my father, indeed I fear that a

punishment from the Most Merciful will afflict you, and you would be a friend of Satan.' He said, 'Are you averse to my gods, O Abraham? If you do not desist, I will surely stone you, and leave me for a long time.' He said, 'Peace be upon you. I will ask forgiveness for you from my Lord. Indeed, He is ever Gracious to me. And I will leave you and those you invoke besides God and call upon my Lord. Perhaps I will not be, in my invocation of my Lord, unhappy.'" So Abraham, peace be upon him, used to ask forgiveness for his father throughout his life, but when he died as a polytheist and it became clear to Abraham that, he went back on asking forgiveness for him and disavowed him, as God Almighty said: "And Abraham's asking forgiveness for his father was only because of a promise he had made to him. But when it became clear to him that he was an enemy of God, he disassociated himself from him." It is proven in the Sahih that Ibrahim will meet his father Azar on the Day of Resurrection, and Azar will say to him, **O my son, today I will not disobey you.** Ibrahim will say, **O Lord, did you not promise me that you would not disgrace me on the Day of Resurrection? And what disgrace is more disgraceful than my father who is farther away?** It will be said, **O Ibrahim, look behind you.** Then he will be a filthy, dirty man. He will be seized by his legs and thrown into the Fire. His statement, **And thus did We show Ibrahim the kingdom of the heavens and the earth,** meaning, We showed him the proof of the oneness of God Almighty in His kingdom and creation, and that there is no god but Him and no Lord but Him, like His statement, **Say, 'Look at what is in the heavens and the earth.'** And He said, "Have they not seen what is before them and what is behind them of the heaven and the earth? If We will, We can cause the earth to swallow them up or cause a fragment of the sky to fall upon them. Indeed in that is a sign for every servant who turns [to God]." As for what Ibn Jarir and others narrated on the authority of Mujahid, Ata', Sa'id ibn Jubayr, al-Suddi, and others, they said: The wording is from Mujahid: It was made easy for him. The heavens, so he looked at what was in them until his sight reached the Throne, and the seven earths opened up for him, so he looked at what was in them, and he added something else, so he began to look at the servants while they were committing sins, and he called down curses upon them, so God said to him, I am more merciful to My servants than you, perhaps they will repent or return. Ibn Mardawayh narrated two hadiths on the authority of Muadh and Ali, but their chains of transmission are not authentic, and God knows best. Ibn Abi Hatim narrated on the authority of Al-Awfi, on the authority of Ibn Abbas, regarding His statement, **And thus did We show Abraham the kingdom of the heavens and the earth that he might be among the certain,** that God, the Almighty, made the matter clear to him, both its secret and its open aspects, so nothing of the deeds of creation was hidden from him. When he began to curse the people of sins, God said, **You cannot do this,** so He returned him to the way he was before. It is possible that it was revealed to him from his sight until he saw it with his own eyes, and it is possible that it was from his insight, until he witnessed it with his heart, realized it, and knew it, and knew what was in it of dazzling wisdom and decisive evidence, as Imam Ahmad and Al-Tirmidhi narrated, and authenticated it, on the authority of Muadh ibn Jabal in the hadith of a

dream, "My Lord came to me in the most beautiful form and said, 'O Muhammad, about what are the highest angels disputing?' I said, 'I do not know, O Lord.' So He placed His hand between my shoulders until I felt the coolness of His fingers between my breasts, and everything was revealed to me and I knew." That" and he mentioned the hadith. His saying **and that he may be among those who are certain** It was said that the waw is redundant, meaning that we show Abraham the kingdom of the heavens and the earth, so that he may be among those who are certain, like his saying **and thus do We detail the signs and that the way of the criminals may be made clear** It was said that it is rather in its proper context, meaning that we show him that so that he may be knowledgeable and certain. And the Almighty's saying: **So when the night covered him** meaning it covered him and concealed him **he saw a star** meaning a star **he said, 'This is my Lord.'** But **when it set** meaning it disappeared, Muhammad ibn Ishaq ibn Yasar said: *Aflān* means going away. Ibn Jarir said: It is said: *Aflān* means going away, and Ibn Jarir said: "It is said: 'Aflān' means 'the star sets', meaning it sets and disappears, 'aflān' and 'aflān', if it disappears, and from this is the saying of Dhu al-Rummah:

Lamps that are not driven by darkness nor by fleeting escapes

It is said: Where did he escape from us? Meaning, where have you been absent from us? He said, "I do not like those that set." Qatada said: He knew that his Lord is eternal and will never disappear. **So when he saw the moon rising,** meaning rising, "he said, 'This is my Lord.' But when it set, he said, 'Unless my Lord guides me, I will surely be among the people gone astray.' But when he saw the sun rising, he said, 'This is my Lord.' This is greater, meaning in body than the star and the moon, and more luminous. 'So when it set,' he said, 'O my people, indeed I am innocent of what you associate with God. Indeed, I have turned my face toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with God.'" That is, I have sincerely devoted my religion and devoted my worship to Him who created the heavens and the earth, inclining toward truth, **inclining toward truth,** meaning in a state of being inclining toward truth, meaning inclining away from polytheism toward monotheism. That is why He said, **And I am not of those who associate others with God.** The commentators differed on this matter: Is it a matter of contemplation or debate? Ibn Jarir narrated: on the authority of Ali bin Abi Talha on the authority of Ibn Abbas, what requires that it is a place of consideration, and Ibn Jarir chose it, citing as evidence his saying, **If my Lord does not guide me,** the verse, and Muhammad bin Ishaq said: He said that when he left the ravine in which his mother gave birth to him, when she feared for him from Nimrod bin Canaan, when he had informed him of the existence of a child who would cause his kingdom to be lost at his hands, so he ordered the killing of the boys at that time, so when Ibrahim's mother became pregnant with him and it was time for her to give birth, she went with him to a ravine outside the city and gave birth to Ibrahim there, and left him there, and he mentioned things of the extraordinary, as others of the commentators from the predecessors and successors mentioned, and the

Surat al-An'am 6: 77

So when he saw the moon rising, he said, "This is my Lord." But when it set, he said, "Unless my Lord guides me, I will surely be among the people gone astray."

truth is that Ibrahim, peace be upon him, was in this position debating with his people, explaining to them the invalidity of what they were doing of worshipping temples and idols, so he explained in the first place with his father their error in worshipping earthly idols, which are in the form of heavenly angels, so that they would intercede for them with the Great Creator, who are in their own eyes too insignificant to be... They worship Him, but they seek His intercession by worshipping His angels, so that they may intercede for them with Him for provision, victory, and other things that they need. And in this place he explained their error and misguidance in worshipping the temples, which are the seven wandering planets, which are: the moon, Mercury, Venus, the sun, Mars, Jupiter, and Saturn, and the most luminous and most honorable of them in their view is the sun, then the moon, then Venus. So he explained first, may God's prayers and peace be upon him, that this Venus is not suitable for divinity, for it is subjected and determined by a specific path, it does not deviate from it to the right or to the left, and it does not possess any control over itself, rather it is a body among the bodies that God created illuminated, because of the great wisdom He has in that, and it rises from the east and then travels between it and the west until it disappears from sight in it, then it appears on the next night in this manner, and such as these are not suitable for divinity, then he moved to the moon and explained in it what he explained in the star, then he moved to the sun likewise, so when divinity was negated from these three bodies which are the most luminous that sight falls upon, and this was confirmed by conclusive evidence, **He said, O my people, indeed I am innocent of what you associate** meaning I am innocent of worshipping them And their allegiance, if they are gods then plot against me with them all and then do not look. **Indeed, I have turned my face toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with God.** That is, I only worship the Creator of these things, their Inventor, their Subject, their Determiner, and their Manager, the One in Whose Hand is the kingdom of all things and the Creator of all things, and their Lord, King, and God, as the Most High said: "Indeed, your Lord is God, Who created the heavens and the earth in six days and then established Himself on the Throne. He covers the night with the day, pursuing it rapidly, and the sun, the moon, and the stars are subjected by His command. Unquestionably, His is the creation and the command. Blessed be God, Lord of the worlds." And how can it be possible for Abraham to be looking in this position? And he is the one about whom God said: "And We had already given Abraham his sound judgment before, and We were of him Knowing. When he said to his father and his people, 'What are these statues to which you are devoted?'" (10:10). And God the Almighty said: "Indeed, Abraham was a nation obedient to God, inclining toward truth, and he was not of those who associate others with God. He was grateful for His favors. He chose him and guided him to a straight path. And We gave him good in this world, and indeed, in the Hereafter, he will be among the righteous. Then We revealed to you, [O Muhammad],

'Follow the religion of Abraham, inclining toward truth, and he was not of those who associate others with God.'" (10:10) And God the 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.'** (10:10) And it has been proven in the two Sahihs on the authority of Abu Hurayrah, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **Every newborn is born in a state of fitrah.** And in Sahih Muslim, on the authority of Iyad ibn Himar, that the Messenger of God, may God bless him and grant him peace, said: **God said, 'Indeed, I created My servants inclining toward truth.'** (10:10) And God the Almighty said: **And when your Lord took from the children of Adam, from their loins, their descendants and made them testify of themselves, [saying], 'Am I not your Lord?' They said, 'Yes.'** And its meaning, according to one of the two opinions, is like His statement, **The nature of God upon which He has created mankind**, as will be explained. So if this is true for all of creation, then how could Abraham, the intimate friend, whom God made a nation, obedient to God and upright, and who was not among the polytheists, be looking at this situation? Rather, he is the most deserving of the sound nature and upright disposition, after the Messenger of God, may God bless him and grant him peace, without a doubt or suspicion. What supports that he was in this situation debating with his people regarding what they were in of polytheism, not looking at is the statement of God, the Most High.

Fath al-Qadir

77- When he saw the moon rising meaning rising. It is said: the moon rose when it began to rise. Rising is the split. It split the darkness with its light. "But when it set, he said: If my Lord does not guide me" meaning if He does not keep me on the right path and grant me success with the argument, **I will surely be among the people astray** who are not guided to the truth, so they wrong themselves and deprive themselves of their share of goodness.

Tafsir al-Baghawi

77- And when he saw the moon rising, rising, **he said, 'This is my Lord.'** But when it set, he said, **'If my Lord does not guide me,'** it was said: If He does not keep me on the right path, not that he was not guided. The prophets did not cease asking God Almighty for steadfastness in faith, and Abraham used to say: **And keep me and my sons away from worshipping idols Ibrahim, 35, I will surely be among the people astray**, meaning: from guidance.

Tafsir al-Baidawi

77 **So when he saw the moon rising** beginning to rise **he said**, This is my Lord. **But when it set, he said**, If my Lord does not guide me, I will surely be among the people gone astray." He found himself helpless and sought help from his Lord in attaining the truth, for he cannot be guided to it except through His guidance, as guidance for his people and to alert them that the moon, due to its changing state, is not fit for divinity, and that whoever takes it as a god is astray.

Surat al-An'am 6: 78

So when he saw the sun rising, he said, "This is my Lord; this is greater." But when it set, he said, "O my people, indeed I am innocent of what you associate with Me."

Surat al-An'am 6: 78

So when he saw the sun rising, he said, **This is my Lord; this is greater.** But when it set, he said, **O my people, indeed I am innocent of what you associate with Me.**

Tafsir al-Jalalayn

78 - (And when he saw the sun rising, he said, **This is my Lord, this is greater** than the planet and the moon. (But when it set) and the argument was strengthened against them and they did not return, (he said, **O my people, indeed I am innocent of what you associate** with God of idols and created bodies that need an innovator. So they said to him, **What do you worship?**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty meant by His statement: **So when he saw the sun rising**, when Abraham saw the sun rising, he said: This rising is my Lord, **This is greater**, meaning: This is greater than the planet and the moon, so He omitted that because the speech indicates it, **So when it set**, he says: So when it set, Abraham said to his people, **O my people, indeed I am innocent of what you associate with God**, meaning: of worshipping gods and idols and calling upon a god with God Almighty.

Tafsir al-Qurtubi

The Almighty's saying: **When he saw the sun rising** is in the accusative case as a state, because this is from seeing with the eye. Bāzā yabzigh bughūnā if it rose. And afāla yafālā aflālan if it set. And he said: This and the sun is feminine, because of his saying: **When it set**. It was said: The feminization of the sun is to glorify and magnify it, so it is like their saying: a man who is a genealogist and a scholar. And he said: This is my Lord in the sense: This rising one is my Lord, as Al-Kisa'i and Al-Akhfash said. And others said: meaning this light. Abu Al-Hasan Ali bin Sulayman said: meaning this person, as Al-A'sha said:

She cried over his grave. Who will I have after you, Amer?

You left me in the house, a stranger. He who has no supporter is humiliated.

Tafsir Ibn Kathir

Ad-Dahhak said on the authority of Ibn Abbas: The name of Abraham's father was not Azar, but rather his

name was Tarah. It was narrated by Ibn Abi Hatim. He also said: Ahmad bin Amr bin Abi Asim Al-Nabil told us, my father told us, Abu Asim Shabib told us, Ikrimah told us on the authority of Ibn Abbas regarding his statement, **And when Abraham said to his father Azar**, meaning the idol Azar. Abraham's father's name was Tarah, his mother's name was Mathani, his wife's name was Sarah, and the mother of Ishmael's name was Hagar, and she was Abraham's concubine. This is what more than one of the genealogists said that his name was Tarah. Mujahid and As-Suddi said: Azar is the name of an idol. I said: It seems that Azar overcame him, because of his service to that idol, and God knows best. Ibn Jarir and others said: It is an insult and a defect in their speech, and its meaning is crooked, and he did not support it nor did he narrate it from anyone. Ibn Abi Hatim said: It was mentioned on the authority of Mu'tamir bin Sulayman, I heard my father recite **And when Abraham said to his father Azar**, he said: I was informed that it is crooked, and that it is the most severe word that Abraham, peace be upon him, said. Then Ibn Jarir said: The correct thing is that his father's name is Azar, then he brought up against himself the statement of the genealogists that his name is Tarah, then he answered that he may have two names, as many people have, or one of them may be a nickname, and what he said is good and strong and God knows best. The reciters differed in the performance of the Almighty's statement: **And when Abraham said to his father Azar**, so Ibn Jarir narrated on the authority of Al-Hasan Al-Basri and Abu Yazid Al-Madani that they used to recite **And when Abraham said to his father Azar, do you take idols as gods?** meaning, O Azar, do you take idols as gods? The majority recited with the fat-ha, either because it is a foreign name that is not declined as well, like red and black, or as for those who claimed that it is accusative, because it is the object of his statement **Do you take idols?** meaning, O my father, do you take Azar? Idols, gods, for this is a far-fetched statement in the language, for what comes after the interrogative letter does not work on what comes before it because it is the beginning of the sentence, as Ibn Jarir and others decided, and it is well-known in the rules of Arabic. The point is that Abraham admonished his father about worshipping idols, and warned him against it and forbade him, but he did not stop, as he said, **And when Abraham said to his father Azar, 'Do you take idols as gods?'** That is, do you deify an idol that you worship instead of God? **Indeed, I see you and your people** That is, those who follow your path in manifest error That is, lost and not guided where to go, rather in confusion and ignorance, and your situation in ignorance and error is clear and obvious to every person of sound mind. And God Almighty said: "And mention in the Book Abraham. Indeed, he was a man of truth and a prophet. When he said to his father, 'O my father, why do you worship that which does not hear and does not see and does not avail you at all? O my father, indeed there has come to me of knowledge that which has not come to you, so follow me; I will guide you to a straight path. O my father, do not worship Satan. Indeed, Satan has been disobedient to the Most Merciful. O my father, indeed I fear that a

punishment from the Most Merciful will afflict you, and you would be a friend of Satan.' He said, 'Are you averse to my gods, O Abraham? If you do not desist, I will surely stone you, and leave me for a long time.' He said, 'Peace be upon you. I will ask forgiveness for you from my Lord. Indeed, He is ever Gracious to me. And I will leave you and those you invoke besides God and call upon my Lord. Perhaps I will not be, in my invocation of my Lord, unhappy.'" So Abraham, peace be upon him, used to ask forgiveness for his father throughout his life, but when he died as a polytheist and it became clear to Abraham that, he went back on asking forgiveness for him and disavowed him, as God Almighty said: "And Abraham's asking forgiveness for his father was only because of a promise he had made to him. But when it became clear to him that he was an enemy of God, he disassociated himself from him." It is proven in the Sahih that Ibrahim will meet his father Azar on the Day of Resurrection, and Azar will say to him, **O my son, today I will not disobey you.** Ibrahim will say, **O Lord, did you not promise me that you would not disgrace me on the Day of Resurrection? And what disgrace is more disgraceful than my father who is farther away?** It will be said, **O Ibrahim, look behind you.** Then he will be a filthy, dirty man. He will be seized by his legs and thrown into the Fire. His statement, **And thus did We show Ibrahim the kingdom of the heavens and the earth,** meaning, We showed him the proof of the oneness of God Almighty in His kingdom and creation, and that there is no god but Him and no Lord but Him, like His statement, **Say, 'Look at what is in the heavens and the earth.'** And He said, "Have they not seen what is before them and what is behind them of the heaven and the earth? If We will, We can cause the earth to swallow them up or cause a fragment of the sky to fall upon them. Indeed in that is a sign for every servant who turns [to God]." As for what Ibn Jarir and others narrated on the authority of Mujahid, Ata', Sa'id ibn Jubayr, al-Suddi, and others, they said: The wording is from Mujahid: It was made easy for him. The heavens, so he looked at what was in them until his sight reached the Throne, and the seven earths opened up for him, so he looked at what was in them, and he added something else, so he began to look at the servants while they were committing sins, and he called down curses upon them, so God said to him, I am more merciful to My servants than you, perhaps they will repent or return. Ibn Mardawayh narrated two hadiths on the authority of Muadh and Ali, but their chains of transmission are not authentic, and God knows best. Ibn Abi Hatim narrated on the authority of Al-Awfi, on the authority of Ibn Abbas, regarding His statement, **And thus did We show Abraham the kingdom of the heavens and the earth that he might be among the certain,** that God, the Almighty, made the matter clear to him, both its secret and its open aspects, so nothing of the deeds of creation was hidden from him. When he began to curse the people of sins, God said, **You cannot do this,** so He returned him to the way he was before. It is possible that it was revealed to him from his sight until he saw it with his own eyes, and it is possible that it was from his insight, until he witnessed it with his heart, realized it, and knew it, and knew what was in it of dazzling wisdom and decisive evidence, as Imam Ahmad and Al-Tirmidhi narrated, and authenticated it, on the authority of Muadh ibn Jabal in the hadith of a

dream, "My Lord came to me in the most beautiful form and said, 'O Muhammad, about what are the highest angels disputing?' I said, 'I do not know, O Lord.' So He placed His hand between my shoulders until I felt the coolness of His fingers between my breasts, and everything was revealed to me and I knew." That" and he mentioned the hadith. His saying **and that he may be among those who are certain** It was said that the waw is redundant, meaning that we show Abraham the kingdom of the heavens and the earth, so that he may be among those who are certain, like his saying **and thus do We detail the signs and that the way of the criminals may be made clear** It was said that it is rather in its proper context, meaning that we show him that so that he may be knowledgeable and certain. And the Almighty's saying: **So when the night covered him** meaning it covered him and concealed him **he saw a star** meaning a star **he said, 'This is my Lord.'** But **when it set** meaning it disappeared, Muhammad ibn Ishaq ibn Yasar said: *Aflān* means going away. Ibn Jarir said: It is said: *Aflān* means going away, and Ibn Jarir said: "It is said: 'Aflān' means 'the star sets', meaning it sets and disappears, 'aflān' and 'aflān', if it disappears, and from this is the saying of Dhu al-Rummah:

Lamps that are not driven by darkness nor by fleeting escapes

It is said: Where did he escape from us? Meaning, where have you been absent from us? He said, "I do not like those that set." Qatada said: He knew that his Lord is eternal and will never disappear. **So when he saw the moon rising,** meaning rising, "he said, 'This is my Lord.' But when it set, he said, 'Unless my Lord guides me, I will surely be among the people gone astray.' But when he saw the sun rising, he said, 'This is my Lord.' This is greater, meaning in body than the star and the moon, and more luminous. 'So when it set,' he said, 'O my people, indeed I am innocent of what you associate with God. Indeed, I have turned my face toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with God.'" That is, I have sincerely devoted my religion and devoted my worship to Him who created the heavens and the earth, inclining toward truth, **inclining toward truth,** meaning in a state of being inclining toward truth, meaning inclining away from polytheism toward monotheism. That is why He said, **And I am not of those who associate others with God.** The commentators differed on this matter: Is it a matter of contemplation or debate? Ibn Jarir narrated: on the authority of Ali bin Abi Talha on the authority of Ibn Abbas, what requires that it is a place of consideration, and Ibn Jarir chose it, citing as evidence his saying, **If my Lord does not guide me,** the verse, and Muhammad bin Ishaq said: He said that when he left the ravine in which his mother gave birth to him, when she feared for him from Nimrod bin Canaan, when he had informed him of the existence of a child who would cause his kingdom to be lost at his hands, so he ordered the killing of the boys at that time, so when Ibrahim's mother became pregnant with him and it was time for her to give birth, she went with him to a ravine outside the city and gave birth to Ibrahim there, and left him there, and he mentioned things of the extraordinary, as others of the commentators from the predecessors and successors mentioned, and the

Surat al-An'am 6: 78

So when he saw the sun rising, he said, "This is my Lord; this is greater." But when it set, he said, "O my people, indeed I am innocent of what you associate with Me."

truth is that Ibrahim, peace be upon him, was in this position debating with his people, explaining to them the invalidity of what they were doing of worshipping temples and idols, so he explained in the first place with his father their error in worshipping earthly idols, which are in the form of heavenly angels, so that they would intercede for them with the Great Creator, who are in their own eyes too insignificant to be... They worship Him, but they seek His intercession by worshipping His angels, so that they may intercede for them with Him for provision, victory, and other things that they need. And in this place he explained their error and misguidance in worshipping the temples, which are the seven wandering planets, which are: the moon, Mercury, Venus, the sun, Mars, Jupiter, and Saturn, and the most luminous and most honorable of them in their view is the sun, then the moon, then Venus. So he explained first, may God's prayers and peace be upon him, that this Venus is not suitable for divinity, for it is subjected and determined by a specific path, it does not deviate from it to the right or to the left, and it does not possess any control over itself, rather it is a body among the bodies that God created illuminated, because of the great wisdom He has in that, and it rises from the east and then travels between it and the west until it disappears from sight in it, then it appears on the next night in this manner, and such as these are not suitable for divinity, then he moved to the moon and explained in it what he explained in the star, then he moved to the sun likewise, so when divinity was negated from these three bodies which are the most luminous that sight falls upon, and this was confirmed by conclusive evidence, **He said, O my people, indeed I am innocent of what you associate** meaning I am innocent of worshipping them And their allegiance, if they are gods then plot against me with them all and then do not look. **Indeed, I have turned my face toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with God.** That is, I only worship the Creator of these things, their Inventor, their Subject, their Determiner, and their Manager, the One in Whose Hand is the kingdom of all things and the Creator of all things, and their Lord, King, and God, as the Most High said: "Indeed, your Lord is God, Who created the heavens and the earth in six days and then established Himself on the Throne. He covers the night with the day, pursuing it rapidly, and the sun, the moon, and the stars are subjected by His command. Unquestionably, His is the creation and the command. Blessed be God, Lord of the worlds." And how can it be possible for Abraham to be looking in this position? And he is the one about whom God said: "And We had already given Abraham his sound judgment before, and We were of him Knowing. When he said to his father and his people, 'What are these statues to which you are devoted?'" (10:10). And God the Almighty said: "Indeed, Abraham was a nation obedient to God, inclining toward truth, and he was not of those who associate others with God. He was grateful for His favors. He chose him and guided him to a straight path. And We gave him good in this world, and indeed, in the Hereafter, he will be among the righteous. Then We revealed to you, [O Muhammad],

'Follow the religion of Abraham, inclining toward truth, and he was not of those who associate others with God.'" (10:10) And God the 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.'** (10:10) And it has been proven in the two Sahihs on the authority of Abu Hurayrah, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **Every newborn is born in a state of fitrah.** And in Sahih Muslim, on the authority of Iyad ibn Himar, that the Messenger of God, may God bless him and grant him peace, said: **God said, 'Indeed, I created My servants inclining toward truth.'** (10:10) And God the Almighty said: **And when your Lord took from the children of Adam, from their loins, their descendants and made them testify of themselves, [saying], 'Am I not your Lord?' They said, 'Yes.'** And its meaning, according to one of the two opinions, is like His statement, **The nature of God upon which He has created mankind**, as will be explained. So if this is true for all of creation, then how could Abraham, the intimate friend, whom God made a nation, obedient to God and upright, and who was not among the polytheists, be looking at this situation? Rather, he is the most deserving of the sound nature and upright disposition, after the Messenger of God, may God bless him and grant him peace, without a doubt or suspicion. What supports that he was in this situation debating with his people regarding what they were in of polytheism, not looking at is the statement of God, the Most High.

Fath al-Qadir

78- When he saw the sun rising Rising and rising are in the accusative case, because seeing is visual. And **He said, 'This is my Lord'**, even though the sun is feminine, because what he meant was this rising, as Al-Kisa'i and Al-Akhfash said. And it was said, this light, and it was said, the person. **This is greater**, meaning what precedes it of the planet and the moon. **He said, 'O my people, indeed I am innocent of what you associate'**, meaning of the things that you make partners with God and worship. And *what* is a relative pronoun or a source. He said: With this, when it became clear that these things are created and do not benefit or harm, he provided evidence for that with their setting, which is evidence of their occurrence.

Tafsir al-Baghawi

78- "And when he saw the sun rising, he said, 'This is my Lord. This is greater,'" meaning: greater than the planets and the moon. He did not say *this* even though the sun is feminine because he meant this rising, or he returned it to the meaning, which is the light and radiance, because he saw it brighter than the stars and the moon. **And when it set**, meaning it set, **he said, 'O my people, indeed I am innocent of what you associate with God.'**

Tafsir al-Baidawi

78 And when he saw the sun rising, he said, 'This is my Lord.' He mentioned the demonstrative pronoun to make the report masculine and to protect the Lord from any suspicion of femininity. **This is greater.** He made it greater as evidence or to show the opponent's suspicion. **But when it set, he said, 'O my people, indeed I am innocent of what you associate with Him.'** Of the created bodies that are in need of a creator who creates them and a specifier who specifies them with what they are specific to, then when he was innocent of them, he turned to their Creator and Maker to whom these possibilities pointed, so he said:

Surat al-An'am 6: 79

Indeed, I have turned my face toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with God.

Surat al-An'am 6: 79

Indeed, I have turned my face toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with God.

Tafsir al-Jalalayn

79 - He said, **Indeed, I have turned my face** meaning by my worship **to He who created** created **the heavens and the earth** meaning God **inclining toward truth** inclining toward the upright religion **and I am not of those who associate others with Him**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: This is report from God Almighty, mentioned about His friend Abraham, peace be upon him: that when the truth was revealed to him and he knew it, he bore witness to the truth, and showed his opposition to his people, the people of falsehood and the people of associating partners with God, and he was not afraid of the blame of any blamer in God, nor did he feel afraid of what was said about the truth and his steadfastness upon it, despite the opposition of all his people to his statement, and their denial of it to him, and he said to them: **O my people, indeed I am innocent of what you associate** with God who created me and created you in His worship of your gods and idols, I have directed my face in my worship to the One who created the heavens and the earth, the Eternal who remains and does not perish, and gives life and causes death, not to the One who perishes and does not remain, and disappears and does not last, and does not harm or benefit.

Then the Most High informed them: That he directed his face to His worship, by sincerely worshipping Him, and being steadfast in that for his Lord in what He loves of monotheism, not in the way that one who is not a Hanif directs his face to, but rather he is a polytheist, since directing the face in a way other than Hanif is not beneficial to its director, rather it is harmful and destructive to him, **And I am not of the polytheists**, and I am not of you, meaning: I am not of those who follow your religion and your creed, O polytheists.

In a similar vein to what we said about that, Ibn Zayd used to say:

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding the words of Abraham's people to Abraham: Have you abandoned this worship? He said: **Indeed, I have turned my face toward He who created the heavens and the earth**. They said: You have not brought anything, and we worship Him and turn to Him! He said: No, as a monotheist. He said: Sincerely, I do not associate anything with Him as you associate anything with Him.

Tafsir al-Qurtubi

The Almighty said: **I have directed my face** meaning I intended my worship and monotheism to be for God the Almighty alone. The face was mentioned because it is the most obvious way by which a person can recognize his companion. *Hanif* inclined towards the truth. **And I am not of the polytheists** is the name of what and its predicate. And if you stop, you say: Ana. I added the alif to show the movement, and this is the eloquent language. Al-Akhfash said: Some Arabs say: An. Al-Kisa'i said: Some Arabs say: Anhu. Three languages. And in the connection also three languages: that the alif is deleted in the insertion, because it is extra to show the movement in the stop. And some Arabs keep the alif in the connection, as the poet said:

I am the sword of the tribe, so know me

It is the language of some of Banu Qais and Rabi'ah, according to al-Farra'. Some Arabs say in connection: 'Aan fa'ala', like 'Aan fa'ala', as al-Kisa'i narrated from some of Quda'ah.

Tafsir Ibn Kathir

Ad-Dahhak said on the authority of Ibn Abbas: The name of Abraham's father was not Azar, but rather his name was Tarah. It was narrated by Ibn Abi Hatim. He also said: Ahmad bin Amr bin Abi Asim Al-Nabil told us, my father told us, Abu Asim Shabib told us, Ikrimah told us on the authority of Ibn Abbas regarding his statement, **And when Abraham said to his father Azar**, meaning the idol Azar. Abraham's father's name was Tarah, his mother's name was Mathani, his wife's name was Sarah, and the mother of Ishmael's name was Hagar, and she was Abraham's concubine. This is what more than one of the genealogists said that his name was Tarah. Mujahid and As-Suddi said: Azar is the name of an idol. I said: It seems that Azar overcame him, because of his service to that idol, and God knows best. Ibn Jarir and others said: It is an insult and a defect in their speech, and its meaning is crooked, and he did not support it nor did he narrate it from anyone. Ibn Abi Hatim said: It was mentioned on the authority of Mu'tamir bin Sulayman, I heard my father recite **And when Abraham said to his father Azar**, he said: I was informed that it is crooked, and that it is the most severe word that Abraham, peace be upon him, said. Then Ibn Jarir said: The correct thing is that his father's name is Azar, then he brought up against himself the statement of the genealogists that his name is Tarah, then he answered that he may have two names, as many people have, or one of them may be a nickname, and what he said is good and strong and God knows best. The reciters differed in the performance of the Almighty's statement: **And when Abraham said to his father Azar**, so Ibn Jarir narrated on the authority of Al-Hasan Al-Basri and Abu Yazid

Al-Madani that they used to recite **And when Abraham said to his father Azar, do you take idols as gods?** meaning, O Azar, do you take idols as gods? The majority recited with the fat-ha, either because it is a foreign name that is not declined as well, like red and black, or as for those who claimed that it is accusative, because it is the object of his statement **Do you take idols?** meaning, O my father, do you take Azar? Idols, gods, for this is a far-fetched statement in the language, for what comes after the interrogative letter does not work on what comes before it because it is the beginning of the sentence, as Ibn Jarir and others decided, and it is well-known in the rules of Arabic. The point is that Abraham admonished his father about worshipping idols, and warned him against it and forbade him, but he did not stop, as he said, **And when Abraham said to his father Azar, 'Do you take idols as gods?'** That is, do you deify an idol that you worship instead of God? **Indeed, I see you and your people** That is, those who follow your path in **manifest error** That is, lost and not guided where to go, rather in confusion and ignorance, and your situation in ignorance and error is clear and obvious to every person of sound mind. And God Almighty said: "And mention in the Book Abraham. Indeed, he was a man of truth and a prophet. When he said to his father, 'O my father, why do you worship that which does not hear and does not see and does not avail you at all? O my father, indeed there has come to me of knowledge that which has not come to you, so follow me; I will guide you to a straight path. O my father, do not worship Satan. Indeed, Satan has been disobedient to the Most Merciful. O my father, indeed I fear that a punishment from the Most Merciful will afflict you, and you would be a friend of Satan.' He said, 'Are you averse to my gods, O Abraham? If you do not desist, I will surely stone you, and leave me for a long time.' He said, 'Peace be upon you. I will ask forgiveness for you from my Lord. Indeed, He is ever Gracious to me. And I will leave you and those you invoke besides God and call upon my Lord. Perhaps I will not be, in my invocation of my Lord, unhappy.'" So Abraham, peace be upon him, used to ask forgiveness for his father throughout his life, but when he died as a polytheist and it became clear to Abraham that, he went back on asking forgiveness for him and disavowed him, as God Almighty said: "And Abraham's asking forgiveness for his father was only because of a promise he had made to him. But when it became clear to him that he was an enemy of God, he disassociated himself from him." It is proven in the Sahih that Ibrahim will meet his father Azar on the Day of Resurrection, and Azar will say to him, **O my son, today I will not disobey you.** Ibrahim will say, **O Lord, did you not promise me that you would not disgrace me on the Day of Resurrection? And what disgrace is more disgraceful than my father who is farther away?** It will be said, **O Ibrahim, look behind you.** Then he will be a filthy, dirty man. He will be seized by his legs and thrown into the Fire. His statement, **And thus did We show Ibrahim the kingdom of the heavens and the earth,** meaning, We showed him the proof of the oneness of God Almighty in His kingdom and creation, and that there is no god but Him and no Lord but Him, like His statement, **Say, 'Look at what is in the heavens and the earth.'** And He said, "Have they not seen what is before them and what is behind them of the heaven and the earth? If We will,

We can cause the earth to swallow them up or cause a fragment of the sky to fall upon them. Indeed in that is a sign for every servant who turns [to God]." As for what Ibn Jarir and others narrated on the authority of Mujahid, Ata', Sa'id ibn Jubayr, al-Suddi, and others, they said: The wording is from Mujahid: It was made easy for him. The heavens, so he looked at what was in them until his sight reached the Throne, and the seven earths opened up for him, so he looked at what was in them, and he added something else, so he began to look at the servants while they were committing sins, and he called down curses upon them, so God said to him, I am more merciful to My servants than you, perhaps they will repent or return. Ibn Mardawayh narrated two hadiths on the authority of Muadh and Ali, but their chains of transmission are not authentic, and God knows best. Ibn Abi Hatim narrated on the authority of Al-Awfi, on the authority of Ibn Abbas, regarding His statement, **And thus did We show Abraham the kingdom of the heavens and the earth that he might be among the certain,** that God, the Almighty, made the matter clear to him, both its secret and its open aspects, so nothing of the deeds of creation was hidden from him. When he began to curse the people of sins, God said, **You cannot do this,** so He returned him to the way he was before. It is possible that it was revealed to him from his sight until he saw it with his own eyes, and it is possible that it was from his insight, until he witnessed it with his heart, realized it, and knew it, and knew what was in it of dazzling wisdom and decisive evidence, as Imam Ahmad and Al-Tirmidhi narrated, and authenticated it, on the authority of Muadh ibn Jabal in the hadith of a dream, "My Lord came to me in the most beautiful form and said, 'O Muhammad, about what are the highest angels disputing?' I said, 'I do not know, O Lord.' So He placed His hand between my shoulders until I felt the coolness of His fingers between my breasts, and everything was revealed to me and I knew." That" and he mentioned the hadith. His saying **and that he may be among those who are certain** It was said that the way is redundant, meaning that we show Abraham the kingdom of the heavens and the earth, so that he may be among those who are certain, like his saying **and thus do We detail the signs and that the way of the criminals may be made clear** It was said that it is rather in its proper context, meaning that we show him that so that he may be knowledgeable and certain. And the Almighty's saying: **So when the night covered him** meaning it covered him and concealed him **he saw a star** meaning a star **he said, 'This is my Lord.'** **But when it set** meaning it disappeared, Muhammad ibn Ishaq ibn Yasar said: *Aflān* means going away. Ibn Jarir said: It is said: *Aflān* means going away, and Ibn Jarir said: "It is said: 'Aflān' means 'the star sets', meaning it sets and disappears, 'aflān' and 'aflān', if it disappears, and from this is the saying of Dhu al-Rummah:

Lamps that are not driven by darkness nor by fleeting escapes

It is said: Where did he escape from us? Meaning, where have you been absent from us? He said, "I do not like those that set." Qatada said: He knew that his Lord is eternal and will never disappear. **So when he saw the moon rising,** meaning rising, "he said, 'This is my Lord.' But when it set, he said, 'Unless my Lord

Indeed, I have turned my face toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with God.

guides me, I will surely be among the people gone astray.' But when he saw the sun rising, he said, 'This is my Lord.' This is greater, meaning in body than the star and the moon, and more luminous. 'So when it set,' he said, 'O my people, indeed I am innocent of what you associate with God. Indeed, I have turned my face toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with God.'" That is, I have sincerely devoted my religion and devoted my worship to Him who created the heavens and the earth, inclining toward truth, **inclining toward truth**, meaning in a state of being inclining toward truth, meaning inclining away from polytheism toward monotheism. That is why He said, **And I am not of those who associate others with God**. The commentators differed on this matter: Is it a matter of contemplation or debate? Ibn Jarir narrated: on the authority of Ali bin Abi Talha on the authority of Ibn Abbas, what requires that it is a place of consideration, and Ibn Jarir chose it, citing as evidence his saying, **If my Lord does not guide me**, the verse, and Muhammad bin Ishaq said: He said that when he left the ravine in which his mother gave birth to him, when she feared for him from Nimrod bin Canaan, when he had informed him of the existence of a child who would cause his kingdom to be lost at his hands, so he ordered the killing of the boys at that time, so when Ibrahim's mother became pregnant with him and it was time for her to give birth, she went with him to a ravine outside the city and gave birth to Ibrahim there, and left him there, and he mentioned things of the extraordinary, as others of the commentators from the predecessors and successors mentioned, and the truth is that Ibrahim, peace be upon him, was in this position debating with his people, explaining to them the invalidity of what they were doing of worshipping temples and idols, so he explained in the first place with his father their error in worshipping earthly idols, which are in the form of heavenly angels, so that they would intercede for them with the Great Creator, who are in their own eyes too insignificant to be... They worship Him, but they seek His intercession by worshipping His angels, so that they may intercede for them with Him for provision, victory, and other things that they need. And in this place he explained their error and misguidance in worshipping the temples, which are the seven wandering planets, which are: the moon, Mercury, Venus, the sun, Mars, Jupiter, and Saturn, and the most luminous and most honorable of them in their view is the sun, then the moon, then Venus. So he explained first, may God's prayers and peace be upon him, that this Venus is not suitable for divinity, for it is subjected and determined by a specific path, it does not deviate from it to the right or to the left, and it does not possess any control over itself, rather it is a body among the bodies that God created illuminated, because of the great wisdom He has in that, and it rises from the east and then travels between it and the west until it disappears from sight in it, then it appears on the next night in this manner, and such as these are not suitable for divinity, then he moved to the moon and explained in it what he explained in the star, then he moved to the sun likewise, so when divinity was negated from these

three bodies which are the most luminous that sight falls upon, and this was confirmed by conclusive evidence, **He said, O my people, indeed I am innocent of what you associate** meaning I am innocent of worshipping them And their allegiance, if they are gods then plot against me with them all and then do not look. **Indeed, I have turned my face toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with God**. That is, I only worship the Creator of these things, their Inventor, their Subject, their Determiner, and their Manager, the One in Whose Hand is the kingdom of all things and the Creator of all things, and their Lord, King, and God, as the Most High said: "Indeed, your Lord is God, Who created the heavens and the earth in six days and then established Himself on the Throne. He covers the night with the day, pursuing it rapidly, and the sun, the moon, and the stars are subjected by His command. Unquestionably, His is the creation and the command. Blessed be God, Lord of the worlds." And how can it be possible for Abraham to be looking in this position? And he is the one about whom God said: "And We had already given Abraham his sound judgment before, and We were of him Knowing. When he said to his father and his people, 'What are these statues to which you are devoted?'" (10:10). And God the Almighty said: "Indeed, Abraham was a nation obedient to God, inclining toward truth, and he was not of those who associate others with God. He was grateful for His favors. He chose him and guided him to a straight path. And We gave him good in this world, and indeed, in the Hereafter, he will be among the righteous. Then We revealed to you, [O Muhammad], 'Follow the religion of Abraham, inclining toward truth, and he was not of those who associate others with God.'" (10:10) And God the 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.'** (10:10) And it has been proven in the two Sahihs on the authority of Abu Hurayrah, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **Every newborn is born in a state of fitrah**. And in Sahih Muslim, on the authority of Iyad ibn Himar, that the Messenger of God, may God bless him and grant him peace, said: **God said, 'Indeed, I created My servants inclining toward truth.'** (10:10) And God the Almighty said: **And when your Lord took from the children of Adam, from their loins, their descendants and made them testify of themselves, [saying], 'Am I not your Lord?' They said, 'Yes.'** And its meaning, according to one of the two opinions, is like His statement, **The nature of God upon which He has created mankind**, as will be explained. So if this is true for all of creation, then how could Abraham, the intimate friend, whom God made a nation, obedient to God and upright, and who was not among the polytheists, be looking at this situation? Rather, he is the most deserving of the sound nature and upright disposition, after the Messenger of God, may God bless him and grant him peace, without a doubt or suspicion. What supports that he was in this situation debating with his people regarding what they were in of polytheism, not looking at is the statement of

God, the Most High.

Fath al-Qadir

79- **I have directed my face** meaning I intended with my worship and my monotheism to be towards God Almighty. The face was mentioned because it is the organ by which a person is known, or because it is applied to the entire person as mentioned above. The meaning of **He created the heavens and the earth as a monotheist** was mentioned earlier, inclining towards the true religion.

Tafsir al-Baghawi

79- **Indeed, I have turned my face toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with God.**

Tafsir al-Baidawi

79 **Indeed, I have turned my face toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with God.** He only used the setting as evidence, not the rising, even though it is also a transition, because of its multiple meanings, and because he saw the planet that they worship in the middle of the sky when he tried to provide evidence.

Surat al-An'am 6: 80

And his people argued with him. He said, "Do you argue with me about God while He has guided me? And I do not fear what you associate with Him, unless my Lord should will a thing. My Lord encompasses all things in knowledge. Will you not then remember?"

Surat al-An'am 6: 80

And his people argued with him. He said, "Do you argue with me about God while He has guided me? And I do not fear what you associate with Him, unless my Lord should will a thing. My Lord encompasses all things in knowledge. Will you not then remember?"

Tafsir al-Jalalayn

80 - **And his people argued with him** They argued with him about his religion and threatened him with the idols that they would harm him if he abandoned them (He said: Do you argue with me) with emphasis on the noon and with a lightening by deleting one of the two noons, which is the noon of raising when escaping and the noon of protection according to the reciters? Do you argue with me *about* the oneness **of God while He has guided me** to it **and I do not fear what you associate with Him of the idols** that they would harm me because of their inability to do anything *except* but **that my Lord should will something** of the disliked thing that would befall me, then **My Lord encompasses all things in knowledge** meaning His knowledge encompasses all things **so will you not remember** this and believe

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And Abraham argued with his people about the oneness of God and his innocence from idols, and their argument with him was that their gods that they worshipped were better than his god. Abraham said: **Do you argue with me about God?** He said: Do you argue with me about my belief in the oneness of God because I work sincerely for Him and not for any other gods? **And He has guided me,** He said: My Lord has guided me to know His oneness, and directed me to the path of truth until I became certain that nothing deserves to be worshipped other than Him. **And I do not fear what you associate with Him,** He said: Nor do I fear from your gods that you call upon besides Him any harm or dislike that may come to me in my soul. And that is because they said to him: We fear that our gods will touch me with evil, such as leprosy or madness, because you mentioned them in a bad way. So Abraham said to them: I do not fear what you associate with God of these gods, that they will harm me or cause me harm, because they neither benefit nor harm, **unless my Lord wills something.** He says: But my fear is of God who created me and created the heavens and the earth, for if He wills to harm me in my soul or my wealth with whatever He wills of annihilation or permanence, or increase or decrease or other than that, He will harm me with it, because He is able to do that.

In a similar manner to what we said about that, Ibn Jurayj used to say:

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, on the authority of Ibn Jurayj: "And he argued with his people, saying: 'Do you argue with me about God, while He has guided me?'" He said: His people called upon gods besides God, and they frightened him with their gods, lest he be afflicted with madness because of them. So Abraham said: **Do you argue with me about God, while He has guided me?** He said: I have known my Lord, I do not fear what you associate with Him.

My Lord encompasses all things in knowledge, meaning: And my Lord knows all things, so nothing is hidden from Him, because He is the Creator of all things, not like the gods who neither harm nor benefit nor understand anything, but are rather carved wood and a picture, **Do you not remember?** meaning: Do you not consider, you ignorant ones, and understand the error of what you are doing, of your worship of a pictured image and carved wood, which is not able to harm or benefit, and does not understand anything nor understand it, and your abandonment of the worship of the One who created you and created all things, and in whose hand is goodness, and He has the power over all things, and is All-Knowing.

Tafsir al-Qurtubi

The Almighty's saying: **And his people argued** is evidence of argumentation and debate? They argued with him about the oneness of God. **He said, 'Do you argue with me about God?'** Nafi' read it with a light nun, and the rest stressed the nun. There is a difference of opinion about it from Ibn Amir from the narration of Hisham from him. Whoever stressed it said: The origin of it is two nuns, the first is a sign of raising and the second is a separator between the verb and the ya'. When two similar letters came together in a verb, which is heavy, the nun was assimilated into the other, so the stress occurred. It is necessary to lengthen the waw so that the two quiescent letters do not meet, the waw and the first of the stressed letter, so the length became a separator between the two quiescent letters. Whoever lightened it deleted the second nun to make light of the meeting of two similar letters, and the first was not deleted because it is a sign of raising, so if it were deleted, the raised would be confused with the jazm and the mansub. It was narrated from Abu Amr ibn al-Ala' that this reading is a mistake. Sibawayh permitted it and said: They found the doubling too heavy. He recited:

You see him like a cloud, he smells musk, he smells bad when he touches me

God the Almighty said: **And I do not fear what you associate with Him** meaning because He neither benefits nor harms - and they feared Him because of the multitude of their gods - not that God would revive

Him and decree for Him, so that I would fear His harm at that time. This is the meaning of His statement:

Except that my Lord should will a thing meaning unless He wills that something bad should befall me because of a sin I have committed, so that His will is fulfilled. This is an exception that is not from the first. The *ha* in **by Him** may refer to God the Almighty, and it may refer to the worshipped One. He said: **Except that my Lord should will** meaning that God the Almighty does not will that I fear them. Then He said: **My Lord encompasses all things in knowledge** meaning that His knowledge encompasses all things. This has been mentioned previously.

Tafsir Ibn Kathir

God Almighty says, informing about His friend Abraham, when his people argued with him about what he had adopted of monotheism and debated him with some kind of speech, that he said, **Do you argue with me about God while He has guided me?** That is, do you argue with me about the matter of God, and that there is no god but Him, and He has given me insight and guided me to the truth, and I am clear about it, so how can I pay attention to your corrupt sayings and your false doubts? And His saying, **And I do not fear what you associate with Him, except that my Lord should will something.** That is, among the proof of the invalidity of your saying about what you have adopted is that these gods that you worship do not affect anything, and I do not fear them nor do I care about them, so if they have a plot, then plot against me with them, and do not wait, but hasten to do so. And the Almighty's saying: **Except that my Lord should will a thing** is an intermittent exception, meaning that nothing can harm or benefit except God Almighty. **My Lord encompasses all things in knowledge** meaning that His knowledge encompasses all things, so nothing is hidden from Him. **Will you not remember?** meaning, in what I have explained to you, will you not consider that these gods are false and refrain from worshipping them? This argument is similar to what the Prophet of God, Hud, peace be upon him, argued with his people, the people of Aad, in what he narrated about them in his book, where he says: "They said, 'O Hud, you have not brought us clear evidence, nor will we abandon our gods because of what you say, nor will we believe you. We only say that some of our gods have afflicted you with evil.' He said, 'Indeed, I call God to witness, and you to witness, that I am innocent of what you associate with Him. So plot against me all together, then do not respite. Indeed, I have put my trust in God, my Lord and your Lord. There is no creature but that He holds it by the forelock.'" **The Verse** And His saying, **And how should I fear what you have associated with Him?** That is, how should I fear these idols that you worship instead of God, **And you do not fear that you have associated with God that for which He has not sent down to you any authority?** Ibn Abbas and more than one of the Salaf said: **What proof?** This is like the saying of God Almighty: **Or have they partners who have prescribed for them in religion that which God has not given permission?** And His saying, **They are only names which you have named, you and your fathers, for which God has sent down no**

authority. And His saying, **Then which of the two parties has more right to security, if you should know?**

That is, which of the two parties is more correct, the one who worshipped the One in whose hand is harm and benefit, or the one who worshipped the One who neither harms nor benefits, without evidence. Which of them has more right to security from the punishment of God on the Day of Resurrection? God Almighty said, **Those who believed and did not mix their belief with injustice - those will have security, and they are [rightly] guided.** That is, those who sincerely worshipped God alone, with no partner, and did not associate anything with Him, they are the ones who are secure on the Day of Resurrection, the ones who are guided in this world and the Hereafter.

Al-Bukhari said: Muhammad ibn Bashir told us, Ibn Abi Uday told us, on the authority of Shu'bah, on the authority of Sulayman, on the authority of Ibrahim, on the authority of Alqamah, on the authority of Abdullah, who said: When the verse, **And do not mix their belief with injustice**, was revealed, his companions said: Who among us has not wronged himself? Then the verse, **Indeed, associating others with God is a great wrong**, was revealed. Imam Ahmad said: Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Alqamah, on the authority of Abdullah, who said: When this verse, **Those who have believed and have not mixed their belief with injustice**, was revealed, it was difficult for the people, so they said: O Messenger of God, who among us has not wronged himself? He said: "It is not the one you mean. Have you not heard what the righteous servant said: 'O my son, do not associate others with God. Indeed, associating others with God is a great wrong.'" Rather, it is polytheism.

Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Waki' and Ibn Idris told us, on the authority of Al-A'mash, on the authority of Alqamah, on the authority of Abdullah, who said: When the verse **and they do not mix their faith with injustice** was revealed, it was difficult for the companions of the Messenger of God, may God bless him and grant him peace. They said: Who among us has not wronged himself? The Messenger of God, may God bless him and grant him peace, said: "It is not as you think. Rather, he said to his son: 'O my son, do not associate partners with God. Indeed, association is a great wrong.'" Umar ibn Taghlib al-Namari told us, Abu Ahmad told us, Sufyan told us, on the authority of al-A'mash, on the authority of Ibrahim, on the authority of Alqamah, on the authority of Abdullah ibn Mas'ud, who said: When this verse was revealed, it was difficult for the companions of the Messenger of God, may God bless him and grant him peace, so it was revealed: **Indeed, association is a great wrong.** Narrated by al-Bukhari. In another version, they said: Who among us has not wronged himself? The Prophet, may God bless him and grant him peace, said: "It is not what you mean. Have you not heard what the righteous servant said: 'Indeed, association is a great wrong.' It is only association." And Ibn Abi Hatim narrated on the authority of Abdullah, with a chain of transmission traceable to the Prophet, who said: **And they did not mix their faith with injustice.** He said: **With your good report.** It was narrated on the authority of Abu Bakr al-Siddiq, Umar, Ubayy ibn Ka'b, Salman, Hudhayfah, Ibn Abbas, Ibn

Surat al-An'am 6: 80

And his people argued with him. He said, "Do you argue with me about God while He has guided me? And I do not fear what you associate with Him, unless my Lord should will a thing. My Lord encompasses all things in knowledge. Will you not then remember?"

Umar, Amr ibn Shurahbil, Abu Abd al-Rahman al-Sulami, Mujahid, Ikrimah, and al-Nakha'i. Ad-Dahhak, Qatada, As-Suddi, and others narrated similar narrations. Ibn Mardawayh said: Ash-Shafi'i told us, Muhammad ibn Shaddad Al-Masma'i told us, Abu Asim told us, Sufyan Ath-Thawri told us, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Alqamah, on the authority of Abdullah, who said: When the verse **Those who believe and do not mix their belief with injustice** was revealed, the Messenger of God, may God bless him and grant him peace, said: **It was said to me, 'You are one of them.'** Imam Ahmad said: Ishaq ibn Yusuf told us, Abu Janab told us, on the authority of Zadhan, on the authority of Jarir ibn Abdullah, who said: "We went out with the Messenger of God, may God bless him and grant him peace, and when we emerged from Madinah, a rider was coming towards us, so the Messenger of God, may God bless him and grant him peace, said: 'It is as if this rider is aiming at you.' The man came to us and greeted us, so we greeted him back. The Prophet, may God bless him and grant him peace, said to him: 'Where have you come from?' He said: 'From my family, children, and clan.' He said: 'Where are you going?' He said: 'I am aiming at the Messenger of God, may God bless him and grant him peace.' He said: 'I have found him.' He said: 'O Messenger of God, teach me what faith is.'" He said: To testify that there is no god but God and that Muhammad is the Messenger of God, to establish prayer, to pay zakat, to fast Ramadan and to perform Hajj to the House. He said: I have acknowledged it. Then his camel's hand entered a rat hole, so his camel fell and the man fell, and he fell on his head and died. The Messenger of God, may God bless him and grant him peace, said: Bring me the man. Ammar ibn Yasir and Hudhayfah ibn al-Yaman jumped up to him and made him sit down and said: O Messenger of God, the man has died. The Messenger of God, may God bless him and grant him peace, turned away from them. Then the Messenger of God, may God bless him and grant him peace, said to them: Did you not see me turning away from the man? I saw two angels putting fruits of Paradise in his mouth, so I knew that he died of hunger. Then the Messenger of God, may God bless him and grant him peace, said: This is one of those about whom God, the Almighty, said: **Those who believed and did not mix their belief with injustice** (al-Baqarah 2:17). Then he said: Take your brother with you. So we carried him to the water, washed him, embalmed him, and shrouded him, and carried him to the grave. The Messenger of God, may God bless him and grant him peace, came and sat on the edge of the grave and said: "Then Ahmad narrated it on the authority of Aswad bin Aamer, on the authority of Abdul Hamid bin Jaafar Al-Farra', on the authority of Thabit, on the authority of Zadan, on the authority of Jarir bin Abdullah, and he mentioned something similar and said about it: This is from someone who did little and was rewarded greatly. Ibn Abi Hatim said: Yusuf bin Musa Al-Qattan told us, Mihran bin Abi Omar told us, Ali bin Abdullah told us, on the authority of his father, on the authority of Saeed bin Jubair, on the

authority of Ibn Abbas, who said: We were with the Messenger of God, may God bless him and grant him peace, on a journey, when a Bedouin came to him and said: O Messenger of God, by the One Who sent you with the truth, I have left my country, my tribe and my wealth to be guided by your guidance and take from your words, and I have not reached you until I have no food except from the green of the earth, so present it to me. So the Messenger of God, may God bless him and grant him peace, presented it to him and he accepted, and we crowded around him and he entered the hoof of his camel into the house of rats, and the Bedouin fell and his neck broke, so the Messenger of God, may God bless him and grant him peace, said: He has spoken the truth, by the One Who sent me with the truth, he has left his country, his tribe and his wealth, That he may be guided by my guidance and take from my words. It has not reached me that he has no food except from the green vegetables of the earth. Have you heard of the one who does little and is rewarded much? This is one of them. Have you heard of those who believe and do not mix their belief with injustice? Those will have security, and they are [rightly] guided. And this is from them." And in another version he said: **This is a small deed and a great reward.** And Ibn Mardawayh narrated from the hadith of Muhammad ibn Ya'la al-Kufi, who had settled in Rayy, Ziyad ibn Khaithama told us, on the authority of Abu Dawud, on the authority of Abdullah ibn Sakhbarah, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever is given and is grateful, and is prevented and is patient, and is wronged and seeks forgiveness, and is wronged and is forgiven, and he was silent.** He said: They said, O Messenger of God, what is for him? He said: **Those will have security, and they are [rightly] guided.** And His statement: **And that is Our argument which We gave to Abraham against his people,** meaning We directed his argument against them. Mujahid and others said: He meant by that His statement: "And how can I fear what you associate with God, while you do not fear that you have associated with God that for which He has not sent down to you any authority? So which of the two parties is more deserving of security?" And God confirmed him and ruled for him security and guidance, saying: **Those who believe and do not mix their belief with injustice - those will have security, and they are [rightly] guided.** Then He said after all of that: "And that is Our argument which We gave to Abraham against his people. We raise by degrees whom We will." It is read with and without addition, as in Surat Yusuf, and both are close in meaning. His statement, **Indeed, your Lord is Wise and Knowing,** means Wise in His words and actions, Knowing of whom He guides and whom He misguides, even if arguments and proofs are established against Him, as He said, **Indeed, those upon whom the word of your Lord has come into effect will not believe, even if every sign came to them, until they see the painful punishment.** That is why He said here, **Indeed, your Lord is Wise and Knowing.**

Fath al-Qadir

His statement: 80- **And his people argued with him** meaning they argued with him about monotheism with what indicated what they claimed, that what they associated with Him and worshipped of idols are gods, so Abraham, peace be upon him, answered with what God narrated from him that he said: **Do you argue with me about God?** meaning that He has no partner, equal, or opposite. Nafi' read with a lightened *nun* in **do you argue with me**. The rest read with a stressed *nun* by assimilating the plural *nun* into the protective *nun*, and Nafi' lightened it and deleted one of the two *nuns*. Sibawayh permitted that. It was narrated from Abu Amr ibn al-Ala' that Nafi's reading was a mistake, and the phrase **and He has guided me** is in the accusative case as a state, meaning He has guided me to His monotheism and you want me to be like you in misguidance, ignorance, and lack of guidance. His saying: **And I do not fear what you associate with Him**. He said: This is because they frightened him from their gods that they would be angry with him and cause him harm: meaning, I do not fear what is a creation of God's creations that does not harm or benefit. The pronoun in *it* may refer back to God and to their deities indicated by what is in **You do not associate with Him except that my Lord should will a thing**. That is, except when my Lord wills that I be afflicted with some harm due to a sin I have committed, then the matter is up to Him, and that is from Him, not from your false deities that do not harm or benefit. The meaning is: to deny the occurrence of harm from their deities in any case, and to affirm that harm and benefit belong to God Almighty and that they are issued according to His will. Then He explained that by saying: **My Lord encompasses all things in knowledge**. That is, His knowledge encompasses all things, so if He wills good, it is according to His will, and if He wills to bring evil upon me, it is. What God wills happens, and what He does not will does not happen. Then He said to them, completing the argument against them and repelling what they frightened Him with.

Tafsir al-Baghawi

80- The Almighty said: "And he argued with his people. He said: Do you argue with me about God while He has guided me?" When Abraham, peace be upon him, returned to his father and became a young man in a state where the desire of the slaughterers had fallen away from him, and Azar took him to himself, Azar began to make idols and give them to Abraham to sell. He [Abraham, peace be upon him] would go with them and call out to whoever would buy what would harm him and not benefit him, but no one would buy them. When they failed him, he would go with them to a river [and] strike their heads in it and say: Drink, mocking his people and what they were in of misguidance, until his mockery of them spread among his people [and the people] of his village. So he argued with him, that is, he disputed with him and his people argued with him about his religion. "He said: Do you argue with me about God?" The people of Medina and Ibn Amir read it with a lightened *nun*, and the others read it with a heavy one, assimilating one of the two *nuns* into the

other. Whoever lightened it deleted one of the two *nuns*. To alleviate this, he says: Do you argue with me about the Oneness of God, while He has guided me to the Oneness and the truth? **And I do not fear what you associate with Him**. That is because they said to him: Beware of idols, for we fear that you will be affected by evil from madness or insanity because you criticize them. So he said to them: And I do not fear what you associate with Him, **except that my Lord should will something**. This is not an exception to the first, but rather it is a discontinuous exception, meaning that if my Lord should will something evil, then it will be as He wills. **My Lord encompasses all things in knowledge**, meaning: His knowledge encompasses all things. **Will you not then remember?**

Tafsir al-Baidawi

80 **And his people argued with him** and disputed with him about monotheism **He said, 'Do you argue with me about God'** about His Oneness, glory be to Him. Nafi' and Ibn 'Amir read differently from Hisham by softening the *nun*. **And He has guided me** to His monotheism. **And I do not fear what you associate with Him** meaning I do not fear your deities at any time because they do not harm or benefit by themselves. **Unless my Lord wills something** that He should afflict me with something bad from them, and perhaps it is an answer to their frightening him about their gods and threatening them with the punishment of God. **My Lord encompasses all things in knowledge** as if it were the reason for the exception, meaning He encompassed it in knowledge, so it is not far-fetched that it is in His knowledge that something bad could befall me from them. **Will you not remember?** So distinguish between the correct and the corrupt, the able and the incapable.

Surat al-An'am 6: 81

And how should I fear what you associate with Him while you do not fear that you have associated with God that for which He has not sent down to you any authority? So which of the two parties has more right to security, if you should know?

Surat al-An'am 6: 81

And how should I fear what you associate with Him while you do not fear that you have associated with God that for which He has not sent down to you any authority? So which of the two parties has more right to security, if you should know?

Tafsir al-Jalalayn

81 - **And how should I fear what you have associated with God, which neither harms nor benefits nor do you fear you from God that you have associated with God in worship that for which He has not sent down for His worship over you any authority** a proof and evidence, and He is capable of everything **So which of the two parties has more right to security** us or you **if you should know** who is more right to it, meaning that it is us, so follow him.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: This is Abraham's answer to his people when they made him fear that their gods would touch him, because he spoke ill of them, and that he was disliked by them. He said to them: How can I fear and dread that which you have associated with your Lord in your worship, and worshipped instead of Him, while it neither harms nor benefits? And if it were to benefit or harm, it would have protected themselves from my breaking it and striking it with an axe, and you do not fear God who created you and provided for you, and He is able to benefit you and harm you in your associating Him with you in your worship, **for which He has not sent down to you any authority**, meaning: for which He has not given you an argument for associating Him with you in your worship, nor has He provided you with a proof for it, nor has He given you an excuse for it. **Which of the two parties is more deserving of security?** He says: I am more deserving of security from the consequences of my worship of my Lord, sincerely worshipping Him, being upright in my religion, innocent of the worship of idols and statues, or are you the ones who worship idols besides God, for which God has not given you any proof or argument for your worship of them, **if you should know**, He says: If you should know the truth of what I say and the reality of what I am arguing with against you, then say and tell me: Which of the two parties is more deserving of security?

In a similar vein to what we said about that, Muhammad bin Ishaq used to say, among other things:

Ibn Humayd narrated that Salamah narrated that Muhammad ibn Ishaq said about His statement, **And**

how should I fear what you associate with Him while you do not fear that you have associated with Him? He said, "How should I fear an idol that you worship besides Him which neither harms nor benefits, while you do not fear that you are the one who harms and benefits, and you have made partners with Him who neither harm nor benefit?" **Then which of the two parties has more right to security, if you should know?** That is, to security from the punishment of God in this world and the Hereafter, the one who worships the One in Whose hand is harm and benefit, or the one who worships that which neither harms nor benefits? He gives them examples and gives them lessons, so that they may know that God is more deserving of being feared and worshipped than what they worship besides Him.

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', he said: God granted victory to Abraham, peace be upon him, when he argued with them, and he said: "And how should I fear what you associate while you do not fear that you have associated with God that for which He has not sent down to you authority? So which of the two parties has more right to security, if you should know?" Then He said: **And that was Our argument which We gave Abraham against his people.**

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the statement of Abraham when he asked them: **Which of the two groups is more deserving of security?** is the argument of Abraham, may God bless him and grant him peace.

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, he said, Ibrahim said when he asked them: **Which of the two parties has more right to security?** He said: And it is the argument of Ibrahim, peace be upon him.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, who said: **Which of the two parties has more right to security, if you should know?** Those who worship one Lord, or those who worship many lords? His people say: Those who believe in one Lord.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **Which of the two parties has more right to security, if you should know**, the one who feared other than God and did not fear Him, or the one who feared God and did not fear other than Him? So God Almighty said: **Those who believed and did not mix their belief with injustice**, the verse.

Tafsir al-Qurtubi

The Almighty says: **And how can I fear what you**

associate with Him? In *how* there is a meaning of denial. He denied their frightening Him with idols while they do not fear God, the Almighty, meaning how can I fear death while you do not fear God, the Almighty. **For which He has not sent down to you any authority** meaning an argument, and this has been mentioned before. **Then which of the two parties has more right to security** meaning from the punishment of God: the monotheist or the polytheist.

Tafsir Ibn Kathir

God Almighty says, informing about His friend Abraham, when his people argued with him about what he had adopted of monotheism and debated him with some kind of speech, that he said, **Do you argue with me about God while He has guided me?** That is, do you argue with me about the matter of God, and that there is no god but Him, and He has given me insight and guided me to the truth, and I am clear about it, so how can I pay attention to your corrupt sayings and your false doubts? And His saying, **And I do not fear what you associate with Him, except that my Lord should will something.** That is, among the proof of the invalidity of your saying about what you have adopted is that these gods that you worship do not affect anything, and I do not fear them nor do I care about them, so if they have a plot, then plot against me with them, and do not wait, but hasten to do so. And the Almighty's saying: **Except that my Lord should will a thing** is an intermittent exception, meaning that nothing can harm or benefit except God Almighty. **My Lord encompasses all things in knowledge** meaning that His knowledge encompasses all things, so nothing is hidden from Him. **Will you not remember?** meaning, in what I have explained to you, will you not consider that these gods are false and refrain from worshipping them? This argument is similar to what the Prophet of God, Hud, peace be upon him, argued with his people, the people of Aad, in what he narrated about them in his book, where he says: "They said, 'O Hud, you have not brought us clear evidence, nor will we abandon our gods because of what you say, nor will we believe you. We only say that some of our gods have afflicted you with evil.' He said, 'Indeed, I call God to witness, and you to witness, that I am innocent of what you associate with Him. So plot against me all together, then do not respite. Indeed, I have put my trust in God, my Lord and your Lord. There is no creature but that He holds it by the forelock.'" **The Verse** And His saying, **And how should I fear what you have associated with Him?** That is, how should I fear these idols that you worship instead of God, **And you do not fear that you have associated with God that for which He has not sent down to you any authority?** Ibn Abbas and more than one of the Salaf said: **What proof?** This is like the saying of God Almighty: **Or have they partners who have prescribed for them in religion that which God has not given permission?** And His saying, **They are only names which you have named, you and your fathers, for which God has sent down no authority.** And His saying, **Then which of the two parties has more right to security, if you should know?** That is, which of the two parties is more correct, the one who worshipped the One in whose hand is harm

and benefit, or the one who worshipped the One who neither harms nor benefits, without evidence. Which of them has more right to security from the punishment of God on the Day of Resurrection? God Almighty said, **Those who believed and did not mix their belief with injustice - those will have security, and they are [rightly] guided.** That is, those who sincerely worshipped God alone, with no partner, and did not associate anything with Him, they are the ones who are secure on the Day of Resurrection, the ones who are guided in this world and the Hereafter.

Al-Bukhari said: Muhammad ibn Bashir told us, Ibn Abi Uday told us, on the authority of Shu'bah, on the authority of Sulayman, on the authority of Ibrahim, on the authority of Alqamah, on the authority of Abdullah, who said: When the verse, **And do not mix their belief with injustice**, was revealed, his companions said: Who among us has not wronged himself? Then the verse, **Indeed, associating others with God is a great wrong**, was revealed. Imam Ahmad said: Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Alqamah, on the authority of Abdullah, who said: When this verse, **Those who have believed and have not mixed their belief with injustice**, was revealed, it was difficult for the people, so they said: O Messenger of God, who among us has not wronged himself? He said: "It is not the one you mean. Have you not heard what the righteous servant said: 'O my son, do not associate others with God. Indeed, associating others with God is a great wrong.'" Rather, it is polytheism.

Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Waki' and Ibn Idris told us, on the authority of Al-A'mash, on the authority of Alqamah, on the authority of Abdullah, who said: When the verse **and they do not mix their faith with injustice** was revealed, it was difficult for the companions of the Messenger of God, may God bless him and grant him peace. They said: Who among us has not wronged himself? The Messenger of God, may God bless him and grant him peace, said: "It is not as you think. Rather, he said to his son: 'O my son, do not associate partners with God. Indeed, association is a great wrong.'" Umar ibn Taghlib al-Namari told us, Abu Ahmad told us, Sufyan told us, on the authority of al-A'mash, on the authority of Ibrahim, on the authority of Alqamah, on the authority of Abdullah ibn Mas'ud, who said: When this verse was revealed, it was difficult for the companions of the Messenger of God, may God bless him and grant him peace, so it was revealed: **Indeed, association is a great wrong.** Narrated by al-Bukhari. In another version, they said: Who among us has not wronged himself? The Prophet, may God bless him and grant him peace, said: "It is not what you mean. Have you not heard what the righteous servant said: 'Indeed, association is a great wrong.' It is only association." And Ibn Abi Hatim narrated on the authority of Abdullah, with a chain of transmission traceable to the Prophet, who said: **And they did not mix their faith with injustice.** He said: **With your good report.** It was narrated on the authority of Abu Bakr al-Siddiq, Umar, Ubayy ibn Ka'b, Salman, Hudhayfah, Ibn Abbas, Ibn Umar, Amr ibn Shurahbil, Abu Abd al-Rahman al-Sulami, Mujahid, Ikrimah, and al-Nakha'i. Ad-Dahhak, Qatada, As-Suddi, and others narrated similar narrations. Ibn Mardawayh said: Ash-Shafi'i

Surat al-An'am 6: 81

And how should I fear what you associate with Him while you do not fear that you have associated with God that for which He has not sent down to you any authority? So which of the two parties has more right to security, if you should know?

told us, Muhammad ibn Shaddad Al-Masma'i told us, Abu Asim told us, Sufyan Ath-Thawri told us, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Alqamah, on the authority of Abdullah, who said: When the verse **Those who believe and do not mix their belief with injustice** was revealed, the Messenger of God, may God bless him and grant him peace, said: **It was said to me, 'You are one of them.'** Imam Ahmad said: Ishaq ibn Yusuf told us, Abu Janab told us, on the authority of Zadhan, on the authority of Jarir ibn Abdullah, who said: "We went out with the Messenger of God, may God bless him and grant him peace, and when we emerged from Madinah, a rider was coming towards us, so the Messenger of God, may God bless him and grant him peace, said: 'It is as if this rider is aiming at you.' The man came to us and greeted us, so we greeted him back. The Prophet, may God bless him and grant him peace, said to him: 'Where have you come from?' He said: 'From my family, children, and clan.' He said: 'Where are you going?' He said: 'I am aiming at the Messenger of God, may God bless him and grant him peace.' He said: 'I have found him.' He said: 'O Messenger of God, teach me what faith is.'" He said: To testify that there is no god but God and that Muhammad is the Messenger of God, to establish prayer, to pay zakat, to fast Ramadan and to perform Hajj to the House. He said: I have acknowledged it. Then his camel's hand entered a rat hole, so his camel fell and the man fell, and he fell on his head and died. The Messenger of God, may God bless him and grant him peace, said: Bring me the man. Ammar ibn Yasir and Hudhayfah ibn al-Yaman jumped up to him and made him sit down and said: O Messenger of God, the man has died. The Messenger of God, may God bless him and grant him peace, turned away from them. Then the Messenger of God, may God bless him and grant him peace, said to them: Did you not see me turning away from the man? I saw two angels putting fruits of Paradise in his mouth, so I knew that he died of hunger. Then the Messenger of God, may God bless him and grant him peace, said: This is one of those about whom God, the Almighty, said: **Those who believed and did not mix their belief with injustice** (al-Baqarah 2:17). Then he said: Take your brother with you. So we carried him to the water, washed him, embalmed him, and shrouded him, and carried him to the grave. The Messenger of God, may God bless him and grant him peace, came and sat on the edge of the grave and said: "Then Ahmad narrated it on the authority of Aswad bin Aamer, on the authority of Abdul Hamid bin Jaafar Al-Farra', on the authority of Thabit, on the authority of Zadan, on the authority of Jarir bin Abdullah, and he mentioned something similar and said about it: This is from someone who did little and was rewarded greatly. Ibn Abi Hatim said: Yusuf bin Musa Al-Qattan told us, Mihran bin Abi Omar told us, Ali bin Abdullah told us, on the authority of his father, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: We were with the Messenger of God, may God bless him and grant him peace, on a journey, when a Bedouin came to him and said: O Messenger of God, by the One Who sent you

with the truth, I have left my country, my tribe and my wealth to be guided by your guidance and take from your words, and I have not reached you until I have no food except from the green of the earth, so present it to me. So the Messenger of God, may God bless him and grant him peace, presented it to him and he accepted, and we crowded around him and he entered the hoof of his camel into the house of rats, and the Bedouin fell and his neck broke, so the Messenger of God, may God bless him and grant him peace, said: He has spoken the truth, by the One Who sent me with the truth, he has left his country, his tribe and his wealth, That he may be guided by my guidance and take from my words. It has not reached me that he has no food except from the green vegetables of the earth. Have you heard of the one who does little and is rewarded much? This is one of them. Have you heard of those who believe and do not mix their belief with injustice? Those will have security, and they are [rightly] guided. And this is from them." And in another version he said: **This is a small deed and a great reward.** And Ibn Mardawayh narrated from the hadith of Muhammad ibn Ya'la al-Kufi, who had settled in Rayy, Ziyad ibn Khaithama told us, on the authority of Abu Dawud, on the authority of Abdullah ibn Sakhbarah, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever is given and is grateful, and is prevented and is patient, and is wronged and seeks forgiveness, and is wronged and is forgiven,** and he was silent. He said: They said, O Messenger of God, what is for him? He said: **Those will have security, and they are [rightly] guided.** And His statement: **And that is Our argument which We gave to Abraham against his people,** meaning We directed his argument against them. Mujahid and others said: He meant by that His statement: "And how can I fear what you associate with God, while you do not fear that you have associated with God that for which He has not sent down to you any authority? So which of the two parties is more deserving of security?" And God confirmed him and ruled for him security and guidance, saying: **Those who believe and do not mix their belief with injustice - those will have security, and they are [rightly] guided.** Then He said after all of that: "And that is Our argument which We gave to Abraham against his people. We raise by degrees whom We will." It is read with and without addition, as in Surat Yusuf, and both are close in meaning. His statement, **Indeed, your Lord is Wise and Knowing,** means Wise in His words and actions, Knowing of whom He guides and whom He misguides, even if arguments and proofs are established against Him, as He said, **Indeed, those upon whom the word of your Lord has come into effect will not believe, even if every sign came to them, until they see the painful punishment.** That is why He said here, **Indeed, your Lord is Wise and Knowing.**

Fath al-Qadir

81- And how can I fear what you associate with Him, while you do not fear that you have associated with

God that for which He has not sent down to you authority? That is, how can I fear that which neither harms nor benefits, nor creates nor provides, when the fact is that you do not fear what you have committed of associating partners with God, while He is the One who harms and benefits, the Creator and Provider. And He brought upon them this obligatory speech from which they find no escape or escape, and the question is to denounce them and rebuke them, *what* in **for which He has not sent down to you any authority** is the object of **you have associated**: that is, and you do not fear that you have made things for which He has not sent down any authority to you partners with God, or for the meaning that God Almighty did not permit them to be made partners with Him nor did He send down to them an argument for associating them with Him that they could use as evidence, so how can they worship them and take them as gods and make them partners with God Almighty? His statement: **Which of the two parties is more deserving of security?** What is meant by the two parties is the party of the believers and the party of the polytheists: that is, if the matter is as it was mentioned before, that My worship is God, who is described by those attributes, and your worship is those creatures, how do you frighten me with them, and how can I fear them? And it is in this position and you do not fear associating partners with God Almighty. After this, tell me: Which of the two groups is more deserving of security and not fearing **if you know** the truth of the situation and know the correct proofs and distinguish them from false doubts. Then God Almighty said, judging between them and explaining to them.

Tafsir al-Baghawi

81- **And how should I fear what you have associated with me**, meaning the idols, which neither see nor hear nor harm nor benefit, **nor do you fear that you have associated with God that for which He has not sent down to you authority**, argument and proof, and He is the Omnipotent, Able to do all things, **So which of the two parties has more right**, more deserving, **to security**, me and the people of my religion or you? **If you only knew**.

Tafsir al-Baidawi

81 **And how should I fear what you have associated with God?** And no harm is connected to it. **And you do not fear that you have associated with God**. And it is truly worthy of being feared with all fear because it is associating the created with the Creator, and equating the incapable and the capable, the harmful and the beneficial. **For which He has not sent down to you any authority**. For which He has not sent down a book regarding associating with God, or has not established any evidence for it. **So which of the two parties has more right to security?** That is, the monotheists or the polytheists. He did not say, **Which of us is I or you?** as a precaution against his own self-praise. **If you only knew**. What is truly worthy of being feared.

Surat al-An'am 6: 82

Those who believe and do not mix their belief with injustice - those will have security, and they are [rightly] guided.

Surat al-An'am 6: 82

Those who believe and do not mix their belief with injustice - those will have security, and they are [rightly] guided.

Tafsir al-Jalalayn

82 - God Almighty said: **Those who believe and do not mix their belief with injustice** i.e. polytheism, as explained in the hadith of the two Sahihs **those will have security** from punishment **and they are [rightly] guided**.

Tafsir al-Suyuti

As for the Almighty's saying: Those who believed, the verse: Ibn Abi Hatim narrated on the authority of Ubayd God bin Zahr on the authority of Bakr bin Sawada, who said: A man from the enemy charged at the Muslims and killed a man, then he charged and killed another, then he charged and killed another, then he said: Will Islam benefit me after this? The Messenger of God, may God bless him and grant him peace, said: Yes. So he struck his horse and entered among them, then he charged at his companions and killed a man, then another, then another, then he was killed. He said: They think that this verse was revealed about those who believed and did not mix their faith with injustice, the verse.

Tafsir al-Tabari

Abu Ja'far said: The people of interpretation differed regarding the one who the Almighty mentioned that he said this statement, I mean: **Those who believed and did not mix their belief with injustice**, the verse.

Some of them said: This is the judgment of God between His friend Abraham, peace be upon him, and those of his people who disputed with him from the polytheists, when Abraham said to them: "And how should I fear what you associate while you do not fear that you have associated with God that for which He has not sent down to you authority? So which of the two parties has more right to security, if you should know?" God, the Most High, said, separating between him and them: Those who believed in God and were sincere in worshipping Him, and did not mix their worship of Him and their belief in Him with injustice - meaning: polytheism - and did not associate anything in worship with Him, then made their worship of God purely, are more worthy of security from His punishment, the abhorrent worship of His Lord, than those who associate idols and statues in their worship of Him, for they are the ones who fear His punishment, the abhorrent worship of their Lord. As for the immediate world, they are fearful of the arrival of God's wrath upon them, and as for the Hereafter, they are the ones who are certain of the painful torment of God.

Who said that?

Ibn Humayd told us, Salamah ibn al-Fadl told us, Muhammad ibn Ishaq told us: God the Almighty says: **Those who have believed and have not mixed their belief with injustice**, meaning: those who were sincere, as Abraham was, in the worship of God and His Oneness, **and have not mixed their belief with injustice**, meaning: with polytheism, **they will have security, and they are [rightly] guided**, security from punishment, and guidance in the argument through knowledge and uprightness. God the Almighty says: "And that was Our argument which We gave Abraham against his people. We raise by degrees whom We will. Indeed, your Lord is Wise and Knowing."

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **Which of the two parties has more right to security, if you should know?** He said, God said and judged between them: **Those who believed and did not mix their belief with injustice**, he said, with polytheism. He said: **Those will have security, and they are [rightly] guided**. As for sins, no one is innocent of them.

Others said: This is an answer from the people of Abraham, peace be upon him, to Abraham, when he said to them: Which of the two groups is more deserving of security? They said to him: Those who believed in God and believed in Him alone are more deserving of security, since they did not mix their belief with injustice.

Mention who said that.

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, on the authority of Ibn Jurayj: **Which of the two parties has more right to security, if you should know?** Those who worship one Lord or those who worship many Lords? His people say: **Those who believe and do not mix their belief with injustice**, by worshipping idols, which is the argument of Abraham, **Those will have security, and they are [rightly] guided**.

Abu Ja'far said: The more correct of the two opinions in this regard, in my opinion, is the opinion of the one who says: This is report from God, the Most High, about the one who is more secure of the two groups, and a judgment from Him between Abraham, peace be upon him, and his people. This is because if this had been the opinion of Abraham's people, who worshipped idols and associated them with God in the worship of God, they would have acknowledged monotheism and followed Abraham in what they differed from him in regarding monotheism, but as I mentioned, it is an interpretation that is new.

The people of interpretation differed about the meaning that God Almighty meant by His saying: **And they did not mix their faith with injustice**. Some of them said: with polytheism.

Who said that?

Abu Kuraib told us, he said, Ibn Idris told us, he said, Al-A'mash told us, on the authority of Ibrahim, on the authority of Alqamah, on the authority of Abdullah, he said: When this verse was revealed: **Those who**

believe and do not mix their belief with injustice, it was difficult for the companions of the Messenger of God, may God bless him and grant him peace. He said, so the Messenger of God, may God bless him and grant him peace, said: Do you not see the words of Luqman 31: **Indeed, associating others with God is a great injustice** (Luqman 31:11).

Abu Kuraib said, Ibn Idris said, my father told me first, on the authority of Abaan bin Taghlib, on the authority of Al-A'mash, then I heard him asked: Who is Al-A'mash? He said: Yes.

Isa bin Othman bin Isa Al-Ramli told me, he said, my uncle Yahya bin Isa told me, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Alqamah, on the authority of Abdullah, he said: When the verse: **Those who have believed and have not mixed their belief with injustice** was revealed, it was difficult for the Muslims, so they said: O Messenger of God, is there anyone among us who does not wrong himself? The Messenger of God, may God bless him and grant him peace, said: It is not like that. Do you not hear what Luqman said to his son: **Indeed, associating others with God is a great wrong?** (Luqman 31:3). Hannad told us, he said, Waki' told us, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Alqamah, on the authority of Abdullah, he said: When this verse was revealed: **Those who have believed and have not mixed their belief with injustice**, it was difficult for the companions of the Messenger of God, may God bless him and grant him peace, and they said: Who among us has not wronged himself? The Messenger of God, may God bless him and grant him peace, said: It is not as you think, but it is what Luqman said to his son: "Do not associate others with God. Indeed, associating others with God is a great wrong" (Luqman 31:13).

Hannad told us, he said, Abu Muawiyah told us, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Alqamah, on the authority of Abdullah, who said: When this verse was revealed: **Those who have believed and have not mixed their belief with injustice**, it was difficult for the people, so they said: O Messenger of God, who among us does not wrong himself? He said: It is not as you mean. Have you not heard what the righteous servant said: "O my son, do not associate anything with God. Indeed, association is a great wrong" (Luqman 31:3)? It is only association.

Ibn Bashar told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of al-A'mash, on the authority of Ibrahim, on the authority of Alqamah, regarding his statement: **Those who believe and do not mix their belief with injustice**, he said: polytheism.

Yahya bin Talha Al-Yarboui told me, he said, Fadil told us, on the authority of Mansour, on the authority of Ibrahim, regarding his statement: **Those who believe and do not mix their belief with injustice**, he said: polytheism.

Ibn Wakee' narrated, he said: Jarir narrated, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Alqamah, on the authority of Abdullah, who said: When this verse was revealed: **Those who have believed and have not mixed their belief with injustice**, it was difficult for the companions of the

Messenger of God, may God bless him and grant him peace, and they said: Who among us has not mixed his belief with injustice? The Prophet, may God bless him and grant him peace, said: It is not like that. Have you not heard the words of Luqman 31: **Indeed, associating others with God is a great wrong** (Luqman 31:3)?

Ibn Wakee' told us, he said, Jarir and Ibn Idris told us, on the authority of Al-Shaibani, on the authority of Abu Bakr Ibn Abi Musa, on the authority of Al-Aswad Ibn Hilal, on the authority of Abu Bakr: **Those who believe and do not mix their belief with injustice**, he said: polytheism.

Hannad narrated, Qubaysah narrated, on the authority of Yunus ibn Abi Ishaq, on the authority of Abi Ishaq, on the authority of Abu Bakr: **Those who believe and do not mix their belief with injustice**, he said: with your polytheism. Hannad narrated, he said: Waki' narrated, on the authority of Sa'id ibn Ubayd al-Ta'i, on the authority of Abi al-Ash'ar al-Abdi, on the authority of his father: Zaid ibn Suhan asked Salman and said: O Abu Abdullah, there is a verse from the Book of God that has reached me greatly: **Those who believe and do not mix their belief with injustice**, Salman said: It is polytheism with God, the Most High. Zaid said: It would not please me that I did not hear it from you, and that I have the equivalent of everything that I own this evening.

Ibn Wakee' told us, he said, my father told us, on the authority of Saeed bin Ubaid, on the authority of Abu Al-Ash'ar, on the authority of his father, on the authority of Salman, who said: Give me good report.

Ibn Bashar and Ibn Wakee' told us, they said: Abd al-Rahman ibn Mahdi told us, he said: Sufyan told us, he said: Naseer ibn Dhaluq told us, on the authority of Kurdu, on the authority of Hudhayfah, regarding his statement: **And they did not mix their faith with injustice**, he said: polytheism.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Abu Ishaq Al-Kufi, on the authority of a man, on the authority of Isa, on the authority of Hudhayfah, regarding his statement: **And they did not mix their faith with injustice**, he said, with polytheism.

Al-Muthanna told me, he said, Arim Abu Al-Nu'man told us, he said, Hammad bin Zaid told us, on the authority of Ata bin Al-Sa'ib, on the authority of Saeed bin Jubair and others: that Ibn Abbas used to say: **Those who believe and do not mix their belief with injustice**, he said: polytheism.

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: **Those who believe and do not mix their belief with injustice**, meaning: with disbelief.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas: **Those who believe and do not mix their belief with injustice**, meaning: they do not mix their belief with polytheism. And he said: **Indeed, polytheism is a great injustice** (Luqman 31:13).

Surat al-An'am 6: 82

Those who believe and do not mix their belief with injustice - those will have security, and they are [rightly] guided.

Nasr bin Ali Al-Jahdhami narrated to us, he said, my father narrated to us, he said, Jarir bin Hazim narrated to us, on the authority of Ali bin Zaid, on the authority of Al-Musayyab: That Umar bin Al-Khattab recited:

Those who believe and do not mix their belief with injustice, and when he recited it, he was startled. So he went to Ubayy bin Ka'b and said: O Abu Al-Mundhir, have you recited a verse from the Book of God, who will submit? He said: What is it? So he recited it to him, so which of us does not wrong himself? He said: May God forgive you. Have you not heard God, the Exalted, say: **Indeed, associating others with God is a great wrong** (Luqman 31:3)? It is: and they do not mix their belief with associating others with God.

Ibn Wakee' told us, he said, Yazid bin Harun told us, on the authority of Hammad bin Salamah, on the authority of Ali bin Zaid bin Jadaan, on the authority of Yusuf bin Mihran, on the authority of Ibn Abbas: That Omar entered his house and read in the Mushaf, and he passed by this verse: **Those who believe and do not mix their belief with injustice**, so he went to his father and told him, and he said: O Commander of the Faithful, it is nothing but polytheism.

Al-Muthanna told me, he said, Al-Hajjaj bin Al-Munhal told us, he said, Hammad told us, on the authority of Ali bin Zaid, on the authority of Yusuf bin Mihran, on the authority of Ibn Mihran: Whenever Umar bin Al-Khattab entered his house, he would spread out the Qur'an and read it. One day, he entered and read, and he came to this verse: **Those who believe and do not mix their belief with injustice - those will have security, and they are [rightly] guided**. So he turned and took his cloak, then he came to Ubayy bin Ka'b and said: O Abu Al-Mundhir - and he recited this verse: **Those who believe and do not mix their belief with injustice** - and you see that we are unjust, and we do and do. So he said: O Commander of the Faithful, this is not that. God Almighty says: **Indeed, associating others with God is a great wrong** (Luqman 31:3). Rather, that is associating others with God. Hannad told us, he said, Ibn Fadil told us, on the authority of Mutraf, on the authority of Abu Uthman Amr ibn Salim, he said: Umar ibn al-Khattab recited this verse: **Those who believe and do not mix their belief with injustice**, and Umar said: He has succeeded who does not mix his belief with injustice. My father said: O Commander of the Faithful, that is polytheism.

Ibn Wakee' told us, he said, Asbat told us, on the authority of Muhammad ibn Mutraf, on the authority of Ibn Salim, he said: Omar ibn al-Khattab read, and he mentioned something similar.

Muhammad bin Bashir told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Abu Ishaq, on the authority of Abu Maysarah, regarding his statement: **And they did not mix their faith with injustice**, he said: polytheism.

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of Abu Maysarah, the same.

Ibn Wakee' told us, he said, Hussain told us, on the

authority of Ali, on the authority of Zaida, on the authority of Al-Hasan bin Ubaid God, on the authority of Ibrahim: **And they did not mix their faith with injustice**, he said: with polytheism.

Bishr bin Muadh told us, Yazid bin Zari' told us, Saeed told us, on the authority of Qatada, regarding his statement: **Those who believe and do not mix their belief with injustice**, meaning: with polytheism.

Ibn Wakee' told us, he said, Hamid told us, on the authority of his father, on the authority of Abu Ishaq, on the authority of Abu Maysarah, the same.

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: **Those who believe and do not mix their belief with injustice**, he said: with the worship of idols.

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.

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 mix their faith with injustice**, he said: with polytheism.

Yunus bin Abdul A'la told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **And they did not mix their faith with injustice**, he said: with polytheism.

Muhammad ibn Abd al-A'la told me, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of al-A'mash, that Ibn Mas'ud said: When the verse, **And they do not mix their faith with injustice** was revealed, it was difficult for the Muslims, so they said: O Messenger of God, there is not one of us who does not wrong himself. The Prophet, may God bless him and grant him peace, said: Have you not heard the words of Luqman, **Indeed, associating others with God with God is a great wrong** (Luqman 31:13)? Ibn Humayd 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, **And they do not mix their faith with injustice**, he said: The worship of idols.

Ibn Wakee' told us, he said, Muhammad ibn Bishr told us, on the authority of Misa'ar, on the authority of Abu Haseen, on the authority of Abu Abd al-Rahman, he said: Give us good report.

Ibn Hamid told us, Salamah told us, Ibn Ishaq said: **And they did not mix their faith with injustice**, he said: with polytheism.

Others said: Rather, the meaning of this is: And they did not mix their faith with any of the meanings of injustice, which is: doing what God forbade doing, or leaving what God commanded doing. They said: The verse is general, because God did not specify any meaning of injustice with it.

They said: If someone were to say to us: Is there no security in the Hereafter, except for the one who has not disobeyed God in a small or large matter, not for the one who meets God without having sinned?

We said: God meant by this verse a specific one of His creation, not all of them. The one He meant by it and intended by it was His friend Abraham, peace be upon him. As for others, if they meet God without associating anything with Him, then they are subject to His will if they have committed some of their sins that do not amount to disbelief. If He wills, He will not protect them from His punishment, but if He wills, He will be gracious to them and pardon them.

They said: This is the statement of a group of the Salaf, because they differed in the meaning of the verse.

Some of them said: He meant Ibrahim.

Some of them said: It refers to the immigrants from the companions of the Messenger of God, may God bless him and grant him peace.

It was mentioned that he said: This verse refers to Abraham, the friend of the Most Merciful, may God bless him and grant him peace.

Ibn Wakee' told us, Yahya bin Yaman and Hamid bin Abd al-Rahman told us, on the authority of Qais bin al-Rabi', on the authority of Ziyad bin Alaqaah, on the authority of Ziyad bin Harmalah, on the authority of Ali, who said: This verse is specifically for Abraham, peace and blessings be upon him, and this nation has nothing to do with it.

It was mentioned that he said: It specifically refers to the immigrants.

Ibn Wakee' told us, he said, Yahya bin Yaman and Hamid bin Abd al-Rahman told us, on the authority of Qais bin al-Rabi', on the authority of Samak, on the authority of Ikrimah: **Those who believed and did not mix their belief with injustice**, he said: It is for those who migrated to Medina.

Abu Ja'far said: The more correct of the two opinions on this matter is the one that is authenticated by the report from the Messenger of God, may God bless him and grant him peace, which is the report that Ibn Mas'ud narrated on his authority that he said: The injustice that God Almighty mentioned in this place is polytheism.

As for his statement: **For them is security, and they are [rightly] guided**, he means: Those who believed and did not mix their belief with polytheism, **for them is security** on the Day of Resurrection from God's punishment, **and they are [rightly] guided**, meaning: They are the ones who find the path of guidance and take the path of salvation.

Tafsir al-Qurtubi

Then God said, judging between them: **Those who have believed and have not mixed their belief with injustice** meaning with polytheism, as Abu Bakr al-Siddiq, Ali, Salman and Hudhayfah, may God be

pleased with them, said. Ibn Abbas said: It is from the words of Abraham, as a scholar asks and answers himself. It was said: It is from the words of the people of Abraham, meaning they answered with what is an argument against them, as Ibn Jurayj said. In the two Sahihs, "On the authority of Ibn Mas'ud, when the verse: "Those who have believed and have not mixed their belief with injustice" was revealed, it was difficult for the companions of the Messenger of God and they said:

Who among us wrongs himself? The Messenger of God, may God bless him and grant him peace, said: It is not as you think. Rather, it is as Luqman said to his son: "O my son, do not associate anything with God. Indeed, association is a great wrong." (Luqman 31:13) **And they are guided** meaning in this world.

Tafsir Ibn Kathir

God Almighty says, informing about His friend Abraham, when his people argued with him about what he had adopted of monotheism and debated him with some kind of speech, that he said, "Do you argue with me about God while He has guided me?" That is, do you argue with me about the matter of God, and that there is no god but Him, and He has given me insight and guided me to the truth, and I am clear about it, so how can I pay attention to your corrupt sayings and your false doubts? And His saying, "And I do not fear what you associate with Him, except that my Lord should will something." That is, among the proof of the invalidity of your saying about what you have adopted is that these gods that you worship do not affect anything, and I do not fear them nor do I care about them, so if they have a plot, then plot against me with them, and do not wait, but hasten to do so. And the Almighty's saying: **Except that my Lord should will a thing** is an intermittent exception, meaning that nothing can harm or benefit except God Almighty. **My Lord encompasses all things in knowledge** meaning that His knowledge encompasses all things, so nothing is hidden from Him. **Will you not remember?** meaning, in what I have explained to you, will you not consider that these gods are false and refrain from worshipping them? This argument is similar to what the Prophet of God, Hud, peace be upon him, argued with his people, the people of Aad, in what he narrated about them in his book, where he says: "They said, 'O Hud, you have not brought us clear evidence, nor will we abandon our gods because of what you say, nor will we believe you. We only say that some of our gods have afflicted you with evil.' He said, 'Indeed, I call God to witness, and you to witness, that I am innocent of what you associate with Him. So plot against me all together, then do not respite. Indeed, I have put my trust in God, my Lord and your Lord. There is no creature but that He holds it by the forelock.'" **The Verse** And His saying, **And how should I fear what you have associated with Him?** That is, how should I fear these idols that you worship instead of God, **And you do not fear that you have associated with God that for which He has not sent down to you any authority?** Ibn Abbas and more than one of the Salaf said: **What proof?** This is like the saying of God Almighty: **Or have**

Those who believe and do not mix their belief with injustice - those will have security, and they are [rightly] guided.

they partners who have prescribed for them in religion that which God has not given permission? And His saying, **They are only names which you have named, you and your fathers, for which God has sent down no authority.** And His saying, **Then which of the two parties has more right to security, if you should know?** That is, which of the two parties is more correct, the one who worshipped the One in whose hand is harm and benefit, or the one who worshipped the One who neither harms nor benefits, without evidence. Which of them has more right to security from the punishment of God on the Day of Resurrection? God Almighty said, **Those who believed and did not mix their belief with injustice - those will have security, and they are [rightly] guided.** That is, those who sincerely worshipped God alone, with no partner, and did not associate anything with Him, they are the ones who are secure on the Day of Resurrection, the ones who are guided in this world and the Hereafter.

Al-Bukhari said: Muhammad ibn Bashir told us, Ibn Abi Uday told us, on the authority of Shu'bah, on the authority of Sulayman, on the authority of Ibrahim, on the authority of Alqamah, on the authority of Abdullah, who said: When the verse, **And do not mix their belief with injustice**, was revealed, his companions said: Who among us has not wronged himself? Then the verse, **Indeed, associating others with God is a great wrong**, was revealed. Imam Ahmad said: Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Alqamah, on the authority of Abdullah, who said: When this verse, **Those who have believed and have not mixed their belief with injustice**, was revealed, it was difficult for the people, so they said: O Messenger of God, who among us has not wronged himself? He said: "It is not the one you mean. Have you not heard what the righteous servant said: 'O my son, do not associate others with God. Indeed, associating others with God is a great wrong.'" Rather, it is polytheism.

Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Waki' and Ibn Idris told us, on the authority of Al-A'mash, on the authority of Alqamah, on the authority of Abdullah, who said: When the verse **and they do not mix their faith with injustice** was revealed, it was difficult for the companions of the Messenger of God, may God bless him and grant him peace. They said: Who among us has not wronged himself? The Messenger of God, may God bless him and grant him peace, said: "It is not as you think. Rather, he said to his son: 'O my son, do not associate partners with God. Indeed, association is a great wrong.'" Umar ibn Taghlib al-Namari told us, Abu Ahmad told us, Sufyan told us, on the authority of al-A'mash, on the authority of Ibrahim, on the authority of Alqamah, on the authority of Abdullah ibn Mas'ud, who said: When this verse was revealed, it was difficult for the companions of the Messenger of God, may God bless him and grant him peace, so it was revealed: **Indeed, association is a great wrong**. Narrated by al-Bukhari. In another version, they said: Who among us has not wronged himself? The Prophet, may God bless him and grant him peace, said: "It is not what you mean. Have you

not heard what the righteous servant said: 'Indeed, association is a great wrong.' It is only association." And Ibn Abi Hatim narrated on the authority of Abdullah, with a chain of transmission traceable to the Prophet, who said: **And they did not mix their faith with injustice**. He said: **With your good report**. It was narrated on the authority of Abu Bakr al-Siddiq, Umar, Ubayy ibn Ka'b, Salman, Hudhayfah, Ibn Abbas, Ibn Umar, Amr ibn Shurahbil, Abu Abd al-Rahman al-Sulami, Mujahid, Ikrimah, and al-Nakha'i. Ad-Dahhak, Qatada, As-Suddi, and others narrated similar narrations. Ibn Mardawayh said: Ash-Shafi'i told us, Muhammad ibn Shaddad Al-Masma'i told us, Abu Asim told us, Sufyan Ath-Thawri told us, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Alqamah, on the authority of Abdullah, who said: When the verse **Those who believe and do not mix their belief with injustice** was revealed, the Messenger of God, may God bless him and grant him peace, said: **It was said to me, 'You are one of them.'** Imam Ahmad said: Ishaq ibn Yusuf told us, Abu Janab told us, on the authority of Zadhan, on the authority of Jarir ibn Abdullah, who said: "We went out with the Messenger of God, may God bless him and grant him peace, and when we emerged from Madinah, a rider was coming towards us, so the Messenger of God, may God bless him and grant him peace, said: 'It is as if this rider is aiming at you.' The man came to us and greeted us, so we greeted him back. The Prophet, may God bless him and grant him peace, said to him: 'Where have you come from?' He said: 'From my family, children, and clan.' He said: 'Where are you going?' He said: 'I am aiming at the Messenger of God, may God bless him and grant him peace.' He said: 'I have found him.' He said: 'O Messenger of God, teach me what faith is.'" He said: To testify that there is no god but God and that Muhammad is the Messenger of God, to establish prayer, to pay zakat, to fast Ramadan and to perform Hajj to the House. He said: I have acknowledged it. Then his camel's hand entered a rat hole, so his camel fell and the man fell, and he fell on his head and died. The Messenger of God, may God bless him and grant him peace, said: Bring me the man. Ammar ibn Yasir and Hudhayfah ibn al-Yaman jumped up to him and made him sit down and said: O Messenger of God, the man has died. The Messenger of God, may God bless him and grant him peace, turned away from them. Then the Messenger of God, may God bless him and grant him peace, said to them: Did you not see me turning away from the man? I saw two angels putting fruits of Paradise in his mouth, so I knew that he died of hunger. Then the Messenger of God, may God bless him and grant him peace, said: This is one of those about whom God, the Almighty, said: **Those who believed and did not mix their belief with injustice** (al-Baqarah 2:17). Then he said: Take your brother with you. So we carried him to the water, washed him, embalmed him, and shrouded him, and carried him to the grave. The Messenger of God, may God bless him and grant him peace, came and sat on the edge of the grave and said: "Then Ahmad narrated it on the authority of Aswad bin Aamer, on the authority of Abdul Hamid bin Jaafar Al-Farra', on the authority of Thabit, on the authority of Zadan, on the authority of

Jarir bin Abdullah, and he mentioned something similar and said about it: This is from someone who did little and was rewarded greatly. Ibn Abi Hatim said: Yusuf bin Musa Al-Qattan told us, Mihran bin Abi Omar told us, Ali bin Abdullah told us, on the authority of his father, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: We were with the Messenger of God, may God bless him and grant him peace, on a journey, when a Bedouin came to him and said: O Messenger of God, by the One Who sent you with the truth, I have left my country, my tribe and my wealth to be guided by your guidance and take from your words, and I have not reached you until I have no food except from the green of the earth, so present it to me. So the Messenger of God, may God bless him and grant him peace, presented it to him and he accepted, and we crowded around him and he entered the hoof of his camel into the house of rats, and the Bedouin fell and his neck broke, so the Messenger of God, may God bless him and grant him peace, said: He has spoken the truth, by the One Who sent me with the truth, he has left his country, his tribe and his wealth, That he may be guided by my guidance and take from my words. It has not reached me that he has no food except from the green vegetables of the earth. Have you heard of the one who does little and is rewarded much? This is one of them. Have you heard of those who believe and do not mix their belief with injustice? Those will have security, and they are [rightly] guided. And this is from them." And in another version he said: **This is a small deed and a great reward.** And Ibn Mardawayh narrated from the hadith of Muhammad ibn Ya'la al-Kufi, who had settled in Rayy, Ziyad ibn Khaithama told us, on the authority of Abu Dawud, on the authority of Abdullah ibn Sakhbarah, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever is given and is grateful, and is prevented and is patient, and is wronged and seeks forgiveness, and is wronged and is forgiven,** and he was silent. He said: They said, O Messenger of God, what is for him? He said: **Those will have security, and they are [rightly] guided.** And His statement: **And that is Our argument which We gave to Abraham against his people,** meaning We directed his argument against them. Mujahid and others said: He meant by that His statement: "And how can I fear what you associate with God, while you do not fear that you have associated with God that for which He has not sent down to you any authority? So which of the two parties is more deserving of security?" And God confirmed him and ruled for him security and guidance, saying: **Those who believe and do not mix their belief with injustice - those will have security, and they are [rightly] guided.** Then He said after all of that: "And that is Our argument which We gave to Abraham against his people. We raise by degrees whom We will." It is read with and without addition, as in Surat Yusuf, and both are close in meaning. His statement, **Indeed, your Lord is Wise and Knowing,** means Wise in His words and actions, Knowing of whom He guides and whom He misguides, even if arguments and proofs are established against Him, as He said, **Indeed, those upon whom the word of your Lord has come into effect will not believe, even if every sign came to them, until they see the painful punishment.** That is why He said here, **Indeed, your Lord is Wise and Knowing.**

Fath al-Qadir

82- Those who believed and did not mix their belief with injustice meaning they are more deserving of security than those who associated partners with God. It was said that this is part of the statement of Abraham, and it was said that it is part of the statement of Abraham's people. The meaning of **they did not mix their belief with injustice** is that they did not mix it with injustice. What is meant by injustice is polytheism, as it is proven in the two Sahihs and others from the hadith of Ibn Mas'ud who said: "When this verse was revealed, it was difficult for the companions of the Messenger of God (peace and blessings of God be upon him), and they said: Who among us has not wronged himself? The Messenger of God (peace and blessings of God be upon him) said: It is not as you think, rather it is as Luqman said: 'O my son, do not associate anything with God. Indeed, association is a great wrong.'" It is surprising that the author of Al-Kashshaf says in his interpretation of this verse: The interpretation of injustice as disbelief is rejected by the word of confusion, and he does not know that the Truthful and Trusted One has interpreted it thus. And when the river of God comes, the river of Ma'qil is nullified. The reference in His saying *those* is to the relative pronoun described by what came before, and **for them is security** is a sentence that is the predicate of the demonstrative pronoun. This is the clearest of what has been said, although there are other possible meanings. **And they are guided** to the truth, steadfast upon it, while others are in misguidance and ignorance.

Tafsir al-Baghawi

82- Those who believe and do not mix their belief with injustice, they did not mix their belief with polytheism, **they will have security, and they are [rightly] guided.**

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, Ishaq told us, Isa bin Yunus told us, Al-A'mash told us, Ibrahim, on the authority of Alqamah, on the authority of Abdullah, who said: "When the verse: 'Those who believe and do not mix their belief with injustice' was revealed, it was difficult for the Muslims, so they said: O Messenger of God, which of us does not wrong himself? He said: That is not it, rather it is polytheism. Did you not hear what Luqman said to his son while he was admonishing him: 'O my son, do not associate partners with God. Indeed, association is a great wrong'?" **Luqman, 13**

Tafsir al-Baidawi

82 "Those who believe and do not mix their belief with injustice - those will have security, and they are [rightly] guided." This is a resumption from Him or from God in response to what was asked about. What is meant by injustice here is polytheism, as it was narrated that

Surat al-An'am 6: 82

Those who believe and do not mix their belief with injustice - those will have security, and they are [rightly] guided.

"when the verse was revealed, it was difficult for the Companions and they said: Who among us does not wrong himself? So he, peace and blessings be upon him, said: It is not what you think. Rather, it is what Luqman said to his son: O my son, do not associate partners with God. Indeed, association is a great injustice." And belief in Him is not believing in the existence of the Wise Creator and mixing this belief with association with Him. And it was said that it is disobedience.

Surat al-An'am 6: 83

And that is Our argument which We gave to Abraham against his people. We raise by degrees whom We will. Indeed, your Lord is Wise and Knowing.

Tafsir al-Jalalayn

83 - **And that** is a subject and can be replaced by **Our proof** with which Abraham argued for the oneness of God from the setting of the planet and what came after it and the predicate **We gave it to Abraham** We guided him to it as a proof (over his people. We raise by degrees whom We will) with the addition and tanween in knowledge and wisdom **Indeed, your Lord is Wise** in His creation *Knowing* of His creation.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty means by His saying: **And that is Our argument**, the saying of Abraham to his opponents from his polytheist al-Nas 114: Which of the two groups is more deserving of security, he who worships one Lord, devoting his religion and worship to Him sincerely, or he who worships many lords? And their answer to him by saying: Rather, he who worships one Lord is more deserving of security, and their judgment in his favor against themselves, so in that was the cutting off of their excuse and the cessation of their argument, and the supremacy of Abraham's argument over them. It is the argument that God gave Abraham against his people like that which:

Al-Harith told me, he said, Abdul Aziz told us, he said, Sufyan al-Thawri told us, on the authority of a man, on the authority of Mujahid: **And that was Our argument which We gave Abraham against his people**, he said: It is **those who believed and did not mix their belief with injustice**.

Al-Harith told me, he said, Abdul Aziz told us, he said, Yahya bin Zakariya told us, on the authority of Ibn Jurayj, on the authority of Mujahid, he said: Ibrahim said when he was asked: Which of the two groups is more deserving of security? He said: It is the argument of Ibrahim, and His statement: **We gave it to Ibrahim over his people**, meaning: Ibrahim was taught it and we showed it to him and we recognized him, **over his people We raise by degrees whom We will**.

There are different readings of this.

The general reading of the Hijaz and Basra is: We raise by degrees whom We will, adding degrees to **whoever We will**, meaning: We raise by degrees whom We will.

The majority of Kufan reciters read it as: **We raise degrees whom We will** with the tanween of degrees, meaning: We raise degrees whom We will.

And the degrees, because the plural of degree is degree, which is the rank. The origin of that is the

steps of the ladder and its rung, then it is used to refer to the height of the houses and ranks.

Abu Ja'far said: The correct thing to say about this, in my opinion, is: They are two readings, each of which has been recited by imams of the recitation, and their meanings are similar. That is because whoever has his degree raised has been raised in the rank, and whoever has been raised in the rank has been raised in the rank. So whichever of the two the reciter recites, he is correct in that.

So the meaning of the statement is: **And that was Our argument which We gave Abraham against his people**, so We raised his status over them, and made him appear over them in this world and the Hereafter. As for this world, We gave him his reward in it, and as for the Hereafter, he is among the righteous. **We raise by degrees whom We will**, meaning by what he did of that and other things.

As for his saying: **Indeed, your Lord is Wise and Knowing**, it means: Indeed, your Lord, O Muhammad, is *Wise* in His management of His creation, and in His teaching His prophets the arguments against their nations who denied them and rejected the oneness of their Lord, and in other matters of His management, *Knowing* of what will happen to His messengers and those sent to them, whether the nations will remain steadfast in their denial of them, and perish for that, or whether they will return and repent from it by believing in the oneness of God, may He be exalted, and believing in His messengers, and returning to obeying Him.

God Almighty says to His Prophet, may God bless him and grant him peace: So, O Muhammad, be patient with yourself and your people who deny you and are polytheists, with your father and my friend Abraham, may God bless him and grant him peace, and be patient with what befalls you from them with his patience, for I am All-Knowing of what will happen to you and their affair, and I am All-Wise in the management of you and them.

Tafsir al-Qurtubi

The Almighty said: **And that was Our argument which We gave to Abraham**. This is a reference to all his arguments until he argued with them and defeated them with the argument. Mujahid said that it is His saying: **Those who believed and did not mix their belief with injustice**. It was said: His argument against them is that when they said to him: Do you not fear that our gods will confuse you because you insulted them? He said to them: Do you not fear them since you treat the young and the old equally in worship and glorification, so the old will become angry and confuse you? **We raise by degrees whom We will** meaning with knowledge, understanding, leadership and kingship. The Kufians read degrees with the tanween. The same is in Yusuf, they placed the verb on *from* because it is the nominative in reality, the estimate is: And we raise whom We will to degrees. Then *to* was deleted. The people of the two sanctuaries and Abu Amr read it without the tanween as an addition, and the verb is

And that is Our argument which We gave to Abraham against his people. We raise by degrees whom We will. Indeed, your Lord is Wise and Knowing.

placed on the degrees, and if it is raised, its owner is raised. This reading is strengthened by the Almighty's saying: **High in degrees** (Ghafir 40:15) and his saying, peace be upon him:

O God, raise his status, for He added elevation to the statuses. And there is no god but He, the Exalted, the Sublime in His honor and grace. So the two readings are similar, because whoever's status is raised has been raised, and whoever's status is raised has been raised, so know. **Indeed, your Lord is Wise and Knowing.** He puts everything in its proper place.

Tafsir Ibn Kathir

God Almighty says, informing about His friend Abraham, when his people argued with him about what he had adopted of monotheism and debated him with some kind of speech, that he said, **Do you argue with me about God while He has guided me?** That is, do you argue with me about the matter of God, and that there is no god but Him, and He has given me insight and guided me to the truth, and I am clear about it, so how can I pay attention to your corrupt sayings and your false doubts? And His saying, **And I do not fear what you associate with Him, except that my Lord should will something.** That is, among the proof of the invalidity of your saying about what you have adopted is that these gods that you worship do not affect anything, and I do not fear them nor do I care about them, so if they have a plot, then plot against me with them, and do not wait, but hasten to do so. And the Almighty's saying: **Except that my Lord should will a thing** is an intermittent exception, meaning that nothing can harm or benefit except God Almighty. **My Lord encompasses all things in knowledge** meaning that His knowledge encompasses all things, so nothing is hidden from Him. **Will you not remember?** meaning, in what I have explained to you, will you not consider that these gods are false and refrain from worshipping them? This argument is similar to what the Prophet of God, Hud, peace be upon him, argued with his people, the people of Aad, in what he narrated about them in his book, where he says: "They said, 'O Hud, you have not brought us clear evidence, nor will we abandon our gods because of what you say, nor will we believe you. We only say that some of our gods have afflicted you with evil.' He said, 'Indeed, I call God to witness, and you to witness, that I am innocent of what you associate with Him. So plot against me all together, then do not respite. Indeed, I have put my trust in God, my Lord and your Lord. There is no creature but that He holds it by the forelock.'" **The Verse** And His saying, **And how should I fear what you have associated with Him?** That is, how should I fear these idols that you worship instead of God, **And you do not fear that you have associated with God that for which He has not sent down to you any authority?** Ibn Abbas and more than one of the Salaf said: **What proof?** This is like the saying of God Almighty: **Or have they partners who have prescribed for them in religion that which God has not given permission?** And His

saying, **They are only names which you have named, you and your fathers, for which God has sent down no authority.** And His saying, **Then which of the two parties has more right to security, if you should know?**

That is, which of the two parties is more correct, the one who worshipped the One in whose hand is harm and benefit, or the one who worshipped the One who neither harms nor benefits, without evidence. Which of them has more right to security from the punishment of God on the Day of Resurrection? God Almighty said, **Those who believed and did not mix their belief with injustice - those will have security, and they are [rightly] guided.** That is, those who sincerely worshipped God alone, with no partner, and did not associate anything with Him, they are the ones who are secure on the Day of Resurrection, the ones who are guided in this world and the Hereafter.

Al-Bukhari said: Muhammad ibn Bashir told us, Ibn Abi Uday told us, on the authority of Shu'bah, on the authority of Sulayman, on the authority of Ibrahim, on the authority of Alqamah, on the authority of Abdullah, who said: When the verse, **And do not mix their belief with injustice**, was revealed, his companions said: Who among us has not wronged himself? Then the verse, **Indeed, associating others with God is a great wrong**, was revealed. Imam Ahmad said: Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Alqamah, on the authority of Abdullah, who said: When this verse, **Those who have believed and have not mixed their belief with injustice**, was revealed, it was difficult for the people, so they said: O Messenger of God, who among us has not wronged himself? He said: "It is not the one you mean. Have you not heard what the righteous servant said: 'O my son, do not associate others with God. Indeed, associating others with God is a great wrong.'" Rather, it is polytheism.

Ibn Abi Hatim said: Abu Saeed Al-Ashji told us, Waki' and Ibn Idris told us, on the authority of Al-A'mash, on the authority of Alqamah, on the authority of Abdullah, who said: When the verse **and they do not mix their faith with injustice** was revealed, it was difficult for the companions of the Messenger of God, may God bless him and grant him peace. They said: Who among us has not wronged himself? The Messenger of God, may God bless him and grant him peace, said: "It is not as you think. Rather, he said to his son: 'O my son, do not associate partners with God. Indeed, association is a great wrong.'" Umar ibn Taghlib al-Namari told us, Abu Ahmad told us, Sufyan told us, on the authority of al-A'mash, on the authority of Ibrahim, on the authority of Alqamah, on the authority of Abdullah ibn Mas'ud, who said: When this verse was revealed, it was difficult for the companions of the Messenger of God, may God bless him and grant him peace, so it was revealed: **Indeed, association is a great wrong.** Narrated by al-Bukhari. In another version, they said: Who among us has not wronged himself? The Prophet, may God bless him and grant him peace, said: "It is not what you mean. Have you not heard what the righteous servant said: 'Indeed, association is a great wrong.' It is only association."

And Ibn Abi Hatim narrated on the authority of Abdullah, with a chain of transmission traceable to the Prophet, who said: **And they did not mix their faith with injustice.** He said: **With your good report.** It was narrated on the authority of Abu Bakr al-Siddiq, Umar, Ubayy ibn Ka'b, Salman, Hudhayfah, Ibn Abbas, Ibn Umar, Amr ibn Shurahbil, Abu Abd al-Rahman al-Sulami, Mujahid, Ikrimah, and al-Nakha'i. Ad-Dahhak, Qatada, As-Suddi, and others narrated similar narrations. Ibn Mardawayh said: Ash-Shafi'i told us, Muhammad ibn Shaddad Al-Masma'i told us, Abu Asim told us, Sufyan Ath-Thawri told us, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Alqamah, on the authority of Abdullah, who said: When the verse **Those who believe and do not mix their belief with injustice** was revealed, the Messenger of God, may God bless him and grant him peace, said: **It was said to me, 'You are one of them.'** Imam Ahmad said: Ishaq ibn Yusuf told us, Abu Janab told us, on the authority of Zadhan, on the authority of Jarir ibn Abdullah, who said: "We went out with the Messenger of God, may God bless him and grant him peace, and when we emerged from Madinah, a rider was coming towards us, so the Messenger of God, may God bless him and grant him peace, said: 'It is as if this rider is aiming at you.' The man came to us and greeted us, so we greeted him back. The Prophet, may God bless him and grant him peace, said to him: 'Where have you come from?' He said: 'From my family, children, and clan.' He said: 'Where are you going?' He said: 'I am aiming at the Messenger of God, may God bless him and grant him peace.' He said: 'I have found him.' He said: 'O Messenger of God, teach me what faith is.'" He said: To testify that there is no god but God and that Muhammad is the Messenger of God, to establish prayer, to pay zakat, to fast Ramadan and to perform Hajj to the House. He said: I have acknowledged it. Then his camel's hand entered a rat hole, so his camel fell and the man fell, and he fell on his head and died. The Messenger of God, may God bless him and grant him peace, said: Bring me the man. Ammar ibn Yasir and Hudhayfah ibn al-Yaman jumped up to him and made him sit down and said: O Messenger of God, the man has died. The Messenger of God, may God bless him and grant him peace, turned away from them. Then the Messenger of God, may God bless him and grant him peace, said to them: Did you not see me turning away from the man? I saw two angels putting fruits of Paradise in his mouth, so I knew that he died of hunger. Then the Messenger of God, may God bless him and grant him peace, said: This is one of those about whom God, the Almighty, said: **Those who believed and did not mix their belief with injustice** (al-Baqarah 2:17). Then he said: Take your brother with you. So we carried him to the water, washed him, embalmed him, and shrouded him, and carried him to the grave. The Messenger of God, may God bless him and grant him peace, came and sat on the edge of the grave and said: "Then Ahmad narrated it on the authority of Aswad bin Aamer, on the authority of Abdul Hamid bin Jaafar Al-Farra', on the authority of Thabit, on the authority of Zadan, on the authority of Jarir bin Abdullah, and he mentioned something similar and said about it: This is from someone who did little and was rewarded greatly. Ibn Abi Hatim said: Yusuf bin Musa Al-Qattan told us, Mihran bin Abi Omar told us, Ali bin Abdullah told us, on the authority of his

father, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: We were with the Messenger of God, may God bless him and grant him peace, on a journey, when a Bedouin came to him and said: O Messenger of God, by the One Who sent you with the truth, I have left my country, my tribe and my wealth to be guided by your guidance and take from your words, and I have not reached you until I have no food except from the green of the earth, so present it to me. So the Messenger of God, may God bless him and grant him peace, presented it to him and he accepted, and we crowded around him and he entered the hoof of his camel into the house of rats, and the Bedouin fell and his neck broke, so the Messenger of God, may God bless him and grant him peace, said: He has spoken the truth, by the One Who sent me with the truth, he has left his country, his tribe and his wealth, That he may be guided by my guidance and take from my words. It has not reached me that he has no food except from the green vegetables of the earth. Have you heard of the one who does little and is rewarded much? This is one of them. Have you heard of those who believe and do not mix their belief with injustice? Those will have security, and they are [rightly] guided. And this is from them." And in another version he said: **This is a small deed and a great reward.** And Ibn Mardawayh narrated from the hadith of Muhammad ibn Ya'la al-Kufi, who had settled in Rayy, Ziyad ibn Khaithama told us, on the authority of Abu Dawud, on the authority of Abdullah ibn Sakhbarah, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever is given and is grateful, and is prevented and is patient, and is wronged and seeks forgiveness, and is wronged and is forgiven, and he was silent.** He said: They said, O Messenger of God, what is for him? He said: **Those will have security, and they are [rightly] guided.** And His statement: **And that is Our argument which We gave to Abraham against his people,** meaning We directed his argument against them. Mujahid and others said: He meant by that His statement: "And how can I fear what you associate with God, while you do not fear that you have associated with God that for which He has not sent down to you any authority? So which of the two parties is more deserving of security?" And God confirmed him and ruled for him security and guidance, saying: **Those who believe and do not mix their belief with injustice - those will have security, and they are [rightly] guided.** Then He said after all of that: "And that is Our argument which We gave to Abraham against his people. We raise by degrees whom We will." It is read with and without addition, as in Surat Yusuf, and both are close in meaning. His statement, **Indeed, your Lord is Wise and Knowing,** means Wise in His words and actions, Knowing of whom He guides and whom He misguides, even if arguments and proofs are established against Him, as He said, **Indeed, those upon whom the word of your Lord has come into effect will not believe, even if every sign came to them, until they see the painful punishment.** That is why He said here, **Indeed, your Lord is Wise and Knowing.**

Fath al-Qadir

And the reference in His saying: 83- **That is Our proof** to what preceded from the proofs that Abraham

And that is Our argument which We gave to Abraham against his people. We raise by degrees whom We will. Indeed, your Lord is Wise and Knowing.

presented to them: meaning those proofs that Abraham presented to them from His saying: **So when the night covered him** to His saying: **And they were guided**. "Our proof We gave to Abraham **meaning We gave it to him and guided him to it, and the phrase** We gave it to Abraham **is in the accusative case as a state, or in the nominative case as a second predicate for the demonstrative pronoun** against his people **meaning a proof against his people** We raise by degrees whom We will **by guidance and direction to the truth and teaching the proof, or by what is more general than that** Indeed, your Lord is Wise and Knowing" meaning Wise in everything that comes from Him, Knowing of the state of His servants, and that among them are those who deserve to be raised and among them are those who do not deserve it.

Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Ibn Abbas who said about the words of God the Almighty: **And when Abraham said to his father Azar**, he said: Azar is the idol, and Abraham's father's name was Yazar, his mother's name was Mithli, his wife's name was Sarah, and his concubine, the mother of Ishmael's name was Hagar. Ibn Abi Shaybah, Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim narrated on the authority of Mujahid who said: Azar was not the name of his father, but rather the name of an idol. Ibn Abi Hatim narrated on the authority of Al-Suddi who said: His father's name was Tarakh and the name of the idol was Azar. Ibn Al-Mundhir narrated something similar on the authority of Ibn Jurayj. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Sulayman Al-Taymi that he recited: **And when Abraham said to his father Azar**, he said: I have been informed that it is crooked and that it is the most severe word Abraham ever said to his father. Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Ibn Abbas that he said: Abraham's father's name was not Azar, but rather his name was Tarakh. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, and Al-Bayhaqi in Al-Asma' wa Al-Sifat narrated on his authority regarding the words of God the Almighty: **And thus did We show Abraham the kingdom of the heavens and the earth**, he said: The sun, the moon, and the stars. Ibn Abi Hatim and Abu Al-Shaykh narrated on his authority that he said: In the verse, what was between the heavens was uncovered until he looked at them on a rock, and the rock was on a whale, and it is the whale from which people eat, and the whale was in a chain, and the chain is in the Seal of Glory. Ibn Abi Shaybah, Abd bin Hamid and Ibn Al-Mundhir narrated on the authority of Mujahid regarding the verse: He said: Their Sultan. Ibn Abi Hatim narrated on the authority of Al-Rabi' bin Anas regarding his words: **And his people argued with him**, he said: They argued with him. Ibn Abi Hatim narrated on the authority of Abbas regarding his words: **Do you argue with me?** he said: Do you quarrel with me. Ibn Abi Shaybah, Al-Hakim Al-Tirmidhi, Ibn Jarir, Ibn Al-Mundhir, Abu Al-Shaykh and Ibn Mardawayh narrated on the authority of Abu Bakr Al-Siddiq that he interpreted **and did not mix their faith with injustice** as referring to polytheism. Abu Al-Shaykh also narrated on the authority of Umar Ibn Al-Khattab. Ibn Abi

Shaybah, Abd Ibn Humayd, Ibn Jarir, Ibn Al-Mundhir and Abu Al-Shaykh also narrated on the authority of Hudhayfah Ibn Al-Yaman. Abd Ibn Humayd and Ibn Jarir also narrated on the authority of Salman Al-Farsi. They also narrated on the authority of Ubayy Ibn Ka'b. Ibn Al-Mundhir and Ibn Mardawayh also narrated on the authority of Ibn Abbas. Abd Ibn Humayd, Ibn Jarir, Ibn Al-Mundhir and Abu Al-Shaykh narrated on his authority through another chain of transmission, something similar. A group of the Tabi'een narrated something similar to this, and what we have presented on the authority of the Messenger of God (blessings and peace of God be upon him) in the interpretation of the verse suffices for everyone, as is proven in the two Sahih's and others. Ibn Al-Mundhir narrated on the authority of Ibn Jurayj regarding the words of God the Almighty: **And that was Our argument which We gave Abraham against his people**, he said: their opponent. Abu Al-Shaykh narrated on the authority of Zayd Ibn Aslam regarding the words of God the Almighty: **We raise by degrees whom We will**, he said: with knowledge. Abu Al-Sheikh narrated on the authority of Al-Dahhak, who said: Scholars have ranks like the ranks of martyrs.

Tafsir al-Baghawi

83- The Almighty said: **And that was Our argument which We gave Abraham against his people**, until he defeated them and overcame them with the argument. Mujahid said: It is His saying: **Those who believed and did not mix their belief with injustice - those will have security**, and it was said: He meant by it Al-Hajjaj who argued with Nimrod as mentioned previously in Surat Al-Baqarah.

We raise by degrees whom We will, with knowledge. The people of Kufa and Jacob read *degrees* with the tanween here and in Surat Yusuf, meaning: We raise by degrees whom We will with knowledge, understanding, virtue and reason; just as We raised the degrees of Abraham until he was guided and argued with his people about monotheism, **Indeed, your Lord is Wise and Knowing**.

Tafsir al-Baidawi

83 "And that" refers to what Abraham argued with his people from his saying: "So when the night covered him" to his saying: "and they were guided" or from his saying: "Do you argue with Me" to it. "Our argument We gave Abraham" We guided him to it or taught it to him. "Upon his people" is related to his saying: "Our argument" if it is made the predicate of that and to something omitted if it is made its substitute, meaning: We gave it to Abraham as an argument against his people. "We raise by degrees whom We will" in knowledge and wisdom. The Kufians and Ya'qub read it with the tanween. "Indeed, your Lord is Wise" in

raising and lowering it: "Knowing" of the condition of the one He raises and his preparation for it.

Surat al-An'am 6: 84

And We gave him Isaac and Jacob, each of them We guided, and Noah We guided before, and among his descendants, David, Solomon, Job, Joseph, Moses, and Aaron. And thus do We reward the doers of good.

Surat al-An'am 6: 84

And We gave him Isaac and Jacob, each of them We guided, and Noah We guided before, and among his descendants, David, Solomon, Job, Joseph, Moses, and Aaron. And thus do We reward the doers of good.

Tafsir al-Jalalayn

84 - **And We gave him Isaac and Jacob** his two sons **each of them We guided, and Noah We guided before** that is, before Abraham **and of his descendants** that is, Noah **David and Solomon** his son **and Job and Joseph** the son of Jacob (and Moses and Aaron. And thus) as We rewarded them **We reward the doers of good**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: So We rewarded Abraham in Siez for his obedience to Us, his sincerity in monotheism of his Lord, and his abandonment of the religion of his people who were polytheists, by raising his status in the highest heavens, and giving him his reward in this world, and bestowing upon him children whom We singled out for prophethood, and offspring whom We honored with dignity from Us, and preferred over the worlds, among them: his son Isaac, and his grandson Jacob, **each of them We guided**, meaning: We guided all of them to the path of righteousness, so We guided them to the truth and correctness of religions, **and Noah We guided before**, meaning: And We guided to the same truth and correctness that We guided Abraham, Isaac, and Jacob, so We guided him to it, Noah, before Abraham, Isaac, and Jacob.

And of his descendants is David. The *ha* in His statement, **and of his descendants**, is from the mention of Noah. This is because God, the Most High, mentioned Lot in the context of the verses that follow this verse, saying, "And Ishmael, and Elisha, and Jonah, and Lot. Each of them We preferred over the worlds." It is known that Lot was not from the descendants of Abraham, peace be upon them all. So since that is the case, and it was connected to the names of those we named from his descendants, there is no doubt that if the descendants were meant to be the descendants of Abraham, then Jonah and Lot would not have been included among them. There is no doubt that Lot is not from the descendants of Abraham, but he is from the descendants of Noah. Therefore, the *ha* in **the descendants** must be from the mention of Noah.

The interpretation of the words: And We guided Noah to the truth and the right path before Abraham, Isaac and Jacob, and We also guided from the descendants

of Noah, David and Solomon.

And *David* is David, son of Isha, and *Solomon* is his son: Solomon, son of David, and *Ayub* is Ayoub, son of Moz, son of Razeh, son of Esau, son of Isaac, son of Abraham, and *Joseph* is Joseph, son of Jacob, son of Isaac, son of Abraham, and *Moses* is Moses, son of Imran, son of Izhar, son of Qahath, son of Levi, son of Jacob, and *Aaron* is the brother of Moses.

And thus do We reward the doers of good, says the Almighty: We rewarded Noah for his patience in the face of what he was tested with in Us, by guiding him and enabling him to attain the truth from which We had let down those of his people who disobeyed Us and disobeyed Our command and prohibition. And We guided from his descendants after him those of His prophets whom the Almighty mentioned to the same as We had guided them to. And just as We rewarded these people for their good obedience to Us and their patience in the face of the trials in Us, thus do We reward with goodness every doer of good.

Tafsir al-Qurtubi

It has three issues:

First: The Almighty's saying: **And We bestowed upon him Isaac and Jacob**, meaning as a reward for his argument in religion and his sacrifice for it. **Both We guided**, meaning each one of them was guided. *Both* is in the accusative case with **We guided**, and *Noah* is in the accusative case with **We guided** the second. **Before and from** meaning the descendants of Abraham. It was said: from the descendants of Noah, as Al-Farra' said, and Al-Tabari and more than one of the commentators chose it, such as Al-Qushayri, Ibn Atiyyah, and others. The first was said by Al-Zajjaj, and it was objected that Jonah and Lot were counted among these descendants, and they were not from the descendants of Abraham. Lot was his nephew. It was also said: his sister's son. Ibn Abbas said: All of these prophets are attributed to the descendants of Abraham, even though there were those among them who were not born from his side, from his father's or mother's side, because Lot was the nephew of Abraham. The Arabs consider the paternal uncle as a father, as God said about the sons of Jacob that they said: **We worship your God and the God of your fathers, Abraham, Ishmael and Isaac** (al-Baqarah 2:133). Ishmael is Jacob's uncle. Jesus was counted among the descendants of Abraham, but he is the son of the daughter. So the children of Fatima, may God be pleased with her, are the descendants of the Prophet, may God bless him and grant him peace. This is what those who believe that the children of daughters are included in the name of the son adhere to, and they are:

Second: Abu Hanifa and Al-Shafi'i said: If someone makes a waqf for his son and his son's son, then his son's son and daughter's son are included in it, as long

as they reproduce. Likewise, if he makes a will for his relatives, then his daughters' sons are included in it. According to Abu Hanifa, kinship is all those who are mahrams to him. He excludes the paternal uncle, paternal aunt, maternal uncle's son and maternal aunt, because they are not mahrams. Al-Shafi'i said: Kinship is all those who are mahrams and others. So he does not exclude the paternal uncle or others. Malik said: The daughters' sons are not included in it. His statement: **For my relatives and descendants** is like his statement: **For my sons and my sons' sons**. This includes the sons' sons and those who go back to the father's bloodline and lineage, but it does not include the daughters' sons. Something similar to this was mentioned previously from Al-Shafi'i in Al-Imran. The evidence for them is the statement of God, the Most High, **God commands you concerning your children** (An-Nisa': 11). So the Muslims did not understand from the apparent meaning of the verse anything but the loins and the sons' sons in particular. And God Almighty said: **And for the Messenger and for near relatives** (al-Anfal 8:8), so he, peace be upon him, gave the relatives from among his paternal uncles without the sons of his maternal uncles. Likewise, the children of daughters are not related to him by lineage, nor do they meet with him in a father. Ibn Al-Qassar said: The argument of those who included daughters among relatives is his, peace be upon him, saying to Al-Hassan bin Ali:

This son of mine is a master." We do not know of anyone who would refrain from saying that the children of daughters are the children of their mother's father. The meaning requires this, because the child is derived from generation and they are inevitably born of their mother's father, and generation from the mother's side is like generation from the father's side.

Tafsir Ibn Kathir

The Almighty mentions that He gave Isaac to Abraham after he had grown old, and he and his wife Sarah had despaired of having a child. The angels came to him while they were on their way to the people of Lot, and gave them the good report of Isaac. The woman was amazed at that and said, **Woe to me! Shall I give birth while I am an old woman and my husband is an old man? Indeed, this is a strange thing.** They said, "Do you wonder at the command of God? The mercy of God and His blessings be upon you, O people of the House. Indeed, He is Praiseworthy and Glorious." So they gave them the good report of his prophethood, and that he would have offspring and descendants, as the Almighty said: **And We gave him good tidings of Isaac, a prophet among the righteous.** This is more complete in the good report and greater in the blessing. He said, **So We gave her good tidings of Isaac, and after Isaac, Jacob.** That is, a child will be born to this child during your lifetime, and your eyes will be comforted by him, as they were comforted by his father, for the joy of a child's birth is intense because of the continuation of the offspring and descendants. And since the child of an old man and an old woman may think that he will not have offspring, Because of his weakness, the good report about him and his son was

given the name Jacob, which is derived from the word *offspring* and *descendants*. This was a reward for Abraham, peace be upon him, when he withdrew from his people and left them and migrated from their country, going to worship God on earth. God Almighty compensated him for his people and clan with righteous children from his own lineage, following his religion, to please his eyes, as God Almighty said: **So when he had withdrawn from them and what they worshipped besides God, We gave him Isaac and Jacob, and each of them We made a prophet.** And He said here: **And We gave him Isaac and Jacob, each of them We guided.** And His saying: **And Noah We guided before** means before him We guided him as We guided him, and We gave him righteous offspring, and each of them has a great distinction. As for Noah, peace be upon him, when God Almighty drowned the people of the earth except for those who believed in him, and they were those who accompanied him in the ship, God made his offspring the survivors, so all people are from his offspring. As for the friend Abraham, peace be upon him, Peace be upon him, God Almighty did not send a prophet after him except from his descendants, as God Almighty said: **And We placed among their descendants prophethood and the Book 3:17**, and God Almighty said: **And We had certainly sent Noah and Abraham, and We placed among their descendants prophethood and the Book 3:17**, and God Almighty said: "Those are the ones upon whom God has bestowed favor of the prophets from the descendants of Adam and of those We carried with Noah and of the descendants of Abraham and Israel and of those We guided and chose. When the verses of the Most Merciful were recited to them, they fell down in prostration and weeping" 3:17. And His saying in this noble verse **and among his descendants** means and We guided from his descendants **David and Solomon 3:17**, and the pronoun referring back to Noah, because he is the closest of those mentioned, is clear and there is no doubt about it, and it is the choice of Ibn Jarir. And his return to Abraham, because he is the one for whom the speech was brought, is good, but Lot is problematic, because he is not from the descendants of Abraham, but rather he is the son of his brother Maran bin Azar, unless it is said that he entered into the descendants by force, and as he said in his saying: "Or were you witnesses when death approached Jacob, when he said to his sons, 'What will you worship after me?' They said, 'We will worship your God and the God of your fathers, Abraham, Ishmael and Isaac - one God, and we are Muslims [in submission] to Him.'" So his uncle Ishmael entered into his fathers by force, and as he said in his saying: **Then the angels prostrated themselves, all of them together, except Iblis**, so Iblis entered into the command of the angels to prostrate, and he was blamed for disobeying because he was in resemblance to them, so he was treated as they were and entered with them by force, otherwise he was from the jinn and his nature is from fire, and the angels are from light, and in mentioning Jesus, peace be upon him, in the descendants of Abraham or Noah, according to the other saying, there is evidence of the entry of the daughters' children into the descendants of the man, because Jesus, peace be upon him, is only attributed to Abraham, peace be upon him,

Surat al-An'am 6: 84

And We gave him Isaac and Jacob, each of them We guided, and Noah We guided before, and among his descendants, David, Solomon, Job, Joseph, Moses, and Aaron. And thus do We reward the doers of good.

through his mother, peace be upon her. Peace, for he has no father. Ibn Abi Hatim said: Sahl bin Yahya Al-Askari told us, Abdul Rahman bin Saleh told us, Ali bin Abbas told us, on the authority of Abdullah bin Ata Al-Makki, on the authority of Abu Harb bin Abi Al-Aswad, who said: Al-Hajjaj sent to Yahya bin Ya'mar and said: I have been informed that you claim that Al-Hasan and Al-Husayn are from the progeny of the Prophet, peace and blessings be upon him. You find it in the Book of God - and I have read it from beginning to end but did not find it? He said: Do you not read Surat Al-An'am: **And among his descendants are David and Solomon** until he reached **And John and Jesus**? He said: Yes. He said: Is not Jesus from the progeny of Abraham and he has no father? He said: You have spoken the truth. For this reason, if a man wills for his descendants, or makes a waqf for his descendants, or gives them a gift, the children of his daughters are included among them. But if a man gives to his sons, or makes a waqf for them, then this applies only to his sons and his sons' sons. They used as evidence the words of the Arab poet:

Our sons are the sons of our sons and daughters are their sons, the sons of foreign men

Others said: The daughters' sons are also included among them, because it was proven in Sahih al-Bukhari that the Messenger of God, may God bless him and grant him peace, said to al-Hasan ibn Ali, **This son of mine is a master, and perhaps God will reconcile two great groups of Muslims through him.** So he called him a son, which indicates that he is included among the sons. Others said: This is an exaggeration, and His statement, **And of their fathers, their descendants, and their brothers**, mentions their origins and branches, and those of their class, and that guidance and selection included all of them. For this reason, He said, **And We chose them and guided them to a straight path.** Then the Most High said, **That is the guidance of God by which He guides whom He wills of His servants**, meaning that this only happened to them through God's success and guidance of them. **And if they had associated others with God, all that they used to do would have been in vain**, emphasizing the matter of association, making it more serious, and magnifying its connection, like the statement of the Most High: **And it has already been revealed to you, and to those before you, that if you should associate others with God, your work would surely become worthless**, the verse. This is a condition, and a condition does not require the permissibility of its occurrence, like His statement, **Say, 'If the Most Merciful had a son, then I would be the first of his worshippers,'** and His statement, **If We had wanted to take a diversion, We would have taken it from Ourselves, if We were to do so**, and His statement, "If God had wanted to take a son, He would have chosen from what He created whatever He willed. Glory be to Him. He is God, the One, the Prevailing." And the Almighty's saying: **Those are the ones to whom We gave the Scripture, wisdom, and prophethood** means We bestowed upon them, out of mercy for the servants through them and kindness

from Us to creation, **but if they disbelieve in them** meaning in prophethood. It is possible that the pronoun refers to these three things, the Scripture, wisdom, and prophethood. And His saying *these* means the people of Mecca, as Ibn Abbas, Saeed bin Al-Musayyab, Ad-Dahhak, Qatadah, As-Suddi, and others said, **We have entrusted them to a people who are not disbelievers in them** meaning if those who disbelieve in them from Quraysh and others from all the people of the earth, Arabs and non-Arabs, People of the Book, and People of the Book, disbelieve in these blessings, We have entrusted them to another people, meaning the Muhajireen and Ansar and their followers until the Day of Resurrection, **who are not disbelievers in them** meaning they do not deny any of them, nor do they reject a single letter of them, rather they believe in all of them, the clear and the ambiguous, God made us among them by His grace, generosity, and kindness. Then the Almighty said, addressing His servant and Messenger Muhammad, may God bless him and grant him peace: *Those* means the mentioned prophets, along with those who were added to them from fathers, offspring and brothers, and they are the likenesses, **whom God has guided** meaning they are the people of guidance and no one else, **so follow their guidance**, meaning follow and imitate, and if this was a command for the Messenger, may God bless him and grant him peace, then his nation follows him in what he legislates and commands them to do. Al-Bukhari said regarding this verse: Ibrahim bin Musa told us, Hisham told us that Ibn Jurayj told them, he said: Sulayman al-Ahwal told me that Mujahid told him that he asked Ibn Abbas, **Is there a prostration in the Prophet?** He said, Yes, then he recited, **And We gave him Isaac and Jacob**, until His saying, **So follow their guidance**, then he said, **He is one of them.** Yazid bin Harun, Muhammad bin Ubayd, and Sahl bin Yusuf added, on the authority of al-A'war on the authority of Mujahid, I said to Ibn Abbas, and he said, "Your Prophet, may God bless him and grant him peace, is among those whom we were commanded to follow." And the Almighty said: "Say: I do not ask of you any reward for it." That is, I do not ask of you any reward for conveying this Qur'an to you, nor do I want anything from you. **It is only a reminder for the worlds.** That is, they will remember by it, and be guided from blindness to guidance, from error to righteousness, and from disbelief to faith.

Fath al-Qadir

His statement: 84- **And We bestowed upon him** is conjoined with the sentence **And that is Our proof**, conjoining a verbal sentence with a nominal sentence. It was also said that it is conjoined with **We gave it**, but the former is more appropriate. The meaning is: And We bestowed upon him that as a reward for his argument in the religion and his sacrifice for it. **Each one of them We guided** is in the accusative case as an object of what follows it, and is placed before it for the sake of restriction: meaning, each one of them We guided. Likewise, Noah is in the accusative case by

Our second guidance or by an implied verb explained by what follows it. **And of his offspring** means from the offspring of Abraham. Al-Farra' said: from the offspring of Noah. Ibn Jarir al-Tabari, al-Qushayri and Ibn Atiyyah chose it, and al-Zajaj chose the first. He objected to it because he counted Yunus and Lot from these descendants, and they were not from the descendants of Abraham, since Lot was Abraham's nephew, and **David and Solomon** was in the accusative case with an implied verb, meaning, **And We guided from his descendants David and Solomon**, and so were what came after them. God Almighty counted the guidance of these prophets among the blessings that He enumerated for Abraham, because the honor of sons is connected to fathers. The meaning of *before* in His statement, **And We guided Noah before**, is before Abraham, and the reference in His statement, **and likewise**, is to the source of the later verb, meaning, **And like that reward, We reward the doers of good**.

and Job Job, son of Amoz, from the tribes of Esau, son of Isaac. "And Joseph and Moses and Aaron. And thus do We reward the doers of good" meaning and We reward the doers of good with a reward like that which We rewarded Abraham by raising his degrees and increasing his children and the prophethood among them.

Tafsir al-Baghawi

84- "And We gave him Isaac and Jacob. Each of them We guided." We guided and directed them.

And Noah We guided before, that is, before Abraham, **and of his descendants**, that is, of the descendants of Noah, peace be upon him, and it was not mentioned from the descendants of Abraham because he mentioned among them Jonah and Lot, and they were not from the descendants of Abraham, *David*, that is, David the son of Isha, **and Solomon**, that is, his son, **and Jacob**, that is, Job the son of Amoz the son of Razah the son of Rum the son of Esau the son of Isaac the son of Abraham, **and Joseph**, that is, Joseph the son of Jacob the son of Isaac the son of Abraham, peace be upon him, **and Moses**, that is, Moses the son of Imran the son of Yizhar the son of Pahath the son of Levi the son of Jacob. **And Aaron**, that is, Moses' brother, who was one year older than him. **And thus**, that is, just as We rewarded Abraham for his monotheism by raising his rank and bestowing upon him sons who were pious prophets, likewise, **We reward the doers of good**, for their good deeds, and they are not mentioned in the order of their times.

Tafsir al-Baidawi

84 **And We gave him Isaac and Jacob, each of them We guided**. That is, each of them.

From them. **And We guided Noah before** from before Abraham, his guidance was considered a blessing upon Abraham in that he was his father and the honor of a father extends to the son. **And of his descendants** the pronoun refers to Abraham, peace be upon him, since the speech is about him. And it was said to Noah, peace be upon him, because he is closer and because Jonah and Lot are not from the descendants of Abraham, so if it was for Abraham, the statement would have been limited to those counted in that verse and the one after it and those mentioned in the third verse are in apposition to Noah. **David and Solomon**

Surat al-An'am 6: 85

And Zachariah, John, Jesus, and Elias, all of them were among the righteous.

Surat al-An'am 6: 85

And Zachariah, John, Jesus, and Elias, all of them were among the righteous.

Tafsir al-Jalalayn

85 - **And Zachariah and John** his son **and Jesus** the son of Mary, indicating that the offspring includes the daughter's children **and Elias** the son of Aaron, the brother of Moses *each* of them **is among the righteous**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And We also guided to the same guidance and right direction as We guided Noah, from his descendants: Zachariah, son of Iddu, son of Barkhia, and John, son of Zachariah, and Jesus, son of Mary, daughter of Imran, son of Yashem, son of Amon, son of Hezekiah, **and Elijah**.

They differed about *Elias*. Ibn Ishaq said: He is Elias, son of Jesse, son of Phinehas, son of Eleazar, son of Aaron, son of Imran, the nephew of Moses, the Prophet of God, may God bless him and grant him peace.

Others said: He is Idris. Among those who mentioned that about him is Abdullah bin Masoud.

Muhammad bin Bashir told us, Abu Ahmad told us, Israel told us, on the authority of Abu Ishaq, on the authority of Ubaidah bin Rabi'ah, on the authority of Abdullah bin Masoud, who said: *Idris is Elias, and Israel is Jacob*.

As for the genealogists, they say: *Idris*, the grandfather of Noah, son of Lamech, son of Methuselah, son of Enoch, and *Enoch* is **Idris, son of Jared, son of Mahalalel**. It was also narrated on the authority of Wahb ibn Munabbih.

What the genealogists say is more likely to be correct. That is because God Almighty mentioned that Elias in this verse was related to Noah, and made him one of his descendants. According to the scholars, Noah is the son of Idris, so it is impossible for his father's grandfather to be related to him as one of his descendants.

And his saying: **All of the righteous**, he says: Those we mentioned from those we named, **of the righteous**, meaning: Zachariah, John, Jesus, and Elias, may God's prayers and peace be upon them.

Tafsir al-Qurtubi

The Qur'an has indicated this. God Almighty said: **And among his descendants were David and Solomon** until His saying: **of the righteous**. So He made Jesus

among his descendants, and he is the son of his daughter.

Third: It has been mentioned in An-Nisa' that these names are not declined. Dawud was not declined because it is a foreign name, and since it is on the pattern Fa'ool, the alif and lam are not appropriate for it, so it is not declined. Ilyas is foreign. Ad-Dahhak said: Ilyas was from the descendants of Ismail. Al-Qutbi said: He was from the tribe of Joshua bin Nun. Al-A'raj, Al-Hasan, Qatadah, and Ilyas read with the alif connected. The people of the Two Holy Mosques, Abu Amr, Asim, and Al-Yasa' read with a light lam. The Kufians read except Asim and Al-Laisa'. Al-Kisa'i read the same. The reading of those who read Al-Yasa' was rejected, saying: Because you cannot say Al-Yaf'al like Al-Yahya. An-Nahhas said: This rejection is not necessary, and the Arabs say Al-Yamal and Al-Yahmad, and if you had made Yahya indefinite, you would have said Al-Yahya. Abu Hatim responded to those who read Al-Laisa' and said: There is no Al-Yasa'. Al-Nahhas said: This response is not necessary, as the Arabs said: Haidar and Zainab, and the truth in this is that it is a foreign name, and foreignness is not taken by analogy, but rather by hearing, and the Arabs change it a lot, so it is not objectionable for a name to come in two languages. Makki said: Whoever reads with two lams, the original name is li-yasa', then the alif and lam are added for the purpose of definition. If its original name was yasa', the alif and lam would not have been added to it, as they do not enter into Yazid and Yashkur: names of two men, because they are definite and proper. As for li-yasa', which is indefinite, the alif and lam are added to it for the purpose of definition, and the reading with one lam is more preferable to me, because most readers are like it. Al-Mahdawi said: Whoever reads al-Yasa' with one lam, the name is yasa', and the alif and lam are added as extras, like their extras in about fifteen, and in something like his saying:

We found Yazid bin Al-Walid to be very blessed with the burdens of the caliphate on his shoulders.

They added it to the present tense verb, such as his saying:

The jerboa is extracted from its burrows and its home with a sharp knife.

He wants the one who is cut off. Al-Qushayri said: It was read with a light lam and a shaddah. The meaning is the same in that it is the name of a well-known prophet, like Ismail and Ibrahim, but it went beyond what foreign names are like by introducing the alif and lam. Some people thought that Al-Yasa' is Elias, but that is not the case, because God mentioned each one individually. Wahb said: Al-Yasa' is the companion of Elias, and they were before Zakariya, Yahya, and Jesus. It was said: Elias is Idris, and this is incorrect because Idris is the grandfather of Noah and Elias is from his descendants. It was said: Elias is Al-Khidr. It was said: No, rather Al-Yasa' is Al-Khidr. **And Lot** is a foreign name that declined because of its lightness. Its derivation will come in Al-A'raf.

Tafsir Ibn Kathir

The Almighty mentions that He gave Isaac to Abraham after he had grown old, and he and his wife Sarah had despaired of having a child. The angels came to him while they were on their way to the people of Lot, and gave them the good report of Isaac. The woman was amazed at that and said, **Woe to me! Shall I give birth while I am an old woman and my husband is an old man? Indeed, this is a strange thing.** They said, "Do you wonder at the command of God? The mercy of God and His blessings be upon you, O people of the House. Indeed, He is Praiseworthy and Glorious." So they gave them the good report of his prophethood, and that he would have offspring and descendants, as the Almighty said: **And We gave him good tidings of Isaac, a prophet among the righteous.** This is more complete in the good report and greater in the blessing. He said, **So We gave her good tidings of Isaac, and after Isaac, Jacob.** That is, a child will be born to this child during your lifetime, and your eyes will be comforted by him, as they were comforted by his father, for the joy of a child's birth is intense because of the continuation of the offspring and descendants. And since the child of an old man and an old woman may think that he will not have offspring, Because of his weakness, the good report about him and his son was given the name Jacob, which is derived from the word *offspring* and *descendants*. This was a reward for Abraham, peace be upon him, when he withdrew from his people and left them and migrated from their country, going to worship God on earth. God Almighty compensated him for his people and clan with righteous children from his own lineage, following his religion, to please his eyes, as God Almighty said: **So when he had withdrawn from them and what they worshipped besides God, We gave him Isaac and Jacob, and each of them We made a prophet.** And He said here: **And We gave him Isaac and Jacob, each of them We guided.** And His saying: **And Noah We guided before** means before him We guided him as We guided him, and We gave him righteous offspring, and each of them has a great distinction. As for Noah, peace be upon him, when God Almighty drowned the people of the earth except for those who believed in him, and they were those who accompanied him in the ship, God made his offspring the survivors, so all people are from his offspring. As for the friend Abraham, peace be upon him, Peace be upon him, God Almighty did not send a prophet after him except from his descendants, as God Almighty said: **And We placed among their descendants prophethood and the Book 3:17,** and God Almighty said: **And We had certainly sent Noah and Abraham, and We placed among their descendants prophethood and the Book 3:17,** and God Almighty said: "Those are the ones upon whom God has bestowed favor of the prophets from the descendants of Adam and of those We carried with Noah and of the descendants of Abraham and Israel and of those We guided and chose. When the verses of the Most Merciful were recited to them, they fell down in prostration and weeping" 3:17. And His saying in this noble verse **and among his descendants** means and We guided from his descendants **David and Solomon 3:17,** and the pronoun referring back to Noah, because he is the closest of those mentioned, is clear and there is no

doubt about it, and it is the choice of Ibn Jarir. And his return to Abraham, because he is the one for whom the speech was brought, is good, but Lot is problematic, because he is not from the descendants of Abraham, but rather he is the son of his brother Maran bin Azar, unless it is said that he entered into the descendants by force, and as he said in his saying: "Or were you witnesses when death approached Jacob, when he said to his sons, 'What will you worship after me?' They said, 'We will worship your God and the God of your fathers, Abraham, Ishmael and Isaac - one God, and we are Muslims [in submission] to Him.'" So his uncle Ishmael entered into his fathers by force, and as he said in his saying: **Then the angels prostrated themselves, all of them together, except Iblis,** so Iblis entered into the command of the angels to prostrate, and he was blamed for disobeying because he was in resemblance to them, so he was treated as they were and entered with them by force, otherwise he was from the jinn and his nature is from fire, and the angels are from light, and in mentioning Jesus, peace be upon him, in the descendants of Abraham or Noah, according to the other saying, there is evidence of the entry of the daughters' children into the descendants of the man, because Jesus, peace be upon him, is only attributed to Abraham, peace be upon him, through his mother, peace be upon her. Peace, for he has no father. Ibn Abi Hatim said: Sahl bin Yahya Al-Askari told us, Abdul Rahman bin Saleh told us, Ali bin Abas told us, on the authority of Abdullah bin Ata Al-Makki, on the authority of Abu Harb bin Abi Al-Aswad, who said: Al-Hajjaj sent to Yahya bin Ya'mar and said: I have been informed that you claim that Al-Hasan and Al-Husayn are from the progeny of the Prophet, peace and blessings be upon him. You find it in the Book of God - and I have read it from beginning to end but did not find it? He said: Do you not read Surat Al-An'am: **And among his descendants are David and Solomon** until he reached **And John and Jesus?** He said: Yes. He said: Is not Jesus from the progeny of Abraham and he has no father? He said: You have spoken the truth. For this reason, if a man wills for his descendants, or makes a waqf for his descendants, or gives them a gift, the children of his daughters are included among them. But if a man gives to his sons, or makes a waqf for them, then this applies only to his sons and his sons' sons. They used as evidence the words of the Arab poet:

Our sons are the sons of our sons and daughters are their sons, the sons of foreign men

Others said: The daughters' sons are also included among them, because it was proven in Sahih al-Bukhari that the Messenger of God, may God bless him and grant him peace, said to al-Hasan ibn Ali, **This son of mine is a master, and perhaps God will reconcile two great groups of Muslims through him.** So he called him a son, which indicates that he is included among the sons. Others said: This is an exaggeration, and His statement, **And of their fathers, their descendants, and their brothers,** mentions their origins and branches, and those of their class, and that guidance and selection included all of them. For this reason, He said, **And We chose them and guided them to a straight path.** Then the Most High said, **That is the guidance of God by which He guides whom He wills of**

His servants, meaning that this only happened to them through God's success and guidance of them. **And if they had associated others with God, all that they used to do would have been in vain**, emphasizing the matter of association, making it more serious, and magnifying its connection, like the statement of the Most High: **And it has already been revealed to you, and to those before you, that if you should associate others with God, your work would surely become worthless**, the verse. This is a condition, and a condition does not require the permissibility of its occurrence, like His statement, **Say, 'If the Most Merciful had a son, then I would be the first of his worshippers,'** and His statement, **If We had wanted to take a diversion, We would have taken it from Ourselves, if We were to do so**, and His statement, "If God had wanted to take a son, He would have chosen from what He created whatever He willed. Glory be to Him. He is God, the One, the Prevailing." And the Almighty's saying: **Those are the ones to whom We gave the Scripture, wisdom, and prophethood** means We bestowed upon them, out of mercy for the servants through them and kindness from Us to creation, **but if they disbelieve in them** meaning in prophethood. It is possible that the pronoun refers to these three things, the Scripture, wisdom, and prophethood. And His saying *these* means the people of Mecca, as Ibn Abbas, Saeed bin Al-Musayyab, Ad-Dahhak, Qatadah, As-Suddi, and others said, **We have entrusted them to a people who are not disbelievers in them** meaning if those who disbelieve in them from Quraysh and others from all the people of the earth, Arabs and non-Arabs, People of the Book, and People of the Book, disbelieve in these blessings, We have entrusted them to another people, meaning the Muhajireen and Ansar and their followers until the Day of Resurrection, **who are not disbelievers in them** meaning they do not deny any of them, nor do they reject a single letter of them, rather they believe in all of them, the clear and the ambiguous, God made us among them by His grace, generosity, and kindness. Then the Almighty said, addressing His servant and Messenger Muhammad, may God bless him and grant him peace: *Those* means the mentioned prophets, along with those who were added to them from fathers, offspring and brothers, and they are the likenesses, **whom God has guided** meaning they are the people of guidance and no one else, **so follow their guidance**, meaning follow and imitate, and if this was a command for the Messenger, may God bless him and grant him peace, then his nation follows him in what he legislates and commands them to do. Al-Bukhari said regarding this verse: Ibrahim bin Musa told us, Hisham told us that Ibn Jurayj told them, he said: Sulayman al-Ahwal told me that Mujahid told him that he asked Ibn Abbas, **Is there a prostration in the Prophet?** He said, Yes, then he recited, **And We gave him Isaac and Jacob**, until His saying, **So follow their guidance**, then he said, **He is one of them**. Yazid bin Harun, Muhammad bin Ubayd, and Sahl bin Yusuf added, on the authority of al-A'war on the authority of Mujahid, I said to Ibn Abbas, and he said, "Your Prophet, may God bless him and grant him peace, is among those whom we were commanded to follow." And the Almighty said: "Say: I do not ask of you any reward for it." That is, I do

not ask of you any reward for conveying this Qur'an to you, nor do I want anything from you. **It is only a reminder for the worlds**. That is, they will remember by it, and be guided from blindness to guidance, from error to righteousness, and from disbelief to faith.

Fath al-Qadir

85- **And Elias**. Ad-Dahhak said: He is from the descendants of Ishmael. Al-Qatibi said: He is from the descendants of Joshua bin Nun. Al-A'raj, Al-Hasan, and Qatadah read **and Elias** with the hamza connected.

Tafsir al-Baghawi

85- **And Zachariah**, who is Zachariah bin Adhan, **and John**, who is his son, **and Jesus**, who is the son of Mary, daughter of Imran, **and Elias**, they differed about him, Ibn Masoud said: He is Idris, and he has two names like Jacob and Israel, and the correct thing is that he is not him, because God Almighty mentioned him among the children of Noah, and Idris is the grandfather of Noah's father and he is Elias Yasin bin Phinehas bin Eazar bin Aaron bin Imran **all of them are from the righteous**.

Tafsir al-Baidawi

85 **And Zachariah, John, and Jesus** is the son of Mary, and his mention is evidence that offspring includes the daughter's children. **And Elias** is said to be Idris, the grandfather of Noah, so the statement is specific to those in the first verse. It is said that he is from the tribes of Aaron, the brother of Moses. **All of them are among the righteous** perfect in righteousness, which is doing what is appropriate and avoiding what is not appropriate.

Surat al-An'am 6: 86

And Ishmael and Elisha and Jonah and Lot, and all of them We preferred over the worlds.

Tafsir al-Jalalayn

86 - **And Ishmael** son of Abraham **and Elisha** the lam is redundant **and Jonah** and **Lot** son of Haran, brother of Abraham **and each of them We preferred over the worlds** with prophethood.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty says: And We also guided from the descendants of Noah *Ishmael*, who is: Ishmael, son of Abraham, and *Elisha*, who is: Elisha, son of Akhtooob, son of Al-Ajouz.

There are different readings of his name.

The general reading of the Hijaz and Iraq is: **and Elisha**, with one light lam.

Some people have claimed that *yaf'al* is derived from the saying: **wassa'a yas'**. The Arabs hardly add **alif** and **lam** to a noun that is in this form - I mean *yaf'al* - they do not say: **ra'ayt al-Yazid** nor: **atani al-Yahya** nor: **marratu bil-Yashkur**, except in poetic necessity. And that is also the case if it is intended to be praise, as some of them said:

We found Al-Walid bin Al-Yazid blessed and very strong with the burden of the caliphate on his shoulders.

So he inserted the alif and lam into *al-Yazid*, because he inserted them into *al-Walid*, so he followed it with *al-Yazid* with the same wording.

A group of Kufic readers read it as *wal-laysa'* with two lams and with emphasis. They said: If it is read like this, it is more like Persian names, and they denied the alleviation. They said: We do not know in the speech of the Arabs a name on the pattern *yaf'al* that has **alif** and **lam**.

Abu Ja'far said: The correct reading in this regard, in my opinion, is the reading of the one who reads it with one light lam, due to the consensus of the scholars of hadith that this is what is known from its name, without the emphasis, even though it is a foreign name, so it is pronounced as it is. It is only known that the **alif** and **lam** entered in what came from the names of the Arabs on *yaf'al*. As for the name that is foreign, it is only pronounced as they named it. If something is changed from it when the Arabs speak it, it is only changed by straightening a letter from it without deletion, addition or subtraction. And *al-laysa'* if it is stressed, an addition is added to it that was not in it before the emphasis. Another is that it has not been preserved from any of the scholars that we know that he said: His name is *laysa'*. So it is stressed when the **alif** and **lam** enters, which are used for the purpose of definition.

And Jonah is: Jonah bin Matta, **and Lot, and both of them We preferred**, from the descendants of Noah and Noah, We showed them the truth and guided them to it, and We preferred all of them, **over the worlds**, meaning: over the world of their times.

Tafsir al-Qurtubi

God Almighty says: **And Ishmael, Elisha, Jonah, and Lot, and each of them We preferred over the worlds.**

Tafsir Ibn Kathir

The Almighty mentions that He gave Isaac to Abraham after he had grown old, and he and his wife Sarah had despaired of having a child. The angels came to him while they were on their way to the people of Lot, and gave them the good report of Isaac. The woman was amazed at that and said, **Woe to me! Shall I give birth while I am an old woman and my husband is an old man? Indeed, this is a strange thing.** They said, "Do you wonder at the command of God? The mercy of God and His blessings be upon you, O people of the House. Indeed, He is Praiseworthy and Glorious." So they gave them the good report of his prophethood, and that he would have offspring and descendants, as the Almighty said: **And We gave him good tidings of Isaac, a prophet among the righteous.** This is more complete in the good report and greater in the blessing. He said, **So We gave her good tidings of Isaac, and after Isaac, Jacob.** That is, a child will be born to this child during your lifetime, and your eyes will be comforted by him, as they were comforted by his father, for the joy of a child's birth is intense because of the continuation of the offspring and descendants. And since the child of an old man and an old woman may think that he will not have offspring, Because of his weakness, the good report about him and his son was given the name Jacob, which is derived from the word *offspring* and *descendants*. This was a reward for Abraham, peace be upon him, when he withdrew from his people and left them and migrated from their country, going to worship God on earth. God Almighty compensated him for his people and clan with righteous children from his own lineage, following his religion, to please his eyes, as God Almighty said: **So when he had withdrawn from them and what they worshipped besides God, We gave him Isaac and Jacob, and each of them We made a prophet.** And He said here: **And We gave him Isaac and Jacob, each of them We guided.** And His saying: **And Noah We guided before** means before him We guided him as We guided him, and We gave him righteous offspring, and each of them has a great distinction. As for Noah, peace be upon him, when God Almighty drowned the people of the earth except for those who believed in him, and they were those who accompanied him in the ship, God made his offspring the survivors, so all people are from his offspring. As for the friend Abraham, peace be upon him, Peace be upon him, God Almighty did not send a prophet after him except from his descendants, as God Almighty said: **And We placed among their descendants prophethood and the**

Book 3:17, and God Almighty said: **And We had certainly sent Noah and Abraham, and We placed among their descendants prophethood and the Book 3:17**, and God Almighty said: "Those are the ones upon whom God has bestowed favor of the prophets from the descendants of Adam and of those We carried with Noah and of the descendants of Abraham and Israel and of those We guided and chose. When the verses of the Most Merciful were recited to them, they fell down in prostration and weeping" **3:17**. And His saying in this noble verse **and among his descendants** means and We guided from his descendants **David and Solomon 3:17**, and the pronoun referring back to Noah, because he is the closest of those mentioned, is clear and there is no doubt about it, and it is the choice of Ibn Jarir. And his return to Abraham, because he is the one for whom the speech was brought, is good, but Lot is problematic, because he is not from the descendants of Abraham, but rather he is the son of his brother Maran bin Azar, unless it is said that he entered into the descendants by force, and as he said in his saying: "Or were you witnesses when death approached Jacob, when he said to his sons, 'What will you worship after me?' They said, 'We will worship your God and the God of your fathers, Abraham, Ishmael and Isaac - one God, and we are Muslims [in submission] to Him.'" So his uncle Ishmael entered into his fathers by force, and as he said in his saying: **Then the angels prostrated themselves, all of them together, except Iblis**, so Iblis entered into the command of the angels to prostrate, and he was blamed for disobeying because he was in resemblance to them, so he was treated as they were and entered with them by force, otherwise he was from the jinn and his nature is from fire, and the angels are from light, and in mentioning Jesus, peace be upon him, in the descendants of Abraham or Noah, according to the other saying, there is evidence of the entry of the daughters' children into the descendants of the man, because Jesus, peace be upon him, is only attributed to Abraham, peace be upon him, through his mother, peace be upon her. Peace, for he has no father. Ibn Abi Hatim said: Sahl bin Yahya Al-Askari told us, Abdul Rahman bin Saleh told us, Ali bin Abas told us, on the authority of Abdullah bin Ata Al-Makki, on the authority of Abu Harb bin Abi Al-Aswad, who said: Al-Hajjaj sent to Yahya bin Ya'mar and said: I have been informed that you claim that Al-Hasan and Al-Husayn are from the progeny of the Prophet, peace and blessings be upon him. You find it in the Book of God - and I have read it from beginning to end but did not find it? He said: Do you not read Surat Al-An'am: **And among his descendants are David and Solomon** until he reached **And John and Jesus**? He said: Yes. He said: Is not Jesus from the progeny of Abraham and he has no father? He said: You have spoken the truth. For this reason, if a man wills for his descendants, or makes a waqf for his descendants, or gives them a gift, the children of his daughters are included among them. But if a man gives to his sons, or makes a waqf for them, then this applies only to his sons and his sons' sons. They used as evidence the words of the Arab poet:

Our sons are the sons of our sons and daughters are their sons, the sons of foreign men

Others said: The daughters' sons are also included among them, because it was proven in Sahih al-Bukhari that the Messenger of God, may God bless him and grant him peace, said to al-Hasan ibn Ali, **This son of mine is a master, and perhaps God will reconcile two great groups of Muslims through him**. So he called him a son, which indicates that he is included among the sons. Others said: This is an exaggeration, and His statement, **And of their fathers, their descendants, and their brothers**, mentions their origins and branches, and those of their class, and that guidance and selection included all of them. For this reason, He said, **And We chose them and guided them to a straight path**. Then the Most High said, **That is the guidance of God by which He guides whom He wills of His servants**, meaning that this only happened to them through God's success and guidance of them. **And if they had associated others with God, all that they used to do would have been in vain**, emphasizing the matter of association, making it more serious, and magnifying its connection, like the statement of the Most High: **And it has already been revealed to you, and to those before you, that if you should associate others with God, your work would surely become worthless**, the verse. This is a condition, and a condition does not require the permissibility of its occurrence, like His statement, **Say, 'If the Most Merciful had a son, then I would be the first of his worshippers'**, and His statement, **If We had wanted to take a diversion, We would have taken it from Ourselves, if We were to do so**, and His statement, "If God had wanted to take a son, He would have chosen from what He created whatever He willed. Glory be to Him. He is God, the One, the Prevailing." And the Almighty's saying: **Those are the ones to whom We gave the Scripture, wisdom, and prophethood** means We bestowed upon them, out of mercy for the servants through them and kindness from Us to creation, **but if they disbelieve in them** meaning in prophethood. It is possible that the pronoun refers to these three things, the Scripture, wisdom, and prophethood. And His saying *these* means the people of Mecca, as Ibn Abbas, Saeed bin Al-Musayyab, Ad-Dahhak, Qatadah, As-Suddi, and others said, **We have entrusted them to a people who are not disbelievers in them** meaning if those who disbelieve in them from Quraysh and others from all the people of the earth, Arabs and non-Arabs, People of the Book, and People of the Book, disbelieve in these blessings, We have entrusted them to another people, meaning the Muhajireen and Ansar and their followers until the Day of Resurrection, **who are not disbelievers in them** meaning they do not deny any of them, nor do they reject a single letter of them, rather they believe in all of them, the clear and the ambiguous, God made us among them by His grace, generosity, and kindness. Then the Almighty said, addressing His servant and Messenger Muhammad, may God bless him and grant him peace: *Those* means the mentioned prophets, along with those who were added to them from fathers, offspring and brothers, and they are the likenesses, **whom God has guided** meaning they are the people of guidance and

no one else, **so follow their guidance**, meaning follow and imitate, and if this was a command for the Messenger, may God bless him and grant him peace, then his nation follows him in what he legislates and commands them to do. Al-Bukhari said regarding this verse: Ibrahim bin Musa told us, Hisham told us that Ibn Jurayj told them, he said: Sulayman al-Ahwal told me that Mujahid told him that he asked Ibn Abbas, **Is there a prostration in the Prophet?** He said, *Yes*, then he recited, **And We gave him Isaac and Jacob**, until His saying, **So follow their guidance**, then he said, **He is one of them**. Yazid bin Harun, Muhammad bin Ubayd, and Sahl bin Yusuf added, on the authority of al-A'war on the authority of Mujahid, I said to Ibn Abbas, and he said, "Your Prophet, may God bless him and grant him peace, is among those whom we were commanded to follow." And the Almighty said: "Say: I do not ask of you any reward for it." That is, I do not ask of you any reward for conveying this Qur'an to you, nor do I want anything from you. **It is only a reminder for the worlds**. That is, they will remember by it, and be guided from blindness to guidance, from error to righteousness, and from disbelief to faith.

Fath al-Qadir

The people of the Two Holy Mosques, Abu Amr, Asim, and Al-Yasa' read it with a lightened pronunciation. The Kufians, except Asim, read it with two lams. Al-Kisa'i also read it and rejected the first reading, but there is no reason for rejecting it, as it is a foreign name, and foreignness is not taken by analogy, but rather is performed according to what is heard. It is not impossible that there are two languages for the non-Arabs in the name, or that the Arabs change it twice. Al-Mahdawi said: Whoever reads with one lam, then the name is Yasaa' and the alif and lam are additional, as in the saying of the poet:

I saw Al-Walid bin Al-Yazid, blessed and very
burdened with the burdens of the caliphate

And whoever reads with two lams, then the name is Yasaa'. Some people have thought that Yasaa' is Elias, but this is a mistake, because God has singled out each one of them. Wahb said: Yasaa' is the companion of Elias, and they were before Yahya, Jesus, and Zachariah. It was said that Elias is Idris, but this is incorrect because Idris is the grandfather of Noah and Elias is from his descendants. It was said that Elias is Al-Khidr, and it was said that Yasaa' is Al-Khidr. **And each one of them We preferred over the worlds** meaning that We preferred each one with prophethood over the worlds of his time, and the sentence is parenthetical.

Tafsir al-Baghawi

86- **And Ishmael**, who is the son of Abraham, **and Elisha**, who is the son of Akhtob bin Al-Ajouz, and Hamza and Al-Kisa'i read **and Elisha**, with a shaddah on the lam and a sukoon on the ya here and in Sa, **and Yunus**, who is Yunus bin Matta, **and Lot**, who is Lot bin Haran, the nephew of Abraham, **and each of them We preferred over the worlds**, meaning: the worlds of their time.

Tafsir al-Baidawi

86 **Ishmael and Elisha** is Al-Laisa bin Akhtob. Hamza and Al-Kisa'i read it as Al-Laisa, and according to both readings it is a foreign name to which the letter lam was added, just as it was added to Al-Yazid in his saying:

I saw Al-Walid bin Al-Yazid, blessed and greatly burdened with the burdens of the caliphate on his shoulders. **And Yunus** is Yunus bin Matta. **And Lot** is the son of Haran, the brother of Abraham. **And each of them We preferred over the worlds** with prophethood, and in it is evidence of their superiority over all creation other than them.

Surat al-An'am 6: 87

And from their fathers and their descendants and their brothers, and We chose them and guided them to a straight path.

Surat al-An'am 6: 87

And from their fathers and their descendants and their brothers, and We chose them and guided them to a straight path.

Tafsir al-Jalalayn

87 - **And among their fathers and their descendants and their brothers** in apposition to both or Noah, and *from* is for hatred because some of them did not have children and some of them had disbelievers among their children **and We chose them** We selected them **and guided them to a straight path**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And We also guided from the fathers of those whom He Almighty mentioned, and from their descendants, to their brothers, others besides them, whom He did not name, to the truth and the pure religion in which there is no polytheism, so We guided them to it, **and We chose them**, meaning: And We selected them for Our religion and to convey Our message to those to whom We sent them, like those whom We chose from those We named.

It is said: So-and-so chose such-and-such for himself, if he selected it and chose it, he chose it.

Mujahid used to say about this:

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: **And We chose them**, he said: We purified them.

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

And We guided them to a straight path, meaning: We made them straight and directed them to a straight path, and that is the religion of God in which there is no crookedness, and it is Islam, which God, our Lord, chose for His prophets and commanded His servants to follow.

Tafsir al-Qurtubi

The Almighty said: **And of their fathers and their descendants** Min is for partiality, meaning We guided some of their fathers, descendants and brothers. **And We chose them** Mujahid said: We saved them, and according to the linguists it means We selected them, derived from **jabayt al-ma' fi al-hawd** meaning I

gathered it. So, choosing is adding what you gather to your own. Al-Kisa'i said: **And I gathered the water in the hawd**, shortened. And the gathering is the hawd. He said:

The Iraqi Sheikh's jabbeh is a joke

The meaning of selection and guidance has been mentioned above.

Tafsir Ibn Kathir

The Almighty mentions that He gave Isaac to Abraham after he had grown old, and he and his wife Sarah had despaired of having a child. The angels came to him while they were on their way to the people of Lot, and gave them the good report of Isaac. The woman was amazed at that and said, **Woe to me! Shall I give birth while I am an old woman and my husband is an old man? Indeed, this is a strange thing.** They said, "Do you wonder at the command of God? The mercy of God and His blessings be upon you, O people of the House. Indeed, He is Praiseworthy and Glorious." So they gave them the good report of his prophethood, and that he would have offspring and descendants, as the Almighty said: **And We gave him good tidings of Isaac, a prophet among the righteous.** This is more complete in the good report and greater in the blessing. He said, **So We gave her good tidings of Isaac, and after Isaac, Jacob.** That is, a child will be born to this child during your lifetime, and your eyes will be comforted by him, as they were comforted by his father, for the joy of a child's birth is intense because of the continuation of the offspring and descendants. And since the child of an old man and an old woman may think that he will not have offspring, Because of his weakness, the good report about him and his son was given the name Jacob, which is derived from the word *offspring* and *descendants*. This was a reward for Abraham, peace be upon him, when he withdrew from his people and left them and migrated from their country, going to worship God on earth. God Almighty compensated him for his people and clan with righteous children from his own lineage, following his religion, to please his eyes, as God Almighty said: **So when he had withdrawn from them and what they worshipped besides God, We gave him Isaac and Jacob, and each of them We made a prophet.** And He said here: **And We gave him Isaac and Jacob, each of them We guided.** And His saying: **And Noah We guided before** means before him We guided him as We guided him, and We gave him righteous offspring, and each of them has a great distinction. As for Noah, peace be upon him, when God Almighty drowned the people of the earth except for those who believed in him, and they were those who accompanied him in the ship, God made his offspring the survivors, so all people are from his offspring. As for the friend Abraham, peace be upon him, Peace be upon him, God Almighty did not send a prophet after him except from his descendants, as God Almighty said: **And We placed among their descendants prophethood and the**

Book 3:17, and God Almighty said: **And We had certainly sent Noah and Abraham, and We placed among their descendants prophethood and the Book 3:17**, and God Almighty said: "Those are the ones upon whom God has bestowed favor of the prophets from the descendants of Adam and of those We carried with Noah and of the descendants of Abraham and Israel and of those We guided and chose. When the verses of the Most Merciful were recited to them, they fell down in prostration and weeping" **3:17**. And His saying in this noble verse **and among his descendants** means and We guided from his descendants **David and Solomon 3:17**, and the pronoun referring back to Noah, because he is the closest of those mentioned, is clear and there is no doubt about it, and it is the choice of Ibn Jarir. And his return to Abraham, because he is the one for whom the speech was brought, is good, but Lot is problematic, because he is not from the descendants of Abraham, but rather he is the son of his brother Maran bin Azar, unless it is said that he entered into the descendants by force, and as he said in his saying: "Or were you witnesses when death approached Jacob, when he said to his sons, 'What will you worship after me?' They said, 'We will worship your God and the God of your fathers, Abraham, Ishmael and Isaac - one God, and we are Muslims [in submission] to Him.'" So his uncle Ishmael entered into his fathers by force, and as he said in his saying: **Then the angels prostrated themselves, all of them together, except Iblis**, so Iblis entered into the command of the angels to prostrate, and he was blamed for disobeying because he was in resemblance to them, so he was treated as they were and entered with them by force, otherwise he was from the jinn and his nature is from fire, and the angels are from light, and in mentioning Jesus, peace be upon him, in the descendants of Abraham or Noah, according to the other saying, there is evidence of the entry of the daughters' children into the descendants of the man, because Jesus, peace be upon him, is only attributed to Abraham, peace be upon him, through his mother, peace be upon her. Peace, for he has no father. Ibn Abi Hatim said: Sahl bin Yahya Al-Askari told us, Abdul Rahman bin Saleh told us, Ali bin Abas told us, on the authority of Abdullah bin Ata Al-Makki, on the authority of Abu Harb bin Abi Al-Aswad, who said: Al-Hajjaj sent to Yahya bin Ya'mar and said: I have been informed that you claim that Al-Hasan and Al-Husayn are from the progeny of the Prophet, peace and blessings be upon him. You find it in the Book of God - and I have read it from beginning to end but did not find it? He said: Do you not read Surat Al-An'am: **And among his descendants are David and Solomon** until he reached **And John and Jesus**? He said: Yes. He said: Is not Jesus from the progeny of Abraham and he has no father? He said: You have spoken the truth. For this reason, if a man wills for his descendants, or makes a waqf for his descendants, or gives them a gift, the children of his daughters are included among them. But if a man gives to his sons, or makes a waqf for them, then this applies only to his sons and his sons' sons. They used as evidence the words of the Arab poet:

Our sons are the sons of our sons and daughters are their sons, the sons of foreign men

Others said: The daughters' sons are also included among them, because it was proven in Sahih al-Bukhari that the Messenger of God, may God bless him and grant him peace, said to al-Hasan ibn Ali, **This son of mine is a master, and perhaps God will reconcile two great groups of Muslims through him**. So he called him a son, which indicates that he is included among the sons. Others said: This is an exaggeration, and His statement, **And of their fathers, their descendants, and their brothers**, mentions their origins and branches, and those of their class, and that guidance and selection included all of them. For this reason, He said, **And We chose them and guided them to a straight path**. Then the Most High said, **That is the guidance of God by which He guides whom He wills of His servants**, meaning that this only happened to them through God's success and guidance of them. **And if they had associated others with God, all that they used to do would have been in vain**, emphasizing the matter of association, making it more serious, and magnifying its connection, like the statement of the Most High: **And it has already been revealed to you, and to those before you, that if you should associate others with God, your work would surely become worthless**, the verse. This is a condition, and a condition does not require the permissibility of its occurrence, like His statement, **Say, 'If the Most Merciful had a son, then I would be the first of his worshippers'**, and His statement, **If We had wanted to take a diversion, We would have taken it from Ourselves, if We were to do so**, and His statement, "If God had wanted to take a son, He would have chosen from what He created whatever He willed. Glory be to Him. He is God, the One, the Prevailing." And the Almighty's saying: **Those are the ones to whom We gave the Scripture, wisdom, and prophethood** means We bestowed upon them, out of mercy for the servants through them and kindness from Us to creation, **but if they disbelieve in them** meaning in prophethood. It is possible that the pronoun refers to these three things, the Scripture, wisdom, and prophethood. And His saying *these* means the people of Mecca, as Ibn Abbas, Saeed bin Al-Musayyab, Ad-Dahhak, Qatadah, As-Suddi, and others said, **We have entrusted them to a people who are not disbelievers in them** meaning if those who disbelieve in them from Quraysh and others from all the people of the earth, Arabs and non-Arabs, People of the Book, and People of the Book, disbelieve in these blessings, We have entrusted them to another people, meaning the Muhajireen and Ansar and their followers until the Day of Resurrection, **who are not disbelievers in them** meaning they do not deny any of them, nor do they reject a single letter of them, rather they believe in all of them, the clear and the ambiguous, God made us among them by His grace, generosity, and kindness. Then the Almighty said, addressing His servant and Messenger Muhammad, may God bless him and grant him peace: *Those* means the mentioned prophets, along with those who were added to them from fathers, offspring and brothers, and they are the likenesses, **whom God has guided** meaning they are the people of guidance and no one else, **so follow their guidance**, meaning follow and imitate, and if this was a command for the Messenger, may God bless him and grant him peace, then his nation follows him in what he legislates and commands them to do. Al-Bukhari said regarding this

Surat al-An'am 6: 87

And from their fathers and their descendants and their brothers, and We chose them and guided them to a straight path.

verse: Ibrahim bin Musa told us, Hisham told us that Ibn Jurayj told them, he said: Sulayman al-Ahwal told me that Mujahid told him that he asked Ibn Abbas, **Is there a prostration in the Prophet?** He said, *Yes*, then he recited, **And We gave him Isaac and Jacob**, until His saying, **So follow their guidance**, then he said, **He is one of them**. Yazid bin Harun, Muhammad bin Ubayd, and Sahl bin Yusuf added, on the authority of al-Awam on the authority of Mujahid, I said to Ibn Abbas, and he said, "Your Prophet, may God bless him and grant him peace, is among those whom we were commanded to follow." And the Almighty said: "Say: I do not ask of you any reward for it." That is, I do not ask of you any reward for conveying this Qur'an to you, nor do I want anything from you. **It is only a reminder for the worlds**. That is, they will remember by it, and be guided from blindness to guidance, from error to righteousness, and from disbelief to faith.

Fath al-Qadir

His saying: 87- **And from their fathers and their descendants and their brothers** meaning We guided, and *from* is for partiality: meaning We guided some of their fathers and their descendants and their spouses. **And We chose them** is in apposition to Our favor, and choosing is selection or salvation or choice, derived from **I gathered the water in the basin** I gathered it, so choosing is adding what you choose to your special property. Al-Kisa'i said: I gathered the water in the basin, a shortened collection, and the collection is the basin, the poet said:

The Iraqi Sheikh's jabbeh is a joke

Tafsir al-Baghawi

87- **And of their fathers**, the word *of* in it is for partiality, because the fathers of some of them were polytheists, **and their offspring**, meaning: and of their offspring. He meant by it the offspring of some of them: because Jesus and John did not have a son, and among the offspring of some of them were those who were disbelievers, **and their brothers and We chose them**, We selected and selected them, **and guided them**, We directed them **to a straight path**.

Tafsir al-Baidawi

87 **And among their fathers, their descendants, and their brothers** is in apposition to *both* or *Noah*, meaning We favored each of them, or We guided these and some of their fathers, their descendants, and their brothers, for among them were those who were neither prophets nor guided. **And We chose them** is in apposition to **We favored** or **We guided**, **And We guided them to a straight path** is a repetition to explain what they were guided to.

Surat al-An'am 6: 88

This is the guidance of God by which He guides whomever He wills of His servants. And if they had associated others with Him, all that they used to do would have been in vain.

Tafsir al-Jalalayn

88 - *That* religion to which they were guided (is the guidance of God, with which He guides whomever He wills of His servants. And if they had associated others with Him) as an obligation **all that they used to do would have been in vain**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What He, the Most High, meant by His statement: **That is the guidance of God**, is this guidance by which He guided those whom You named from the prophets and messengers, and by which You granted them success in attaining the true religion, by attaining which they attained the pleasure of their Lord, the honor of this world, and the dignity of the Hereafter. It is **the guidance of God**. He says: It is the success and kindness of God by which He grants success to whomever He wills, and by which He is kind to whomever He loves from among His creation, until he turns to the obedience of God, and the sincerity of work for Him, and His acknowledgement of monotheism, and the rejection of idols and statues. **And if they had associated others with Him, all that they used to do would have been in vain for them.** He says: If these prophets whom We named had associated others with their Lord, the Most High, and worshipped other than Him, **it would have been in vain for them.** He says: It would have been nullified and the reward for the deeds that they used to do would have been lost from them, because God does not accept any work that is associated with Him.

Tafsir al-Qurtubi

The Almighty says: **This is the guidance of God by which He guides whomever He wills of His servants, even if they associated others with Him.** That is, if they worshipped other than Me, their deeds would be in vain, but I protected them. Invalidity means invalidity. This was mentioned previously in Surat Al-Baqarah.

Tafsir Ibn Kathir

The Almighty mentions that He gave Isaac to Abraham after he had grown old, and he and his wife Sarah had despaired of having a child. The angels came to him while they were on their way to the people of Lot, and gave them the good report of Isaac. The woman was amazed at that and said, **Woe to me! Shall I give birth**

while I am an old woman and my husband is an old man? Indeed, this is a strange thing. They said, "Do you wonder at the command of God? The mercy of God and His blessings be upon you, O people of the House. Indeed, He is Praiseworthy and Glorious." So they gave them the good report of his prophethood, and that he would have offspring and descendants, as the Almighty said: **And We gave him good tidings of Isaac, a prophet among the righteous.** This is more complete in the good report and greater in the blessing. He said, **So We gave her good tidings of Isaac, and after Isaac, Jacob.** That is, a child will be born to this child during your lifetime, and your eyes will be comforted by him, as they were comforted by his father, for the joy of a child's birth is intense because of the continuation of the offspring and descendants. And since the child of an old man and an old woman may think that he will not have offspring, Because of his weakness, the good report about him and his son was given the name Jacob, which is derived from the word *offspring* and *descendants*. This was a reward for Abraham, peace be upon him, when he withdrew from his people and left them and migrated from their country, going to worship God on earth. God Almighty compensated him for his people and clan with righteous children from his own lineage, following his religion, to please his eyes, as God Almighty said: **So when he had withdrawn from them and what they worshipped besides God, We gave him Isaac and Jacob, and each of them We made a prophet.** And He said here: **And We gave him Isaac and Jacob, each of them We guided.** And His saying: **And Noah We guided before** means before him We guided him as We guided him, and We gave him righteous offspring, and each of them has a great distinction. As for Noah, peace be upon him, when God Almighty drowned the people of the earth except for those who believed in him, and they were those who accompanied him in the ship, God made his offspring the survivors, so all people are from his offspring. As for the friend Abraham, peace be upon him, Peace be upon him, God Almighty did not send a prophet after him except from his descendants, as God Almighty said: **And We placed among their descendants prophethood and the Book 3:17**, and God Almighty said: **And We had certainly sent Noah and Abraham, and We placed among their descendants prophethood and the Book 3:17**, and God Almighty said: "Those are the ones upon whom God has bestowed favor of the prophets from the descendants of Adam and of those We carried with Noah and of the descendants of Abraham and Israel and of those We guided and chose. When the verses of the Most Merciful were recited to them, they fell down in prostration and weeping" **3:17**. And His saying in this noble verse **and among his descendants** means and We guided from his descendants **David and Solomon 3:17**, and the pronoun referring back to Noah, because he is the closest of those mentioned, is clear and there is no doubt about it, and it is the choice of Ibn Jarir. And his return to Abraham, because he is the one for whom the speech was brought, is good, but Lot is problematic, because he is not from the descendants of Abraham, but rather he is the son of his brother Maran bin Azar, unless it is said that he entered into the descendants by force, and as he said in his saying: "Or were you witnesses when death approached

Surat al-An'am 6: 29

Those are the ones to whom We gave the Scripture, wisdom, and prophethood. But if these disbelieve in it, then We have entrusted it to a people who are not disbelievers in it.

Jacob, when he said to his sons, 'What will you worship after me?' They said, 'We will worship your God and the God of your fathers, Abraham, Ishmael and Isaac - one God, and we are Muslims [in submission] to Him.'" So his uncle Ishmael entered into his fathers by force, and as he said in his saying: **Then the angels prostrated themselves, all of them together, except Iblis**, so Iblis entered into the command of the angels to prostrate, and he was blamed for disobeying because he was in resemblance to them, so he was treated as they were and entered with them by force, otherwise he was from the jinn and his nature is from fire, and the angels are from light, and in mentioning Jesus, peace be upon him, in the descendants of Abraham or Noah, according to the other saying, there is evidence of the entry of the daughters' children into the descendants of the man, because Jesus, peace be upon him, is only attributed to Abraham, peace be upon him, through his mother, peace be upon her. Peace, for he has no father. Ibn Abi Hatim said: Sahl bin Yahya Al-Askari told us, Abdul Rahman bin Saleh told us, Ali bin Abas told us, on the authority of Abdullah bin Ata Al-Makki, on the authority of Abu Harb bin Abi Al-Aswad, who said: Al-Hajjaj sent to Yahya bin Ya'mar and said: I have been informed that you claim that Al-Hasan and Al-Husayn are from the progeny of the Prophet, peace and blessings be upon him. You find it in the Book of God - and I have read it from beginning to end but did not find it? He said: Do you not read Surat Al-An'am: **And among his descendants are David and Solomon** until he reached **And John and Jesus**? He said: Yes. He said: Is not Jesus from the progeny of Abraham and he has no father? He said: You have spoken the truth. For this reason, if a man wills for his descendants, or makes a waqf for his descendants, or gives them a gift, the children of his daughters are included among them. But if a man gives to his sons, or makes a waqf for them, then this applies only to his sons and his sons' sons. They used as evidence the words of the Arab poet:

Our sons are the sons of our sons and daughters are their sons, the sons of foreign men

Others said: The daughters' sons are also included among them, because it was proven in Sahih al-Bukhari that the Messenger of God, may God bless him and grant him peace, said to al-Hasan ibn Ali, **This son of mine is a master, and perhaps God will reconcile two great groups of Muslims through him**. So he called him a son, which indicates that he is included among the sons. Others said: This is an exaggeration, and His statement, **And of their fathers, their descendants, and their brothers**, mentions their origins and branches, and those of their class, and that guidance and selection included all of them. For this reason, He said, **And We chose them and guided them to a straight path**. Then the Most High said, **That is the guidance of God by which He guides whom He wills of His servants**, meaning that this only happened to them through God's success and guidance of them. **And if they had associated others with God, all that they used to do would have been in vain**, emphasizing the matter

of association, making it more serious, and magnifying its connection, like the statement of the Most High:

And it has already been revealed to you, and to those before you, that if you should associate others with God, your work would surely become worthless, the verse. This is a condition, and a condition does not require the permissibility of its occurrence, like His statement, **Say, 'If the Most Merciful had a son, then I would be the first of his worshippers,'** and His statement, **If We had wanted to take a diversion, We would have taken it from Ourselves, if We were to do so**, and His statement, "If God had wanted to take a son, He would have chosen from what He created whatever He willed. Glory be to Him. He is God, the One, the Prevailing." And the Almighty's saying: **Those are the ones to whom We gave the Scripture, wisdom, and prophethood** means We bestowed upon them, out of mercy for the servants through them and kindness from Us to creation, **but if they disbelieve in them** meaning in prophethood. It is possible that the pronoun refers to these three things, the Scripture, wisdom, and prophethood. And His saying *these* means the people of Mecca, as Ibn Abbas, Saeed bin Al-Musayyab, Ad-Dahhak, Qatadah, As-Suddi, and others said, **We have entrusted them to a people who are not disbelievers in them** meaning if those who disbelieve in them from Quraysh and others from all the people of the earth, Arabs and non-Arabs, People of the Book, and People of the Book, disbelieve in these blessings, We have entrusted them to another people, meaning the Muhajireen and Ansar and their followers until the Day of Resurrection, **who are not disbelievers in them** meaning they do not deny any of them, nor do they reject a single letter of them, rather they believe in all of them, the clear and the ambiguous, God made us among them by His grace, generosity, and kindness. Then the Almighty said, addressing His servant and Messenger Muhammad, may God bless him and grant him peace: *Those* means the mentioned prophets, along with those who were added to them from fathers, offspring and brothers, and they are the likenesses, **whom God has guided** meaning they are the people of guidance and no one else, **so follow their guidance**, meaning follow and imitate, and if this was a command for the Messenger, may God bless him and grant him peace, then his nation follows him in what he legislates and commands them to do. Al-Bukhari said regarding this verse: Ibrahim bin Musa told us, Hisham told us that Ibn Jurayj told them, he said: Sulayman al-Ahwal told me that Mujahid told him that he asked Ibn Abbas, **Is there a prostration in the Prophet?** He said, *Yes*, then he recited, **And We gave him Isaac and Jacob**, until His saying, **So follow their guidance**, then he said, **He is one of them**. Yazid bin Harun, Muhammad bin Ubayd, and Sahl bin Yusuf added, on the authority of al-Awam on the authority of Mujahid, I said to Ibn Abbas, and he said, "Your Prophet, may God bless him and grant him peace, is among those whom we were commanded to follow." And the Almighty said: "Say: I do not ask of you any reward for it." That is, I do not ask of you any reward for conveying this Qur'an to you, nor do I want anything from you. **It is only a reminder for the worlds**. That is, they will remember by

it, and be guided from blindness to guidance, from error to righteousness, and from disbelief to faith.

Fath al-Qadir

And the reference in His saying: 88- **That is the guidance of God** to the guidance, preference and selection understood from the previous actions **with which** God *guides* "whoever He wills of His servants" and they are those whom He has guided to goodness and following the truth **and if they had associated** that is, those mentioned in the worship of other than God **then what they used to do would have been rendered in vain** of their good deeds **and nullification is invalidity**. Its investigation has already been presented in Al-Baqarah.

Tafsir al-Baghawi

88- **That is the guidance of God**, the religion of God. **He guides with it**, directs with it, "whoever He wills of His servants. And if they had associated others with Him," that is, those whom We have named, **what they used to do would have been in vain**, would have been nullified and gone, **from them**.

Tafsir al-Baidawi

88 **That is the guidance of God** referring to what they believed in. **He guides thereby whomever He wills of His servants** is evidence that He is gracious to them with guidance. **And if they had associated** meaning if these prophets, peace and blessings be upon them, had associated others with Him, despite their virtue and high status, **then what they used to do would have been in vain for them** they would have been like others in the in vainness of their deeds by the loss of their reward.

Surat al-An'am 6: 89

Those are the ones to whom We gave the Scripture, wisdom, and prophethood. But if these disbelieve in it, then We have entrusted it to a people who are not disbelievers in it.

Tafsir al-Jalalayn

89 - **Those are the ones to whom We gave the Scripture** meaning the books **and the judgment** wisdom (and the prophethood. But if these disbelieve in it) meaning these three *these* meaning the people of Mecca **then We have entrusted it** We have designated for it **a people who are not disbelievers in it** they are the Muhajireen and the Ansar.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What God Almighty meant by His

saying: *those* are those whom We named from among His prophets and messengers, Noah and his descendants whom He guided to the religion of Islam, and whom He chose for His message to His creation. They are **those to whom We gave the Scripture**, meaning by that: the scrolls of Abraham and Moses, the Psalms of David, and the Gospel of Jesus, may God's prayers be upon them all. **And wisdom**, meaning: understanding the Scripture, and knowing what rulings are in it. And it was narrated from Mujahid regarding that:

Al-Muthanna told me, he said, Muslim bin Ibrahim told us, he said, Aban told us, he said, Malik bin Shaddad told us, on the authority of Mujahid: **And the judgment and the prophecy**, he said: The judgment is the core.

By that, Mujahid meant, God willing, what I said, because the core is the mind, so it is as if he meant: God gave them the mind through the Book, and it means what we said, that it is understanding through it.

We have already explained the meaning of prophecy and wisdom, with their evidence, so there is no need to repeat it.

Abu Ja'far said: God Almighty says: If he disbelieves, O Muhammad, in the verses of My Book which I have revealed to you, then these unjust polytheists will deny their Lord, like the one who:

Ali bin Dawud told me, he said, Abu Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas: **If these people disbelieve in it**, he said: If they disbelieve in the Qur'an.

Then the people of interpretation differed about the meaning of *these*.

Some of them said: He meant the infidels of Quraysh, and what he meant by his saying: **We have entrusted it to a people who are not infidels in it**, is the Ansar.

Who said that?

Muhammad bin Bashir told us, he said, Sulayman told us, he said, Abu Hilal told us, on the authority of Qatada, regarding the statement of God Almighty: **If these disbelieve in it**, he said: the people of Mecca, **then We have entrusted it to the people of Medina**.

Ibn Wakee' told us, he said, Abda bin Sulayman told us, on the authority of Juwaybir, on the authority of Ad-Dahhak, **We entrusted it to a people who were not disbelievers in it**, he said: the Ansar.

Al-Muthanna told me, he said, Ishaq told us, he said, Abd al-Rahman ibn Mughra told us, on the authority of Juwaybir, on the authority of al-Dahhak: **If these people disbelieve in it**, he said: If the people of Mecca disbelieve in it, **We have entrusted it to them**, the people of Medina, the Ansar, **they are not disbelievers in it**.

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **If these people disbelieve in it**, he said: If Quraysh disbelieve in it, **then We have entrusted it to them**, the Ansar.

Surat al-An'am 6: 89

Those are the ones to whom We gave the Scripture, wisdom, and prophethood. But if these disbelieve in it, then We have entrusted it to a people who are not disbelievers in it.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj: **If these people disbelieve in it**, the people of Mecca, **then We have entrusted it to a people who are not disbelievers in it**, the people of Medina.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **But if these disbelieve in it, then We have entrusted it to a people who are not disbelievers in it**, he said: The people of Medina had settled in the house and in faith before the Messenger of God, may God bless him and grant him peace, came to them. Then when God revealed the verses to them, the people of Mecca denied them. So God Almighty said: **But if these disbelieve in it, then We have entrusted it to a people who are not disbelievers in it**. Atiyah said: I did not hear this from Ibn Abbas, but I heard it from someone else.

Al-Muthanna told me, he said, Abu Salih told us, he said, Muawiyah told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas: **If these people disbelieve in it**, meaning the people of Mecca. He says: If they disbelieve in the Qur'an, **We have entrusted it to a people who are not disbelievers in it**, meaning the people of Medina and the Ansar.

Others said: The meaning of this is: If the people of Mecca disbelieve in it, then we have entrusted it to the angels.

Who said that?

Ibn Wakee' told us, he said, Abu Usamah told us, on the authority of Awf, on the authority of Abu Raja': **If these people disbelieve in it, then We have entrusted it to a people who are not disbelievers in it**. He said: They are the angels.

Ibn Bashar told us, he said, Muhammad ibn Ja'far, Ibn Abi 'Uday, and 'Abd al-Wahhab told us, on the authority of 'Awf, on the authority of Abu Raja', the same.

Others said: What he meant by his saying: **If these people disbelieve in it**, is the Quraysh, and by his saying: **We have entrusted it to a people**, is the prophets whom he named in the verses that preceded this verse.

Who said that?

Bishr bin Muadh told us, he said, Yazid bin Zari' told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **If these people disbelieve in it**, meaning the people of Mecca, **then We have entrusted it to a people who are not disbelievers in it**, and they are the eighteen prophets about whom God said: **Those are the ones whom God has guided, so follow their guidance**.

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **If these people disbelieve in it**, he said: meaning the people of

Muhammad. Then he said: **We have entrusted it to a people who are not disbelievers in it**, meaning the prophets whose stories he related before this verse. Then he said: **Those are the ones whom God has guided, so follow their guidance**.

Abu Ja'far said: The most correct of these statements in interpreting this is the statement of the one who said: What is meant by His statement, **If these disbelieve in it**, is the disbelievers of Quraysh, **then We have entrusted it to a people who are not disbelievers in it**, meaning the eighteen prophets whom God Almighty mentioned in the verses before this verse. This is because the report of the verses before it about them has passed, and in the verse after it about them it is mentioned, so what is between them being report about them is more appropriate and more deserving of being report about others.

The interpretation of the statement, if that is the case, is that if your people from Quraysh, O Muhammad, disbelieved in Our verses, and denied and rejected their truth, then We have preserved them and entrusted the implementation of them to Our messengers and prophets before you, who do not deny their truth, nor do they lie about them, but rather they believe in them and have faith in their correctness.

Some of them said: The meaning of his saying: **We entrusted it to a people** is: We gave it to a people.

Tafsir al-Qurtubi

The Almighty said: **Those are the ones to whom We gave the Scripture and wisdom and prophethood** subject and predicate, and wisdom is knowledge and understanding. **But if they disbelieve in it** meaning in Our verses. *These* meaning the disbelievers of your time, O Muhammad. **Then We have entrusted it** the answer to the condition, meaning We have entrusted the belief in it **to a people who are not disbelievers in it** meaning the Ansar from the people of Madinah and the Muhajireen from the people of Makkah. Qatada said: He means the prophets about whom God the Almighty narrated. An-Nahhas said: This statement is more similar to the meaning, because He said after: **Those are the ones whom God has guided, so follow their guidance**. Abu Raja' said: They are the angels. It was said that it is general for every believer from the jinn, mankind and angels. The *ba* in *disbelievers* is redundant for emphasis.

Tafsir Ibn Kathir

The Almighty mentions that He gave Isaac to Abraham after he had grown old, and he and his wife Sarah had despaired of having a child. The angels came to him while they were on their way to the people of Lot, and gave them the good report of Isaac. The woman was amazed at that and said, **Woe to me! Shall I give birth**

while I am an old woman and my husband is an old man? Indeed, this is a strange thing. They said, "Do you wonder at the command of God? The mercy of God and His blessings be upon you, O people of the House. Indeed, He is Praiseworthy and Glorious." So they gave them the good report of his prophethood, and that he would have offspring and descendants, as the Almighty said: **And We gave him good tidings of Isaac, a prophet among the righteous.** This is more complete in the good report and greater in the blessing. He said, **So We gave her good tidings of Isaac, and after Isaac, Jacob.** That is, a child will be born to this child during your lifetime, and your eyes will be comforted by him, as they were comforted by his father, for the joy of a child's birth is intense because of the continuation of the offspring and descendants. And since the child of an old man and an old woman may think that he will not have offspring, Because of his weakness, the good report about him and his son was given the name Jacob, which is derived from the word *offspring* and *descendants*. This was a reward for Abraham, peace be upon him, when he withdrew from his people and left them and migrated from their country, going to worship God on earth. God Almighty compensated him for his people and clan with righteous children from his own lineage, following his religion, to please his eyes, as God Almighty said: **So when he had withdrawn from them and what they worshipped besides God, We gave him Isaac and Jacob, and each of them We made a prophet.** And He said here: **And We gave him Isaac and Jacob, each of them We guided.** And His saying: **And Noah We guided before** means before him We guided him as We guided him, and We gave him righteous offspring, and each of them has a great distinction. As for Noah, peace be upon him, when God Almighty drowned the people of the earth except for those who believed in him, and they were those who accompanied him in the ship, God made his offspring the survivors, so all people are from his offspring. As for the friend Abraham, peace be upon him, Peace be upon him, God Almighty did not send a prophet after him except from his descendants, as God Almighty said: **And We placed among their descendants prophethood and the Book 3:17,** and God Almighty said: **And We had certainly sent Noah and Abraham, and We placed among their descendants prophethood and the Book 3:17,** and God Almighty said: "Those are the ones upon whom God has bestowed favor of the prophets from the descendants of Adam and of those We carried with Noah and of the descendants of Abraham and Israel and of those We guided and chose. When the verses of the Most Merciful were recited to them, they fell down in prostration and weeping" **3:17.** And His saying in this noble verse **and among his descendants** means and We guided from his descendants **David and Solomon 3:17,** and the pronoun referring back to Noah, because he is the closest of those mentioned, is clear and there is no doubt about it, and it is the choice of Ibn Jarir. And his return to Abraham, because he is the one for whom the speech was brought, is good, but Lot is problematic, because he is not from the descendants of Abraham, but rather he is the son of his brother Maran bin Azar, unless it is said that he entered into the descendants by force, and as he said in his saying: "Or were you witnesses when death approached

Jacob, when he said to his sons, 'What will you worship after me?' They said, 'We will worship your God and the God of your fathers, Abraham, Ishmael and Isaac - one God, and we are Muslims [in submission] to Him.'" So his uncle Ishmael entered into his fathers by force, and as he said in his saying: **Then the angels prostrated themselves, all of them together, except Iblis,** so Iblis entered into the command of the angels to prostrate, and he was blamed for disobeying because he was in resemblance to them, so he was treated as they were and entered with them by force, otherwise he was from the jinn and his nature is from fire, and the angels are from light, and in mentioning Jesus, peace be upon him, in the descendants of Abraham or Noah, according to the other saying, there is evidence of the entry of the daughters' children into the descendants of the man, because Jesus, peace be upon him, is only attributed to Abraham, peace be upon him, through his mother, peace be upon her. Peace, for he has no father. Ibn Abi Hatim said: Sahl bin Yahya Al-Askari told us, Abdul Rahman bin Saleh told us, Ali bin Abas told us, on the authority of Abdullah bin Ata Al-Makki, on the authority of Abu Harb bin Abi Al-Aswad, who said: Al-Hajjaj sent to Yahya bin Ya'mar and said: I have been informed that you claim that Al-Hasan and Al-Husayn are from the progeny of the Prophet, peace and blessings be upon him. You find it in the Book of God - and I have read it from beginning to end but did not find it? He said: Do you not read Surat Al-An'am: **And among his descendants are David and Solomon** until he reached **And John and Jesus?** He said: Yes. He said: Is not Jesus from the progeny of Abraham and he has no father? He said: You have spoken the truth. For this reason, if a man wills for his descendants, or makes a waqf for his descendants, or gives them a gift, the children of his daughters are included among them. But if a man gives to his sons, or makes a waqf for them, then this applies only to his sons and his sons' sons. They used as evidence the words of the Arab poet:

Our sons are the sons of our sons and daughters are their sons, the sons of foreign men

Others said: The daughters' sons are also included among them, because it was proven in Sahih al-Bukhari that the Messenger of God, may God bless him and grant him peace, said to al-Hasan ibn Ali, **This son of mine is a master, and perhaps God will reconcile two great groups of Muslims through him.** So he called him a son, which indicates that he is included among the sons. Others said: This is an exaggeration, and His statement, **And of their fathers, their descendants, and their brothers,** mentions their origins and branches, and those of their class, and that guidance and selection included all of them. For this reason, He said, **And We chose them and guided them to a straight path.** Then the Most High said, **That is the guidance of God by which He guides whom He wills of His servants,** meaning that this only happened to them through God's success and guidance of them. **And if they had associated others with God, all that they used to do would have been in vain,** emphasizing the matter of association, making it more serious, and magnifying its connection, like the statement of the Most High: **And it has already been revealed to you, and to those before you, that if you should associate others with**

Surat al-An'am 6: 89

Those are the ones to whom We gave the Scripture, wisdom, and prophethood. But if these disbelieve in it, then We have entrusted it to a people who are not disbelievers in it.

God, your work would surely become worthless, the verse. This is a condition, and a condition does not require the permissibility of its occurrence, like His statement, **Say, 'If the Most Merciful had a son, then I would be the first of his worshippers,'** and His statement, **If We had wanted to take a diversion, We would have taken it from Ourselves, if We were to do so**, and His statement, "If God had wanted to take a son, He would have chosen from what He created whatever He willed. Glory be to Him. He is God, the One, the Prevailing." And the Almighty's saying: **Those are the ones to whom We gave the Scripture, wisdom, and prophethood** means We bestowed upon them, out of mercy for the servants through them and kindness from Us to creation, **but if they disbelieve in them** meaning in prophethood. It is possible that the pronoun refers to these three things, the Scripture, wisdom, and prophethood. And His saying *these* means the people of Mecca, as Ibn Abbas, Saeed bin Al-Musayyab, Ad-Dahhak, Qatadah, As-Suddi, and others said, **We have entrusted them to a people who are not disbelievers in them** meaning if those who disbelieve in them from Quraysh and others from all the people of the earth, Arabs and non-Arabs, People of the Book, and People of the Book, disbelieve in these blessings, We have entrusted them to another people, meaning the Muhajireen and Ansar and their followers until the Day of Resurrection, **who are not disbelievers in them** meaning they do not deny any of them, nor do they reject a single letter of them, rather they believe in all of them, the clear and the ambiguous, God made us among them by His grace, generosity, and kindness. Then the Almighty said, addressing His servant and Messenger Muhammad, may God bless him and grant him peace: *Those* means the mentioned prophets, along with those who were added to them from fathers, offspring and brothers, and they are the likenesses, **whom God has guided** meaning they are the people of guidance and no one else, **so follow their guidance**, meaning follow and imitate, and if this was a command for the Messenger, may God bless him and grant him peace, then his nation follows him in what he legislates and commands them to do. Al-Bukhari said regarding this verse: Ibrahim bin Musa told us, Hisham told us that Ibn Jurayj told them, he said: Sulayman al-Ahwal told me that Mujahid told him that he asked Ibn Abbas, **Is there a prostration in the Prophet?** He said, *Yes*, then he recited, **And We gave him Isaac and Jacob**, until His saying, **So follow their guidance**, then he said, **He is one of them**. Yazid bin Harun, Muhammad bin Ubayd, and Sahl bin Yusuf added, on the authority of al-A'war on the authority of Mujahid, I said to Ibn Abbas, and he said, "Your Prophet, may God bless him and grant him peace, is among those whom we were commanded to follow." And the Almighty said: "Say: I do not ask of you any reward for it." That is, I do not ask of you any reward for conveying this Qur'an to you, nor do I want anything from you. **It is only a reminder for the worlds**. That is, they will remember by it, and be guided from blindness to guidance, from error to righteousness, and from disbelief to faith.

Fath al-Qadir

And the reference in His saying: 89- **Those to whom We gave the Scripture** to the prophets mentioned previously: meaning the type of the Scripture to be true for everything that was revealed to these mentioned ones **and the judgment knowledge and the prophethood** the message or what is more general than that **then if these disbelieve in it** the pronoun in it refers to the judgment and the prophethood and the book, or to the prophethood only, and the reference by these to the disbelievers of Quraysh who were stubborn against the Messenger of God, may God bless him and grant him peace: **Then We have entrusted it to a people** this is the answer to the condition: meaning We have obligated to believe in it a people **who are not disbelievers in it** and they are the Muhajireen and Ansar, or the prophets mentioned previously.

Tafsir al-Baghawi

89- **Those are the ones to whom We gave the Scripture**, meaning: the books revealed to them, **and wisdom**, meaning: knowledge and jurisprudence, "and prophethood. If these disbelieve in it," meaning: the disbelievers, meaning: the people of Mecca, **then We have entrusted it to a people who are not disbelievers in it**, meaning: the Ansar and the people of Medina, as Ibn Abbas and Mujahid said. Qatada said: If these disbelievers disbelieve in it, then We have entrusted it to a people who are not disbelievers in it, meaning: the eighteen prophets whom he mentioned here. Abu Raja' al-Attari said: Its meaning is that if the people of the earth disbelieve in it, then We have entrusted it to the people of heaven, and they are the angels, who are not disbelievers in it.

Tafsir al-Baidawi

89 **Those to whom We gave the Scripture** meaning the genus. **And the judgment** meaning wisdom or deciding the matter according to what the truth requires. **And the prophethood** and the message. **But if they disbelieve in it** meaning these three. *These* meaning Quraysh **We have entrusted it** meaning with its observance: **a people who are not disbelievers in it** and they are the prophets, peace and blessings be upon them, mentioned and their followers. It was said that they are the Ansar or the companions of the Prophet, peace and blessings be upon him, peace and blessings be upon him, or everyone who believed in him or the Persians and it was said the angels.

Surat al-An'am 6: 90

Those are the ones whom God has guided, so follow their guidance. Say, "I do not ask of you any payment for it. It is only a reminder to the worlds."

Tafsir al-Jalalayn

90 - **Those are the ones whom God has guided, so follow their guidance** their path of monotheism and patience *follow* the silent baa and in conjunction, and in a reading it is deleted in conjunction *Say* to the people of Mecca **I do not ask you for it** meaning the Qur'an **any reward** that you give it **it is** what the Qur'an **only a reminder** an admonition **for the worlds** mankind and jinn

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: *Those*, these are the people whom We have entrusted with Our verses and they are not disbelievers in them. They are the ones whom God has guided to His true religion, and to preserve what they have been entrusted with preserving from the verses of His Book, and to uphold its limits, and to follow what is lawful and unlawful, and to act according to what is in it of God's command, and to refrain from what is in it of His prohibition. So He, may His praise be glorified, guided them to that. **So follow their guidance**, God Almighty says: So follow the work that they did, and the path that they followed, and the guidance that We guided them, and the success that We granted them, **follow it**, O Muhammad, meaning: so work, take it, and follow it, for it is an action for God that pleases Him, and a path that whoever follows it will be guided.

This interpretation is according to the doctrine of those who interpreted His statement: **We have entrusted it to a people who are not disbelievers in it**, as meaning that they are the prophets named in the previous verses. This is the opinion we have chosen in interpreting that.

As for the interpretation of those who interpreted that: that the people who were entrusted with it are the people of Medina - or: that they are the angels - then they made his statement: **If these disbelieve in it, then We have entrusted it to a people who are not disbelievers in it**, an objection between the two statements, then they rejected his statement: **Those are the ones whom God has guided, so follow their guidance**, with his statement: **Those are the ones to whom We gave the Scripture and the wisdom and the prophethood**.

Who said that?

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, his saying: **And We gave him Isaac and Jacob** to his saying: **Those are the ones whom God has guided, so follow their guidance**, O Muhammad.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **Those are the ones whom God has guided**, O Muhammad, **so follow their guidance**, and do not follow these people.

Muhammad bin Al-Hussein told me, he said, Ahmad bin Al-Mufaddal told me, he said, Asbat told us, on the authority of Al-Suddi, he said: Then he returned to the Prophet, may God bless him and grant him peace, and said: **Those are the ones whom God has guided, so follow their guidance**.

Ali bin Dawud told us, 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, he said: Then he said about the prophets whom he named in this verse: **So follow their guidance**.

The meaning of: *Imitating* in Arabic, with a man: following his footsteps and taking his guidance. It is said: So-and-so is following so-and-so, if he inclines towards him and follows his footsteps, qaddah, qidwah, qidiyah.

Abu Ja'far said: God Almighty says to His Prophet, may God bless him and grant him peace: *Say* to those whom I have commanded you to remind of My signs, that you should not sacrifice a soul for what it has earned, from the polytheists of your people, O Muhammad: **I do not ask you**, for My reminding you, and the guidance to which I call you, and the Qur'an with which I have brought you, as compensation for it from you, and a reward that I take from you. And that is from Me only a reminder to you, and to everyone who is like you who persists in falsehood, the wrath of God to befall you, and His wrath to descend upon you for your polytheism and your disbelief, and a warning to all of you before a severe punishment, so that you may remember and be deterred.

Tafsir al-Qurtubi

The Almighty's saying: **Those are the ones whom God has guided, so follow their guidance**. There are two issues in this:

First: The Almighty's saying: **Then follow their guidance**. Following is asking to agree with someone else in his actions. It was said: The meaning is be patient as they were patient. It was also said: The meaning of **and He knows what** is monotheism and the laws are different. Some scholars have used this verse as evidence for the obligation to follow the laws of the prophets in matters for which there is no text, as in Sahih Muslim and others: "That the sister of al-Rabi', Umm Haritha, injured a person, so they brought their dispute to the Prophet, may God bless him and grant him peace, and the Messenger of God, may God bless him and grant him peace, said:

Retaliation, retribution. Umm al-Rabi' said: O Messenger of God, will retribution be taken from so-and-so? By God, no retribution will be taken from her. The Messenger of God, may God bless him and grant him peace, said: Glory be to God, O Umm al-Rabi', retribution is the Book of God. She said: By

Surat al-An'am 6: 90

Those are the ones whom God has guided, so follow their guidance. Say, "I do not ask of you any payment for it. It is only a reminder to the worlds."

God, no retribution will ever be taken from her. He said: And she kept on doing so until they accepted the blood money. The Messenger of God, may God bless him and grant him peace, said: "There are among God's servants those who, if they swear by God, God will fulfill their oath." So the Messenger of God, may God bless him and grant him peace, referred to His statement: **And We ordained for them therein that a life is for a life** (al-Ma'idah 5:45), the verse. There is no text in the Book of God, the Most High, on retaliation for age except in this verse, and it is a report from the law of the Torah, and yet He ruled by it and referred to it. Most of the companions of Malik and the companions of Al-Shafi'i went to this, and that it is obligatory to act according to what is found in it. Ibn Bakir said: This is what the principles of Malik require, and many of the companions of Malik, the companions of Al-Shafi'i and the Mu'tazilah disagreed with this, because God, the Most High, said: **To each of you We prescribed a law and a method** (al-Ma'idah 5:48). This is not an argument, because it is subject to restriction: except in what He has narrated to you of the reports from them that have not come in your Book. In Sahih Al-Bukhari, on the authority of Al-A'war, he said: I asked Mujahid about the prostration of Sad, and he said: I asked Ibn Abbas about the prostration of Sad, and he said: Or do you read: **And among his descendants were David and Solomon** to His statement: **Those are the ones who...** God has guided, so follow their guidance." David, peace be upon him, was one of those whom your Prophet, may God bless him and grant him peace, commanded us to follow.

Second: Hamzah and Al-Kisa'i read **iqtdad qul** without *ha* in the connected word. Ibn 'Amir read **iqtdad hi qul** **iqtdad hi qul** and Al-Nahhas said: This is a mistake, because the *ha* is used to indicate movement when stopping and is not an implied *ha* and is not followed by a *waw* or a *ya*. Likewise, **fa bihdahum iqtad qul** is not permissible. Whoever avoids the mistake and follows the general pattern reads **fa bihdahum iqtadah iqtad qul** and stops and does not connect, because if he connected with the *ha* he made a mistake and if he deleted it he went against the general pattern. The majority read with the *ha* in the connected word with the intention of stopping and with the intention of insertion, following its fixation in the script. Ibn 'Ayyash read **iqtdadah qul** with a kasra on the *ha*, which is a mistake that is not permissible in Arabic.

God Almighty says: **Say, 'I do not ask of you any payment for it.'** That is, a reward for the Qur'an. **It is only a reminder to the worlds.** That is, it is an admonition to creation. He added guidance to them, saying: **Then follow their guidance**, because guidance occurred through them. He said: **That is the guidance of God**, because He is the Creator of guidance.

Tafsir Ibn Kathir

The Almighty mentions that He gave Isaac to Abraham after he had grown old, and he and his wife Sarah had

despaired of having a child. The angels came to him while they were on their way to the people of Lot, and gave them the good report of Isaac. The woman was amazed at that and said, **Woe to me! Shall I give birth while I am an old woman and my husband is an old man? Indeed, this is a strange thing.** They said, "Do you wonder at the command of God? The mercy of God and His blessings be upon you, O people of the House. Indeed, He is Praiseworthy and Glorious." So they gave them the good report of his prophethood, and that he would have offspring and descendants, as the Almighty said: **And We gave him good tidings of Isaac, a prophet among the righteous.** This is more complete in the good report and greater in the blessing. He said, **So We gave her good tidings of Isaac, and after Isaac, Jacob.** That is, a child will be born to this child during your lifetime, and your eyes will be comforted by him, as they were comforted by his father, for the joy of a child's birth is intense because of the continuation of the offspring and descendants. And since the child of an old man and an old woman may think that he will not have offspring, Because of his weakness, the good report about him and his son was given the name Jacob, which is derived from the word *offspring* and *descendants*. This was a reward for Abraham, peace be upon him, when he withdrew from his people and left them and migrated from their country, going to worship God on earth. God Almighty compensated him for his people and clan with righteous children from his own lineage, following his religion, to please his eyes, as God Almighty said: **So when he had withdrawn from them and what they worshipped besides God, We gave him Isaac and Jacob, and each of them We made a prophet.** And He said here: **And We gave him Isaac and Jacob, each of them We guided.** And His saying: **And Noah We guided before** means before him We guided him as We guided him, and We gave him righteous offspring, and each of them has a great distinction. As for Noah, peace be upon him, when God Almighty drowned the people of the earth except for those who believed in him, and they were those who accompanied him in the ship, God made his offspring the survivors, so all people are from his offspring. As for the friend Abraham, peace be upon him, Peace be upon him, God Almighty did not send a prophet after him except from his descendants, as God Almighty said: **And We placed among their descendants prophethood and the Book 3:17**, and God Almighty said: **And We had certainly sent Noah and Abraham, and We placed among their descendants prophethood and the Book 3:17**, and God Almighty said: "Those are the ones upon whom God has bestowed favor of the prophets from the descendants of Adam and of those We carried with Noah and of the descendants of Abraham and Israel and of those We guided and chose. When the verses of the Most Merciful were recited to them, they fell down in prostration and weeping" **3:17**. And His saying in this noble verse **and among his descendants** means and We guided from his descendants **David and Solomon 3:17**, and the pronoun referring back to Noah, because he is the closest of those mentioned, is clear and there is no doubt about it, and it is the choice of Ibn Jarir. And his

return to Abraham, because he is the one for whom the speech was brought, is good, but Lot is problematic, because he is not from the descendants of Abraham, but rather he is the son of his brother Maran bin Azar, unless it is said that he entered into the descendants by force, and as he said in his saying: "Or were you witnesses when death approached Jacob, when he said to his sons, 'What will you worship after me?' They said, 'We will worship your God and the God of your fathers, Abraham, Ishmael and Isaac - one God, and we are Muslims [in submission] to Him.'" So his uncle Ishmael entered into his fathers by force, and as he said in his saying: **Then the angels prostrated themselves, all of them together, except Iblis**, so Iblis entered into the command of the angels to prostrate, and he was blamed for disobeying because he was in resemblance to them, so he was treated as they were and entered with them by force, otherwise he was from the jinn and his nature is from fire, and the angels are from light, and in mentioning Jesus, peace be upon him, in the descendants of Abraham or Noah, according to the other saying, there is evidence of the entry of the daughters' children into the descendants of the man, because Jesus, peace be upon him, is only attributed to Abraham, peace be upon him, through his mother, peace be upon her. Peace, for he has no father. Ibn Abi Hatim said: Sahl bin Yahya Al-Askari told us, Abdul Rahman bin Saleh told us, Ali bin Abas told us, on the authority of Abdullah bin Ata Al-Makki, on the authority of Abu Harb bin Abi Al-Aswad, who said: Al-Hajjaj sent to Yahya bin Ya'mar and said: I have been informed that you claim that Al-Hasan and Al-Husayn are from the progeny of the Prophet, peace and blessings be upon him. You find it in the Book of God - and I have read it from beginning to end but did not find it? He said: Do you not read Surat Al-An'am: **And among his descendants are David and Solomon** until he reached **And John and Jesus**? He said: Yes. He said: Is not Jesus from the progeny of Abraham and he has no father? He said: You have spoken the truth. For this reason, if a man wills for his descendants, or makes a waqf for his descendants, or gives them a gift, the children of his daughters are included among them. But if a man gives to his sons, or makes a waqf for them, then this applies only to his sons and his sons' sons. They used as evidence the words of the Arab poet:

Our sons are the sons of our sons and daughters are their sons, the sons of foreign men

Others said: The daughters' sons are also included among them, because it was proven in Sahih al-Bukhari that the Messenger of God, may God bless him and grant him peace, said to al-Hasan ibn Ali, **This son of mine is a master, and perhaps God will reconcile two great groups of Muslims through him**. So he called him a son, which indicates that he is included among the sons. Others said: This is an exaggeration, and His statement, **And of their fathers, their descendants, and their brothers**, mentions their origins and branches, and those of their class, and that guidance and selection included all of them. For this reason, He said, **And We chose them and guided them to a straight path**. Then the Most High said, **That is the guidance of God by which He guides whom He wills of His servants**, meaning that this only happened to them

through God's success and guidance of them. **And if they had associated others with God, all that they used to do would have been in vain**, emphasizing the matter of association, making it more serious, and magnifying its connection, like the statement of the Most High: **And it has already been revealed to you, and to those before you, that if you should associate others with God, your work would surely become worthless**, the verse. This is a condition, and a condition does not require the permissibility of its occurrence, like His statement, **Say, 'If the Most Merciful had a son, then I would be the first of his worshippers'**, and His statement, **If We had wanted to take a diversion, We would have taken it from Ourselves, if We were to do so**, and His statement, "If God had wanted to take a son, He would have chosen from what He created whatever He willed. Glory be to Him. He is God, the One, the Prevailing." And the Almighty's saying: **Those are the ones to whom We gave the Scripture, wisdom, and prophethood** means We bestowed upon them, out of mercy for the servants through them and kindness from Us to creation, **but if they disbelieve in them** meaning in prophethood. It is possible that the pronoun refers to these three things, the Scripture, wisdom, and prophethood. And His saying *these* means the people of Mecca, as Ibn Abbas, Saeed bin Al-Musayyab, Ad-Dahhak, Qatadah, As-Suddi, and others said, **We have entrusted them to a people who are not disbelievers in them** meaning if those who disbelieve in them from Quraysh and others from all the people of the earth, Arabs and non-Arabs, People of the Book, and People of the Book, disbelieve in these blessings, We have entrusted them to another people, meaning the Muhajireen and Ansar and their followers until the Day of Resurrection, **who are not disbelievers in them** meaning they do not deny any of them, nor do they reject a single letter of them, rather they believe in all of them, the clear and the ambiguous, God made us among them by His grace, generosity, and kindness. Then the Almighty said, addressing His servant and Messenger Muhammad, may God bless him and grant him peace: *Those* means the mentioned prophets, along with those who were added to them from fathers, offspring and brothers, and they are the likenesses, **whom God has guided** meaning they are the people of guidance and no one else, **so follow their guidance**, meaning follow and imitate, and if this was a command for the Messenger, may God bless him and grant him peace, then his nation follows him in what he legislates and commands them to do. Al-Bukhari said regarding this verse: Ibrahim bin Musa told us, Hisham told us that Ibn Jurayj told them, he said: Sulayman al-Ahwal told me that Mujahid told him that he asked Ibn Abbas, **Is there a prostration in the Prophet?** He said, Yes, then he recited, **And We gave him Isaac and Jacob**, until His saying, **So follow their guidance**, then he said, **He is one of them**. Yazid bin Harun, Muhammad bin Ubayd, and Sahl bin Yusuf added, on the authority of al-A'war on the authority of Mujahid, I said to Ibn Abbas, and he said, "Your Prophet, may God bless him and grant him peace, is among those whom we were commanded to follow." And the Almighty said: "Say: I do not ask of you any reward for it." That is, I do not ask of you any reward for conveying this Qur'an to you, nor do I want anything from you. **It is only a reminder for the worlds**. That is, they will remember by

Surat al-An'am 6: 90

Those are the ones whom God has guided, so follow their guidance. Say, "I do not ask of you any payment for it. It is only a reminder to the worlds."

it, and be guided from blindness to guidance, from error to righteousness, and from disbelief to faith.

Fath al-Qadir

This is more appropriate for his statement later, **Those are the ones whom God has guided, so follow their guidance**. The reference is to the mentioned prophets, not to the Muhajireen and Ansar, as it is not correct for the Prophet, may God bless him and grant him peace, to be commanded to follow their guidance. Putting their guidance before the action indicates that their guidance is specific to being followed, and following the action is seeking to agree with someone else in his action. It was said that the meaning is: Be patient as they were patient, and it was said: Follow their example in monotheism, even though the details of the laws are different, and in it is an indication that he, may God bless him and grant him peace, was commanded to follow the example of the prophets who came before him in matters for which there is no text. His statement, **Say, 'I do not ask of you any reward for it,'** God commanded him to inform them that he does not ask them for any reward for the Qur'an, and to tell them that **it is only a reminder**, meaning the Qur'an, **for the worlds**, meaning an admonition and reminder for all of creation, those who existed at the time of its revelation and those who will exist after it.

Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Muhammad bin Kaab who said: The maternal uncle is a father and the paternal uncle is a father. God attributed Jesus to his maternal uncles and said: **And from his descendants** until He reached His saying: **And Zachariah and John and Jesus**. Abu Al-Shaykh, Al-Hakim and Al-Bayhaqi narrated on the authority of Abdul Malik bin Umair who said: Yahya bin Ya'mar entered upon Al-Hajjaj and mentioned Al-Hussein, so Al-Hajjaj said: He was not from the descendants of the Prophet, so Yahya said: He lied, so he said: You have spoken the truth. Ibn Abi Hatim narrated on the authority of Abu Harb bin Abi Al-Aswad who said: Al-Hajjaj sent to Yahya bin Ya'mar and said: It has reached me that you claim that Al-Hasan and Al-Hussein are from the descendants of the Prophet. You will find it in the Book of God, and I have read it from beginning to end but I did not find it, so Yahya bin Ya'mar mentioned something similar to what was mentioned above. Abdul bin Hamid, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Mujahid regarding His saying: **And We chose them** he said: We purified them. Ibn Abi Hatim narrated on the authority of Ibn Zayd regarding his statement: **And if they had associated others with God, all that they used to do would have been in vain**, he said: He means those whom We guided and did to them. Abu Al-Shaykh narrated on the authority of Mujahid who said: The ruling is the core. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **Then if these disbelieve in it**, meaning the people of Mecca, he said: If they disbelieve in the Qur'an, **Then We have entrusted it to a people who are not disbelievers in it**, meaning the people of Medina and the Ansar. Abd

Al-Razzaq, Ibn Al-Mundhir, Ibn Abi Hatim and Ibn Abi Hatim narrated on the authority of Qatadah regarding his statement: **Then We have entrusted it to a people**, he said: They are the eighteen prophets about whom God said: **Then follow their guidance**, he said: The Messenger of God, may God bless him and grant him peace, was commanded to follow their guidance and he used to prostrate in Surat Sad. The wording of Ibn Abi Hatim on the authority of Mujahid: I asked Ibn Abbas about the prostration in Surat Sad, and he said: This verse, and he said: Your Prophet was commanded to follow the example of David, peace be upon him. Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: "Say: I do not ask of you any reward for it." He said: Say to them, O Muhammad, I do not ask of you any worldly gain for what I call you to.

Tafsir al-Baghawi

90- **Those are the ones whom God has guided**, meaning: God has guided them, **so follow their guidance**, meaning: their Sunnah and their conduct, **follow it**, the ha' in it is the ha' of stopping, and Hamza and Al-Kisa'i deleted the ha' in the connection, and the rest confirmed it in connection and stopping, and Ibn Amir read: **follow it**, with the ha' full and broken, "Say: I do not ask you for it any reward. It is," what it is, **except a reminder**, meaning: a reminder and a gift, **to the worlds**.

Tafsir al-Baidawi

90 **Those whom God has guided** means the prophets, peace and blessings be upon them, who were mentioned earlier. **Then follow their guidance** He singled out their path for following, and what is meant by their guidance is what they agreed upon of monotheism and the fundamentals of religion, not the branches that are disputed over, for it is not guidance added to the whole, and it is not possible to follow them all. So there is no evidence in it that he, peace and blessings be upon him, worshipped according to the law of those who came before him, and the *ha* in *follow* is for stopping, and those who established it in the grading as silent, such as Ibn Kathir, Nafi', Abu Amr, and Asim, treated the connection as a stop, and the *ha* is deleted in connection, especially Hamza and Al-Kisa'i, and Ibn Amir made it full with a kasra according to the narration of Ibn Dhakwan, as a metaphor for the source, and he made it full with a kasra according to the narration of Hisham. **Say, I do not ask you for it** meaning for conveying or the Qur'an **a reward** as a reward from you, just as no prophets before me were asked, and this is among the things in which we are commanded to follow their example. *It* meaning the message, the Qur'an, or the purpose, **is only a reminder to the worlds** except a reminder and admonition to them.

Surat al-An'am 6: 91

And they did not estimate God with His true estimate when they said, "God has not sent down anything to any human being." Say, "Who sent down the Book which Moses brought, a light and a guidance for mankind? You make it into sheets, revealing some and concealing much, while you have been taught that which you did not know, you and your fathers." Say, "God." Then leave them in their confusion, playing.

Surat al-An'am 6: 91

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Tafsir al-Jalalayn

91 - **And they did not appreciate** that is, the Jews **God with His true appreciation** that is, they did not glorify Him with His true greatness or they did not know Him with His true knowledge **when they said** to the Prophet, may God bless him and grant him peace, when they disputed with him in the Qur'an (God has not sent down anything to any human being. Say) to them **Who sent down the Book that Moses brought as a light and guidance for the people? They make it** with the letter ya and the letter ta in the three places **on sheets** that is, they write it in separate notebooks **which they show** that is, what they like to show of it **and they conceal much** of what is in it, such as the description of Muhammad, may God bless him and grant him peace **and you know** O Jews in the Qur'an **that which you did not know, you and your fathers** of the Torah, explaining what was confusing to you and about which you differed (Say: God) revealed it, if they did not say it, there is no answer other than it **then leave them in their falsehood** their falsehood **to play**

Tafsir al-Suyuti

God Almighty said: And they did not value God, the verse. Ibn Abi Hatim narrated on the authority of Saeed bin Jubair who said: A Jewish man called Malik bin Al-Saif came and argued with the Prophet, may God bless him and grant him peace. The Prophet said to him: I ask you by the One who sent down the Torah to Moses, do you find in the Torah that God hates the fat rabbi? And he was a fat rabbi. So he became angry and said: God did not send down anything to any human being. His companions said: Woe to you, not even to Moses. So God revealed: And they did not value God with His true value, the verse. Sent.

Ibn Jarir narrated something similar on the authority of Ikrimah, and another hadith was presented in Surat An-Nisa. Ibn Jarir narrated on the authority of Ibn Abi Talha on the authority of Ibn Abbas, who said: The Jews said: By God, God did not send down a book from the sky, so I sent down...

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: **And they did not estimate God with His true estimate**, and they did not glorify God with His true glorification, nor did they magnify Him with His true magnification, **when they said, 'God has not sent down anything to any human being,'** meaning: when they said: God did not send down a book or revelation to Adam.

The people of interpretation differed regarding the meaning of his saying: **When they said, 'God has not sent down anything to any human being,'** and regarding the interpretation of that.

Some of them said: The one who said that was a Jewish man.

Then they disagreed about the name of that man.

Some of them said: His name was Malik bin Al-Saif.

Some of them said: His name was: Phinehas.

They also differed on the reason why he said that.

Panic of the one who said: The one who said that was: Malik bin Al-Saif.

Ibn Hamid narrated, Yaqub al-Qummi narrated, on the authority of Ja'far ibn Abi al-Mughira, on the authority of Sa'id ibn Jubayr, who said: A Jewish man called Malik ibn al-Sayf came to argue with the Prophet, may God bless him and grant him peace. The Prophet, may God bless him and grant him peace, said to him: I ask you by the One who sent down the Torah to Moses, do you not find in the Torah that God hates fat rabbis? He was a fat rabbi, so he became angry and said: By God, God has not sent down anything to any human being! His companions who were with him said: Woe to you! Not even Moses? He said: By God, God has not sent down anything to any human being! Then God revealed: **And they did not esteem God with His true esteem when they said, 'God has not sent down anything to any human being.'** Say, **'Who sent down the Book which Moses brought?'** (al-Baqarah 2:170).

Al-Qasim told us, Al-Husayn Qaq told us, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Ikrimah, who said: **And they did not estimate God with His true estimate when they said, 'God has not sent down anything to any human being.'** He said: It was revealed about Malik ibn Al-Sayf, who was from Qurayza, one of the Jewish rabbis. Say, O Muhammad, **Who sent down the Book which Moses brought as a light and guidance for the people?** The verse.

It was mentioned that it was revealed about Phinehas the Jew.

Musa bin Harun told me, he said, Amr bin Hammad told us, he said, Asbat told us, on the authority of Al-Suddi: **And they did not estimate God with His true**

estimate when they said, 'God has not sent down anything to any human being.' He said: Phinehas the Jew said: God has not sent down anything to Muhammad!

Others said: Rather, he meant by that a group of Jews who asked the Prophet, may God bless him and grant him peace, for signs like the signs of Moses.

Who said that?

Hannad narrated, Yunus narrated, Abu Ma'shar al-Madani narrated, on the authority of Muhammad ibn Ka'b al-Qurazi, who said: Some Jews came to the Prophet, may God bless him and grant him peace, while he was sitting, and said: O Abu al-Qasim, will you not bring us a book from heaven, as Moses brought it on tablets that he carried from God? So God revealed: "The People of the Scripture ask you to bring down to them a book from heaven. But they asked Moses even greater than that, and they said, 'Show us God plainly.'" (An-Nisa': 53). A Jewish man knelt down and said: God did not send down anything to you, nor to Moses, nor to Jesus, nor to anyone else! So God revealed: **And they do not esteem God with His true esteem.** Muhammad ibn Ka'b said: They did not know how God, "When they said, 'God has not sent down anything to any human being. Say, 'Who sent down the Book which Moses brought as a light?'" So the Messenger of God, may God bless him and grant him peace, untied his camel and kept saying: Not to anyone!

Bishr bin Muadh narrated to us, he said: Yazid narrated to us, he said: Saeed narrated to us, on the authority of Qatada: **And they did not estimate God with true estimate when they said, 'God has not sent down anything to any human being,'** until His saying: **They play in their idle talk,** they are the Jews and Christians, a people who were deceived by God's knowledge but did not follow it, nor did they take it, nor did they act upon it, so God condemned them for their action. It was mentioned to us that Abu Darda' used to say: One of the things that I will argue about most tomorrow is when it is said: O Abu Darda', you have learned, so what did you do with what you learned?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, his saying: **And they did not estimate God with true estimate when they said, 'God has not sent down anything to any human being,'** meaning from the Children of Israel. The Jews said: O Muhammad, did God send down a book to you? He said: Yes! They said: By God, God did not send down a book from the heaven! He said: So God revealed: **Say, O Muhammad, Who sent down the Book that Moses brought as a light and guidance for the people,** to His saying: **nor your fathers,** he said: God sent it down.

Others said: This is report from God, may He be glorified, about the polytheists of Quraysh, who said: **God has not sent down anything to any human being.**

Who said that?

Al-Qasim narrated to us, Al-Husayn narrated to us, Hajaj narrated to me, Ibn Jurayj narrated to me, Abdullah bin Kathir said: He heard Mujahid say: **And**

they did not estimate God with His true estimate when they said, 'God has not sent down anything to any human being.' This was said by the polytheists of Quraysh. He said: And His statement: **Say, 'Who sent down the Book which Moses brought, a light and guidance for the people? You make it into sheets, some of which you reveal and much of which you conceal.'** He said: They are the Jews, who reveal it and much of which you conceal. He said: And His statement: **And you have learned that which you did not know, neither you nor your fathers,** He said: This is for the Muslims.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **And they did not estimate God with His true estimate,** he said: They are the disbelievers, they did not believe in God's power over them, so whoever believes that God is capable of everything, then he has estimated God with His true estimate, and whoever does not believe in that, then he has not estimated God with His true estimate.

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 they did not estimate God with His true estimate,** meaning: the polytheists of Quraysh.

Abu Ja'far said: The most correct of these statements in interpreting this is the statement of the one who said: What is meant by His statement, **And they did not estimate God with His true estimate,** is the polytheists of Quraysh. This is because it is in the context of reporting about them first, so if it is also reporting about them, it is more likely than reporting about the Jews, and since they are mentioned, this would be connected to it, along with what is in the report about the one about whom God reported in this verse, of his denial that God sent down any of the books to any human being, and this is not what the Jews believe in, rather what is known from the religion of the Jews is: the acknowledgment of the scrolls of Abraham and Moses, and the Psalms of David. Since he did not bring what was narrated from the report, that the one who said that was a Jewish man, a report with a sound chain of transmission, nor was there a consensus among the people of interpretation that that was the case, and the report from the beginning of the surah and its beginning to this place was a report about the polytheists who worshipped idols, and his saying: **And they did not appreciate God with His true appreciation,** was connected to that and not separated from it, it is not permissible for us to claim that that is diverted from what it is connected to, except with an argument that must be accepted from a report or reason.

But I think that those who interpreted this as report about the Jews found His statement: "Say, 'Who sent down the Book which Moses brought, a light and guidance for the people? You make it into sheets, revealing some and concealing much. And you have been taught what you did not know, you and your fathers.'" They directed the interpretation of this to the people of the Torah, so they read it as addressing them: "You make it into sheets, revealing some and concealing much. And you have been taught what you

Surat al-An'am 6: 91

And they did not estimate God with His true estimate when they said, "God has not sent down anything to any human being." Say, "Who sent down the Book which Moses brought, a light and a guidance for mankind? You make it into sheets, revealing some and concealing much, while you have been taught that which you did not know, you and your fathers." Say, "God." Then leave them in their confusion, playing.

did not know, you and your fathers." So they made the beginning of the verse report about them, since its end was addressed to them in their view. Other than that of interpretation and reading is more like revelation, because of what I described before that His statement: **And they did not estimate God with His true estimate**, is in the context of the report about the polytheists of the Arabs and the idol worshippers, and it is connected to them, so it is more appropriate for it to be report about them.

The most correct reading of his statement: **They make it into sheets, showing them and concealing much**, is to use the letter *ya* instead of the letter *ta*, meaning: The Jews make it into sheets, showing them and concealing much. The address in his statement: **Say, 'Who sent down the Book?'** is to the polytheists of Quraysh. This is the meaning that Mujahid intended, God willing, in interpreting that, and that is how he used to read it.

Al-Muthanna told me, he said, Al-Hajjaj bin Al-Munhal told us, he said, Hammad told us, on the authority of Ayoub, on the authority of Mujahid, that he used to recite this letter: They make it into sheets, showing them and concealing much of it.

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: *Say, O Muhammad, to the polytheists of your people who say to you: 'God has not sent down anything to any human being, say: 'Who sent down the Book which Moses brought as a light, meaning: a clarification and illumination from the darkness of misguidance, and guidance for the people, meaning: an explanation for the people, clarifying for them the truth from falsehood in what is unclear to them about the matter of their religion, making it into sheets which you display.*

Whoever reads it as **you make it**, makes it an address to the Jews, according to what I have explained of the interpretation of whoever interpreted it in this way.

And whoever reads it with the letter *ya* they make it, so its interpretation in his reading is: his family makes it into papers, and the discussion of **they show it** was conducted by mentioning the papers, and what is meant by it is what is written in the papers, what is meant is: they show much of what they write in the papers and show it to the people, and they hide much of what they record in the papers and keep it secret and conceal it from the people.

Among what they were concealing from them was what was in it about the matter of Muhammad, may God bless him and grant him peace, and his prophethood, such as:

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **They show papers and hide a lot of them, the Jews.**

Al-Qasim narrated to us, he said, Al-Husayn narrated to us, he said, Hajjaj narrated to me, on the authority of Ibn Jurayj, on the authority of Ikrimah: Say, O Muhammad, who sent down the Book that Moses brought as a light and guidance for the people, making it into sheets, showing it, meaning the Jews, when they showed of the Torah, and concealing much of what they concealed of the mention of Muhammad, may God bless him and grant him peace, and what was revealed to him? Ibn Jurayj said: Abdullah bin Kathir said: He heard Mujahid say: They make it into sheets, showing it and concealing much, he said: They are the Jews, who show it and conceal much.

Abu Ja'far said: God Almighty says: And God, may He be glorified and exalted, taught you through the Book which He revealed to you, what you did not know of the report of those before you, and of the report of those after you, and what will happen in your return on the Day of Resurrection, **nor your fathers**, meaning: And your fathers did not know it, O believers in God from the Arabs and in His Messenger, may God bless him and grant him peace, like the one who:

Al-Muthanna told me, he said, Al-Hajjaj bin Al-Munhal told us, he said, Hammad told us, on the authority of Ayoub, on the authority of Mujahid: **And you have learned, O Arabs, what neither you nor your fathers knew.**

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, who said: Abdullah bin Katheer said: He heard Mujahid say regarding His statement: **And you have learned what neither you nor your fathers knew**, he said: This is for the Muslims.

As for His statement: "Say: God," then it is a command from God, the Most High, to His Prophet Muhammad, may God bless him and grant him peace, to answer the question of these polytheists about what He ordered him to ask them about by saying: Say: Who sent down the Book that Moses brought, a light and guidance for the people? They make it into sheets, showing some and concealing much, by saying: God, just as He ordered him in another place in this surah by saying: "Say: Who saves you from the darknesses of the land and the sea? You call upon Him humbly and secretly, 'If He saves us from this, we will surely be among the grateful.'" (al-An'am 6:63). So He ordered him to ask the polytheists about that, just as He ordered him to ask them when they said: **God has not sent down anything to any human being**, about who sent down the Book that Moses brought, a light and guidance for the people. Then he ordered him to answer it there by saying: "Say: God will save you from it and from every distress, and then you associate others with Him." (al-An'am 6:64), just as he ordered him to answer it here by saying: God revealed it to Moses, as:

Al-Muthanna told me, he said, Abu Saleh told us, he

said, Muawiyah told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas: **Say, 'Who sent down the Book which Moses brought as a light and guidance for the people?'** He said: God sent it down.

And if it was said: Its meaning is: Say: He is God, as a command from God to him to inform him about that - not as an answer, since his saying: **Say, Who sent down the Book?** was not a question from the polytheists to Muhammad, may God bless him and grant him peace, so his saying: Say, God, would be an answer to their question, because it is a command from God to Muhammad to ask the al-Nas 114: **Who sent down the Book?** So the answer from them must be other than what Ibn Abbas said about its interpretation - it would be permissible, because it is a question, and a question does not have an answer, and this is what we chose from the statement in that for what we explained.

As for his statement: **Then leave them in their idle chatter, playing,** he is saying to his Prophet Muhammad, may God bless him and grant him peace: **Then leave these polytheists who equate idols and statues with their Lord,** after your argument against them in their saying: **God has not sent down anything to any human being,** by your saying: **Who sent down the Book which Moses brought, a light and guidance for mankind?** and your answer to that is that the one who sent it down is God who sent down His Book to you, **in their idle chatter,** meaning: in what they indulge in of their falsehood and disbelief in God and His verses, *playing*, meaning: mocking and ridiculing.

This is a warning and a warning from God to these polytheists. God Almighty says: Then leave them to play, O Muhammad, for I am watching behind what they are doing in their mockery of My signs, and I will make them taste My punishment, and I will inflict My wrath upon them if they persist in their error.

Tafsir al-Qurtubi

God the Almighty said: **And they did not estimate God with His true estimate** meaning in what is obligatory for Him, what is impossible for Him, and what is permissible. Ibn Abbas said: They did not believe that He is capable of everything. Al-Hasan said: They did not glorify Him with His true estimate. This is from their saying: So-and-so has value. The explanation of this is that when they said: **God has not sent down anything to any human being,** they attributed to God the Almighty that He does not establish proof for His servants, nor does He command them to do what is good for them, so they did not glorify Him with His true estimate nor did they know Him with His true estimate. Abu Ubaidah said: That is, they did not know God with His true estimate. Al-Nahhas said: This is a good meaning, because the meaning of *estimating* and *capturing* something is to know its value. This is indicated by His statement: "When they said: God has not sent down anything to any human being" meaning they did not know Him with His true estimate, since they denied that He sent a messenger. The two meanings are close. It has been said: And they did not estimate the blessings of God with their true estimate.

Abu Haywah read: And they did not estimate God with His true estimate with the opening of the dal, and this is a language.

When they said, 'God has not sent down anything to any human being.' Ibn Abbas and others said: He meant the polytheists of Quraysh. Al-Hasan and Saeed bin Jubair said: What one of the Jews said was: God did not send down a book from the sky. Al-Suddi said: His name is Finhas. Saeed bin Jubair also said: He is Malik bin Al-Saif. He came to argue with the Prophet, may God bless him and grant him peace, and the Prophet, may God bless him and grant him peace, said to him: I ask you by the One who sent down the Torah to Moses, do you not find in the Torah that God hates the fat rabbi? And he was a fat rabbi. He became angry and said: By God, God has not sent down anything to any human being. His companions who were with him said to him: Woe to you! Not even to Moses? He said: By God, God has not sent down anything to any human being. So the verse was revealed. Then he said, in refutation of their statement and in response to them: **Say, 'Who sent down the Book which Moses brought, a light and guidance for mankind? You make it into sheets'** - meaning, into sheets - **which you show and conceal much.** This is for the Jews who concealed the description of the Prophet, may God bless him and grant him peace, and other rulings. Mujahid said: The Almighty's statement, **Say, 'Who sent down the Book which Moses brought?'** is addressed to the polytheists, and His statement, **You make it into sheets,** is for the Jews, and His statement, **And you have been taught that which you did not know, nor your fathers,** is for the Muslims. This is correct according to the reading of those who read, **You make it into sheets, which you show and conceal,** with the letter *ya*. The correct reading according to the letter *ta* is that it is all for the Jews, and the meaning of **And you have been taught that which you did not know** is that you have been taught that which you and your fathers did not know, as a favor to them by sending down the Torah. And the Torah was made into pages, so He said, **Sheets, which you show,** meaning you show the sheets. This is a criticism of them, and that is why the scholars disliked writing the Qur'an in parts. **Say, God,** meaning say, O Muhammad, God is the One who sent down that Book to Moses and this Book is upon me. Or say, God taught you the Book. **Then leave them in their idle talk, playing,** meaning playing. If it were an answer to the command, He would have said playing. The meaning of the statement is a threat. It was said: It is from what was abrogated by fighting. Then it was said: They make it in the place of the description for his saying **light and guidance,** so it is in the relative clause. It is possible that it is a new sentence, and the estimate is: They make it with papers. And his saying: **You show it and hide much** is possible that it is a description of papers, because the indefinite noun is described by sentences. It is possible that it is a new sentence as mentioned above.

Tafsir Ibn Kathir

God the Almighty says: And they did not glorify God with the glorification He should have, when they

And they did not estimate God with His true estimate when they said, "God has not sent down anything to any human being." Say, "Who sent down the Book which Moses brought, a light and a guidance for mankind? You make it into sheets, revealing some and concealing much, while you have been taught that which you did not know, you and your fathers." Say, "God." Then leave them in their confusion, playing.

denied His messengers to them. Ibn Abbas, Mujahid, and Abdullah bin Kathir said: It was revealed about Quraysh, and Ibn Jarir chose it. It was said that it was revealed about a group of Jews, and it was said about Phinehas, a man from them, and it was said about Malik bin Al-Saif: **They said, 'God has not sent down anything to any human being.'** The first is more correct, because the verse is Meccan, and the Jews do not deny the sending down of books from heaven, and Quraysh and the Arabs as a whole denied the sending of Muhammad, may God bless him and grant him peace, because he was a human being, as He said: **Is it a wonder to people that We have inspired a man from among them to warn the people?** And as God the Almighty said: "And nothing prevented people from believing when guidance came to them except that they said, 'Has God sent a human being as a messenger?'" Say, "If there were angels walking about on the earth, secure and at ease, We would have sent down to them from heaven an angel as a messenger." And He said here: **And they did not estimate God with His true estimate when they said, 'God has not sent down anything to any human being.'** God the Almighty said: "Say: Who sent down the Book which Moses brought, a light and guidance for the people?" That is, say, O Muhammad, to these deniers of the revelation of any of the books from God, in response to their general negation, by proving a partial affirmative case, **Who sent down the Book which Moses brought?** That is, the Torah, which you and everyone know that God sent down to Moses, son of Imran, a light and guidance for the people, that is, to be enlightened by it in revealing problems, and to be guided by it from the oppression of doubts. And His saying, **You make it into sheets, showing some of them and concealing much,** that is, you make its entirety into sheets, that is, pieces that you write from the original book, which is in your hands, and you distort from it what you distort, and you change and interpret, and you say this is from God, that is, in His revealed book, and it is not from God, and for this reason He said, **You make it into sheets, showing some of them and concealing much,** and His saying, the Most High: **And you were taught that which you did not know, you and your fathers,** that is, who sent down the Qur'an in which God taught you, from the report of what came before, and the report of what is to come. Unless you know that, neither you nor your fathers. Qatada said: These are the polytheists of the Arabs. Mujahid said: This is for the Muslims. And the Almighty's saying: **Say God** Ali bin Abi Talha said: On the authority of Ibn Abbas, meaning say God sent it down. And this which Ibn Abbas said is what is required in the interpretation of this word, not what some of the later scholars said, that the meaning of **Say God** is that your address to them is nothing but this word, the word *God*. And this which this speaker said is a command with a single word, without a structure, and bringing a single word does not provide any benefit in the language of the Arabs that it is good to remain silent about. And His saying: **Then leave**

them in their idle talk to play means then leave them in their ignorance and misguidance to play, until the certainty comes to them from God, then they will know whether the outcome is for them or for the righteous servants of God? And His saying, **And this is a blessed Book,** meaning the Qur'an, **which We have sent down, confirming what was before it, and that you may warn the Mother of Towns,** meaning Mecca, **and those around it,** from the tribes of the Arabs, and from all the sects of the children of Adam, and from Arabs and non-Arabs, as He said in the other verse, **Say, 'O mankind, indeed I am the Messenger of God to you all,'** and He said, **to warn you with it and whomever it reaches,** and He said, **And whoever disbelieves in it from the parties, the Fire is his promised destination,** and He said, **Blessed is He who sent down the Criterion upon His Servant that he may be to the worlds a warner,** and He said, "And say to those who were given the Scripture and to the unlettered ones, 'Have you submitted?' For if they have submitted, then they have been guided. But if they turn away, then upon you is only the conveyance, and God is Seeing of the servants." It is proven in the two Sahihs that the Messenger of God, may God bless him and grant him peace, said, **I have been given five things that were not given to any of the prophets before me,** and he mentioned among them, **A prophet was sent to his people specifically, and I was sent to all people,** and for this reason He said, **And those who believe in the Hereafter believe in it,** meaning everyone who believes in God and the Last Day believes in this blessed Book, which We have sent down to you, O Muhammad, and it is The Qur'an says: **And they are constant in their prayers.** That is, they perform the prayers that are required of them at their appointed times.

Fath al-Qadir

His saying: 91- **And they did not appreciate God with His true appreciation.** To appreciate something and to appreciate it means to know its value. Its root is to cover, then it was used to mean to know something: that is, they did not know Him with His true appreciation since they denied His sending of messengers and His sending down of books. It was said that the meaning is: And they did not appreciate the blessings of God with their true appreciation. Abu Hamza read **And they did not appreciate God with His true appreciation** with the opening of the dal: this is a language, and when this denial occurred from them and they were Jews, God ordered His Prophet, may God bless him and grant him peace, to present to them an argument that they could not refute, so He said: **Say, 'Who sent down the Book that Moses brought?'** and they acknowledged that and submitted to it, so in this there was a rebuke and reprimand to them that cannot be estimated, while forcing them to acknowledge what they denied of God's revelation to

the human beings and they are the prophets, peace be upon them, so their denial was invalidated and the corruption of their denial was revealed. It was said: Those who said this statement were the infidels of Quraysh, so their obligation to God's revelation of the Book to Moses is from the fact that they acknowledge that and teach him the report from the Jews, and they believed them, and **light and guidance** are in the accusative case as a state, and **for the people** is related to something omitted which is an attribute of guidance: meaning, existing for the people. His saying: **You make it into scrolls** means you make the book that Moses brought into scrolls and put it in them so that you can accomplish what you want of distortion and change and concealing the description of the Prophet, may God bless him and grant him peace, mentioned in it. This is a criticism of them. The pronoun in **you reveal it** refers to the scrolls, and in **you make it** it refers to the book. The phrase **you make it** is in the accusative case as a state, and the phrase **you reveal it** is an attribute of *scraps*. "And you conceal much" is conjoined with **you reveal it**: meaning, and you conceal much of it. The address in **and you have learned what you and your fathers did not know** is to the Jews: meaning, while the situation is that you have learned what you and your fathers did not know. It is possible that this phrase is a new sentence confirming what came before it. What they learned is what our Prophet Muhammad, may God bless him and grant him peace, informed them of of the matters that God revealed to him, for it included what they did not know from their books nor on the tongues of their prophets nor did their fathers know. It is possible that what is in **what you did not know** is an expression of what they knew from the Torah. This is in the form of a blessing upon them by sending down the Torah. It was said that the address was to the polytheists from Quraysh and others, so what is meant is what they learned from the Messenger of God, may God bless him and grant him peace. Then God commanded His Messenger to respond to that obligation that He imposed upon them when He said: **Who sent down the Book that Moses brought?** He said: "Say: God," meaning God sent it down. **Then leave them in their idle chatter, playing,** meaning leave them in their falsehood while they are playing: meaning they are doing what children do when they play.

Tafsir al-Baghawi

91- The Almighty said, **And they did not estimate God with His true estimate**, meaning they did not glorify Him with His true greatness, and it was said: they did not describe Him with His true description, **when they said, 'God has not sent down anything to any human being,'** Saeed bin Jubair said: "A Jewish man called Malik bin Al-Saif came to argue with the Prophet, may God bless him and grant him peace, in Mecca, and the Prophet, may God bless him and grant him peace, said to him: I ask you by the One who sent down the Torah to Moses, do you not find in the Torah that God hates the fat rabbi? And he was a fat rabbi, so he became angry and said: 'By God, God has not sent down anything to any human being.'"

Al-Saddi said: It was revealed about Phinehas bin Azura, who said this statement.

And in the story: When the Jews heard Malik bin Al-Saif say that, they rebuked him and said: Did not God send down the Torah to Moses? So why did you say that God did not send down anything to any human being? Malik bin Al-Saif said: Muhammad angered me so I said that. So they said to him: And when you get angry, you say [about God] something that is not true. So they removed him from the position of rabbi and replaced him with Ka'b bin Al-Ashraf.

Ibn Abbas **may God be pleased with him** said: The Jews said: O Muhammad, has God sent down a book to you? He said: Yes. They said: By God, God did not send down a book from the sky. So God revealed: **And they do not estimate God with His true estimate when they say, 'God has not sent down anything to any human being.'** So God the Most High said: *Say*, to them, **Who sent down the Book which Moses brought, a light and guidance for the people?** meaning the Torah. **You make it into sheets, some of which you show and much of which you conceal,** meaning: you write about it in notebooks and separate books, which you show, meaning: you show what you like and conceal much of the description of Muhammad (peace and blessings of God be upon him) and the verse of stoning. Ibn Kathir and Abu Omar read *ya'dhulu*, "tadhudunuha," and *wa-takhfunu*, all with a *ya*, because God the Most High said: **And they did not estimate God with His true estimate**, and the others read it with a *ta*, because God the Most High said: **Say, who sent down the Book which Moses brought?**

And his saying, **And you were taught what you did not know**, [the majority are of the opinion that it is addressed to the Jews, saying: You were taught on the tongue of Muhammad, may God bless him and grant him peace, what you did not know] **you and your fathers**, Al-Hasan said: He gave them knowledge of what Muhammad, may God bless him and grant him peace, brought, but they wasted it and did not benefit from it.

Mujahid said: This is an address to the Muslims, reminding them of the blessing in what he taught them on the tongue of Muhammad, may God bless him and grant him peace. "Say: God." This refers to his saying: "Say: Who sent down the Book that Moses brought?" If they answer you, then fine. Otherwise, say: God, meaning: Say: God sent it down. **Then leave them in their idle chatter, playing.**

Tafsir al-Baidawi

91 **And they did not estimate God with His true estimate** and they did not know Him with His true knowledge in mercy and blessings upon His servants. **When they said, 'God has not sent down anything to any human being'** when they denied the revelation and the sending of the Messengers, peace and blessings be upon them, and that is from the greatness of His mercy and the greatness of His blessings or in anger with the disbelievers and the severity of His punishment upon them when they dared to say this

Surat al-An'am 6: 91

And they did not estimate God with His true estimate when they said, "God has not sent down anything to any human being." Say, "Who sent down the Book which Moses brought, a light and a guidance for mankind? You make it into sheets, revealing some and concealing much, while you have been taught that which you did not know, you and your fathers." Say, "God." Then leave them in their confusion, playing.

statement. The ones who said that are the Jews, they said that as an exaggeration in denying the revelation of the Qur'an, as evidenced by the refutation of their words, and their obligation with His saying: **Say, 'Who sent down the Book which Moses brought, a light and guidance for the people?'** and the reading of the majority, **You make it into sheets, some of which you show and much you conceal.** with the ta', and Ibn Kathir and Abu Amr only read with the ya' based on the saying and what they estimated, and that included a rebuke to them for their bad ignorance of the Torah and their censure for dividing it by showing some of what they chose and writing it on separate pages and concealing some that they did not desire. It was narrated that Malik bin Al-Saif said this when the Messenger of God, may God bless him and grant him peace, angered him by saying: I ask you by God who sent down the Torah to Moses, do you find in it that God hates the fat rabbi? He said: Yes, God hates the fat rabbi. He, may God bless him and grant him peace, said: Then you are the fat rabbi. It was said that they were the polytheists and that they were obligated to send down the Torah because it was one of the well-known and widespread things among them, and for this reason they used to say: **If the Book had been sent down to us, we would have been better guided than them.** And **you knew** is on the tongue of Muhammad, may God bless him and grant him peace. **What neither you nor your fathers knew** is an addition to what is in the Torah and an explanation of what was confusing to you and your fathers who were more knowledgeable than you. And similar to it is: **This Qur'an narrates to the Children of Israel most of that over which they differ.** It was said that the address was to those who believed from Quraysh. **Say God,** meaning God sent it down, or God sent it down. He ordered him to answer on their behalf, indicating that the answer is obligatory and cannot be otherwise, and warning that they were stunned to the point that they were unable to answer. **Then leave them in their idle talk** in their falsehoods, so do not worry about them after conveying the message and making the argument binding. **They play** is a state of the first ones, and the adverb is a relative clause of **leave them** or **they play** or a state of the first ones, and the adverb is a relative clause of **leave them** or **they play** or a state of its object, or the subject of **they play** or who are the second ones, and the adverb is connected to the first.

Surat al-An'am 6: 92

And this is a blessed Book which We have sent down, confirming what was before it, and that you may warn the Mother of Towns and those around it. And those who believe in the Hereafter believe in it, and they maintain their prayers.

Tafsir al-Jalalayn

92 - **And this** the Qur'an **is a blessed Book which We have revealed, confirming what was before it** before it of the books **and that you may warn** with the ta' and the ya' in apposition to the meaning of what came before it, meaning We revealed it for blessing and confirmation and that you may warn with it **the Mother of Towns and those around it** meaning the people of Mecca and all the people **and those who believe in the Hereafter believe in it and they are constant in their prayers** for fear of its punishment.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty says: And this Qur'an, O Muhammad, is a *book*.

It is one of the names of the Qur'an. I have explained it and its meaning before, so there is no need to repeat it. Its meaning is written, so the book was placed in place of the written.

We have sent it down, meaning: We have revealed it to you, *blessed*, which is a verbal noun from barakah, **confirming what was before it**, meaning: This book confirms what came before it of the books of God that He sent down to His prophets before you, it does not differ from them in meaning and significance - **a light and guidance for the people**, meaning: He is the One who sent down to you, O Muhammad, this blessed book, confirming the book of Moses and Jesus and other books of God. But He, may His praise be exalted, began the report about it, since what had preceded in the report about that indicated that it had a continuation, so He said: **And this is a Book We have sent down, blessed**, meaning: And thus I have sent down to you this Book of Mine, blessed, like that which I sent down of the Torah to Moses, guidance and light.

As for his statement: **And to warn the Mother of Towns and those around it**, he is saying: We have sent down to you, O Muhammad, this Book confirming what came before it of the Books, and so that you may warn with it of the punishment of God and His wrath to those in the Mother of Towns, which is Mecca, **and those around it**, east and west, of those who equate their Lord with other gods and rivals, and those who deny His Messengers, and other types of disbelievers.

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

Who said that?

Al-Muthanna told me, he said, Abu Salih told us, he said, Muawiyah bin Salih told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, his saying: **And to warn the Mother of Towns and those around it**, meaning by **the Mother of Towns**, Mecca, **and those around it**, from the towns to the east and the west.

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 to warn the Mother of Towns and those around it**, and **the Mother of Towns** is Mecca, and **and those around it** is the entire earth.

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, he said, Muammar told us, on the authority of Qatada: **And to warn the Mother of Towns**, he said: It is Mecca. And with it on the authority of Muammar, on the authority of Qatada, he said: It reached me that the earth was rolled out from Mecca.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And to warn the Mother of Towns and those around it**, we were told that the Mother of Towns is Mecca, and we were told that the earth was spread out from it.

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us on the authority of Al-Suddi: **And to warn the Mother of Villages and those around it**. As for **the Mother of Villages**, it is Mecca, and it was called **the Mother of Villages** because it was the first house established in it.

We have previously explained the reason why Mecca was called **Umm al-Qura**, which makes it unnecessary to repeat it here.

Abu Ja'far said: God Almighty says: And whoever believes in the establishment of the Hour and the return to God in the Hereafter, and is sincere in reward and punishment, then he believes in this Book that We have revealed to you, O Muhammad, and believes in it, and acknowledges that God revealed it, and maintains the prescribed prayers that God has commanded him to perform, because he is a warner to whom God's threat has reached for disbelief in Him and for disobeying Him. Rather, those who deny the Resurrection and deny the establishment of the Hour deny it and belie it, because they do not hope for reward from God if they act according to what is in it, nor do they fear punishment if they do not avoid what He commands them to avoid.

Tafsir al-Qurtubi

The Almighty said: **And this is a Book** meaning the Qur'an. **We have sent it down** is an attribute of *blessed* meaning it was blessed, and blessing is an addition. It is permissible to put it in the accusative case in other than the Qur'an as a state. And likewise **confirming that which was before it** meaning of the books sent down before it, if it agrees with it in denying polytheism

Surat al-An'am 6: 92

And this is a blessed Book which We have sent down, confirming what was before it, and that you may warn the Mother of Towns and those around it. And those who believe in the Hereafter believe in it, and they maintain their prayers.

and affirming monotheism. **And to warn the Mother of Towns** meaning Mecca - and it was previously called that - and what is meant is its people, so the complement was omitted, meaning We sent it down for blessing and warning. **And those around it** meaning all horizons. **And those who believe in the Hereafter believe in it** meaning the followers of Muhammad, peace and blessings of God be upon him, as evidenced by His statement: **And they maintain their prayers** and the belief of one who believes in the Hereafter but does not believe in the Prophet, peace and blessings of God be upon him, nor in his book is not valid.

Tafsir Ibn Kathir

God the Almighty says: And they did not glorify God with the glorification He should have, when they denied His messengers to them. Ibn Abbas, Mujahid, and Abdullah bin Kathir said: It was revealed about Quraysh, and Ibn Jarir chose it. It was said that it was revealed about a group of Jews, and it was said about Phinehas, a man from them, and it was said about Malik bin Al-Saif: **They said, 'God has not sent down anything to any human being.'** The first is more correct, because the verse is Meccan, and the Jews do not deny the sending down of books from heaven, and Quraysh and the Arabs as a whole denied the sending of Muhammad, may God bless him and grant him peace, because he was a human being, as He said: **Is it a wonder to people that We have inspired a man from among them to warn the people?** And as God the Almighty said: "And nothing prevented people from believing when guidance came to them except that they said, 'Has God sent a human being as a messenger?'" Say, 'If there were angels walking about on the earth, secure and at ease, We would have sent down to them from heaven an angel as a messenger.'" And He said here: **And they did not estimate God with His true estimate when they said, 'God has not sent down anything to any human being.'** God the Almighty said: "Say: Who sent down the Book which Moses brought, a light and guidance for the people?" That is, say, O Muhammad, to these deniers of the revelation of any of the books from God, in response to their general negation, by proving a partial affirmative case, **Who sent down the Book which Moses brought?** That is, the Torah, which you and everyone know that God sent down to Moses, son of Imran, a light and guidance for the people, that is, to be enlightened by it in revealing problems, and to be guided by it from the oppression of doubts. And His saying, **You make it into sheets, showing some of them and concealing much,** that is, you make its entirety into sheets, that is, pieces that you write from the original book, which is in your hands, and you distort from it what you distort, and you change and interpret, and you say this is from God, that is, in His revealed book, and it is not from God, and for this reason He said, **You make it into sheets, showing some of them and concealing much,** and His

saying, the Most High: **And you were taught that which you did not know, you and your fathers,** that is, who sent down the Qur'an in which God taught you, from the report of what came before, and the report of what is to come. Unless you know that, neither you nor your fathers. Qatada said: These are the polytheists of the Arabs. Mujahid said: This is for the Muslims. And the Almighty's saying: **Say God** Ali bin Abi Talha said: On the authority of Ibn Abbas, meaning say God sent it down. And this which Ibn Abbas said is what is required in the interpretation of this word, not what some of the later scholars said, that the meaning of **Say God** is that your address to them is nothing but this word, the word *God*. And this which this speaker said is a command with a single word, without a structure, and bringing a single word does not provide any benefit in the language of the Arabs that it is good to remain silent about. And His saying: **Then leave them in their idle talk to play** means then leave them in their ignorance and misguidance to play, until the certainty comes to them from God, then they will know whether the outcome is for them or for the righteous servants of God? And His saying, **And this is a blessed Book,** meaning the Qur'an, **which We have sent down, confirming what was before it, and that you may warn the Mother of Towns,** meaning Mecca, **and those around it,** from the tribes of the Arabs, and from all the sects of the children of Adam, and from Arabs and non-Arabs, as He said in the other verse, **Say, 'O mankind, indeed I am the Messenger of God to you all,'** and He said, **to warn you with it and whomever it reaches,** and He said, **And whoever disbelieves in it from the parties, the Fire is his promised destination,** and He said, **Blessed is He who sent down the Criterion upon His Servant that he may be to the worlds a warner,** and He said, "And say to those who were given the Scripture and to the unlettered ones, 'Have you submitted?' For if they have submitted, then they have been guided. But if they turn away, then upon you is only the conveyance, and God is Seeing of the servants.'" It is proven in the two Sahihs that the Messenger of God, may God bless him and grant him peace, said, **I have been given five things that were not given to any of the prophets before me,** and he mentioned among them, **A prophet was sent to his people specifically, and I was sent to all people,** and for this reason He said, **And those who believe in the Hereafter believe in it,** meaning everyone who believes in God and the Last Day believes in this blessed Book, which We have sent down to you, O Muhammad, and it is The Qur'an says: **And they are constant in their prayers.** That is, they perform the prayers that are required of them at their appointed times.

Fath al-Qadir

His statement: 92- **And this is a blessed Book which We have sent down.** This is part of the response to them in their statement: **God has not sent down anything to any human being.** He informed them that God sent down the Torah to Moses, and followed it up

with His statement: **And this is a Book which We have sent down**, meaning to Muhammad, may God bless him and grant him peace. So how do you say: **God has not sent down anything to any human being?** Blessed and confirming are two attributes of a Book. Blessed is full of blessing, and confirming is full of confirmation. What is before it is what God sent down of the books to the prophets before it, such as the Torah and the Gospel, for it agrees with them in calling to God and to His Oneness, even if it differs from them in some rulings. His saying: **And that you may warn**. It was said: It is connected to what Mubarak indicated, as if it was said: We sent it down for blessings and that you may warn. He singled out the Mother of Towns, which is Mecca, because it is the greatest of the towns in importance, and because it was the first house established for people, and because it is the direction of this nation and the place of their pilgrimage. So warning its people entails warning all the people of the earth, and what is meant by those around it is all the people of the earth. What is meant by warning the Mother of Towns is warning its people and the people of the rest of the earth, so it is on the assumption of a deleted complement like the question of the village. **And those who believe in the Hereafter** is the subject, and **believe in it** is its predicate. The meaning is: It is the right of whoever believes in the Hereafter to believe in this book and believe in it and act according to what is in it, because belief in the Hereafter necessitates acceptance of whoever calls people to what will attain its good and repel its harm. The phrase **and they maintain their prayers** is in the accusative case as a state, and he singled out maintaining the prayer from among the other obligations because it is its pillar and is like its head.

meaning for blessings, and **and that you may warn** or a reason for something omitted, meaning that you may warn the people of the Mother of Towns, We have sent it down. Mecca was named thus because it is the direction of prayer for the people of the towns, their pilgrimage and their gathering place, and the greatest of the towns in importance. It was said that because the earth was spread out from beneath it, or because it is the site of the first house established for people. Abu Bakr read from Asim with the letter *ya* and **and that you may warn the Book** "and those around it **the people of the east and the west** and those who believe in the Hereafter believe in it and they are constant in their prayers" for whoever believes in the Hereafter fears the consequences and fear continues to drive him to contemplate and reflect until he believes in the Prophet and the Book, and the pronoun includes both of them and he maintains obedience and the specificity of prayer because it is the pillar of religion and the knowledge of faith.

Tafsir al-Baghawi

92- **And this is a blessed Book which We have revealed**, meaning: the Qur'an is a blessed Book which We have revealed, **confirming that which was before it, and that you may warn**, O Muhammad, Abu Bakr read on the authority of Asim, **and that you may warn**, with a *ya*', meaning: and that you may warn the Book, **the Mother of Towns**, meaning: Mecca was called the Mother of Towns because the earth was spread out from beneath it, so it is the origin of the entire earth like the mother is the origin of the offspring, and he meant the people of the Mother of Towns, **and those around it**, meaning: the people of the entire earth, east and west, **and those who believe in the Hereafter believe in it**, in the Book, **and they are constant in their prayers**, meaning: the five daily prayers, *maintain*, they are constant, meaning: the believers.

Tafsir al-Baidawi

92 **And this is a Book We have sent down, blessed** very useful and beneficial. **Confirming that which was before it** meaning the Torah or the books that came before it. **And that you may warn the Mother of Towns** is in apposition to what is indicated by Mubarak,

Surat al-An'am 6: 93

And who is more unjust than he who invents a lie against God or says, "It has been revealed to me," while nothing has been revealed to him, and he who says, "I will send down the like of what God has sent down." And if you could but see when the wrongdoers are in the overwhelming pangs of death while the angels are stretching out their hands, [saying], "Bring forth your souls! Today you will be recompensed with the punishment of humiliation for what you used to do." You say about God other than the truth, and you were arrogant toward His signs.

Surat al-An'am 6: 93

And who is more unjust than he who invents a lie against God or says, **It has been revealed to me**, while nothing has been revealed to him, and he who says, **I will send down the like of what God has sent down**. And if you could but see when the wrongdoers are in the overwhelming pangs of death while the angels are stretching out their hands, [saying], **Bring forth your souls! Today you will be recompensed with the punishment of humiliation for what you used to do**. You say about God other than the truth, and you were arrogant toward His signs.

Tafsir al-Jalalayn

93 - **And who** meaning no one **is more unjust than he who invents a lie against God** by claiming prophethood when he was not informed or says, **It has been revealed to me when nothing has been revealed to him** it was revealed about Musaylima **and who says, I will send down the like of what God has sent down** and they are the mockers who said, **If we willed, we could say the like of this and if you could but see O Muhammad when the wrongdoers mentioned are in the agonies** of death and the angels are stretching out their hands) to them to beat and torture, saying to them in rebuke **bring forth your souls** to us so that we may seize them **this day you will be recompensed with the punishment of humiliation** humiliation **for what you used to say about God other than the truth** by claiming prophethood and revelation falsely **and you were arrogant towards His signs** you were arrogant about believing in them and the answer to if you saw a terrible matter

Tafsir al-Suyuti

The Almighty said: And who is more unjust than he who invents a lie against God or says: It has been revealed to me, while nothing has been revealed to him. He said: Musaylimah was revealed: And whoever says: I will reveal the like of what God has revealed. He said: It was revealed about Abdullah bin Saad bin Abi Sarh. He used to write for the Prophet, may God bless him and grant him peace, and he would dictate to him: Mighty and Wise. He would write: Forgiving and Merciful. Then he would read to him and he would say: Yes, all the same. So he turned away from Islam and joined the Quraysh. And Al-Suddi narrated something similar to it and added: He said: If Muhammad was being revealed to, then it was revealed to me. And if God was revealing it, then I have revealed the like of what God revealed. He said: Muhammad is All-Hearing, All-Knowing. So I said: I am All-Knowing, All-Wise.

Tafsir al-Tabari

Abu Ja'far said: What He, the Most High, meant by His statement: **And who is more unjust than he who invents a lie against God**, and who errs in speech and acts ignorantly, **than he who invents a lie against God**, meaning: he who fabricates a lie against God, and claims that He sent him as a prophet and sent him as a warner, while he is false in his claim and a liar in his statement.

This is a belittling of the polytheists of the Arabs by God, and a disgrace to them, in the opposition of Abdullah bin Saad bin Abi Sarh and the Hanafi Musaylimah to the Prophet of God, may God bless him and grant him peace, with one of them claiming prophethood, and the other claiming that he had come with the same as the Messenger of God, may God bless him and grant him peace, and denying from him about his Prophet Muhammad, may God bless him and grant him peace, the fabrication of lies about him and the claim of falsehood.

The interpreters differed on this.

Some of them said something similar to what we said.

Who said that?

Al-Qasim narrated to us, he said, Al-Husayn narrated to us, he said, Hajjaj narrated to me, on the authority of Ibn Jurayj, on the authority of Ikrimah, his saying: **And who is more unjust than he who invents a lie about God or says, 'It has been revealed to me,' while nothing has been revealed to him**, he said: It was revealed about Musaylimah, the brother of Banu Adi ibn Hanifah, regarding what he used to recite and divination, **And whoever says, 'I will send down the like of what God has sent down,'** it was revealed about Abdullah ibn Sa'd ibn Abi Sarh, the brother of Banu Amir ibn Lu'ay, who had written for the Prophet, may God bless him and grant him peace, and among what he dictated was 'Mighty and Wise,' so he would write 'Forgiving and Merciful,' and he would change it, then he would read to him such and such, when he changed, and he would say, 'Yes, it is the same.' So he turned away from Islam and joined the Quraysh and said to them: 'Mighty and Wise used to send down to him, so I would change it, then I would read what I wrote, and he would say, 'Yes, it is the same!' Then he returned to Islam before the conquest of Mecca, when the Prophet, may God bless him and grant him peace, camped at Marr.

Some of them said: Rather, this was revealed specifically about Abdullah bin Saad.

Who said that?

Muhammad ibn al-Husayn told me, Ahmad ibn al-Mufaddal told us, Asbat told us, on the authority of

al-Suddi: **And who is more unjust than he who invents a lie against God or says, 'It has been revealed to me,' while nothing has been revealed to him?** until His saying, **You will be rewarded with a humiliating punishment.** He said: It was revealed about Abdullah ibn Sa'd ibn Abi Sarh, who had converted to Islam and used to write for the Prophet, may God bless him and grant him peace. When he dictated to him, **All-Hearing, All-Knowing,** he wrote, **All-Knowing, All-Wise.** And when he said, **All-Knowing, All-Wise,** he wrote, **All-Hearing, All-Knowing.** So he doubted and disbelieved, and said, **If revelation is sent to Muhammad, then revelation has been sent to me, and if God sends it down, then I have sent down the same as God has sent down!** Muhammad said, **All-Hearing, All-Knowing.** So I said, **All-Knowing, All-Wise.** So he went to the polytheists and slandered Ammar and Jubayr to Ibn al-Hadrami, or to Banu Abd al-Dar. So they seized them and tortured them until they disbelieved, and Ammar's ear was cut off that day. Ammar went to the Prophet, may God bless him and grant him peace, and told him what he had encountered and what he had given them of disbelief. The Prophet, may God bless him and grant him peace, refused to take him under his care, so God revealed concerning Ibn Abi Sarh, Ammar, and his companions: **Whoever disbelieves in God after his belief, except one who is forced thereto [while] his heart is at rest with faith, but [whoever] opens his breast to disbelief (al-Nahl 16:106).** The one who was forced was Ammar and his companions, and the one who opened his breast to disbelief was Ibn Abi Sarh.

Others said: Rather, the one who said, **It was revealed to me, but nothing was revealed to him,** is Musaylima the Liar.

Who said that?

Bishr bin Muadh narrated to us, he said: Yazid bin Zari narrated to us, he said: Saeed narrated to us, on the authority of Qatada, regarding his statement: "Or he said: It has been revealed to me, but nothing has been revealed to him. And whoever says: I will send down the like of what God has sent down," he mentioned to us that this verse was revealed about Musaylima. He mentioned to us that the Prophet of God, may God bless him and grant him peace, said: I saw in a dream that I had two golden bracelets on my hand, and they became too big for me and worried me, so it was revealed to me: Blow into them, so I blew into them and they flew away, and I interpreted them in my dream as the two liars between whom I was, the liar of Yamamah, Musaylima, and the liar of Sana'a al-Ansi. He was called: Al-Aswad.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada, he said: **It was revealed to me, but nothing was revealed to him.** He said: It was revealed about Musaylima.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, and he added to it: And al-Zuhri told me: "The Prophet, may God bless him and grant him peace, said: While I was sleeping, I saw on my hand two bracelets of gold, and that was difficult for me, so it was revealed to me to blow on them, so I blew on them

and they flew away, so I interpreted that as the Liar of Yamamah and the Liar of Sana'a al-Ansi."

Abu Ja'far said: The most correct of the statements in this regard, in my opinion, is that God said: **And who is more unjust than he who invents a lie against God or says, 'It has been revealed to me,' while nothing has been revealed to him?** There is no disagreement among the scholars of this ummah that Ibn Abi Sarh was among those who said, **I have said the same as Muhammad said,** and that he apostatized from his Islam and joined the polytheists. So there is no doubt that he was a liar in his statement. Likewise there is no disagreement among all that Musaylimah and al-'Ansi, the liars, falsely claimed that God had sent them as prophets, and each of them said that God had revealed to him, while he was lying in his statement. Since this is the case, then this verse includes everyone who fabricated lies against God and said, at that time and in other times, **God has revealed to me,** while he was lying in his statement and that God had not revealed anything to him. As for the revelation, it is possible that it was revealed because of some of them, and it is possible that it was revealed because of all of them, and it is possible that it was intended for all the polytheists from the Arabs, since those who said that were from them, and they did not change it. So God rebuked them for that, and threatened them with punishment for their failure to denounce that. And despite their failure to denounce it, they are denying His Prophet Muhammad, peace and blessings be upon him, and rejecting his prophethood, and rejecting the verses of the Book of God and His revelation. So God, the Most High, said to them: And who is more unjust than he who falsely claims prophethood over me, and says, **It was revealed to me,** when nothing was revealed to him, and despite that he says, **God has not revealed anything to any human being,** so his statement is refuted by his statement, and he denies what he confirms, and negates what he confirms. And if the intelligent and perceptive person contemplates this, he will know that the one who does it is devoid of reason.

It was narrated on the authority of Ibn Abbas that he used to say regarding his statement: **And whoever says, 'I will send down the like of what God has sent down,'** what:

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 whoever says, 'I will send down the like of what God has sent down,'** he said: He claimed that if he wanted, he could say the like of it, meaning poetry.

Ibn Abbas, in his interpretation of this, was interpreting it as he interpreted it, directing the meaning of the saying of someone: **I will send down like what God sent down,** to: I will send down like what God said of poetry. Al-Suddi interpreted it in the same way. We mentioned the narration from him before in what came before.

Abu Ja'far said: God Almighty says to His Prophet, may God bless him and grant him peace: If you could but see, O Muhammad, when death overwhelms these oppressors who treat their Lord as equals and deities,

And who is more unjust than he who invents a lie against God or says, "It has been revealed to me," while nothing has been revealed to him, and he who says, "I will send down the like of what God has sent down." And if you could but see when the wrongdoers are in the overwhelming pangs of death while the angels are stretching out their hands, [saying], "Bring forth your souls! Today you will be recompensed with the punishment of humiliation for what you used to do." You say about God other than the truth, and you were arrogant toward His signs.

and who say, **God has not sent down anything to any human being**, and who falsely attribute to God what He has revealed to him, while nothing has been revealed to him, and who say, **I will send down the like of what God has sent down**, then you will see them overcome by the throes of death, and God's command has descended upon them, and the end of their appointed times has come, and the angels are stretching out their hands, striking their faces and backs, as God Almighty says: **How will it be when the angels take their souls, striking their faces and backs? That is because they followed that which angered God and hated His pleasure.** (Muhammad 47:27-28) They will say to them: Get yourselves out.

Al-Ghamrat is the plural of Ghamrah, and Ghamrah of everything is its abundance and majority, and its origin is the thing that immerses things and covers them, and from it the poet said:

And is it possible to escape from the depths except by the bravado of fighting or fleeing?

It was narrated on the authority of Ibn Abbas in this regard:

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: His statement: **And if you could but see when the wrongdoers are in the overwhelming pangs of death**, he said: the throes of death.

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: **in the throes of death**, meaning the agonies of death.

As for the angels extending their hands, it is their extension.

Then the people of interpretation differed about the reason for her extending her hands at that time.

Some of them said something similar to what we said about that.

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **And if you could but see when the wrongdoers are in the overwhelming pangs of death while the angels are stretching out their hands**, he said: This is at death, and stretching out means striking, they strike their faces and their backs.

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 if you could**

but see when the wrongdoers are in the overwhelming pangs of death while the angels are stretching out their hands, he says: **The angels are stretching out their hands**, striking their faces and backs, and the wrongdoers are in the overwhelming pangs of death, and the Angel of Death is taking their souls.

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 the angels stretch out their hands**, striking them.

Others said: Rather, He stretched out His hands to punish her.

Who said that?

Ibn Wakee' told us, he said, Abu Khalid al-Ahmar told us, on the authority of Juwaybir, on the authority of al-Dahhak: **And the angels stretch out their hands**, he said: with torment.

Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah bin Al-Zubayr told us, on the authority of Ibn Uyaynah, on the authority of Ismail bin Abi Khalid, on the authority of Abu Salih: **And the angels stretch out their hands**, with torment.

Some Kufi grammarians interpreted this to mean: they extended their hands to take themselves out.

If someone were to say: What is the meaning of his saying: **Take your souls out**, when the souls of the children of Adam are only taken out of the bodies of their people by the Lord of the Worlds? So how were these infidels addressed and commanded at the time of death to take their souls out? If that is the case, then it must be that the children of Adam are the ones who take the souls of their bodies!

It was said: The meaning of this is different from what you have gone to, but rather it is a command from God on the tongues of His messengers who take the souls of these people from their bodies, to return to Him what their Lord has placed of souls, and to hand them over to His messengers who take them.

Abu Ja'far said: This is report from God, the Most High, about what the messengers of God, who take the souls of these infidels, say to them. He tells about them that they say to their bodies and to their companions: **Get your souls out**, to the wrath and curse of God. Today you are rewarded for your disbelief in God, and your false statements about Him, and your claim that God revealed to you when He did not reveal anything to you, and your denial that God revealed anything to a human being, and your arrogance in submitting to the command of God and the command of His Messenger, and submitting to his obedience, **the punishment of humiliation**, which is the punishment of Hell that humiliates them and degrades

them until they know the smallness and humiliation of their souls, as:

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 **the torment of humiliation**, it is that which humiliates them.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj: **Today you will be recompensed with the punishment of humiliation**. He said: The punishment of humiliation, in the Hereafter, for what you used to do.

When the Arabs meant by *al-Hawn* the meaning of humiliation, they closed the *ha'*, and when they meant by it gentleness, ease, and light burden, they opened the *ha'*, and they said: **Huwa qalilu hun al-mu'anna**, and from this is the saying of God: **Those who walk upon the earth easily** (al-Furqan 25:63), meaning: with gentleness, tranquility, and dignity. And from this is the saying of Jandal ibn al-Muthanna al-Tahawi:

And the days passed, and his family was broken, and every old man threw away his pride.

And from it the other said:

Take it easy, time will not bring back what you have lost. Do not perish in sorrow over those who have died.

He wants: Aruda. It has been reported that the letter *ha'* was opened in this meaning humiliation, and they cited as evidence for that the verse of Amer bin Juwain:

It humiliates souls, and humiliating souls when they are hated is more precious to them.

It is known from their speech that the letter *ha* is pronounced with a damma if it means humiliation and disgrace, as Dhu al-Isba' al-Adwani said:

I go to you, for my mother is not a shepherdess who tends the childbirth, nor do I turn a blind eye to humiliation.

It means: in a humiliating manner. If it means kindness, then open it.

Tafsir al-Qurtubi

The Almighty said: **And who is more unjust** subject and predicate, meaning no one is more unjust. **than he who invents** meaning fabricates **a lie against God or says, 'It has been revealed to me'** so he claims that he is a prophet **while nothing has been revealed to him**. It was revealed about Rahman al-Yamamah, al-Aswad al-Ansi, and Sajah, the husband of Musaylimah, all of whom prophesied and claimed that God had revealed to them. Qatada said: It has reached us that God revealed this about Musaylimah, and Ibn Abbas said the same.

I said: And from this type are those who turn away from jurisprudence and the Sunnah and what the Salaf were upon of the Sunnah and say: such and such occurred to my mind, or my heart told me such and such, so they judge by what occurs to their hearts and

what overcomes them from their thoughts, and they claim that this is due to its purity from impurities and its being free from others, so the divine sciences and the divine truths are revealed to them, so they stand upon the secrets of the generalities and know the rulings of the particulars and with them they dispense with the rulings of the general laws, and they say: These general Shari'a rulings are only to be used to rule over the fools and the common people, but as for the saints and the elite, they do not need those texts. And it came among what they transmit:

Consult your heart, even if the fatwa-issuers give you a fatwa, and you will prove this with Al-Khidr, and that he was satisfied with what was revealed to him of those sciences, without what Moses had of those understandings. This statement is heresy and disbelief, and the one who says it should be killed and not given a chance to repent, and there is no need for questioning or answering, because it necessitates the guidance of the rulers and the establishment of prophets after our Prophet, may God bless him and grant him peace. This meaning will be further explained in Al-Kahf, God willing.

The Almighty said: **And whoever says, 'I will send down the like of what God has sent down'...** *Min* is in the accusative case, meaning, who is more unjust than he who says, **I will send down?** What is meant is Abdullah bin Abi Sarh, who used to write down the revelation for the Messenger of God, may God bless him and grant him peace, then he apostatized and joined the polytheists. The reason for that, according to what the commentators have mentioned, is:

"When the verse in Surat Al-Mu'minun was revealed: 'And We created man from an extract of clay' (al-Mu'minun 23:12), the Prophet, may God bless him and grant him peace, called him and dictated it to him. When he finished the words 'Then We developed him into another creation' (al-Mu'minun 23:14), 'Abdullah was amazed at the details of man's creation and said: Blessed be God, the best of creators. The Messenger of God, may God bless him and grant him peace, said: This is how it was revealed to me. 'Abdullah then doubted and said: If Muhammad is truthful, then it was revealed to me as it was revealed to him, and if he is lying, then I have said as he said. So he apostatized from Islam and joined the polytheists." That is what His statement: 'And whoever says, **I will reveal the like of what God has revealed**' was narrated by Al-Kalbi on the authority of Ibn 'Abbas. Muhammad ibn Ishaq mentioned it and said: Shurahbil told me that he said:

It was revealed about Abdullah bin Saad bin Abi Sarh, 'And whoever says, "I will send down the like of what God has sent down," he has apostatized from Islam. When the Messenger of God, may God bless him and grant him peace, entered Mecca, he ordered that he be killed, and Abdullah bin Khatal and Muqays bin Subaba were killed, even if they were found under the curtains of the Kaaba. Abdullah bin Abi Sarh fled to Uthman, may God be pleased with him. He was his foster brother, and his mother breastfed Uthman. Uthman hid him until he came to the Messenger of God, may God bless him and grant him peace, after the people of Mecca were reassured. He asked him for protection for him. The Messenger of God, may God

And who is more unjust than he who invents a lie against God or says, "It has been revealed to me," while nothing has been revealed to him, and he who says, "I will send down the like of what God has sent down." And if you could but see when the wrongdoers are in the overwhelming pangs of death while the angels are stretching out their hands, [saying], "Bring forth your souls! Today you will be recompensed with the punishment of humiliation for what you used to do." You say about God other than the truth, and you were arrogant toward His signs.

bless him and grant him peace, was silent for a long time, then he said, 'Yes.' When Uthman left, the Messenger of God, may God bless him and grant him peace, said, 'I was silent only so that one of you might rise up and strike off his head.' A man from the Ansar said, 'Why didn't you signal to me, O Messenger of God?' He said, 'The Prophet should not have treacherous eyes.'" Abu Omar said: Abdullah bin Saad bin Abi Sarh converted to Islam during the conquest, and his conversion to Islam was good, and nothing that could be criticized about him after that occurred. He was one of the noble, wise and generous men of Quraish, and the knight of Banu Amir ibn Luay, who was counted among them. Then Uthman appointed him governor of Egypt in the year 25. He conquered Africa at his hands in the year 27, and from there he invaded the lions of Nubia in the year 31. He concluded a truce with them that remains until today. He invaded the mountains of the Romans in the year 34. When he returned from his delegations, Ibn Abi Hudhayfah prevented him from entering Fustat, so he went to Asqalan, and stayed there until Uthman was killed, may God be pleased with him. It was said that he stayed in Ramla until he died fleeing from the sedition. He called upon his Lord, saying: O God, make the conclusion of my deeds the dawn prayer. He performed ablution, then prayed, and recited in the first rak'ah Umm al-Qur'an and al-Adiyat, and in the second Umm al-Qur'an and a surah, then he gave the greeting of peace to his right, then he went to give the greeting of peace to his left, and God took his soul. All of this was mentioned by Yazid ibn Abi Habib and others. He did not pledge allegiance to Ali or Mu'awiyah, may God be pleased with them. His death occurred before the people gathered around Mu'awiyah. It was said that he died in Africa. The correct view is that he died in Ashkelon in the year thirty-six or thirty-seven. It was also said that it was in the year thirty-six. Hafs bin Omar narrated on the authority of Al-Hakam bin Abaan on the authority of Ikrimah that this verse was revealed about Al-Nadr bin Al-Harith, because he opposed the Qur'an and said: "And the millers grinding. And the kneaders kneading. And the bakers baking. And the morsels morsels."

God the Almighty said: **And if you could but see when the wrongdoers are in the overwhelming pangs of death.** That is, its hardships and agonies. *Ghamra* means intensity, and its root is something that submerges things and covers them. From this comes the word *ghamarahu* **water engulfed him.** Then it was used to mean hardships and adversities. From this comes the word *ghamarat* **the pangs of war.** Al-Jawhari said: *Ghamra* means intensity, and the plural is *ghamr intensity*, like *nuba a turn* and *nuba a turn*. Al-Qatami said, describing Noah's Ark, peace be upon him:

And it is time for that flood to recede

And the agonies of death are its hardships. **And the angels stretch out their hands** is the subject and predicate. The original is *basitun*. It was said: with torment and iron hammers, according to Al-Hasan and Ad-Dahhak. It was also said: to seize their souls. In the revelation: **And if you could but see when the angels take the souls of those who disbelieve, they strike their faces and their backs** (al-Anfal 8:50). So this verse combines the two sayings. It is said: He stretched out his hand to him with the hardship. **Bring your souls out** meaning save them from the torment if you can, and it is a rebuke. It was also said: Bring them out unwillingly, because the soul of the believer is eager to go out to meet his Lord, and the soul of the disbeliever is violently snatched. It is also said:

O evil soul, come forth, angry and wrathful, to the punishment and humiliation of God. This is what came in the hadith of Abu Hurairah and others. We have already mentioned it in the Book of Remembrance. Praise be to God. It was said: It is like the saying of one who is tormenting him: I will surely make you taste the punishment and I will surely bring your soul forth. This is because they do not bring themselves forth, but rather the Angel of Death and his helpers seize them. It was also said: This is said to the disbelievers while they are in the Fire. The answer is omitted due to the enormity of the matter, meaning that if you saw the wrongdoers in this state, you would see a great punishment. Humiliation and disgrace are the same. And **you are arrogant** means you act arrogantly and refuse to accept His signs.

Tafsir Ibn Kathir

God the Almighty says: **And who is more unjust than he who invents a lie against God?** That is, no one is more unjust than he who lies about God, making partners or a son for Him, or claims that God sent him to the people and did not send him. For this reason, God the Almighty said: **Or he said, 'It has been revealed to me,' while nothing has been revealed to him.** Ikrimah and Qatadah said: It was revealed about Musaylimah the Liar. **And whoever says, 'I will send down the like of what God has sent down.'** That is, whoever claims that he contradicts what came from God in the revelation, from what he invents of speech, like the Almighty's saying: "And when Our verses are recited to them, they say, 'We have heard. If we willed, we could say the like of this.'" The verse. God the Almighty said: **And if you could but see when the wrongdoers are in the overwhelming pangs of death.** That is, in its throes, its pangs, and its agony. **And the angels are stretching out their hands.** That is, striking, like His saying, **If you should stretch out your hand against me to kill me.** The verse. And His saying, **They will stretch out their hands and their tongues against**

you with evil. The verse. And He said: Ad-Dahhak and Abu Salih said: **They spread their hands** meaning with torment, like His statement: **And if you could but see when the angels take the souls of those who disbelieve, they strike their faces and their backs.** That is why He said: **And the angels spread their hands** meaning with striking them, until their souls leave their bodies. That is why they say to them: **Bring your souls out.** That is because when the disbeliever is dying, the angels give him the good report of torment, punishment, shackles, chains, Hellfire, scalding water, and the wrath of the Most Merciful, the Most Compassionate. So his soul disperses in his body, and disobeys and refuses to come out, so the angels strike them until their souls come out of their bodies, saying to them: "Bring your souls out. Today you will be recompensed with the punishment of humiliation for what you used to say about God other than the truth." That is, today you will be humiliated to the utmost degree, just as you used to lie about God and be too arrogant to follow His signs and submit to His messengers.

There are many hadiths that have been transmitted in succession about how the believer and the disbeliever will die, and they are established in the words of God the Almighty: **God confirms those who believe with the firm word in the life of this world and in the Hereafter.** Ibn Mardawayh mentioned here a very long hadith from a strange chain of transmission, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, with a chain of transmission traceable back to the Prophet (blessings and peace of God be upon him), and God knows best. His statement, **And you have certainly come to Us alone as We created you the first time,** means that it will be said to them on the Day of Resurrection, as He said, **And they will be presented before your Lord in rows, 'You have certainly come to Us as We created you the first time,'** meaning that as We began you, We will return you. You used to deny that and reject it, so this is the Day of Resurrection. His statement, **And you have left behind you what We gave you,** means the blessings and wealth that you acquired in this worldly life, behind your backs. It is established in the Sahih that the Messenger of God (blessings and peace of God be upon him) said, **The son of Adam says, 'My wealth, my wealth.' Do you have any of your wealth except what you ate and finished, or wore out, or gave in charity and spent? Everything else is gone.** And leaving it to the people." Al-Hasan Al-Basri said: "The son of Adam will be brought on the Day of Resurrection as if he were a sumptuous man, and God Almighty will say: Where is what you have collected? He will say: O Lord, I have collected it and left it more abundant than it was. He will say to him: O son of Adam, where is what you have sent forth for yourself?" He did not see anything in front of him, and he recited this verse: **And you have come to Us alone, just as We created you the first time, and you have left behind you what We gave you narrated by Ibn Abi Hatim.** His statement: **And We do not see with you your intercessors whom you claimed were partners among you** is a rebuke and rebuke to them for what they had taken in this world of rivals, idols and statues, thinking that they would benefit them in their life and their afterlife, if there is a afterlife. So when the Day of Resurrection comes, their causes will

be cut off, misguidance will be removed, and what they had fabricated will be lost to them, and the Lord, may He be glorified and exalted, will call out to them in front of all creation: **Where are My partners whom you claimed?** And it will be said to them: **Where are those whom you used to worship * besides God? Will they help you or be victorious?** That is why He said here: **And We do not see with you your intercessors whom you claimed were partners among you** meaning in worshipping them, and that there is a share in you in deserving worship of them.

Then the Almighty said: **Indeed, the ties between you have been severed** it was read in the nominative case, meaning your union, and in the accusative case, meaning that the causes, connections and means between you have been severed, **and what you claimed has gone away from you** meaning that the hope of idols and rivals has gone away from you, like the Almighty's saying: "When those who followed disown those who followed and they see the punishment and the ties have been severed from them. And those who followed will say, 'If only we had another chance, we could disown them as they disowned us.' Thus will God show them their deeds as regrets for them. And they will not emerge from the Fire." And the Almighty said: **So when the Trumpet is blown, there will be no kinship between them that Day, nor will they ask about one another.** And the Almighty said: "You only took idols besides God out of affection among yourselves in worldly life. Then on the Day of Resurrection some of you will disbelieve in others and curse one another, and your refuge will be the Fire, and you will have no helpers." And He said: **And it will be said, 'Call upon your partners,' so they will call upon them, but they will not respond to them.** And He said: **And the Day We shall gather them all together, then We will say to those who associated others with God. to His saying: And what they used to invent has gone away from them.** There are many verses on this.

Fath al-Qadir

His statement: 93- **And who is more unjust than he who invents a lie against God?** This sentence confirms the content of what came before of the argument against them that God revealed the books to His messengers: that is, how do you say that God did not reveal anything to any human being, and that necessitates denying the prophets, peace be upon them, and no one is more unjust than he who invents a lie against God and claims that he is a prophet when he is not, or lies about God in something from the things or says that it has been revealed to me while nothing has been revealed to him that is, while the fact is that nothing has been revealed to him, and God has protected His prophets from what you claim against them, and this is only the affair of the liars, the leaders of misguidance such as Musaylimah the Liar, Al-Aswad Al-Ansi, and Sajah. His saying: **And whoever says, 'I will send down the like of what God has sent down'** is connected to whoever fabricates, meaning, who is more unjust than he who fabricates or he who says, 'It has been revealed to me' when nothing has been revealed to him, or he who says, 'I will send down the like of what God has sent down', and they are the ones who say, 'If We willed, We could

And who is more unjust than he who invents a lie against God or says, "It has been revealed to me," while nothing has been revealed to him, and he who says, "I will send down the like of what God has sent down." And if you could but see when the wrongdoers are in the overwhelming pangs of death while the angels are stretching out their hands, [saying], "Bring forth your souls! Today you will be recompensed with the punishment of humiliation for what you used to do." You say about God other than the truth, and you were arrogant toward His signs.

have said the like of this'. It was said that he was Abdullah bin Abi Sarh, for he used to write down the revelation for the Messenger of God, may God bless him and grant him peace, so the Messenger of God, may God bless him and grant him peace, dictated to him, **Then We produced him as another creation.** Abdullah said, **So blessed be God, the best of creators.** The Messenger of God, may God bless him and grant him peace, said, **This is how it was revealed.** Abdullah then doubted and said, **If Muhammad is truthful, then it has been revealed to me as it was revealed to him, and if he is lying, then I have said as he said.** Then he apostatized from Islam and joined the polytheists, then he converted to Islam on the day of the conquest as is well known. His saying: **And if you could but see when the wrongdoers are in the overwhelming pangs of death** is addressed to the Messenger of God, may God bless him and grant him peace, or to anyone who is fit for it, and what is meant is every wrongdoer, and it includes those who deny what God has revealed and those who claim prophethood by falsely attributing it to God, as a primary inclusion. The answer to *if* is omitted: that is, you would have seen a great matter. *Ghamrat* is the plural of *ghamrah*, which means intensity, and its origin is something that submerges things and covers them, and from it is the word *ghamrah water*. Then it was used for hardships, and from it is the word *ghamrah war*. Al-Jawhari said: *Ghamrah* is intensity, and the plural is *ghamr*, like *nuba* and *nuba*. The phrase **and the angels are stretching out their hands** is in the accusative case: that is, while the angels are stretching out their hands to seize the souls of the disbelievers. It was said that the punishment has iron hammers in their hands. Similar to it is the saying of God, the Most High: **And if you could but see when the angels take the souls of those who disbelieve, they strike their faces and their backs.** His saying: **Bring your souls out** meaning saying to them: Bring your souls out of these abysses into which you have fallen, or bring your souls out of our hands and save them from the punishment, or bring your souls out of your bodies and hand them over to us so that we may take them. **Today you shall be recompensed with the punishment of humiliation** meaning the day on which your souls will be taken, or they meant by *day* the time in which they will be punished, which begins with the punishment of the grave, and humiliation and disgrace mean: that is, the day.

You will be recompensed with the punishment of humiliation, which will make you humiliated and disgraced after you were in a state of arrogance and haughtiness. The *ba* in **because you used to say about God other than the truth** is for causality: that is, because of what you said of denying that God sent down His books to His messengers and associating partners with Him. **And you were arrogant toward His signs** of believing in them and acting upon them. So what you were recompensed with of the punishment of

humiliation was **a fitting recompense.**

Tafsir al-Baghawi

93- The Almighty said: **And who is more unjust than he who invents a lie against God**, i.e., fabricates a **lie against God**, and claims that God sent him as a prophet, or says, **'It was revealed to me,' when nothing was revealed to him.** Qatada said: "It was revealed about Musaylimah the Liar, the Hanafi, who used to recite rhymes and used to soothsay, so he claimed prophethood and claimed that God had revealed to him. He had sent two messengers to the Messenger of God, may God bless him and grant him peace, and the Prophet, may God bless him and grant him peace, said to them: Do you bear witness that Musaylimah is a prophet? They said: Yes. The Prophet, may God bless him and grant him peace, said: If it were not for the fact that messengers are not killed, I would have struck off your heads."

Hassan bin Saeed Al-Munai'i told us, Abu Tahir Al-Ziyadi told us, Abu Bakr Muhammad bin Al-Hussein Al-Qattan told us, Ahmad bin Yusuf Al-Salami told us, Abd Al-Razzaq told us, Muammar told us, on the authority of Hammam bin Munabbih, Abu Hurairah said: The Messenger of God, may God bless him and grant him peace, said: "While I was sleeping, I came to the treasures of the earth and two golden bracelets were placed in my hand. They were too great for me and made me anxious, so it was revealed to me to blow on them, so I blew on them and they went away. I interpreted them as the two liars between whom I was: the owner of Sana'a and the owner of Al-Yamamah." By the owner of Sana'a he meant Al-Aswad Al-Ansi and by the owner of Al-Yamamah he meant Musaylimah the Liar.

God the Almighty said: **And whoever says, 'I will send down the like of what God has sent down,'** It was said that it was revealed about Abdullah bin Saad bin Abi Sarh, who had converted to Islam and used to write for the Prophet, may God bless him and grant him peace. When he dictated to him: **All-Hearing, All-Seeing**, he would write: **All-Knowing, All-Wise**, and when he said: **All-Knowing, All-Wise**, he would write: **Forgiving, Most Merciful.** When the verse: **And We have certainly created man from an extract of clay** (al-Mu'minun 23:12) was revealed, the Messenger of God, may God bless him and grant him peace, dictated it to him. Abdullah was amazed at the details of man's creation, so he said: **Blessed be God, the best of creators.** The Prophet, may God bless him and grant him peace, said: **Write it down, for this is how it was revealed.** Abdullah doubted and said: **If Muhammad is truthful, then he has revealed to me as he was revealed.** So he apostatized from Islam and joined the polytheists.

Then Abdullah returned to Islam before the conquest of Mecca, when the Prophet, may God bless him and grant him peace, descended at Marr al-Dhahran.

Ibn Abbas said: His statement, **'I will send down the like of what God has sent down,'** means the mockers, and it is a sack for their saying, **If we wanted, we could say the like of this.**

The Almighty said: **And if you could but see, O Muhammad, when the wrongdoers are in the agonies of death,** its agonies, which is the plural of ghamrah, and ghamrah of everything: greatness, and its origin is: the thing that [overwhelms] things and covers them, then it was put in the place of hardships and calamities, **and the angels are stretching out their hands,** with torment and beating, they beat their faces and backs, and it was said with the seizure of souls, **bring out,** meaning: they say bring out, **your souls,** meaning: your souls, out of reluctance, because the soul of the believer is eager to meet its Lord, and the answer is omitted, meaning: if you could see them in this state, you would see something amazing, **Today you will be recompensed with the punishment of humiliation,** meaning: disgrace, **because you used to say about God other than the truth and were arrogant toward His signs,** you were arrogant about believing in the Qur'an and did not believe in it.

mean the punishment that includes severity and humiliation, so adding it to humiliation is because of its antiquity and its deep-rootedness in it. "Because you used to say about God other than the truth" such as claiming a son or partner for Him and falsely claiming prophethood and revelation. "And you were arrogant towards His signs" so you did not reflect on them nor believe.

Tafsir al-Baidawi

93 **And who is more unjust than he who invents a lie against God** and claims that He sent him as a prophet like Musaylimah and Al-Aswad Al-Ansi, or fabricates rulings against Him like Amr bin Luhay and his followers. **Or he says, 'It was revealed to me' while nothing was revealed to him** like Abdullah bin Abi Sarh. He used to write for the Messenger of God, may God bless him and grant him peace. When the verse, **And We have certainly created man from an extract of clay** was revealed, when he reached the verse, **Then We developed him into another creation** Abdullah said, **Blessed be God, the best of creators,** in amazement at the details of the creation of man. So he, may God bless him and grant him peace, said, **Write it down, for it was revealed thus.** Abdullah doubted and said, "If Muhammad is truthful, then it was revealed to me as it was revealed to him. And if he is lying, then I have said as he said." **And whoever says, 'I will reveal the like of what God has revealed'** is like those who said, **If we willed, we could say the like of this.** "And if you could but see when the wrongdoers" its object was omitted because the circumstance indicates it, meaning, if you could but see the wrongdoers. "In the throes of death **its hardships from the word ghamrahu**" when water covers him. "And the angels are stretching out their hands" to seize their souls like a distressed litigant or with torment. "Bring your souls out" meaning they are saying to them bring them out to us from your bodies as a harsh and rebuke to them, or bring them out of the torment and free them from our hands. "Today" they mean the time of death, or the time extending from death to infinity. "You will be recompensed with the punishment of humiliation" meaning humiliation they

Surat al-An'am 6: 94

And you have certainly come to Us individually, just as We created you the first time, and you have left behind you what We bestowed upon you. And We do not see with you your intercessors, whom you claimed to be partners in you. Indeed, the bond between you has been severed, and what you used to claim has vanished from you.

Surat al-An'am 6: 94

And you have certainly come to Us individually, just as We created you the first time, and you have left behind you what We bestowed upon you. And We do not see with you your intercessors, whom you claimed to be partners in you. Indeed, the bond between you has been severed, and what you used to claim has vanished from you.

Tafsir al-Jalalayn

94 - And it will be said to them when they are sent: **And you have certainly come to Us alone** separated from family, wealth and children **as We created you the first time** that is, barefoot, naked and uncircumcised **and you have left what We gave you** We gave you of wealth **behind your backs** in this world without your choice. And it will be said to them as a rebuke **And we do not see with you your intercessors** the idols **whom you claimed were among you** that is, in deserving your worship *partners* with God **Indeed, your connection has been severed** your assembly has been scattered. And in a reading with the accusative, it is an adverb, that is, your connection between you **and what you claimed** in this world regarding its intercession has gone astray) has been lost **from you**.

Tafsir al-Suyuti

The Almighty said: And you have certainly come to Us alone, the verse. Ibn Jarir and others narrated on the authority of Ikrimah who said: Al-Nadr bin Al-Harith said: You will intercede with Al-Lat and Al-Uzza, so this verse was revealed: And you have certainly come to Us alone, until His saying: partners.

Tafsir al-Tabari

Abu Ja'far said: This is report from God, may He be glorified, about what He will say on the Day of Resurrection to those gods and rivals who regard Him as equals. He informs His servants that He will say to them when they come to Him: **You have come to Us alone**.

What he means by his saying: *alone*, is that they are alone, with no money, no women, no slaves, and nothing of what God had given them in this world, **as We created you the first time**, naked, uncircumcised, barefoot, as their mothers bore them, and as He, may He be glorified and praised, created them in the wombs of their mothers, with nothing against them or with them of what they used to boast about in this world.

Fardi is a plural, and its singular form is called *Fard*, as Nabigha Bani Dhubyhan said:

From a beast and a jar of Moshi, his legs are folded

with fate like the sword of a polisher

And individual and unique, as it is said: one and one and unique in one of the ones. And the individual may gather the unique as the one gathers the one, and from it the poet said:

You see the blue streaks above his gum, singly and in pairs, his howls stunned them.

Yunus Al-Jarmi, as mentioned, used to say: *Fard* is the plural of *fard*, just as it is said: *tawaam* and *tawaam* for all, and from it: *al-faradi*, "al-radhafi," and *al-Qarani*. It is said: **A man is fard** and **a woman is fard**, if she does not have a brother. A man is *fard*, so he is *farud*, meaning he is *fard*, so he is *fard*.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said, Amr told me: Ibn Abi Hilal told him: He heard Al-Qurazi say: "Aisha, the wife of the Prophet, may God bless him and grant him peace, read the words of God: 'And you have certainly come to Us individually as We created you the first time,' and she said: 'Woe to me! Men and women will be gathered together, looking at each other's private parts!' Then the Messenger of God, may God bless him and grant him peace, said: 'Each one of them, that Day, will have enough to make him indifferent to others' (Abasa 80:37). Men will not look at women, nor will women look at men. They will be busy with one another."

As for his saying: **And you left behind you what We gave you**, he is saying: You, O people, left behind you in this world what We gave you in this world, which you used to boast about in it, behind you in this world, but you did not carry it with you.

This is a reproach from God Almighty to these polytheists for their boasting in this world with their wealth.

And everything that you own and give to someone other than yourself: you have given it to him. It is said from this: the man is a traitor, he is a traitor, and from this is the saying of Abu al-Najm:

He gave and did not withhold, nor did he withhold the heap of peaks from the one who was given.

It was mentioned that Abu Amr bin Al-Alaa used to recite the verse of Zuhair:

If they ask for money, they give it, if they ask for it, they give it, and if they are given it, they are expensive.

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

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 you left what We gave you**, of money and servants, **behind your backs**, in this world.

Abu Jaafar said: God Almighty will say to these people who regard rivals to their Lord on the Day of al-Qiyamah 75: We do not see with you your intercessors whom you claimed in this world would intercede for you with your Lord on the Day of Resurrection.

It was mentioned that this verse was revealed about Al-Nadr bin Al-Harith, because it was said: Al-Lat and Al-Uzza will intercede for him with God on the Day of Resurrection.

It was said: This was what all idol worshippers said.

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: As for his statement: **And we do not see with you your intercessors whom you claimed were partners among you**, then the polytheists claimed that they were worshipping the gods, because they were intercessors who interceded for them with God, and that these gods were partners with God.

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, Ibn Jurayj told me, Al-Hakam ibn Abaan told me, on the authority of Ikrimah, who said: Al-Nadr ibn Al-Harith said: Al-Lat and Al-Uzza will intercede for me! Then this verse was revealed: **And you have certainly come to Us alone as We created you the first time**, until His saying: *partners*.

Abu Ja'far said: God Almighty says, informing about what He will say on the Day of Resurrection to those who associate partners with Him: **Indeed, the connection between you has been severed**, meaning that the connection that existed between them in this world has gone that day, and there is no connection, affection, or support between them. They used to communicate and support each other in this world, but all of that will vanish in the Hereafter, and none of them will support or maintain contact with his companion.

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

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **The ties between you have been severed**, the ties are their connection.

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: **It has been severed between you**, he said: their connection in this world.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **It has been severed between you**, he said: It has connected you.

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 bond between you has been severed**, he said: What was between you of connection.

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: **Indeed, ties between you have been severed, and what you claimed has been lost to you**, meaning the wombs and the homes.

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: **It has been severed between you**, he said: What is between you has been severed.

Abu Kuraib told us, he said, Abu Bakr bin Ayyash said: **The connection between you has been severed**, the connection in this world.

There is a difference in the reading of his saying: **between you**.

The people of Medina generally read it in the accusative case, meaning: What was between you was cut off.

The majority of the Meccan and Iraqi readers read it as: **The connection between you has been severed**, in the nominative case, meaning: **Your connection has been severed**.

Abu Jaafar said: The correct thing to say about this, in my opinion, is that they are two well-known readings that agree on the meaning, so whichever one the reader recites, he is correct.

This is because the Arabs may put *bayn* in the place of a noun. He mentioned that it was heard from them: **He came to me like you**, "donak," and *sawa'ak*, in the place of the nominative. He also mentioned that it is raised in *bayn*, if the verb is for it and it is made a noun. And he recited the verse of Muhalhil:

As if their spears were the shafts of a distant well, between whose inhabitants there were streams.

By raising the word *between* if it is a noun, but most of them in their speech use the accusative case when it is an adjective, and when it is a noun.

As for his statement: **And that which you claimed has gone astray from you**, he is saying: And that which you claimed of your gods, that he was a partner of your Lord, and that he was an intercessor for you with your Lord, has deviated from your path and your way, but he will not intercede for you today.

Tafsir al-Qurtubi

The Almighty said: **And you have certainly come to Us individually** This is an expression about the gathering. *Farda* is in the accusative case as a state, and it is not declined because it contains the feminine alif. Abu Haywah read *Fardaan* with the tanween, which is the language of Tamim, and they do not say *Fardaan* in the nominative case. Ahmad bin Yahya narrated *Fardaan* without the tanween, he said: Like *thalatha* and *four* and *Fardaan* is the plural of *Fardaan* like *Sakara* is the plural of *Sakran*, and *Kasalaan* is the plural of *Kasalaan*. It was said: Its singular is *Fard* with the *ra* in the subjunctive mood, *Fard* with the *kasra*,

And you have certainly come to Us individually, just as We created you the first time, and you have left behind you what We bestowed upon you. And We do not see with you your intercessors, whom you claimed to be partners in you. Indeed, the bond between you has been severed, and what you used to claim has vanished from you.

Fard with the *fatha*, and *Farid*. The meaning is: You have come to Us one by one, each one of you alone without family, wealth, children, or supporters from those who accompanied you in error, and what you worshipped other than God did not benefit you. Al-A'raj read *Fardaan* like *Sakara* and *Kasala* without the *alif*. **Kamna We created you the first time** meaning alone as you were created. It was said: Naked as you came out of your mothers' wombs, barefoot, uncircumcised, and mute, with nothing with them. The scholars said: The servant will be resurrected tomorrow and he will have the same limbs as he had on the day he was born, so if a limb of his was cut off, it will be returned to him on the Day of Resurrection. This is the meaning of His statement: uncircumcised, meaning uncircumcised, meaning that what was cut off at circumcision will be returned to them.

God the Almighty said: **And you left what We gave you.** That is, what We gave you and made you possess. The word *khawl* means what God gave to man of slaves and blessings. **Behind your backs** that is, behind you. **And we do not see with you your intercessors** that is, those whom you worshipped and made partners - meaning the idols - that is, My partners. The polytheists used to say: The idols are partners of God and our intercessors with Him. **It has been severed between you.** Nafi', Al-Kisa'i and Hafs read it in the accusative case as an adverb, meaning your connection between you has been severed. The omission of the connection is indicated by his statement: **And we do not see with you your intercessors whom you claimed.** This indicates the rupture and alienation between them and their partners, as they disavowed them and were not with them. And their severing ties with them is their abandonment of their connection with them, so it was good to omit the connection after **is severed** because the speech indicates it. In the wording of Ibn Mas'ud there is what indicates the accusative in **It has been severed between you.** This does not allow the accusative case, because you mentioned the severed, which is what. As if he said: The connection between you has been severed. It was said: The meaning is: The matter between you has been severed. The meaning is close. The rest read **between you** in the nominative case as a noun other than a circumstance, so the verb was attributed to it and raised. Making *between* a noun is strengthened by the entry of the preposition on it in the Almighty's saying: **And between us and you is a veil** (Fussilat 41:5) and **This is a separation between me and you** (al-Kahf 18:78). It is permissible for the accusative reading to be in the meaning of the nominative case, but it was accusative due to its frequent use as a circumstance in the accusative case and it is in the place of the nominative case, and this is the doctrine of Al-Akhfash, so the two readings according to this have the same meaning, so read whichever one you wish. **And it has gone astray from you** means it has gone. **What you used to claim** means that you used to lie about it in this world. It was

narrated that the verse was revealed about Al-Nadr bin Al-Harith. It was narrated that "Aisha, may God be pleased with her, read the saying of God Almighty: "And you have certainly come to Us alone as We created you the first time" and she said:

O Messenger of God, how shameful! Men and women will be gathered together, looking at each other's private parts. The Messenger of God, may God bless him and grant him peace, said: "On that Day, each one of them will have something to occupy him. Men will not look at women, nor will women look at men. They will be distracted from each other." This is an authentic hadith in Sahih Muslim, with a similar meaning.

Tafsir Ibn Kathir

God the Almighty says: **And who is more unjust than he who invents a lie against God?** That is, no one is more unjust than he who lies about God, making partners or a son for Him, or claims that God sent him to the people and did not send him. For this reason, God the Almighty said: **Or he said, 'It has been revealed to me,' while nothing has been revealed to him.** Ikrimah and Qatadah said: It was revealed about Musaylimah the Liar. **And whoever says, 'I will send down the like of what God has sent down.'** That is, whoever claims that he contradicts what came from God in the revelation, from what he invents of speech, like the Almighty's saying: "And when Our verses are recited to them, they say, 'We have heard. If we willed, we could say the like of this.'" The verse. God the Almighty said: **And if you could but see when the wrongdoers are in the overwhelming pangs of death.** That is, in its throes, its pangs, and its agony. **And the angels are stretching out their hands.** That is, striking, like His saying, **If you should stretch out your hand against me to kill me.** The verse. And His saying, **They will stretch out their hands and their tongues against you with evil.** The verse. And He said: Ad-Dahhak and Abu Salih said: **They spread their hands** meaning with torment, like His statement: **And if you could but see when the angels take the souls of those who disbelieve, they strike their faces and their backs.** That is why He said: **And the angels spread their hands** meaning with striking them, until their souls leave their bodies. That is why they say to them: **Bring your souls out.** That is because when the disbeliever is dying, the angels give him the good report of torment, punishment, shackles, chains, Hellfire, scalding water, and the wrath of the Most Merciful, the Most Compassionate. So his soul disperses in his body, and disobeys and refuses to come out, so the angels strike them until their souls come out of their bodies, saying to them: "Bring your souls out. Today you will be recompensed with the punishment of humiliation for what you used to say about God other than the truth." That is, today you will be humiliated to the utmost degree, just as you used to lie about God and be too

arrogant to follow His signs and submit to His messengers.

There are many hadiths that have been transmitted in succession about how the believer and the disbeliever will die, and they are established in the words of God the Almighty: **God confirms those who believe with the firm word in the life of this world and in the Hereafter.** Ibn Mardawayh mentioned here a very long hadith from a strange chain of transmission, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, with a chain of transmission traceable back to the Prophet (blessings and peace of God be upon him), and God knows best. His statement, **And you have certainly come to Us alone as We created you the first time,** means that it will be said to them on the Day of Resurrection, as He said, **And they will be presented before your Lord in rows, 'You have certainly come to Us as We created you the first time,'** meaning that as We began you, We will return you. You used to deny that and reject it, so this is the Day of Resurrection. His statement, **And you have left behind you what We gave you,** means the blessings and wealth that you acquired in this worldly life, behind your backs. It is established in the Sahih that the Messenger of God (blessings and peace of God be upon him) said, **The son of Adam says, 'My wealth, my wealth.' Do you have any of your wealth except what you ate and finished, or wore out, or gave in charity and spent? Everything else is gone.** And leaving it to the people." Al-Hasan Al-Basri said: "The son of Adam will be brought on the Day of Resurrection as if he were a sumptuous man, and God Almighty will say: Where is what you have collected? He will say: O Lord, I have collected it and left it more abundant than it was. He will say to him: O son of Adam, where is what you have sent forth for yourself?" He did not see anything in front of him, and he recited this verse: **And you have come to Us alone, just as We created you the first time, and you have left behind you what We gave you** narrated by Ibn Abi Hatim. His statement: **And We do not see with you your intercessors whom you claimed were partners among you** is a rebuke and rebuke to them for what they had taken in this world of rivals, idols and statues, thinking that they would benefit them in their life and their afterlife, if there is a afterlife. So when the Day of Resurrection comes, their causes will be cut off, misguidance will be removed, and what they had fabricated will be lost to them, and the Lord, may He be glorified and exalted, will call out to them in front of all creation: **Where are My partners whom you claimed?** And it will be said to them: **Where are those whom you used to worship * besides God? Will they help you or be victorious?** That is why He said here: **And We do not see with you your intercessors whom you claimed were partners among you** meaning in worshipping them, and that there is a share in you in deserving worship of them.

Then the Almighty said: **Indeed, the ties between you have been severed** it was read in the nominative case, meaning your union, and in the accusative case, meaning that the causes, connections and means between you have been severed, **and what you claimed has gone away from you** meaning that the hope of idols and rivals has gone away from you, like the Almighty's saying: "When those who followed disown those who followed and they see the

punishment and the ties have been severed from them. And those who followed will say, 'If only we had another chance, we could disown them as they disowned us.' Thus will God show them their deeds as regrets for them. And they will not emerge from the Fire." And the Almighty said: **So when the Trumpet is blown, there will be no kinship between them that Day, nor will they ask about one another.** And the Almighty said: "You only took idols besides God out of affection among yourselves in worldly life. Then on the Day of Resurrection some of you will disbelieve in others and curse one another, and your refuge will be the Fire, and you will have no helpers." And He said: **And it will be said, 'Call upon your partners,' so they will call upon them, but they will not respond to them.** And He said: **And the Day We shall gather them all together, then We will say to those who associated others with God, to His saying: And what they used to invent has gone away from them.** There are many verses on this.

Fath al-Qadir

His saying: 94- **And you have come to us individually.** Abu Haywah read *individually* with the tanween, which is the language of Tamim, and the rest read it with the feminine alif for the plural, so it is not declined. And Tha'lab narrated the word *farad* without a tanween, such as *thalatha* and *raba'*, and *farad* is the plural of *fard*, like *sakara* the plural of *sakran*, and *kasala* the plural of *kasalaan*. The meaning is: You came to Us alone, one by one, each one separated from his family, his wealth, and what he used to worship besides God, so he did not benefit from anything of that. **As We created you the first time,** meaning in the manner in which you were when you emerged from your mothers' wombs. The *kafis* is a description of a deleted source: meaning you came to Us in a manner similar to your coming when We created you, or a state of the pronoun *farad*, meaning similar to the beginning of Our creation of you. **And you left what We bestowed upon you behind your backs,** meaning We gave you. *Khawul* is what God gave to man of worldly pleasures: meaning you left that behind you, you did not bring us anything of it, nor did you benefit from it in any way. **And we do not see with you your intercessors whom you worshipped** and said: **We only worship them that they may bring us nearer to God, and you claimed that they were partners among you** of God, deserving of worship from you as He deserves it. His saying: **It has been severed between you.** Nafi', Al-Kisa'i and Hafs read **between you** in the accusative case as a circumstantial particle, and the subject of *severed* is omitted: meaning the connection between you and your partners has been severed, as indicated by **and we do not see your intercessors with you.** The rest read it in the nominative case, attributing the severance to *between*: meaning the severance occurred between you. It is possible that the meaning of the accusative reading is the meaning of the nominative reading in attributing the verb to the circumstance, and it is only in the accusative case because of its frequent use as a circumstance. Ibn Mas'ud read: **It has been severed what is between you,** attributing the verb to *what*: meaning what is between you **and what you used to claim has gone astray from you** of partners and polytheism, and a barrier has been placed between you and them.

And you have certainly come to Us individually, just as We created you the first time, and you have left behind you what We bestowed upon you. And We do not see with you your intercessors, whom you claimed to be partners in you. Indeed, the bond between you has been severed, and what you used to claim has vanished from you.

Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Abu Al-Shaykh and Ibn Mardawayh narrated on the authority of Ibn Abbas regarding his statement: **And they have not appraised God with His true appraisal**, he said: They are the disbelievers who did not believe in God's power. Whoever believes that God is capable of everything has appraised God with His true appraisal, and whoever does not believe in that has not appraised God with His true appraisal when they say, **God has not sent down anything to any human being**. The Jews said: **O Muhammad, has God sent down a book to you?** He said: **Yes**. They said: **By God, God has not sent down a book from the sky**. So God revealed: *Say, O Muhammad, Who sent down the Book that Moses brought?* to the end of the verse. Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Mujahid: **And they have not appraised God with His true appraisal when they say, "God has not sent down anything to any human being**. The polytheists of Quraysh said this. Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Al-Suddi who said: **Phinehas the Jew said, 'God has not sent down anything to Muhammad,' so this was revealed**. Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ikrimah who said: **It was revealed about Malik bin Al-Saif**. Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Saeed ibn Jubayr who said: A Jewish man called Malik ibn al-Saif came and argued with the Prophet (peace and blessings of God be upon him). The Prophet (peace and blessings of God be upon him) said to him: **I ask you by the One Who sent down the Torah to Moses, do you find in the Torah that God hates the fat rabbi?** He was a fat rabbi. He became angry and said: **By God, God has not sent down anything to any human being**. His companions said to him: **Woe to you, not even to Moses?** He said: **God has not sent down anything to any human being**. So this was revealed. Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Mujahid regarding the words: **You turn it into scrolls**, he said: **The Jews**. And the words: **And you have been taught that which you did not know, neither you nor your fathers**, he said: **This is for the Muslims**. Abd ibn Humayd and Ibn Abi Hatim narrated on the authority of Qatadah regarding the words: **And you have been taught that which you did not know**, he said: "They are the Jews. God gave them knowledge but they did not follow it, take it, or act upon it, so God condemned them for knowing that." Ibn Abi Hatim narrated on the authority of Qatada regarding his statement: **And this is a blessed Book which We have sent down**, he said: It is the Qur'an which God sent down to Muhammad, may God bless him and grant him peace. Abd bin Hamid narrated on his authority: **Confirming that which was before it**, meaning of the books that came before it. Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and al-Bayhaqi in al-Asma' wa'l-Sifat narrated on the authority of Ibn Abbas regarding his statement: **And that you may warn the Mother of Towns**, he said: Mecca and those around it. He said: He means the towns around it to the east and west. Ibn Abi Hatim

narrated on the authority of al-Suddi, he said: It was called the Mother of Towns because the first house was built in it. Abd al-Razzaq, Abd bin Hamid, and Ibn al-Mundhir narrated on the authority of Qatada regarding his statement: **And that you may warn the Mother of Towns**, he said: It is Mecca. He said: It has reached me that the earth was rolled out from Mecca. Ibn Abi Hatim narrated something similar on the authority of Ata bin Dinar. Al-Hakim narrated in Al-Mustadrak on the authority of Shurahbil bin Saad who said: It was revealed about Abdullah bin Abi Sarh, **And who is more unjust than he who invents a lie about God or says, 'It has been revealed to me,' while nothing has been revealed to him?** The verse was revealed about Abdullah bin Abi Sarh. When the Messenger of God, may God bless him and grant him peace, entered Mecca, he fled to his foster brother, Uthman, who hid him with him until the people of Mecca were reassured, then he sought protection for him. Ibn Abi Hatim narrated on the authority of Abu Khalaf Al-Ama that it was revealed about Abdullah bin Abi Sarh. Ibn Abi Hatim narrated the same from Al-Suddi. Abd bin Hamid and Ibn Al-Mundhir narrated on the authority of Ibn Jurayj regarding his statement, **And who is more unjust than he who invents a lie about God or says, 'It has been revealed to me,' while nothing has been revealed to him?** He said: It was revealed about Musaylimah the Liar and others like him who called for what he called for. **And whoever says, 'I will reveal the like of what God has revealed,'** He said: It was revealed about Abdullah bin Saad bin Abi Sarh. Ibn Jarir and Abu Al-Shaykh narrated something similar on the authority of Ikrimah. And Abd bin Hamid narrated on the authority of Ikrimah that when the verse was revealed, **And the angels sent forth in gusts, And the winds blowing violently**, he said: An-Nadr, who was from Banu Abd al-Dar, said: And the grinders grinding and the kneaders kneading, saying much, then God revealed, **And who is more unjust than he who invents a lie against God?** The verse. Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and Abu al-Shaykh narrated on the authority of Ibn Abbas regarding his statement, **The agonies of death**, he said: The throes of death. Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated on his authority that he said regarding his statement, **And the angels stretch out their hands**, this is at death, and stretching means striking, **They strike their faces and their backs**. Abu al-Shaykh narrated on his authority that this verse refers to the Angel of Death, peace be upon him. Ibn Abi Shaybah, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of Ad-Dahhak regarding his statement, **And the angels stretch out their hands**, he said: With torment. Abd bin Hamid, Ibn Jarir, and Ibn al-Mundhir narrated on the authority of Mujahid regarding his statement, **The torment of humiliation**, he said: Disgrace. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Ikrimah who said: Al-Nadr bin Al-Harith said: Al-Lat and Al-Uzza will intercede for me, so the verse: **And you have come to Us alone** was revealed. Ibn Jarir,

Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Saeed bin Jubair regarding His statement: **And you have come to Us alone** the verse, he said: Like the day he was born, everything that was missing from him on the day he was born will be returned to him. Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Al-Suddi regarding His statement: **And you left what We gave you** he said: Of wealth and servants **behind your backs** he said: In this world. Abd Al-Razzaq, Abd bin Hamid and Abu Al-Shaykh narrated on the authority of Qatadah regarding His statement: **Indeed, it has been severed between you** he said: What was between them of connection. Ibn Abi Shaybah, Abd bin Hamid, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Mujahid regarding His statement: **Indeed, it has been severed between you** he said: Your connection in this world.

Tafsir al-Baghawi

94- **And you have come to Us alone**, this is report from God that He will say to the infidels on the Day of al-Qiyamah 75: And you have come to Us alone, with no wealth, no wife, no children, and no servants. *Individually* is the plural of *individuals*, like *sakran* and *sakara*, and *kaslaan* and *kaslaan*. Al-A'raj read *individually* without an alif like *sakra*, "as We created you the first time, **naked, barefoot, and uncircumcised**, and you left, what We gave you, **what We gave you of wealth, children, and servants**, behind your backs, **behind your backs, in this world**, and we do not see with you your intercessors whom you claimed were partners among you, **that is, the polytheists claimed that they worshipped idols because they were partners of God and their intercessors with Him**, it has been severed between you, **the people of Medina, Al-Kisa'i, and Hafs from Asim read it with the accusative of the nun**," meaning: your connection has been severed, and this is like His saying: And their connections were cut off **Al-Baqarah, 166**, meaning: the connections, and the separation of opposites can be a connection or estrangement, **and what you claimed has gone astray from you**.

Tafsir al-Baidawi

94 "And you have certainly come to Us **for the reckoning and recompense** single", separated from wealth and children and all that you preferred of this world, or from the helpers and idols that you claimed were your intercessors, and it is the plural of individual and the alif is for the feminine like "kasali". It is also read as individual like men and individual like "thalatha and individual like sakra". "As We created you the first time **is a substitute for it, meaning in the form in which you were born in isolation, or a second state if plurality is permissible in it, or a state of the pronoun in individually meaning resembling the beginning of your creation naked, barefoot, and uncircumcised by them, or an attribute of the source of you have come to Us**" meaning our coming as we created you. "And you left what We gave you" what We favored you with in this

world so you were preoccupied with it from the Hereafter. "Behind your backs" what you have presented of it and have not borne even a speck: "And we do not see with you your intercessors whom you claimed were partners among you" meaning partners with God in your Lordship and deserving of your worship. "It has been severed between you" meaning your connection has been severed and your gathering has been scattered. "Bayyin" is one of the opposites and is used for connection and separation. It was said that it is the circumstance to which the verb was attributed for expansion and the meaning is: the severance occurred between you. This is supported by the reading of Nafi', Al-Kisa'i and Hafs from Asim in the accusative case with the omission of the subject because what preceded it indicates it, or it was established in place of a described noun and its original form is "It has been severed between you" and it was read with it: "And lost from you" was lost and invalidated: "What you claimed" that they were your intercessors or that there is no resurrection or reward.

Surat al-An'am 6: 95

Indeed, God is the Cleaver of the grain and the date stone. He brings the living out of the dead and brings the dead out of the living. That is God, so how are you deluded?

Surat al-An'am 6: 95

Indeed, God is the Cleaver of the grain and the date stone. He brings the living out of the dead and brings the dead out of the living. That is God, so how are you deluded?

Tafsir al-Jalalayn

95 - **Indeed, God is the Cleaver** who splits **the grain** from the plant **and the pit** from miserliness **He brings forth the living from the dead** like the human being and the bird from the sperm and the egg **and He brings forth the dead** the sperm and the egg (from the living. That is God. So how are you deluded?) So how are you turned away from faith when the proof has been established?

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: This is a warning from God, the Most High, to these people who treat the gods and idols equally with Him, about the position of His proof against them, and a clarification from Him of the error of what they are doing, which is associating idols with Him in their worship of Him. God, the Most High, says: The One to whom worship is due, O people, and not all the gods and idols that you worship, is God, Who split the seed, meaning: He split the seed from every plant that grows, and brought forth from it the crop, and **the seed**, from every planted thing that has a seed, and brought forth from it the tree.

Love is the plural of seed, and nucleus is the plural of nucleus.

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

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: **God is the splitter of the grain and the date stone**. As for **the splitter of the grain and the date stone**, he is the splitter of the grain from the ear of corn, and the splitter of the date stone from the palm tree.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **He who splits the seed and the date stone**, he said: He splits the seed and the date stone from the plant.

Yunus told me, he said, Ibn Wahb told us, he said: Ibn Zayd said regarding His statement, **The Splitter of the Seed and the Pit**, he said: God is the Splitter of that, so He split it and brought forth from it what He brought forth. He split the pit and brought forth from it the plant

of a palm tree, and He split the seed and brought forth the plant of what He created.

Others said: The meaning of *Faliq* is Creator.

Who said that?

Hanad bin Al-Sarri told us, he said, Marwan bin Muawiyah told us, on the authority of Juwaybir, on the authority of Al-Dahhak, regarding his statement: **Indeed, God is the Cleaver of the seed and the date stone**, he said: The Creator of the seed and the date stone.

Ibn Wakee' told us, he said, Al-Maharibi told us, on the authority of Juwaybir, on the authority of Al-Dahhak, the same.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **Indeed, God is the Cleaver of the seed and the date stone**, he said: The Creator of the seed and the date stone.

Others said: The meaning of this is that it split the slit in the seed and the kernel.

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **The Splitter of the grain and the date stone**, he said: The two halves that are in them.

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

Al-Muthanna told me, he said, Ma'la bin Asad told us, he said, Khalid told us, on the authority of Hisayn, on the authority of Abu Malik, regarding the statement of God: **Indeed, God is the Cleaver of the grain and the date stone**, he said the split that is in the date stone and in the wheat.

Ibn Hamid told us, he said, Hakam told us, on the authority of Anbasa, on the authority of Muhammad ibn Abd al-Rahman ibn Abi Laila, on the authority of al-Qasim ibn Abi Bazza, on the authority of Mujahid: **The splitter of the seed and the date stone**, he said: the two halves in them.

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh, who said: Ubayd bin Sulayman told me, who said: I heard Al-Dahhak say regarding His statement: **The Cleaver of the seed and the date stone**, meaning: The Creator of the seed and the date stone, meaning every seed.

Abu Ja'far said: The most correct of the statements on this, in my opinion, is what we have stated previously, and that is that God, may He be glorified and praised, followed that with His statement about bringing forth the living from the dead and the dead from the living. Thus it was known that what He meant by His statement about Himself was that He splits the seed

from the plant, and the pits from the seedlings and trees, just as He brings forth the living from the dead, and the dead from the living.

As for the statement attributed to Al-Dahhak regarding the meaning of *Falaq*, that it is a Creator, if he did not mean by it that He created plants and plants from it by splitting them - I do not know of any basis for it because it is not known in the speech of the Arabs:

God splits something in the sense of *created*.

Abu Jaafar said: God Almighty says: He brings forth the living ear of corn from the dead grain, and He brings forth the dead grain from the living ear of corn, and the living tree from the dead seed, and the dead seed from the living tree.

As long as the tree stands on its roots and does not dry up, and the plant on its trunk does not wither, the Arabs call it alive. But if it dries up and withers or is cut off from its roots, they call it dead.

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

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: As for **He brings forth the living from the dead**, He brings forth the living ear of grain from the dead seed, and He brings forth the dead seed from the living ear of grain, and He brings forth the living palm tree from the dead seed, and He brings forth the dead seed from the living palm tree.

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Al-Suddi, on the authority of Abu Malik: **He brings forth the living from the dead and brings forth the dead from the living**. He said: The palm tree from the seed, and the seed from the palm tree, and the grain from the ear of corn, and the ear of corn from the grain.

Others said:

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: "Indeed, God is the splitter of the grain and the date stone. He brings forth the living from the dead and brings forth the dead from the living." He said: He brings forth the dead sperm from the living, then He brings forth from the sperm a living human being.

Abu Ja'far said: We chose the interpretation that we chose in that, because it follows His statement: **Indeed, God is the Cleaver of the grain and the date stone**. However, His statement: **He brings forth the living from the dead and brings forth the dead from the living**, even if it is report from God about bringing forth the ear of grain from the ear of grain and the grain from the ear of grain, then it is included in its generality what was narrated from Ibn 'Abbas in the interpretation of that. And God brought forth every dead person from a living body, and God brought forth every living person from a dead body.

As for his saying: **That is God**, he is saying: The doer of all of that is God, the Most High, **Then how are you**

turned away? He is saying: What are the aspects of turning away from the truth, O ignorant ones? You turn away from the right path and turn away. Do you not reflect and know that it is not appropriate for the One who bestowed upon you the favor of splitting the grain and the stone, and brought forth for you from the dry grain and the stone, crops, crops, and fruits, some of which you eat and some of which you enjoy, to have a partner in His worship that which neither harms nor benefits, nor hears nor sees?

Tafsir al-Qurtubi

The Almighty said: **Indeed, God is the Cleaver of the grain and the date stone**. He counted among the wonders of His creation what their gods are incapable of even the slightest thing. *Falaq* means splitting, meaning He splits the dead seed and from it comes out a green leaf, and so does the seed. And from the green leaf comes out a dead seed and a seed, and this is the meaning of He brings out the living from the dead and brings out the dead from the living, according to Al-Hasan and Qatada. Ibn Abbas and Ad-Dahhak said: The meaning of *Falaq* is Creator. Mujahid said: By *Falaq* he meant the split in the seed and the date stone. And date stone is the plural of date stone, and it applies to everything that has a stone like apricots and peaches. **He brings out the living from the dead and brings out the dead from the living** He brings out the living human being from the dead sperm, and the dead sperm from the living human being, according to Ibn Abbas. The statement of Qatada and Al-Hasan has been mentioned previously. And this has been mentioned in Al Imran. And in Sahih Muslim, according to Ali:

By He Who split the seed and created the soul, it is the covenant of the unlettered Prophet, may God bless him and grant him peace, to me that none shall love me except a believer, and none shall hate me except a hypocrite. **That is God** is the beginning and the predicate. **Then how are you turned away?** So from where are you diverted from the truth with what you see of the power of God, the Almighty, the Majestic.

Tafsir Ibn Kathir

The Almighty informs us that He is the Cleaver of the grain and the seed, that is, He splits it in the soil, and from it grows crops of different kinds, from grains and fruits of different colors, shapes, and tastes from the seed. For this reason, He interpreted His statement, **The Cleaver of the grain and the seed**, by saying, **He brings forth the living from the dead and brings forth the dead from the living**, that is, He brings forth the living plant from the grain and the seed, which is like the dead inanimate object, like His statement, "And a sign for them is the dead earth. We have given it life and brought forth from it grain, from which they eat," to His statement, **and from themselves and from that of which they have no knowledge**. His statement, **And brings forth the dead from the living**, is connected to **The Cleaver of the grain and the seed**, then He explained it, then connected to it His statement, **And**

Indeed, God is the Cleaver of the grain and the date stone. He brings the living out of the dead and brings the dead out of the living. That is God, so how are you deluded?

brings forth the dead from the living. They expressed this and that with phrases that are all close and convey the meaning. Some say: He brings forth the hen from the egg and vice versa, and some say: He brings forth the righteous child from the wicked and vice versa, and other phrases that are organized and included in the verse.

Then the Almighty said: **That is God**, meaning the One who does this, He is God alone, with no partner for Him. **So how are you turned away?** meaning how do you turn away from the truth and deviate from it to falsehood, so that you worship other than Him. And His saying, **The Cleaver of the Dawn and Made the Night for Rest**, meaning the Creator of light and darkness, as He said at the beginning of the Surah, **And made the darknesses and the light**, meaning He, the Most High, splits the darkness of the night from the dawn, so existence is illuminated, the horizon is illuminated, the darkness vanishes, the night with its blackness and the darkness of its portico goes away, and the day comes with its light and radiance, as He said, **The night overtakes the day, pursuing it rapidly**, so the Most High explained His ability to create different, contradictory things, indicating the perfection of His greatness and the greatness of His power, so He mentioned that He is the Cleaver of the Dawn, and He contrasted that with His saying, **And made the night for rest**, meaning still and dark, so that things may rest in it, as He said, **By the forenoon, and by the night when it covers**, and He said, **By the night when it covers, and by the day when it appears**, and He said, **By the day when it displays it, and by the night when it covers it**. Suhayb al-Rumi, may God be pleased with him, said to his wife when she rebuked him for staying up too much: God has made the night for rest except for Suhaib, if Suhaib mentions Paradise, his longing becomes prolonged, and if he mentions Hell, his sleep flies away. Narrated by Ibn Abi Hatim. And His saying, **And the sun and the moon by precise calculation**, meaning they run according to a standardized, measured calculation that does not change or fluctuate, but each of them has phases that it passes through in the summer and winter, and as a result of that the night and day differ in length and shortness, as He said, **It is He who made the sun a radiance and the moon a light, and He determined for it phases**, the verse, and as He said, "It is not for the sun to overtake the moon, nor does the night outstrip the day. Each, in an orbit, floats," and He said, **And the sun, the moon, and the stars are subjected to His command**, and His saying, **That is the determination of the Almighty, the Knowing**, meaning that all run according to the determination of the Almighty, who does not prevent or contradict, the Knower of everything, so not an atom's weight on the earth or in the heavens escapes His knowledge. And often when God Almighty mentions the creation of the night and the day and the sun and the moon, He concludes the speech with might and knowledge, as He mentioned in this verse, and as He said, "And a sign for them is the night. We strip thereof the day, and at once they are in darkness. And the sun runs to its resting place. That is the determination of the Almighty, the Knowing," and when He mentioned

the creation of the heavens and the earth and what is in them, at the beginning of Surah Ha Mim As-Sajdah, He said: "And We have adorned the nearest heaven with lamps and as protection. That is the determination of the Almighty, the Knowing." And the Most High said: **And it is He who made for you the stars that you may be guided by them through the darknesses of the land and the sea**. Some of the Salaf said: Whoever believes in these stars other than three has made a mistake and lied about God, the Most High, that God made them an adornment for the heaven, and stones for the devils, and that they may be guided by them in the darknesses of the land and the sea. And His statement: **We have detailed the verses** means We have explained them and clarified them **for a people who know** meaning they understand and know the truth, and avoid falsehood.

Fath al-Qadir

His statement: 95- **Indeed, God is the Cleaver of the seed and the date stone**. This is the beginning of enumerating the wonders of His creation, the Most High, and mentioning what their gods are incapable of even the slightest thing of. The split is the slit: that is, He, the Most High, is the Cleaver of the seed, from which the plant emerges, and the Cleaver of the date stone, from which the tree emerges. It was said that the meaning of **the Cleaver of the seed and the date stone** is the slit in them from the origin of creation. It was also said that the meaning of **the Cleaver** is Creator. And the date stone: the plural of date stone, which is applied to everything that has stones in it, such as dates, apricots, and peaches. His statement: **He brings forth the living from the dead**. This sentence is a predicate after a predicate, so it is in the nominative case. It was said that it is a sentence explaining what preceded it, because its meaning is its meaning, and the first is more appropriate, because the meaning of **He brings forth the living from the dead** is He brings forth the animal from something like the sperm and the egg, which are dead. The meaning of **and He brings forth the dead from the living** is the bringing forth of the sperm and the egg, which is dead, from the living. The phrase **and He brings forth the dead from the living** is conjoined with **He brings forth the living from the dead**, conjoining a nominal phrase with a verbal phrase, and there is no harm in that. It was said that it is conjoined with **the Cleaver**, on the assumption that the phrase **He brings forth the living from the dead** explains what preceded it, and the first is more appropriate. The reference *that* is to the Maker of that wondrous creation mentioned previously, and *God* is its predicate. The meaning is that the Maker of this wondrous creation is the One who restores all perfection, and is favored with all favors, and is deserving of all praise and reverence. **So how are you turned away?** How can you be turned away from the truth with what you see of the wonder of His creation and the perfection of His power?

Tafsir al-Baghawi

95- The Almighty's saying, **Indeed, God is the Cleaver of the grain and the date stone.** Cleaving is splitting. Al-Hasan, Qatada, and Al-Suddi said: Its meaning is that He splits the grain from the ear of corn and the date stone from the palm tree and brings them out from them. And the grain is the plural of grain, and it is the name for all seeds and grains from wheat, barley, and corn, and everything that does not have a stone. [Al-Zajaj said: He splits the dry grain and the dry date stone and brings out from them green leaves.

Mujahed said: He means the two halves in it, meaning: He splits the seed from the plant and extracts it from it, and he splits the pits from the palm tree and extracts them from it.

The nucleus is the plural of nucleus, which is anything that is not a seed, such as dates, apricots, peaches, and the like.

Ad-Dahhak said: "He who splits the seed and the date stone means: He who creates the seed and the date stone. 'He brings forth the living from the dead and brings forth the dead from the living. That is God, so how are you deluded?'" You are diverted from the truth.

Tafsir al-Baidawi

95 **Indeed, God is the Cleaver of the grain and the date stone** in plants and trees. It was said that what is meant by it is the split in the wheat and the date stone. **He brings forth the living** meaning what grows from the animal and plant to match what came before it **from the dead** from what does not grow like sperm and grain. **And He brings forth the dead from the living** and the bringing forth of that from the animal and plant, He mentioned it with the wording of the name based on the Cleaver of the grain, for His saying: He brings forth the living is in the position of explanation for it. **That is God** meaning that is the Giver of life and death, He is the One Who has the right to be worshipped. **So how are you turned away?** You turn away from Him to someone else.

Surat al-An'am 6: 96

He is the One who splits the dawn and has made the night for rest and the sun and the moon for reckoning. That is the determination of the Almighty, the Knowing.

Surat al-An'am 6: 96

He is the One who splits the dawn and has made the night for rest and the sun and the moon for reckoning. That is the determination of the Almighty, the Knowing.

Tafsir al-Jalalayn

96 - **Faliq al-Isbah** is a source meaning the morning, meaning He splits the column of dawn, which is the first thing that appears of the light of day from the darkness of the night. **And He made the night for rest** in which creation rests from fatigue. **And the sun and the moon** in the accusative case, in apposition to the place of night. **For calculation** for the calculation of times, or the ba' is omitted, and it is a state of the estimated, meaning they proceed according to calculation, as in the verse of the Most Gracious. *That mentioned is the determination of the Almighty* in His kingdom. **The Knowing** of His creation.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: By his saying, **The Cleaver of the Dawn**, he means the one who splits the pillar of dawn from the darkness and blackness of the night.

Al-Isbah is a noun derived from the saying: We have become morning.

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

Who said that?

Ibn Wakee' told us, he said, Al-Maharibi told us, on the authority of Juwaybir, on the authority of Al-Dahhak: **The Cleaver of the Dawn**, he said: The light of dawn.

Muhammad bin Amr told me: Abu Asim told us: Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **The Cleaver of the Dawn**, he said: The light of dawn.

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.

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 Cleaver of the Dawn**, he said: The Cleaver of the Dawn.

Al-Muthanna told me, he said, Abu Salih told us, he said, Muawiyah bin Salih told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **The Cleaver of the Dawn**, he means by the dawn the light of the sun during the day, and the light of the moon at night.

Ibn Hamid told us, he said, Hakam told us, he said,

Anbasa told us, on the authority of Muhammad ibn Abd al-Rahman ibn Abi Laila, on the authority of al-Qasim ibn Abi Bazza, on the authority of Mujahid: **The Cleaver of the Dawn**, he said: The Cleaver of the Dawn.

Ibn Hamid told us this once with this chain of transmission, on the authority of Mujahid, who said regarding His statement: **The Cleaver of the Dawn**, it refers to the attainment of the light of dawn.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **The Cleaver of the Dawn**, he said: The Cleaver of the Dawn from the Night.

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh say: Ubayd bin Sulayman told us: I heard Al-Dahhak say regarding His statement: **The Cleaver of the Dawn**, meaning the Creator of the light, the light of day.

Others said: The meaning of this is: Creator of night and day.

Who said that?

Muhammad bin Saad told us, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **He who splits the dawn and makes the night for rest**, he said: He created the night and the day.

It was mentioned on the authority of Al-Hasan Al-Basri that he used to read: **The Splitter of the Morning**, with the alif open, as if he interpreted that to mean the plural of *morning*, as if he meant the morning of every day, so he made it *morning*s. We have not been informed of anyone other than him that he read it like that. The reading that we do not permit to be transitive, with the alif closed, is **The Splitter of the Morning**, due to the consensus of the proof from the reciters and the people of interpretation on the correctness of that and the rejection of the opposite.

As for his saying: **And He made the night a place of rest**, the readings differed in its reading.

The majority of the people of Hijaz and Medina and some of the Basrans read it as: **And the Maker of the Night**, with an alif in the form of the noun, and raised it in apposition to *Faliq*, and lowered **the night**, by adding *Jae'il* to it, and placed the sun and the moon in the accusative case, in apposition to the position of the night, because the night, even though it is lowered in the form, is in the accusative case, because it is the object of *Jae'il*, and it is good to link that to the meaning of the night, not to its word, because of the inclusion of his saying: **a repose between it and the night**. The poet said:

Sitting at the doors, asking for a need, a need for something, or a need for tomorrow.

The second need is in the accusative case, in apposition to the meaning of the first need, not to its

wording, because its meaning is in the accusative case, even though it is in the genitive case in the wording. Something like this may also come in apposition to the second need in the meaning of the one before it, not to its wording, even if there is no barrier between them, as some of them said:

While we were watching him, a shepherd's hammer and a complaint came to us.

The majority of the Kufians read it as: **And He made the night a place of rest and the sun**, with the form fa'il, meaning the past tense verb, and the word *night* is in the accusative case.

Abu Ja'far said: The correct thing to say about this, according to us, is that they are two widely-used readings in the readings of the regions, and they agree in meaning, not differing in it. So whichever of them the reader reads, he is correct in terms of grammar and meaning.

And He, the Most High, said that He made the night a place of rest, because everything that moves during the day rests in it and becomes still in it, settling in its dwelling and shelter.

Abu Jaafar: The interpreters differed on this:

Some of them said: The meaning of this is: He made the sun and the moon run in their orbits according to calculation.

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas: **And the sun and the moon for calculation**, meaning the number of days, months, and years.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas: **And the sun and the moon by reckoning**, he said: They run to a term set for them.

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 the sun and the moon by calculation**, he said: by calculation.

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 the sun and the moon are for reckoning**, he said: The sun and the moon are for reckoning, so when their days are past, that is the end of time and the beginning of the greatest terror, **That is the determination of the Almighty, the Knowing**.

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 the sun and the moon are calculated**, he said: They revolve in a calculation.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid: **And the sun and the moon by precise calculation**, he said: It is like His statement:

Each in an orbit floats (Ya-Sin 36:40), and like His statement: **The sun and the moon by precise calculation** (al-Rahman 55:5).

Others said: The meaning of this is: He made the sun and the moon a light.

Who said that?

Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada: **And the sun and the moon for reckoning**, meaning light.

Abu Ja'far said: The more correct of the two interpretations of this, in my opinion, is the interpretation of the one who interpreted it: And He made the sun and the moon run according to calculation and number to achieve their command and the end of their terms, and they revolve for the interests of creation for which they were made.

We said that this is the more correct of the two interpretations of the verse, because God, the Most High, mentioned before it His hands when He created them, and the greatness of His power by splitting the dawn for them, and bringing forth plants and crops from the grain and the pit, and followed that by mentioning the creation of the stars to guide them on land and sea. So His description of His making the sun and moon work for their benefit is more similar to this place than mentioning their illumination, because He described that before by saying: **the splitter of the dawn**, so there is no meaning to repeating it again in one verse for no other meaning.

In Arabic, *hisban* is the plural of *hisab*, just as *shihban* is the plural of *shihab*. It has been said that *hisban* in this context is a noun derived from the saying: **I calculated the calculation, I calculate it with calculation and calculation**. It has been said about the Arabs: **Upon God is the calculation of so-and-so and his calculation**, meaning: his calculation.

I think that Qatada, in interpreting this as meaning light, went to something narrated on the authority of Ibn Abbas regarding his statement: **And sends upon it a reckoning from the sky** (al-Kahf 18:40). He said: Fire, so he directed the interpretation of his statement: **And the sun and the moon as a reckoning**, to that interpretation. And this has nothing to do with that meaning.

As for the word *hisban* with a kasra on the *ha*, it is the plural of *hisbanah*, which is a small pillow, and it is not from the first two at all. It is said: **I made him sit on it**.

And the saying: **As a reckoning** is preceded by the saying: **And He made**.

Some Basrans said: Its meaning is **the sun and the moon are calculated**, meaning: according to calculation, so he deleted the *ba*, just as he deleted it from his statement: **God is most knowing of who goes astray from His path** (al-An'am 6:117), meaning: He is most knowing of who goes astray from His path.

Abu Ja'far said: The Most High says: This action which He described as having done, which is His splitting the dawn, making the night a place of rest, and making the sun and the moon for reckoning, is the decree of the One whose power is mighty, so no one who wants to

He is the One who splits the dawn and has made the night for rest and the sun and the moon for reckoning. That is the determination of the Almighty, the Knowing.

harm Him, punish Him, or take revenge, can prevent Him from doing so. He is the All-Knowing of the interests of His creation and their management, not the decree of idols and statues that do not hear or see, and do not understand or comprehend anything, and do not harm or benefit, and if they are wanted for harm, they are not able to prevent it from the one who wants them. The Most High says: So, you ignorant ones, make your worship sincere to the Doer of these things, and do not associate anything in His worship other than Him.

Tafsir al-Qurtubi

The Almighty's saying: **The Cleaver of the Dawn** is an adjective for the name of God, meaning that God, your Lord, is the Cleaver of the Dawn. It was said that the meaning is that God is the Cleaver of the Dawn. The Dawn and the Morning are the beginning of the day, and so is the Dawn, meaning the Cleaver of the Dawn every day, meaning the dawn. And the Dawn is the source of Asbaha. The meaning is: the one who separates the light from the darkness and reveals it. Ad-Dahhak said: The Cleaver of the Dawn is the Creator of the Day. It is a definite noun and no tanween is permissible in it according to any of the grammarians. Al-Hasan and Isa bin Omar read Falaq al-Asbah with a fat-ha on the hamza, and it is the plural of Subh. Al-A'mash narrated on the authority of Ibrahim Al-Nakha'i that he read Falaq al-Asbah as Fa'il, with a kasra on the hamza and a ḥā' in the accusative case. Al-Hasan, Isa bin Omar, Hamza and Al-Kisa'i read **And He made the night a resting place** without an alif. And the night is in the accusative case based on the meaning of Falaq in both places, because it means Falaq, because it is a matter that had happened and was based on the meaning. Also, after it are past tense verbs, such as His statement: **He made for you the stars** and **He sent down water from the sky**. So the beginning of the speech was carried over to the end of it. This is strengthened by their consensus on putting the sun and the moon in the accusative case because of an implied verb, and they did not put it in the subject case so that they would lower it. This was said by Makki, may God have mercy on him. An-Nahhas said: Yazid ibn Qutayb al-Sakuni read **And He made the night a place of rest** and **The sun and the moon by calculation** in the accusative case in apposition to the word.

I said: Makki, Al-Mahdawi and others mean the consensus of the seven reciters. And God knows best. And Yaqub read in the narration of Ruways from him, **And He made the night a resting place**. And the people of Madinah, **And He made the night a resting place**, meaning a place of rest. And in Al-Muwatta', "On the authority of Yahya bin Saeed, that it reached him that the Messenger of God, may God bless him and grant him peace, used to supplicate and say:

O God, the Cleaver of the dawn, and the Maker of the night for rest, and the sun and the moon for reckoning,

pay off my debt, make me rich and free from poverty, and let me enjoy my hearing, my sight, and my strength in Your path." If it is said: How did He say: **And let me enjoy my hearing and my sight?** And in the book of al-Nasa'i, al-Tirmidhi, and others:

And make him my heir, and that he will perish with the body? It was said to him: There is a permissibility in the speech, and the meaning is: O God, do not deprive him of me. It has been said: What is meant by hearing and sight here are Abu Bakr and Umar, because of what the peace be upon him said about them:

They are hearing and sight. This is a far-fetched interpretation, but what is meant by them are the two limbs. The meaning of *calculation* is calculation that relates to the interests of the servants. Ibn Abbas said about the words of God the Almighty: **And the sun and the moon by calculation** meaning by calculation.

Al-Akhfash: Hisban is the plural of Hisab, like Shihab and Shahban. Yaqub said: Hisban is the source of Hasbat al-shay', I think it is Hisban, Hisab, and Hisbah, and Hisab is the noun. Another said: God the Almighty made the movement of the sun and the moon by calculation that does not increase or decrease, so God the Almighty showed them His power and Oneness. It was said: Hisban means light, and Hisab is fire in the language, and God the Almighty said: **And sends upon it a reckoning from the sky** (al-Kahf 18:40). Ibn Abbas said: Fire. And Hisabana is a small pillow.

Tafsir Ibn Kathir

The Almighty informs us that He is the Cleaver of the grain and the seed, that is, He splits it in the soil, and from it grows crops of different kinds, from grains and fruits of different colors, shapes, and tastes from the seed. For this reason, He interpreted His statement, **The Cleaver of the grain and the seed**, by saying, **He brings forth the living from the dead and brings forth the dead from the living**, that is, He brings forth the living plant from the grain and the seed, which is like the dead inanimate object, like His statement, "And a sign for them is the dead earth. We have given it life and brought forth from it grain, from which they eat," to His statement, **and from themselves and from that of which they have no knowledge**. His statement, **And brings forth the dead from the living**, is connected to **The Cleaver of the grain and the seed**, then He explained it, then connected to it His statement, **And brings forth the dead from the living**. They expressed this and that with phrases that are all close and convey the meaning. Some say: He brings forth the hen from the egg and vice versa, and some say: He brings forth the righteous child from the wicked and vice versa, and other phrases that are organized and included in the verse.

Then the Almighty said: **That is God**, meaning the One who does this, He is God alone, with no partner for Him. **So how are you turned away?** meaning how do you turn away from the truth and deviate from it to falsehood, so that you worship other than Him. And

His saying, **The Cleaver of the Dawn and Made the Night for Rest**, meaning the Creator of light and darkness, as He said at the beginning of the Surah, **And made the darknesses and the light**, meaning He, the Most High, splits the darkness of the night from the dawn, so existence is illuminated, the horizon is illuminated, the darkness vanishes, the night with its blackness and the darkness of its portico goes away, and the day comes with its light and radiance, as He said, **The night overtakes the day, pursuing it rapidly**, so the Most High explained His ability to create different, contradictory things, indicating the perfection of His greatness and the greatness of His power, so He mentioned that He is the Cleaver of the Dawn, and He contrasted that with His saying, **And made the night for rest**, meaning still and dark, so that things may rest in it, as He said, **By the forenoon, and by the night when it covers**, and He said, **By the night when it covers, and by the day when it appears**, and He said, **By the day when it displays it, and by the night when it covers it**. Suhayb al-Rumi, may God be pleased with him, said to his wife when she rebuked him for staying up too much: God has made the night for rest except for Suhaib, if Suhaib mentions Paradise, his longing becomes prolonged, and if he mentions Hell, his sleep flies away. Narrated by Ibn Abi Hatim. And His saying, **And the sun and the moon by precise calculation**, meaning they run according to a standardized, measured calculation that does not change or fluctuate, but each of them has phases that it passes through in the summer and winter, and as a result of that the night and day differ in length and shortness, as He said, **It is He who made the sun a radiance and the moon a light, and He determined for it phases**, the verse, and as He said, "It is not for the sun to overtake the moon, nor does the night outstrip the day. Each, in an orbit, floats," and He said, **And the sun, the moon, and the stars are subjected to His command**, and His saying, **That is the determination of the Almighty, the Knowing**, meaning that all run according to the determination of the Almighty, who does not prevent or contradict, the Knower of everything, so not an atom's weight on the earth or in the heavens escapes His knowledge. And often when God Almighty mentions the creation of the night and the day and the sun and the moon, He concludes the speech with might and knowledge, as He mentioned in this verse, and as He said, "And a sign for them is the night. We strip thereof the day, and at once they are in darkness. And the sun runs to its resting place. That is the determination of the Almighty, the Knowing," and when He mentioned the creation of the heavens and the earth and what is in them, at the beginning of Surah Ha Mim As-Sajdah, He said: "And We have adorned the nearest heaven with lamps and as protection. That is the determination of the Almighty, the Knowing." And the Most High said: **And it is He who made for you the stars that you may be guided by them through the darknesses of the land and the sea**. Some of the Salaf said: Whoever believes in these stars other than three has made a mistake and lied about God, the Most High, that God made them an adornment for the heaven, and stones for the devils, and that they may be guided by them in the darknesses of the land and the sea. And His statement: **We have detailed the verses** means We have explained them and clarified them **for a people who know** meaning they understand and know the truth,

and avoid falsehood.

Fath al-Qadir

His saying: 96- **Faliq al-Isbah** is raised on the basis that it is from the group of report of **Indeed God is the splitter of the seed and the date stone**, and it was said that it is an attribute of the noble name in **That is God**, and Al-Hasan and Isa bin Omar read **Faliq al-Isbah** with the opening of the hamza, and the majority read it with the breaking of it, and according to the opening reading it is the plural of Sabah, and according to the breaking reading it is the source of Asbah, and Subh and Sabah: the beginning of the day, and so is Al-Isbah, and Al-Nakha'i read **Faliq al-Isbah** with a verb and a broken hamza. The meaning in **Faliq al-Isbah** is that He splits the light from the darkness and reveals it, or the meaning is that an added word is deleted: that is, He splits the darkness of the morning, which is the twilight, or He splits the column of dawn from the whiteness of the day, because it appears mixed with darkness then becomes pure white. Al-Hasan, Isa bin Omar, Asim, Hamza and Al-Kisa'i read **Ja'al al-layl sakkan** based on the meaning of *Faliq* according to Hamza and Al-Kisa'i, but according to Al-Hasan and Isa, it is in apposition to *Falaq*. The majority read **Wa Ja'il** in apposition to *Faliq*. Faliq and Ja'il were read in the accusative case as a compliment. Ya'qub read **Wa Ja'il al-layl sakkan**. Sakkan is the place of stillness, from sakana ilayhi: if one feels secure in it, because people rest in it from movement in their livelihood and rest from fatigue and exhaustion. His statement **And the sun and the moon by calculation** in the accusative case with an implied verb: that is, and He made the sun and the moon, and in the nominative case as the subject, and the predicate is omitted, its meaning is and the sun and the moon are made by calculation, and in the genitive case in apposition to *al-layl* according to the reading of those who read **Wa Ja'al al-layl**. Al-Akhfash said: *Hisab* is the plural of *hisab* like *shahban* and *shihab*. Ya'qub said: *Hisaban* is the source of **hasabt al-shay' ahasabhu** according to *hisban* and *hisaban*. *Hisab*: the noun, and it was said that *hisab* with the damma is the source of *hasab* with the fatha, and *hisab* with the kasra is the source of *hasab*. The meaning is: He made them a place of reckoning to which the interests of the servants are related and He runs them on an estimate that does not increase or decrease to guide His servants with that to the greatness of His power and the wonder of His creation, and it was said that *hisab* is the light, and in a language that *hisab* is the fire, and from it is the saying of the Most High: **And He sends upon it a reckoning from the sky** and the reference with **that is the determination of the Almighty, the All-Knowing** to the making indicated by Ja'il or by making according to the two readings. And the Almighty is the dominant, the conqueror. And the All-Knowing is the one with abundant knowledge, and among His knowledge is running them on this perfect plan.

Tafsir al-Baghawi

96- **The Cleaver of Dawn**, the One who splits the pillar

Surat al-An'am 6: 96

He is the One who splits the dawn and has made the night for rest and the sun and the moon for reckoning. That is the determination of the Almighty, the Knowing.

of dawn from the darkness of the night and reveals it [which is the first thing that appears of the day, meaning the beginning of dawn and its clarifier.

Ad-Dahhak said: The Creator of the day, and the morning is a source like the approach and the departure, and it is illumination, and he meant by it the morning.

And He made the night for rest, in which He makes His creation rest. The people of Kufa read: **And He made**, in the past tense, **the night**, in the accusative case, following the Qur'an. Ibrahim al-Nakha'i read: **The Cleaver of the Dawn**, "And He made the night for rest," **and the sun and the moon by precise calculation**, meaning: He made the sun and the moon by a known calculation, which they do not exceed until they reach their furthest stations. Calculation is a source like calculation, **That is the determination of the Almighty, the Knowing**.

Tafsir al-Baidawi

96 **Falaq al-Isbah** split the column of dawn from the darkness of the night or from the whiteness of the day, or split the darkness of the dawn, which is the twilight that follows it, and the dawn is originally a source of asbaha if it enters in the morning, so the dawn is named after it, and it was read with the opening of the hamza for the plural and **Falaq al-Isbah** was read in the accusative case for praise **And made the night a resting place** to which the fatigue of the day is settled for rest in it from sakana ilayhi if he is reassured by it, or the creation is settled in it from the saying of the Most High **that you may dwell in it** and its accusative case is indicated by a verb indicated by Ja'il not by it, for in the meaning of the past. And the reading of the Kufians indicates this **and made the night** based on the meaning of the conjoined to it, for falaq means splitting and therefore it was read with it, or by it on the basis that what is meant by it is making continuous in different times and on this it is permissible for **and the sun and the moon** to be conjoined to the place of the night and their reading in the genitive case bears witness to it and the best is their accusative case making it implied. It was read with the nominative case as the subject and the predicate is omitted, meaning made. *Hisban* meaning in different cycles by which times are calculated and they are the science of calculation, and it is the source of hasab with the fatha, just as hisab with the kasra is the source of hasab. It was said that it is the plural of hisab like shihab and shahban. *That* is a reference to making them a hasab, meaning that facilitation with the known calculation. **The estimate of the Mighty** who subdued them and made them go in the specific manner. **The Knowing** of their management and the most beneficial of the possible cycles for them.

Surat al-An'am 6: 97

And it is He who made for you the stars that you may be guided by them in the darknesses of the land and the sea. We have detailed the signs for a people who know.

Tafsir al-Jalalayn

97 - **And it is He who made for you the stars that you may be guided by them in the darkness of the land and the sea** in the journeys **We have detailed** explained the signs the evidence of Our power for a people who know who ponder.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And God is He who made for you, O people, the stars as guides on land and sea if you lose your way, or are confused and cannot find your way therein at night, by which you may be guided to the right path, and by which you may find your way and the right path, so you may follow it and be saved by it from the darkness of that, as God Almighty said: **And signs, and by the stars they are guided** (al-Nahl 16:16), meaning: from losing your way on land and sea. And by darkness He meant the darkness of the night, the darkness of error and misguidance, and the darkness of the earth or water.

And His statement: **We have explained the verses in detail for a people who know**, means: We have distinguished the evidence and separated the arguments among you and made them clear, O people, so that those among you who have knowledge of God may ponder them and those among you who have wisdom may understand them, so that they may turn from their ignorance in which they are persisting, and be deterred from the error of their actions in which they are steadfast, and not persist in their defiance of God - while knowing that what they are persisting in is error - in their error.

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

Who said that?

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **And it is He who made for you the stars that you may be guided by them in the darkness of the land and the sea**, he said: A man strays from the path while he is in darkness and injustice.

Tafsir al-Qurtubi

The Almighty said: **And it is He who made the stars for you** He explained the perfection of His power, and in

the stars there are many benefits. He mentioned in this verse some of their benefits, which are what the Shari'ah urges us to know, and in the revelation **and as protection from every rebellious devil** (Saffat: 7). **And We made them missiles to repel the devils** (al-Mulk 67:5). And here it was made to mean created. **We have detailed the verses** meaning We explained them in detail to be more eloquent in consideration. **For a people who know** He specified them because they are the ones who benefit from them.

Tafsir Ibn Kathir

The Almighty informs us that He is the Cleaver of the grain and the seed, that is, He splits it in the soil, and from it grows crops of different kinds, from grains and fruits of different colors, shapes, and tastes from the seed. For this reason, He interpreted His statement, **The Cleaver of the grain and the seed**, by saying, **He brings forth the living from the dead and brings forth the dead from the living**, that is, He brings forth the living plant from the grain and the seed, which is like the dead inanimate object, like His statement, "And a sign for them is the dead earth. We have given it life and brought forth from it grain, from which they eat," to His statement, **and from themselves and from that of which they have no knowledge**. His statement, **And brings forth the dead from the living**, is connected to **The Cleaver of the grain and the seed**, then He explained it, then connected to it His statement, **And brings forth the dead from the living**. They expressed this and that with phrases that are all close and convey the meaning. Some say: He brings forth the hen from the egg and vice versa, and some say: He brings forth the righteous child from the wicked and vice versa, and other phrases that are organized and included in the verse.

Then the Almighty said: **That is God**, meaning the One who does this, He is God alone, with no partner for Him. **So how are you turned away?** meaning how do you turn away from the truth and deviate from it to falsehood, so that you worship other than Him. And His saying, **The Cleaver of the Dawn and Made the Night for Rest**, meaning the Creator of light and darkness, as He said at the beginning of the Surah, **And made the darknesses and the light**, meaning He, the Most High, splits the darkness of the night from the dawn, so existence is illuminated, the horizon is illuminated, the darkness vanishes, the night with its blackness and the darkness of its portico goes away, and the day comes with its light and radiance, as He said, **The night overtakes the day, pursuing it rapidly**, so the Most High explained His ability to create different, contradictory things, indicating the perfection of His greatness and the greatness of His power, so He mentioned that He is the Cleaver of the Dawn, and He contrasted that with His saying, **And made the night for rest**, meaning still and dark, so that things may rest in it, as He said, **By the forenoon, and by the night when it covers**, and He said, **By the night when it covers, and by the day when it appears**, and He said, **By the day when it displays it, and by the night when it covers it**. Suhayb al-Rumi, may God be pleased with him, said to his wife when she rebuked him for staying

Surat al-An'am 6: 97

And it is He who made for you the stars that you may be guided by them in the darknesses of the land and the sea. We have detailed the signs for a people who know.

up too much: God has made the night for rest except For Suhaib, if Suhaib mentions Paradise, his longing becomes prolonged, and if he mentions Hell, his sleep flies away. Narrated by Ibn Abi Hatim. And His saying, **And the sun and the moon by precise calculation**, meaning they run according to a standardized, measured calculation that does not change or fluctuate, but each of them has phases that it passes through in the summer and winter, and as a result of that the night and day differ in length and shortness, as He said, **It is He who made the sun a radiance and the moon a light, and He determined for it phases**, the verse, and as He said, "It is not for the sun to overtake the moon, nor does the night outstrip the day. Each, in an orbit, floats," and He said, **And the sun, the moon, and the stars are subjected to His command**, and His saying, **That is the determination of the Almighty, the Knowing**, meaning that all run according to the determination of the Almighty, who does not prevent or contradict, the Knower of everything, so not an atom's weight on the earth or in the heavens escapes His knowledge. And often when God Almighty mentions the creation of the night and the day and the sun and the moon, He concludes the speech with might and knowledge, as He mentioned in this verse, and as He said, "And a sign for them is the night. We strip thereof the day, and at once they are in darkness. And the sun runs to its resting place. That is the determination of the Almighty, the Knowing," and when He mentioned the creation of the heavens and the earth and what is in them, at the beginning of Surah Ha Mim As-Sajdah, He said: "And We have adorned the nearest heaven with lamps and as protection. That is the determination of the Almighty, the Knowing." And the Most High said: **And it is He who made for you the stars that you may be guided by them through the darknesses of the land and the sea**. Some of the Salaf said: Whoever believes in these stars other than three has made a mistake and lied about God, the Most High, that God made them an adornment for the heaven, and stones for the devils, and that they may be guided by them in the darknesses of the land and the sea. And His statement: **We have detailed the verses** means We have explained them and clarified them **for a people who know** meaning they understand and know the truth, and avoid falsehood.

Fath al-Qadir

His statement: 97- **And it is He who made for you the stars that you may be guided by them** meaning He created them for guidance **in the darkness** of the night when traveling on **land and sea**. The addition of darkness to land and sea is because they are associated with them, or what is meant by darkness is the confusion of their paths in which one cannot be guided except by the stars. This is one of the benefits of the stars that God created for them, including what God mentioned in His statement: **And as protection from every rebellious devil**. "And We made them missiles to repel the devils," including: Making them an adornment for the sky. Whoever claims other than these benefits has greatly slandered God. **We have**

detailed the verses which We have explained in detail so that they are more eloquent in consideration **for a people who know** with what is in these verses of evidence of God's power, greatness, and wondrous wisdom.

Tafsir al-Baghawi

97- The Almighty said, **And it is He who made the stars for you**, meaning He created them for you, **that you may be guided by them in the darkness of the land and the sea**.

God Almighty created the stars for benefits:

One of them is this: that the seafarer and the traveler in the deserts finds his way to his destinations at night.

The second: It is an adornment for the sky, as He said: **And We have certainly adorned the lowest heaven with lamps Al-Mulk, 5**.

Including stoning the devils, as He said: **And We have made them missiles to pelt the devils Al-Mulk, 5**.

We have detailed the verses for a people who know.

Tafsir al-Baidawi

97 **And it is He who made the stars for you** He created them for you. **That you may be guided by them in the darknesses of the land and the sea** in the darknesses of the night on the land and the sea, and adding them to them is for the sake of association or in the doubtful paths, and He called them darknesses as a metaphor, and it is a singular mention of some of their benefits after He summarized them by saying to you. **We have detailed the verses** We explained them chapter by chapter. **For a people who know** for they are the ones who benefit from them.

Surat al-An'am 6: 98

And it is He who created you from one soul. Then there is a place of settlement and a place of storage. We have detailed the verses for a people who understand.

Tafsir al-Jalalayn

98 - **And it is He who created you** He created you from a single soul which is Adam **then there is a place of settlement** for you in the womb **and a place of deposit** for you in the loins, and in a reading with the opening of the qaf, meaning a place of settlement for you **We have detailed the verses for a people who understand** what is said to them.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And your God, O you who are just with God other than Him, **is the One who created you**, meaning: the One who began your creation from nothing, then brought you into existence after you were nothing, **from a single soul**, meaning: from Adam as:

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: **From a single soul**, he said: Adam, peace be upon him.

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And it is He who created you from one soul**, from Adam, peace be upon him.

As for his saying: **A place of settlement and a place of storage**, the people of interpretation differ in their interpretation of it.

Some of them said: The meaning of this is: He is the One who created you from a single soul, so some of you are settled in the womb, and some of you are deposited in the grave until God raises him up to spread the Resurrection.

Who said that?

Abu Kuraib told us, he said, Abu Muawiyah told us, on the authority of Ismail bin Abi Khalid, on the authority of Ibrahim, on the authority of Abdullah: **He knows its place of rest and its place of deposit** (Hud 11:6). He said: Its place of rest is in the wombs, and its place of deposit is where it dies.

Yaqub told me, he said, Hisham told us, on the authority of Ismail, on the authority of Ibrahim, on the authority of Abdullah, that he said: The depository is where you die, and the place of settlement is what is in the womb.

It was narrated on the authority of Ubaidullah bin Musa, on the authority of Israel, on the authority of Al-Suddi, on the authority of Marra, on the authority of Abdullah

bin Masoud, who said: The place of settlement is the womb, and the place of deposit is the place where you die.

Muhammad bin Ubaid Al-Maharbi told me, he said, Muhammad bin Fadil and Ali bin Hashim told us, on the authority of Ismail bin Abi Khalid, on the authority of Ibrahim: **He knows its place of rest and its place of deposit** (Hud 11:6). He said: **Its place of rest** is in the wombs, **and its place of deposit** is in the earth, where it dies.

Abu Kuraib and Abu Al-Sa'ib told us, they said: Ibn Idris told us, on the authority of Laith, on the authority of Muqsim, who said: **Its resting place** is in the loins where it takes refuge, **and its place of deposit** is where it dies.

Others said: The depository is what is in the loins of the fathers, and the settled is what is in the bellies of women, the bellies of the earth, or on its backs.

Who said that?

Yaqub bin Ibrahim told me, he said, Ibn Ulayyah told us, he said, Kalthum bin Jabr told us, on the authority of Saeed bin Jubayr, regarding his statement: **A place of settlement and a place of deposit**, he said: **A place of deposit**, that is, what was in the loins of men. So when they are settled in the wombs of women or on the surface of the earth or in its belly, then they have settled.

Ibn Hamid told us, he said, Ibn Ulayyah told us, on the authority of Kalthoum bin Jabr, on the authority of Saeed bin Jubair: **A place of settlement and a place of deposit**. He said: The places of deposit are those who were in the loins of men. So when they settle in the wombs of women or on the surface of the earth, then they have settled.

Muhammad ibn al-Muthanna told us, he said, Muhammad ibn Ja'far told us, he said, Shu'bah told us, on the authority of al-Mughira ibn al-Nu'man, on the authority of Sa'id ibn Jubayr, he said, Ibn Abbas said: **He knows its place of rest and its place of deposit** (Hud 11:6). He said: It was deposited in the loins, and the place of rest is what was on the face of the earth or in the earth.

Others said: Rather, the meaning of this is: It is settled on the earth on its backs, and is stored with God.

Who said that?

Ibn Wakee' told us, he said, Yahya bin Yaman told us, on the authority of Sufyan, on the authority of Al-Mughira, on the authority of Abu Al-Jabr bin Tamim bin Hudlam, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: The settled place is the earth, and the depository is with the Most Merciful.

Ibn Wakee' told us, he said, Ubaid God told us, on the authority of Israel, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, who said: The settled place is the earth, and the depository is with your Lord.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Ibn Uayyannah told us, on the authority of Ismail bin Abi Khalid, on the authority of Ibrahim, he said, Abdullah said: Its abode is in this world, and its

Surat al-An'am 6: 98

And it is He who created you from one soul. Then there is a place of settlement and a place of storage. We have detailed the verses for a people who understand.

place of deposit is in the Hereafter - meaning - **a place of settlement and a place of deposit.**

Al-Muthanna told me, he said, Suwaid bin Nasr told us, he said, Ibn Al-Mubarak told us, on the authority of Shu'bah, on the authority of Abu Bishr, on the authority of Saeed bin Jubair, he said: The depository is in the loins, and the settled place is in the afterlife and on the face of the earth.

Others said: The meaning of this is: it is settled in the womb and stored in the loins.

Who said that?

Hannad told us, he said, Abu Al-Ahwas told us, on the authority of Abu Al-Harith, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding the statement of God: **A place of settlement and a place of deposit**, he said: A place of settlement in the womb, and a place of deposit in the loins, he was not created, he will be created.

Ibn Wakee' told us, he said, Jarir told us, on the authority of Yahya al-Jaber, on the authority of Ikrimah: **A place of settlement and a place of deposit.** He said: The place of settlement is that which has settled in the womb, and the place of deposit is that which has been deposited in the loins.

Ibn Hamid told us, he said, Jarir told us, on the authority of Mughira, on the authority of Abu al-Jabr ibn Tamim, on the authority of Saeed ibn Jubayr, Ibn Abbas said: Ask! I said: A place of settlement and a place of repository? He said: The place of settlement is in the womb, and the place of repository is what is contained in the loins.

Abu Kuraib and Abu Al-Sa'ib told us, they said: Ibn Idris told us, on the authority of Qabus, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **A place of settlement and a place of deposit**, he said: The place of settlement is the womb, and the place of deposit is what is with the Lord of the Worlds of what He created and did not create.

Yaqub told me, he said, Hisham told us, he said, Abu Bishr told us, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, regarding his statement: **He knows its place of rest and its place of deposit** (Hud 11:6), he said: The place of rest is what was in the womb, whether it was alive or dead, and the place of deposit is what is in the loins.

Yaqub told me, he said, Hisham told us, he said, Abu Bishr told us, on the authority of Saeed bin Jubair, he said: Ibn Abbas said to me, and that was before my face came out: Did you get married, O Ibn Jubair? He said: I said: No, and I do not want that today! He said: But in addition to that, what was in your loins of the two depositories will come out.

Ibn Bashar told us, he said, Muhammad ibn Ja'far told us, he said, Shu'bah told us, on the authority of Abu Bishr, on the authority of Sa'id ibn Jubayr, he said: Ibn Abbas said to me: Are you married? I said: No! He said: So he struck my back and said: What was deposited in

your back will come out.

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: **A place of settlement and a place of deposit**, he said: The place of settlement is in the wombs, and the place of deposit is in the loins. He was not created, and He is his Creator.

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: **A place of settlement and a place of deposit.** He said: The place of settlement is in the womb, and the place of deposit is what is deposited in the loins of men and animals.

Ibn Wakee' told us, he said, Jarir told us, on the authority of Laith, on the authority of Mujahid, he said: The settled is what is settled in the womb, and the depository is what is deposited in the loins.

Ibn Wakee' told us, he said, Jarir told us, on the authority of Mugheera, on the authority of Abu al-Jabr ibn Tamim, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, something similar.

Hannad narrated, he said, Ubaidah bin Hamid narrated, on the authority of Ammar Al-Dahni, on the authority of a man, on the authority of Kurayb, he said: Ibn Abbas called me and said: Write: In the name of God, the Most Gracious, the Most Merciful, from Abdullah bin Abbas, to so-and-so, the scholar of Tayma. Peace be upon you, for I praise to you God, there is no god but Him. Now then - he said, I said: Do you begin by saying: Peace be upon you? He said: God is peace - then he said: Write: Peace be upon you. Now then, tell me about: a place of settlement and a place of deposit. He said: Then he sent me with the letter to the Jew, and I gave it to him. When he looked at it, he said: Welcome to the letter of my friend among the Muslims! So he took me to his house, opened large bookshelves of his, and began to throw those things away without paying attention to them. I said: What is the matter with you? He said: These are things that the Jews wrote! Until he brought out the scroll of Moses, peace be upon him. He said: He looked at it twice and said: The place of settlement is the womb. He said: Then he recited: **And We settle in the wombs whom We will** (al-Hajj 22:5), and he recited: **And for you on the earth is a place of settlement and provision** (al-Baqarah 2:36 - al-A'raf 7:24). He said: Its place of settlement is above the earth, its place of settlement is in the womb, and its place of settlement is under the earth until it reaches Paradise or Hell.

Hannad told us, he said, Qubaysah told us, on the authority of Sufyan, on the authority of Ibn Jurayj, on the authority of Ata': **A place of settlement and a place of deposit.** He said: The place of settlement is what is settled in the wombs of women, and the place of deposit is what is deposited in the loins of men.

Ibn Wakee' told us, he said, Ubaidullah told us, on the

authority of Sufyan, on the authority of Ibn Jurayj, on the authority of Ata', who said: The place of settlement is the womb, and the place of deposit in the loins of men.

Ibn Wakee' told us, he said, Ruh bin Ubadah told us, on the authority of Ibn Jurayj, on the authority of Ata', and on the authority of Ibn Abi Nujayh, on the authority of Mujahid, he said: The place of settlement is the womb, and the place of deposit is in the loins.

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 place of settlement** is what is settled in the wombs of women, and **a place of deposit** is what is in the loins of men.

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.

Ibn Hamid and Ibn Wakee' told us, they said: Jarir told us, on the authority of Laith, on the authority of Mujahid, who said: The settled is what is settled in the womb, and the depository is what is deposited in the loins.

Ibn Wakee' told us, Yahya bin Yaman told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, who said: The place of settlement is the womb, and the place of deposit is the loins.

Ibn Wakee' told us, he said, Muadh ibn Muadh told us, on the authority of Ibn Awn, he said: We came to Ibrahim in the evening and they told us that he had died, so we said: Did anyone ask him about anything? They said: Abd al-Rahman ibn al-Aswad, about the place of settlement and the place of deposit. He said: The place of settlement is in the womb, and the place of deposit is in the loins.

Humayd ibn Mas'adah told us, Bishr ibn al-Mufaddal told us, Ibn 'Awn told us: We came to Ibrahim when he had died. He said: Some of them told me that Abd al-Rahman ibn al-Aswad asked him before he died about the one who is settled and the one who is deposited. He said: The one who is settled is in the womb, and the one who is deposited is in the loins.

Yaqub bin Ibrahim told me, he said, Ibn Ulayyah told us, on the authority of Ibn Awn: We came to Ibrahim's house and asked about him, and they said: He has died. And Abd al-Rahman bin al-Aswad asked him, and he mentioned something similar.

Yaqub bin Ibrahim told me that Ibn Ulayyah told us, on the authority of Ibn Awn, that it reached him that Abd al-Rahman bin al-Aswad asked Ibrahim about that, and he mentioned something similar.

Ubayd God ibn Muhammad al-Faryabi told us, he said, Damrah ibn Rabi'ah told us, on the authority of al-Ala' ibn Harun, he said: I went to Ibrahim's house when he died, and I said to them: Did anyone ask him about anything? They said: Abd al-Rahman ibn al-Aswad asked him about a place of settlement and a place of repository, so he said: As for the place of settlement, it is what is settled in the wombs of women, and the place of repository is what is in the loins of men.

Abu Kuraib and Abu Al-Sa'ib told us, they said, Ibn Idris told us, on the authority of Laith, on the authority of Mujahid, regarding: **A place of settlement and a place of deposit**, he said: The place of settlement is the womb, and the place of deposit is the loins.

Yunus told me, he said, Sufyan told me, on the authority of a man who told him, on the authority of Saeed bin Jubair, he said: Ibn Abbas said to me: Why don't you get married? Then he said: As for me, I am saying this to you, and I know that God will bring forth from your loins what was stored in it.

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, he said: The one who is settled is in the womb, and the one who is deposited is in the loins.

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, on the authority of Ibn Abbas: **A place of settlement and a place of deposit**. He said: A place of settlement, in the womb, and a place of deposit, in the loins.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **A place of settlement and a place of deposit**. He said: A place of settlement, in the womb, and a place of deposit in the loins.

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh say: Ubayd bin Sulayman narrated to us, on the authority of Al-Dahhak: **A place of settlement and a place of deposit**. As for a place of settlement, it is what is settled in the womb, and as for a place of deposit, it is what is deposited in the loins.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **A place of settlement and a place of deposit**, he said: A place of settlement, in the wombs, and a place of deposit, in the loins.

Al-Muthanna told me, he said, Al-Hajaj bin Al-Munhal told us, he said, Hammad told us, on the authority of Ata bin Al-Saib, on the authority of Saeed bin Jubair, and Abu Hamza, on the authority of Ibrahim, they said: A place of settlement and a place of deposit. The place of settlement is in the womb, and the place of deposit is in the loins.

Others said: The settled place is in the grave, and the warehouse is in this world.

Who said that?

Bishr bin Muadh told us, Yazid bin Zari' told us, Saeed told us, on the authority of Qatada, who said: Al-Hasan used to say: He is settled in the grave, and stored in this world, and he is about to join his companion.

Abu Ja'far said: The most correct interpretation of this is to say: God, the Most High, made His statement, **A place of settlement and a place of storage**, general in its meaning, **God created from a single soul, a place of settlement and a place of storage**, and He did not specify one meaning over another. There is no doubt that some of the children of Adam are settled in the

Surat al-An'am 6: 98

And it is He who created you from one soul. Then there is a place of settlement and a place of storage. We have detailed the verses for a people who understand.

womb and stored in the loins, and some are settled on the back of the earth or its belly and stored in the loins of men, and some are settled in the grave and stored on the back of the earth. So every place of settlement or storage in one of these meanings is included in the general meaning of His statement, **A place of settlement and a place of storage**, and is intended by it, unless a report comes that must be accepted as meaning one meaning over another, and specific rather than general.

There is a difference in the reading of his saying: **A place of settlement and a place of deposit**.

So I read it as the people of Medina and Kufa generally read: **Famstaqar wa mustadaw'a**, meaning: Some of them God has settled in their place, so they are settled, and some of them God has entrusted to what He has entrusted to them, so they are entrusted to it.

Some of the people of Medina and some of the people of Basra read it as: *Famustaqar* with a kasra on the qaf, meaning: **Some of them settled in their place, so he is settled in it**.

The first of the two readings is correct in my opinion, although I think both of them have a correct interpretation: *Famstaqar*, meaning: God established him in his place of residence, so that the meaning is consistent with that of the one in which the agent is not named, and in adding the report of that to God, that He is this one who is settled and this one who is stored. This is because everyone is in agreement on reading His statement: **And a storehouse**, with the fat-ha on the dal in the sense of what the agent is not named, so applying the first, I mean His statement: *Famstaqar*, to it is more similar to departing from it.

As for His statement: **We have explained the verses in detail for a people who understand**, the Almighty says: We have explained the arguments, distinguished the evidence and signs, and perfected them, **for a people who understand**, the locations of the arguments and the locations of the lessons, and understand the verses and the remembrance. If they consider what I have alerted them to of My creating from a single soul what they have witnessed of human beings, and My creating what has been left behind from it of the wonders of colors and forms, they will know that this is from the action of One who has no equal or partner, so they associate Him with them in their worship of Him, as:

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **We have explained the verses in detail for a people who understand**, meaning: We have explained the verses in detail for a people who understand.

Tafsir al-Qurtubi

The Almighty says: **And it is He who created you from one soul** meaning Adam, peace be upon him. It was mentioned earlier in the surah. **Then a place of**

settlement Ibn Abbas, Saeed bin Jubair, Al-Hasan, Abu Amr, Isa, Al-A'raj, Shaibah, and Al-Nakha'i read it with a kasra on the qaf, and the rest with a fatha on it. It is in the nominative case as a subject, except that the meaning for those who broke the qaf is **from it is a place of settlement** and the fatha means for it a place of settlement. Abdullah bin Masoud said: For it is a place of settlement in the womb and a place of deposit in the land in which it dies, and this interpretation indicates the fatha. Al-Hasan said: Then a place of settlement is in the grave. Most of the commentators say: The place of settlement is what is in the womb, and the place of deposit is what is in the loins. Saeed bin Jubair narrated it from Ibn Abbas, and Al-Nakha'i said it. Ibn Abbas also said: A place of settlement in the land, and a place of deposit in the loins. Saeed bin Jubair said: Ibn Abbas said to me, **Are you married?** I said, *No*. He said: God, the Almighty, will extract from your loins what He has entrusted to you in it. It was also narrated on the authority of Ibn Abbas that the settled is the one who was created, and the depository is the one who was not created. This was mentioned by Al-Mawardi. And on the authority of Ibn Abbas also: And depository with God.

I said: In the revelation: **And for you on the earth is a place of settlement and provision for a time** (al-Baqarah 2:36) and the deposit is an indication that they will be in the grave until they are resurrected for the reckoning, and this has been mentioned previously in Al-Baqarah. **We have detailed the verses for a people who understand**. Qatada said: We have explained and established. And God knows best.

Tafsir Ibn Kathir

God Almighty says: **And it is He who created you from a single soul** meaning Adam, peace be upon him, as He said: **O mankind, fear your Lord, who created you from a single soul and created from it its mate and dispersed from both of them many men and women** and His statement **a place of settlement and a place of deposit** they differed in the meaning of that, from Ibn Mas'ud, Ibn Abbas, Abu Abd al-Rahman al-Sulami, Qays ibn Abi Hazim, Mujahid, Ata, Ibrahim al-Nakha'i, al-Dahhak, Qatadah, al-Suddi, Ata al-Khurasani, and others **a place of settlement** meaning in the wombs, they said or most of them **and a place of deposit** meaning in the loins, and from Ibn Mas'ud and a group the opposite, and from Ibn Mas'ud also and a group, a place of settlement in this world, and a place of deposit where he dies, and Sa'id ibn Jubayr said: a place of settlement in the wombs, and on the back of the earth, and where he dies, and al-Hasan al-Basri said: the place of settlement is the one who has died, so his deeds have settled in him, and from Ibn Mas'ud: and a place of deposit in the Hereafter, and the first statement is more apparent, and God knows best.

And the Almighty said: **We have detailed the verses for a people who understand** meaning they understand and comprehend the words of God and its meaning.

And the Almighty said: **And it is He who sends down water from the sky** meaning in a blessed measure and as provision for the servants and as a revival and relief for the creatures, as a mercy from God to His creation. **Then We bring forth thereby the vegetation of all things** like His saying: **And We made from water every living thing** "Then We bring forth from it greenery" meaning green crops and trees, then after that We create in it the grain and fruit, and for this reason the Almighty said: **We bring forth from it grain stacked together** meaning some of it is stacked together like ears of corn and the like, **And from the palm trees from its spadix are clusters** meaning the plural of qanw, which are clusters of dates **within reach** meaning close to reach, as Ali ibn Abi Talhah al-Walabi said on the authority of Ibn Abbas **within reach** meaning by the short clusters of palm trees whose clusters are attached to the ground, narrated by Ibn Jarir. Ibn Jarir said: The people of Hijaz say Qanwan, and Qais says Qanwan. Imru' al-Qais said:

Its tops became ripe, its roots became scarce, and it was covered with red dates.

He said: And Tamim say Qanyan with a Ya. He said: It is the plural of Qanw, just as Sanawwan is the plural of Sanw. And the Almighty's saying: **And gardens of grapes** means that We bring forth from it gardens of grapes. These two types are the most noble fruits according to the people of Hijaz, and perhaps they were the best fruits in this world, as God bestowed upon His servants, in His saying: **And from the fruits of the palm trees and the grapevines you take intoxicant and good provision.** That was before the prohibition of alcohol. And He said: **And We placed therein gardens of palm trees and grapevines.** And the Almighty's saying: **And the olives and the pomegranates, similar yet dissimilar.** Qatada and others said: Similar in leaf and shape, close to each other, and different in fruits in shape, taste and nature. And the Almighty's saying: **Look at its fruit when it bears fruit and ripens,** meaning when it ripens. This was said by Al-Bara' bin Azib, Ibn Abbas, Ad-Dahhak, Ata' Al-Khurasani, As-Suddi, Qatada, and others, meaning think about the power of its Creator from... Nothingness into existence, after it was firewood, it became grapes and dates, and other things that God Almighty created, of colors, shapes, tastes and smells, as God Almighty said: "And on the earth are neighboring plots and gardens of grapevines and crops and palm trees, some of them twined and some untied, watered with one water. But We make some of them excel others in taste" **Al-An'am 2:17.** That is why He said here, **Indeed in that, O people, are signs,** meaning indications, of the perfection of the power of the Creator of these things, His wisdom and His mercy, **for a people who believe,** meaning who believe in Him and follow His messengers.

Fath al-Qadir

His statement: 98- **And it is He who created you from a single soul** meaning Adam, peace be upon him, as mentioned above. This is another type of His wonderful creation indicating the perfection of His power. **Then a place of settlement and a place of deposit.** Ibn Abbas, Saeed bin Jubayr, Al-Hasan, Abu Amr, Isa, Al-A'raj, and Al-Nakha'i read it with a kasra

on the qaf, and the rest read it with a fatha on it. They are both in the nominative case as subjects and their predicate is omitted. The meaning is: Then among you is a place of settlement or your orbit is a place of settlement. The first meaning is according to the first reading, and the second is according to the second: That is, among you is a place of settlement on the surface of the earth, or your orbit is a place of settlement on its surface, and among you is a place of deposit in the womb or in the interior of the earth or in the loins. It was said that the place of settlement is in the womb, and the place of deposit is in the earth, and it was said that the place of settlement is in the grave. Al-Qurtubi said: Most of the people of interpretation say: The place of settlement is what was in the womb, and the place of deposit is what was in the loins. It was said that the place of settlement is from creation, and the place of deposit is from what was not created. It was said that the deposit is an indication of their being in the graves until the resurrection.

What indicates the interpretation of the settled being on Earth is the statement of God Almighty: **And for you on the earth is a place of settlement and provision for a time.** And the Almighty mentioned here *understand* and in what preceded it *know* because in the creation of souls from a single soul and making some of them settled and some of them a repository there is a mystery and precision that is not in the creation of the stars for guidance, so it was appropriate to mention understanding to give it a sense of greater precision and deep thought.

Tafsir al-Baghawi

98- **And it is He who produced you,** created you and began you, **from a single soul,** meaning: Adam, peace be upon him, **then a place of settlement and a place of storage,** Ibn Kathir and the people of the book read **then a place of settlement** with a kasra on the qaf, meaning: then from you is a place of settlement and from you is a place of storage, and the others read with a fatha on the qaf, meaning: then for you is a place of settlement and a place of storage.

They differed about the place of settlement and the place of deposit. Abdullah bin Masoud said: The place of settlement is in the womb until he is born, and the place of deposit is in the grave until he is resurrected.

Saeed bin Jubair and Ata' said: It is established in the wombs of mothers and stored in the loins of fathers. This is the narration of Ikrimah on the authority of Ibn Abbas. Saeed bin Jubair said: Ibn Abbas said to me, **Did you get married?** I said, *No.* He said, **Whatever was stored in your back, God Almighty will extract it.**

My father narrated that he said: It is established in the loins of fathers and stored in the wombs of mothers.

It was said: It is settled in the womb and stored above the earth. God Almighty said: **And We place in the wombs whom We will** **Al-Hajj, 5.**

Mujahed said: It is settled on the face of the earth in this world and stored with God in the Hereafter. This is indicated by the Almighty's saying: **And for you on the**

Surat al-An'am 6: 98

And it is He who created you from one soul. Then there is a place of settlement and a place of storage. We have detailed the verses for a people who understand.

**earth is a place of settlement and provision for a time
Al-Baqarah, 36.**

Al-Hasan said: The one who is settled in the graves and the one who is deposited in this world. He used to say: O son of Adam, you are a trust with your family and you will soon join your companion.

It was said: The repository is the grave and the place of settlement is Paradise and Hell, because God Almighty said in describing Paradise and Hell: **A good place to settle Al-Furqan, 76 and Evil place to settle Al-Furqan, 66, We have detailed the verses for a people who understand.**

Tafsir al-Baidawi

98 **And it is He who created you from a single soul** that is, Adam, peace be upon him. **Then a place of settlement and a place of deposit** that is, you have a place of settlement in the loins, or above the earth and a place of deposit in the wombs, or under the earth or a place of settlement and deposit. Ibn Kathir and the two Basrans read it with a kasra on the qaf as an active participle, and the place of deposit is a passive participle, that is, some of you are settled and some of you are deposited, because the settlement is from us without the place of deposit. **We have detailed the verses for a people who understand** it was mentioned with the mention of the stars, so they know because their matter is clear, and with the mention of the creation of the children of Adam, so they understand because their creation from a single soul and their transformation between different states is subtle and mysterious and requires the use of intelligence and careful consideration.

Surat al-An'am 6: 99

And it is He who sends down water from the sky, and We bring forth with it vegetation of all kinds, and We bring forth from it greenery from which We bring forth dense grain. And from the palm trees, from their spathes, are clusters hanging low, and gardens of grapes and olives and pomegranates, similar yet dissimilar. Look at its fruit when it bears fruit and ripens. Indeed in that are signs for a people who believe.

Tafsir al-Jalalayn

99 - **And it is He who sent down water from the sky, and We brought forth with it** in it a shift from the third person **vegetation of every kind** that grows **and We brought forth from it** that is, the plant something *green* meaning green **We bring forth from it** from the green **grain stacked** one overlapping the other like the ears of wheat and the like **and from the palm trees** predicate and it is substituted for it **of its fruit** the first thing that comes out of it and the subject *clusters* clusters **low hanging** close to each other *and* We brought forth with it *gardens* orchards **of grapes and olives and pomegranates similar** their leaves are a state **and not similar** their fruit *look* O you who are addressed, look with consideration **at its fruit** with the opening of the tha' and the meem and with the closing of them, and it is the plural of fruit like tree and tree and wood and wood **when it bears fruit** the first thing that appears, how it is *and* to its ripening when it reaches its maturity, how it returns **Indeed in that Verses** are indications of the Almighty's ability to resurrect and other things **for a people who believe** they were specifically mentioned because they are the ones who benefit from them in faith, unlike the disbelievers.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And God is the One to whom worship is due, with no partner for anything other than Him. He is the God who sent down water from the sky, **and We brought forth thereby the vegetation of all things**. So We brought forth by the water that We sent down from the sky the food of the livestock, the beasts, the birds, the wild animals, and the provisions and sustenance of the children of Adam, what they feed on and eat, and on which they grow and develop. And the meaning of His statement: **and We brought forth thereby the vegetation of all things** is that We brought forth thereby that on which everything grows, grows, and is fit.

If it was said: Its meaning is: We brought forth from it all kinds of plants, so *everything* is the kinds of plants, it would be a doctrine, even if the correct view is the first statement.

And His statement: **Then We brought forth from it greenery**, meaning: from the water that We sent down from the sky, *greenery*, moist crops.

Al-Khidr is the green, as the Arabs say: Show me a tiger, I will show it rain. It is said: The earth turned green with greenness. And greenness. Al-Khidr is the freshness of legumes, and it is said: A green palm tree, if it throws its dates green before they ripen. And a man became green, and became green, if he died young and healthy. And it is said: He is for you green and harmful, meaning delicious and pleasant.

His saying: **We bring forth from it grain that is stacked together** means: We bring forth from the green grain, meaning: what is in the ear of corn, the ear of wheat, barley, rice, and the like of the ears of corn whose grain is stacked together.

And in a similar manner to what we said about that, a group of people of interpretation said.

Who said that?

Muhammad bin Al-Hussein told me, he said, Ahmad bin Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi, his saying: **From it is greenery, from which We bring forth grain stacked together**, so this is the ear of corn.

Abu Jaafar said: God Almighty says: And of the palm trees are those whose clusters hang low, and that is why the clusters are raised.

Qanwan is the plural of qanw, just as sunwan is the plural of sunw, which is a cluster. The singular is called qanw, qanw and qana. The dual of qanwan is qanwan, and the plural of qanwan and qanwan is qanwan. They said in the plural of a small number: three qannas. Qanwan is from the language of Hijaz, and qanwan is from the language of Qais. Imru' al-Qais said:

Its tops became ripe, its roots became ripe, and it was covered with red dates.

And Qanyan, all of them, and another said:

She has a tail like a spear, which has humiliated her and made her black to be afraid after being scattered.

Tamim says: Qanyan with a yaa.

By his saying: *Daniya* he means close and drooping.

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

Who said that?

Al-Muthanna told us, 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: **Low-hanging clusters**, meaning by low-hanging clusters, the short palm trees, their clusters sticking to the ground.

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **From its fruits are hanging clusters**, he said: drooping clusters.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **Daniya Qanawan** means: drooping.

Hannad told us, he said, Wakee' told us, and Ibn

Surat al-An'am 6: 99

And it is He who sends down water from the sky, and We bring forth with it vegetation of all kinds, and We bring forth from it greenery from which We bring forth dense grain. And from the palm trees, from their spathes, are clusters hanging low, and gardens of grapes and olives and pomegranates, similar yet dissimilar. Look at its fruit when it bears fruit and ripens. Indeed in that are signs for a people who believe.

Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of Al-Baraa', regarding his statement: **Close and close**, he said: Near.

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 Al-Bara' bin Azib: **Qanwan Daniyyah**, he said: Close.

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 of the palm trees, of its spadix, are clusters hanging low**. He said: The low ones, so that the clusters hang down from the spadix.

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh, who said: Ubayd bin Sulayman narrated to us, who said: I heard Al-Dahhak say regarding His statement: **And of the palm trees, of its spadix, are clusters hanging low**, meaning the short palm trees that are attached to the ground, and the clusters are its spadix.

Abu Jaafar said: God Almighty says: And We also brought forth gardens of grapes, meaning: orchards of grapes.

The readers differed in reading that.

The majority of readers read it as **and cheeks** in the accusative case, except that the ta' was broken, because it is the ta' of the feminine plural, and it is lowered in the accusative case. And:

Al-Harith told me, he said, Al-Qasim bin Salam told us, on the authority of Al-Kisa'i, he said, Hamza told me, on the authority of Al-A'mash, that he read: **And gardens of grapes**.

By raising, so raising the word *jannat* is based on following the word *qanawan* in grammar, even though it is not of the same type, as the poet said:

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

Abu Ja'far said: The reading that I do not permit this to be read except with is the accusative: **and gardens of grapes**, because the proof of the readings unanimously agrees on its correctness and reading with it, and their rejection of everything else, and after the meaning of that is correct if it is read with the nominative.

His saying: **And the olives and the pomegranates**, he connected the olives to the gardens, meaning: And We brought forth the olives and the pomegranates, similar but not dissimilar.

Qatada used to say about the meaning of: **contrary but not similar**, what:

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And gardens of grapes and olives and pomegranates, similar yet dissimilar**, he said: Similar in its leaves, different in its fruit.

It is possible that it means: similar in creation, different in taste.

Abu Ja'far said: The meaning of the statement is: and the olive and pomegranate trees. So, instead of mentioning the trees, He was satisfied with mentioning their fruit, just as it was said: **And ask the town** (Yusuf 12:82). So, He was satisfied with mentioning the town instead of mentioning its people, in order to know those addressed by that in its meaning.

Abu Jaafar said: The reading of this differed.

The people of Medina and some of the people of Basra read it as follows: **Look at its fruit**, with the tha' and the mim open.

Some of the Meccan reciters and most of the Kufian reciters read it as: **to its fruit**, with a damma on the tha' and the meem. The meaning of the statement was opened by opening the tha' and the meem: Look at the fruit of these trees that are fat, such as palm trees, grapes, olives, and pomegranates, when they bear fruit. Fruit is the plural of fruit, just as reeds is the plural of reed, and wood is the plural of wood.

As if the one who added the tha' and the mim to the damma explained that it is the plural of thamaar, just as hamr is the plural of hamar, and jarab is the plural of jarab. And:

Al-Muthanna told me, he said, Ishaq told us, he said, Abd al-Rahman ibn Abi Hammad told us, on the authority of Ibn Idris, on the authority of al-A'mash, on the authority of Yahya ibn Waththab: that he used to recite: **to its fruit**, meaning: it is the various types of money.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Hammad told us, he said, Muhammad ibn Ubayd God told us, on the authority of Qais ibn Sa'd, on the authority of Mujahid, he said: The fruit is money, and the fruit is the fruit of the palm tree.

The first of the two readings in this regard is the correct one, in my opinion, the reading of the one who reads: **Look at its fruit** with a damma on the tha' and the meem, because God, may He be glorified and praised, described types of wealth, as Yahya ibn Waththab said, and also the overlapping grains of crops, and the low-hanging clusters of palm trees, and the gardens of grapes, olives, and pomegranates. So these were types of fruit, so the fruit was collected as fruit, then the fruit was collected as fruits, then this was collected and it was said: **Look at its fruit**, so this was the collection of fruits, and fruits is the collection of fruit, and its fruiting is the tying of fruit.

As for his saying: **and ripens it**, it means that it matures and reaches maturity when it reaches maturity.

Some of the scholars of the Arabic language from Basra used to say that when the ya' of the word is opened, it is the plural of ya'na', just as tajr is the plural of tajar, and as-sahab is the plural of sahib.

Some of the people of Kufa denied this, and believed that it was a source of their saying: the fruit ripens, so it ripens, and it is narrated in its source from the Arabs in three languages: ripening, ripening, and ripening, and likewise in ripening, ripening, and ripening.

As for the reading of the one who reads it: **and ripe** then he means: and matured and matured.

It may be permissible in its source: yanu'an, and it is heard from the Arabs: the fruit ripened, yanu'an, and from the language of those who said: yanu'an, the poet's saying:

In domes near Daskra, surrounded by olive trees, they may be mourned

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

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas: **And it ripens**, meaning: when it is ripe.

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: **Look at its fruit when it bears fruit and ripens**, he said: ripens, it ripens.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **Look at its fruit when it bears fruit and ripens**, meaning when it is ripe.

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 ripens it**, he said: He ripened it.

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 ripen it**, he said: And mature it.

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: **And ripens it**, he said: He means ripening it.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, who said, Ibn Abbas said: **And ripen it**, he said: ripen it.

Abu Ja'far said: God Almighty says that in God's sending down from the sky the water with which He brought forth the vegetation of all things, and the greenery from which He brought forth the overlapping grain, and all the rest of what He enumerated in this verse of the types of His creation, **the signs**, He says: In that, O people, if you look at His fruit when its fruit is

set, and when it ripens and ends, and you see the difference in its conditions and its management in its increase and growth, you will know that He has a manager like whom there is nothing, and worship is only appropriate for Him, without gods and equals, and in Him there are arguments, proof, and explanation, **for a people who believe**, He says: for a people who believe in the oneness of God and His ability to do whatever He wills.

God Almighty mentioned this specifically for the people who believe, because they are the ones who benefit from God's proofs and consider them, unlike those whose hearts God has sealed, so they do not know truth from falsehood, nor distinguish guidance from misguidance.

Tafsir al-Qurtubi

It contains seven issues:

The first: The Almighty's saying: **And it is He who sent down water from the sky** meaning rain. **And We brought forth thereby vegetation of all kinds** meaning every type of plant. It was also said: He provided sustenance for every animal. **And We brought forth from it greenery** Al-Akhfash said: meaning green, as the Arabs say: I showed her a tiger, I showed her rain. Greenery is the freshness of legumes. Ibn Abbas said: He means wheat, barley, sorghum, corn, rice, and all other grains. Meaning, some of it is built upon others like an ear of corn.

Second: The Almighty's saying: **And of the date palms, of its spathes, are clusters hanging low**. Subject and predicate. Al-Farra' permitted, in other than the Qur'an, **Qanwanan daniya** in apposition to what preceded it. Sibawayh said: "Some Arabs say: Qanwan." Al-Farra' said: This is the language of Qais, and the people of Hijaz say Qanwan, and Tamim say Qinyan, then they come together in the singular and say Qanw and Qanw. The palm spathe is before it splits from the ighrid. The ighrid is also called a tal'a. The tal'a is what is seen from the palm cluster. Qanwan is the plural of qanw, and its dual is qanwan like sunu and sunwan **with a kasra on the n**. The plural is pronounced as dual.

Al-Jawhari and others said: The two are two halves, and the plural is two halves **with the nun raised**. And the qanū is the cluster, and the plural is qanwān and qanā'. He said:

Long-tailed and bereaved

Other: Qanaa is the plural of Qala. Al-Mahdawi said: Ibn Hormuz read Qanawan with a fatha on the qaf, and it was narrated from him with a damma on it. So with the fatha, it is a name for the collective without a kasra, like rakab according to Sibawayh, and like al-Baqir and al-Jamil, because fa'laan is not an example of a collective, and the damma on the qaf is because it is the plural of qanu, which is the 'adhq **with a kasra on the 'ayn**, which is the kabasa, which is the cluster of the palm tree, and the 'adhq **with a fatha on the 'ayn** is the palm tree itself. It was said: Qanawan is the jamar. *Dania* means close, and is reached by the standing

Surat al-An'am 6: 99

And it is He who sends down water from the sky, and We bring forth with it vegetation of all kinds, and We bring forth from it greenery from which We bring forth dense grain. And from the palm trees, from their spathes, are clusters hanging low, and gardens of grapes and olives and pomegranates, similar yet dissimilar. Look at its fruit when it bears fruit and ripens. Indeed in that are signs for a people who believe.

and the sitting. From Ibn Abbas, al-Bara' ibn 'Azib and others. Al-Zajaj said: Some of them are close and some are far away, so he deleted it, and similar to it is **garments that protect you from the heat** (al-Nahl: 81). And he mentioned the close because the purpose of the verse is to mention the ability and gratitude for the blessing, and gratitude for what is closer to its reach is more.

Third: The Almighty's saying: **And gardens of grapes** meaning, and We brought forth gardens. Muhammad bin Abd al-Rahman bin Abi Layla and al-A'mash read, and this is the correct reading of Asim, **and gardens** in the nominative case. Abu Ubaid and Abu Hatim rejected this reading, until Abu Hatim said: It is impossible, because gardens are not made of palm trees. Al-Nahas said: The reading is permissible, and the interpretation is not based on this, but it is in the nominative case with the subject and the predicate is omitted, meaning, and for them are gardens. As a group of reciters read, "God is He who created seven heavens and of the earth the like of them. The command descends between them so that you may know that God is over all things competent and that God has encompassed all things in knowledge" (al-Waqi'ah 56:22). And the likes of Sibawayh, al-Kisa'i, al-Farra' permitted it, and there are many like them. And on this also, and Hur 'ayna was narrated by Sibawayh, and he recited:

Bring me someone like the Banu Badr for their people or someone like the family of Manzur bin Sayyar

It was said: The estimation is **gardens of grapes** we have taken it out, like your saying: I honored Abdullah and his brother, meaning and his brother I also honored. As for the olive and the pomegranate, there is nothing in it except the accusative case due to the consensus on that. It was said: *gardens* in the nominative case is in apposition to *qanawan* in wording, even if it is not of the same type in meaning. **And the olive and the pomegranate are similar but not similar** meaning similar in leaves, meaning the olive resembles the pomegranate leaf in covering the entire branch and in the size of the leaf, but not similar in taste, according to Qatada and others. Ibn Jurayj said: *Similar* in appearance **but not** in taste, like the two pomegranates, their color is the same but their taste is different. He specifically mentioned the pomegranate and the olive because of their proximity to them and their place with them. It is like his saying: **Do they not look at the camels - how they are created?** (al-Ghashiyah 88:17). He referred them back to the camels because they are the most common thing they know.

Fourth: The Almighty's saying: **Look at its fruit when it bears fruit**. That is, it is a look of consideration, not a look of sight without contemplation. In the language, fruit is the harvest of a tree. Hamzah and Al-Kisa'i read it with a damma on the tha' and the meem. The rest

read it with a fatha on both, the plural of thamara, like baqara *cow* and baqar *cows*, shajara *tree* and shajar *tree*. Mujahid said: The fruit is the type of money, and the fruit is the fruit of the palm tree. It seems that the meaning, according to Mujahid, is: Look at the money from which the fruit is obtained. So the fruit with two dhammahs is the plural of thamar *fruit*, which is the fruitful money. It was narrated from Al-A'mash that the word thamar is with a damma on the tha' and a sukoon on the meem, the damma was deleted due to its heaviness in order to make it lighter. It is permissible for thamar to be the plural of thamara, like badana *badan* and badan *bodyn*. It is also permissible for thamar to be the plural of plural, so you say thamara *fruit*, thamar *fruits*, and thamar *fruits*, like hamar *donkey* and hamar *red*. It is also permissible for it to be the plural of thamara, like khashbah *wood* and khashab *wood*, not the plural of plural.

Fifth: The Almighty's saying: **And ripen it**. Muhammad ibn al-Samiq' read *yan'i'uhu*. Ibn Muhaisin and Ibn Abi Ishaq read *yan'i'uhu* with a damma on the ya. Al-Farra' said: It is the language of some of the people of Najd. It is said: the fruit ripens, and the fruit is ripe. And **ana'a yan'uu** and the dates are *mun'a*. The meaning is and its ripening. Yan'a and aina' if they ripen and are ripe. Al-Hajaj said in his sermon: I see heads that have ripened and their harvest is near. Ibn al-Anbari said: Yan'a is the plural of yan'a, like rakib and rakab, and tajar and tajar, and it is the mature and mature one. Al-Farra' said: *yan'a* is more than yan'a, and its meaning is red, and from it is what was narrated in the hadith of cursing:

If it is born red like a red bead, it is said that it is agate or a type of it. The verse indicates to whoever ponders and looks with his eyes and heart, the look of one who thinks, that changes must have a changer, and that is because God Almighty said: **Look at its fruit when it bears fruit and ripens**. So you see it first as a cluster, then as ighridh when the cluster splits from it. Ighridh is also called laughter, then dates, then sayyab, then jadal when it turns green and rounds before it becomes strong, then bisran when it becomes big, then zahuwan when it turns red, it is said azaha yazhi, then mukkat if drops of moisture appear in it. If that is due to the sin, then it is madhanaba, which is tannubah, then if it becomes soft, then it is tha'dah, then if the moisture reaches half of it, it is mujaza'ah, then if it reaches two-thirds, it is halqana, then if the moisture covers it, it is munsabata, it is said rutab munsabata, then it dries and becomes dates. God Almighty drew attention to its transition from one state to another, its change, and its existence after it was not in accordance with His Oneness and perfect power. And that it has a capable and knowledgeable Creator. And He indicated the permissibility of resurrection, to create plants after drying. Al-Jawhari said: The fruit ripens, ripens, ripens, ripens, ripens, and ripens, meaning it ripens.

Sixth: Ibn al-Arabi said: Malik said: The good ripening without spoilage or engraving. Malik said: Engraving is when the people of Basra engrave the fruit until it becomes moist, meaning they make holes in it so that air can quickly enter it and it becomes moist quickly. This is not the ripening that is meant in the Qur'an, nor is it what the Messenger of God (blessings and peace of God be upon him) linked selling to. Rather, it is what occurs naturally without effort. In some fig countries, which are cold countries, it does not ripen until a stick smeared with oil is put in its mouth. When it ripens, its sale is permissible, because that is the necessity of the air and the custom of the country. If it were not for that, it would not ripen at the time of ripening.

I said: This ripeness upon which the permissibility of selling dates depends, and through which eating them is pleasant and one is safe from harm, is at the rising of the Pleiades, according to what God Almighty has established of custom and perfected of knowledge and power. Al-Mu'allā ibn Asad reported on the authority of Wahib on the authority of Asal ibn Sufyan on the authority of Ata' 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:

If the Pleiades rise in the morning, the affliction will be lifted from the people of the city. The Pleiades are the stars, there is no disagreement about that. Its rising in the morning is twelve nights into the month of May, which is the month of May. In Al-Bukhari: Kharijah bin Zaid bin Thabit informed me that Zaid bin Thabit would not sell the fruits of his land until the Pleiades rose and the yellow could be distinguished from the red.

Seventh: Those who dropped the calamities in fruits have used these narrations as evidence, and what was similar to them from his prohibition, peace be upon him, from selling the fruit until its goodness appears, and from selling the fruit until the defect is gone. Uthman bin Saraqa said: So I asked Ibn Omar, when is this? He said: The rising of the Pleiades. Al-Shafi'i said: It is not proven to me that the Messenger of God, peace be upon him, ordered the abolition of calamities, and if it were proven to me, I would not have counted it, and the common principle is that whoever buys what is permissible to sell and takes possession of it, the calamity is from him. He said: If I were saying that calamities should be abolished, I would have placed them in the little and the much. This is the saying of al-Thawri and the Kufians. Malik and most of the people of Medina held that they were abolished, based on the hadith of Jabir:

"The Messenger of God, may God bless him and grant him peace, ordered the abolition of plagues." Narrated by Muslim. This is what Umar ibn Abdul Aziz used to decide, and it is the opinion of Ahmad ibn Hanbal and other scholars of hadith. The scholars of the Zahir school abolished it for the buyer in both small and large quantities based on the generality of the hadith, except that Malik and his companions considered that the plague should reach a third of the fruit or more, and they abolished what was less than a third and made it dependent, since no fruit is free from the possibility of a little of its goodness being impossible and a small amount of it being spoiled. Asbagh and Ashhab did not look at the fruit but at its value, so if the value was a

third or more, it was abolished. A plague is something that cannot be repelled according to Ibn al-Qasim. Accordingly, theft is not a plague, and so is in the book of Muhammad. In the book it is a plague, and it was narrated from Ibn al-Qasim, but his companions and the people disagreed with him. Muftraf and Ibn al-Majishun said: Whatever the fruit gets from the sky from rot or cold, or thirst or heat or the breaking of the tree by something not done by man is a plague. There is disagreement about thirst, and in the narration of Ibn al-Qasim it is a plague. The correct view regarding legumes is that they are polluted like fruits. Whoever sells fruits before they are ripe on the condition that they remain, the sale is annulled and returned, because it is forbidden, and because it is a form of consuming money unjustly, as the Prophet, peace be upon him, said:

Have you seen that if God prevents the fruit, how can one of you take his brother's money unjustly? This is the opinion of the majority, and Abu Hanifa and his companions authenticated it and interpreted the prohibition as dislike. The majority held that it is permissible to sell it before it ripens, on condition that it is cut off. Al-Thawri and Ibn Abi Layla prohibited it, adhering to the prohibition mentioned in that regard. The majority specified it by clear analogy, because it is a known sale that can be taken possession of at the time of the contract, so its sale is valid like all other sales.

Tafsir Ibn Kathir

God Almighty says: **And it is He who created you from a single soul** meaning Adam, peace be upon him, as He said: **O mankind, fear your Lord, who created you from a single soul and created from it its mate and dispersed from both of them many men and women** and His statement **a place of settlement and a place of deposit** they differed in the meaning of that, from Ibn Mas'ud, Ibn Abbas, Abu Abd al-Rahman al-Sulami, Qays ibn Abi Hazim, Mujahid, Ata, Ibrahim al-Nakha'i, al-Dahhak, Qatadah, al-Suddi, Ata al-Khurasani, and others **a place of settlement** meaning in the wombs, they said or most of them **and a place of deposit** meaning in the loins, and from Ibn Mas'ud and a group the opposite, and from Ibn Mas'ud also and a group, a place of settlement in this world, and a place of deposit where he dies, and Sa'id ibn Jubayr said: a place of settlement in the wombs, and on the back of the earth, and where he dies, and al-Hasan al-Basri said: the place of settlement is the one who has died, so his deeds have settled in him, and from Ibn Mas'ud: and a place of deposit in the Hereafter, and the first statement is more apparent, and God knows best.

And the Almighty said: **We have detailed the verses for a people who understand** meaning they understand and comprehend the words of God and its meaning. And the Almighty said: **And it is He who sends down water from the sky** meaning in a blessed measure and as provision for the servants and as a revival and relief for the creatures, as a mercy from God to His creation. **Then We bring forth thereby the vegetation of all things** like His saying: **And We made from water every living thing** "Then We bring forth from it greenery"

Surat al-An'am 6: 99

And it is He who sends down water from the sky, and We bring forth with it vegetation of all kinds, and We bring forth from it greenery from which We bring forth dense grain. And from the palm trees, from their spathes, are clusters hanging low, and gardens of grapes and olives and pomegranates, similar yet dissimilar. Look at its fruit when it bears fruit and ripens. Indeed in that are signs for a people who believe.

meaning green crops and trees, then after that We create in it the grain and fruit, and for this reason the Almighty said: **We bring forth from it grain stacked together** meaning some of it is stacked together like ears of corn and the like, **And from the palm trees from its spadix are clusters** meaning the plural of qanw, which are clusters of dates **within reach** meaning close to reach, as Ali ibn Abi Talhah al-Walabi said on the authority of Ibn Abbas **within reach** meaning by the short clusters of palm trees whose clusters are attached to the ground, narrated by Ibn Jarir. Ibn Jarir said: The people of Hijaz say Qanwan, and Qais says Qanwan. Imru' al-Qais said:

Its tops became ripe, its roots became scarce, and it was covered with red dates.

He said: And Tamim say Qanyan with a Ya. He said: It is the plural of Qanw, just as Sanawwan is the plural of Sanw. And the Almighty's saying: **And gardens of grapes** means that We bring forth from it gardens of grapes. These two types are the most noble fruits according to the people of Hijaz, and perhaps they were the best fruits in this world, as God bestowed upon His servants, in His saying: **And from the fruits of the palm trees and the grapevines you take intoxicant and good provision.** That was before the prohibition of alcohol. And He said: **And We placed therein gardens of palm trees and grapevines.** And the Almighty's saying: **And the olives and the pomegranates, similar yet dissimilar.** Qatada and others said: Similar in leaf and shape, close to each other, and different in fruits in shape, taste and nature. And the Almighty's saying: **Look at its fruit when it bears fruit and ripens,** meaning when it ripens. This was said by Al-Bara' bin Azib, Ibn Abbas, Ad-Dahhak, Ata' Al-Khurasani, As-Suddi, Qatada, and others, meaning think about the power of its Creator from... Nothingness into existence, after it was firewood, it became grapes and dates, and other things that God Almighty created, of colors, shapes, tastes and smells, as God Almighty said: "And on the earth are neighboring plots and gardens of grapevines and crops and palm trees, some of them twined and some untied, watered with one water. But We make some of them excel others in taste" **Al-An'am 2:17.** That is why He said here, **Indeed in that,** O people, **are signs,** meaning indications, of the perfection of the power of the Creator of these things, His wisdom and His mercy, **for a people who believe,** meaning who believe in Him and follow His messengers.

Fath al-Qadir

His statement: 99- **And it is He who sent down water from the sky.** This is another type of the wonders of His creations. Water is rainwater, and in **We brought forth thereby** there is a shift from the third person to the first person, showing concern for this creation and what resulted from it. The pronoun in *thereby* refers to the water, and **the vegetation of every thing** means every

type of different plant, and it was said that the meaning is the provision of every thing, but the first interpretation is more appropriate. Then He detailed this generality and said: **We brought forth from it greenery.** Al-Akhfash said: meaning green. Al-Khidr: fresh legumes, which are the branches that branch out from the grain. It was said that he meant wheat, barley, corn, rice and other grains. **We bring forth from it grain.** This sentence is an attribute of Al-Khidr: that is, We bring forth from the green branches grain that is stacked: that is, one on top of the other as in ears of corn. **And from the palm trees** is an advanced predicate, and **from its shoots** is a substitute for it. According to the reading of those who read **a grain comes forth from it,** the raising of Qanawan would be in apposition to Hab. Al-Farra' permitted Qanawan in other than the Qur'an in apposition to Habban, and Tamim say Qinyan. It was read with a damma or fatha on the qaf considering the difference between the two languages, the language of Qais and the language of the people of Hijaz. Al-Tala': the Kafri tree before it splits from the ighrid, and ighrid is also called Tal'an. Al-Qanwan: the plural of Qanw, and the difference between its plural and dual is that the dual has a kasra on the noon, and the plural is according to what the grammar requires, and the same is Sunawan. Al-Qanw: the cluster. Meaning: Qanawan is originally from Tal'a. 'Adhq is the cluster of palm trees. It was also said that Qanawan is the jamar. Ad-Daniyah is the close one that can be reached by the one standing or sitting. Al-Zajaj said: The meaning is that some of them are close and some are far, so he deleted it. Similar to it is **garments that protect you from the heat.** Ad-Daniyah was specifically mentioned because the purpose of the verse is to explain the measure and gratitude, and that is in what is easier to grasp. His statement: **and gardens of grapevines.** Muhammad ibn Abd al-Rahman ibn Abi Layla, Al-A'mash, and Asim in his correct reading from him read *Jannat* in the nominative case, while the rest read it in the accusative case. Abu Ubaidah and Abu Hatim rejected the first reading, until Abu Hatim said it is impossible, because gardens are not made of palm trees. Al-Nahhas said: The interpretation of the nominative is not like this, but it is nominative by the beginning, and the predicate is omitted: that is, and for them are gardens, as a group of Al-Farra' read, **and beautiful maidens.** Sibawayh, Al-Kisa'i, and Al-Farra' permitted such a thing. As for the accusative, it was said that it is conjoined with **the plants of every thing,** that is, and We brought forth with it gardens of grapes, or the accusative by a verb that is estimated to be delayed: that is, and gardens of grapes We brought forth. And this is what is said about the accusative of the olive and the pomegranate: It was said that they are accusative for specificity because they are precious, and *mushtabahan* is accusative as a state: that is, each one of them resembles the other in some of its characteristics and does not resemble the other in some others. It was said that one of them resembles

the other in the leaf considering that it includes the entire branch and considering its size, and neither of them resembles the other in taste. It was said that the olive and the pomegranate were specified because of their proximity to the Arabs as in the saying of God Almighty: **Do they not look at the camels, how they are created?** Then He Almighty commanded them to look with consideration at its fruit if it bears fruit and to ripen it if it ripens. In the language, fruit is the harvest of the tree. And ripe is the ripe that has ripened and is ready to be harvested. Ibn al-Anbari said: Yana' is the plural of yana', like rakab and rakib. Al-Farra' said: Yana' means red. Hamzah and al-Kisa'i read thamarhu with a damma on the tha' and the meem, and the rest read it with a fatha, except for al-A'mash who read thamarhu with a damma on the tha' and a sukoon on the meem for ease. Muhammad ibn al-Sumayfi', Ibn Muhaysin and Ibn Abi Ishaq read yan'uhu with a damma on the ya' below. Al-Farra' said: It is the language of some of the people of Najd. The rest read it with a fatha, and the reference in His statement: **Indeed in that** to what was mentioned previously in general and in detail **are signs for a people who believe** in God, as evidence for what they witness of the wonders of His creations that He narrated to them.

Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding the words of God the Almighty: **Indeed, God is the Cleaver of the grain and the date stone**, meaning: He created the grain and the date stone. Abd al-Razzaq, Ibn al-Mundhir, Ibn Abi Hatim, and Abu al-Shaykh narrated on the authority of Qatadah who said: He splits the grain and the date stone from the plant. Ibn Abi Shaybah, Abd ibn Humayd, Ibn al-Mundhir, Ibn Abi Hatim, and Abu al-Shaykh narrated on the authority of Mujahid who said: The two halves that are in them. Saeed ibn Mansur and Ibn al-Mundhir narrated something similar on the authority of Abu Malik. Abd ibn Humayd, Ibn Abi Hatim, and Abu al-Shaykh narrated on his authority regarding the words of God the Almighty: **He brings forth the living from the dead**, he said: The palm tree from the date stone and the ear of corn from the seed. **And He brings forth the dead from the living**, he said: The date stone from the palm tree and the seed from the ear of corn. Ibn Abi Hatim narrated on the authority of Mujahid: **He brings forth the living from the dead and He brings forth the dead from the living**, he said: Living people are from sperm, and sperm is dead and comes forth from living people, and from livestock and plants it is the same. Ibn Abi Hatim narrated on the authority of Ibn Abbas: **So how are you deluded?** meaning: How can you lie? And he also narrated from Al-Hasan who said: How do you turn away? And he also narrated from Ibn Abbas in **Faliq Al-Isbah** he said: He created the night and the day. And Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated from him that he said: He means by **the morning** the light of the sun during the day and the light of the moon during the night. And Ibn Abi Shaybah, Abd Ibn Humayd, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated from Mujahid in **Faliq Al-Isbah** he said: The light of dawn. And Abd Al-Razzaq, Abd Ibn Humayd and Ibn Al-Mundhir narrated from Qatada in his saying: **Faliq Al-Isbah** he said: The one who splits the dawn. And Ibn Abi Hatim narrated from Qatada in his saying: **And He has made the night for rest** he said: He has settled every bird and

creature in it. And Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated from Ibn Abbas in his saying: **And the sun and the moon for reckoning** he means the number of days, months and years. And Ibn Abi Hatim narrated from Ibn Abbas in his saying: **And it is He who made for you the stars that you may be guided by them in the darknesses of the land and the sea** he said: A man goes astray while he is in darkness and injustice from the path. Ibn Abi Shaybah, Ibn Al-Mundhir and Al-Khatib narrated in their book on stars on the authority of Umar ibn Al-Khattab who said: Learn from the stars what will guide you on land and sea, then stop, for by God they were created only as an adornment for the sky, as stones for the devils, and as signs by which people are guided. Abd Al-Razzaq, Abd Ibn Hamid, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated something similar on the authority of Qatada. Ibn Mardawayh and Al-Khatib narrated on the authority of Ibn Umar who said: The Messenger of God, may God bless him and grant him peace, said: Learn from the stars what will guide you in the darkness of land and sea, then stop.

There are hadiths that indicate the desirability of observing the sun and the moon for the remembrance of God, the Exalted, and not for any other reason. Among them is that of al-Hakim, who authenticated it, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: **The most beloved of God's servants to God are those who observe the sun and the moon for the remembrance of God**. Ibn Shaheen, al-Tabarani, al-Hakim, and al-Khatib narrated on the authority of Abdullah ibn Abi Awfa, who said: The Messenger of God, may God bless him and grant him peace, said, and he mentioned something similar to it. Ahmad narrated in al-Zuhd and al-Khatib narrated on the authority of Abu al-Darda' something similar to it. Al-Khatib narrated in Kitab al-Nujum on the authority of Abu Hurayrah something similar to the first hadith, with a chain of transmission traceable to the Prophet. Al-Hakim narrated in his history and al-Daylami with a weak chain of transmission on the authority of Abu Hurayrah as well, who said: The Messenger of God, may God bless him and grant him peace, said: "There are three whom God will shade in His shade on the day when there is no shade but His: the trustworthy merchant, the moderate leader, and the one who observes the sun during the day." Abdullah ibn Ahmad narrated in Zawa'id al-Zuhd on the authority of Salman al-Farisi, who said: **Seven will be in the shade of God on the day when there is no shade but His shade, and he mentioned among them the man who observes the sun for the times of prayer**. These hadiths are restricted to observing the remembrance of God and prayer, and nothing else. God has made the end of the time for the Fajr prayer to be at sunrise, the beginning of the Dhuhr prayer to be at noon, the time for the Asr prayer to be as long as the sun is white and pure, and the time for the Maghrib prayer to be at sunset. It was reported regarding the Isha prayer that "the Prophet (peace and blessings of God be upon him) used to pray it at the time of the moon's setting on the third night of the month." This is how the beginnings, middles, and ends of the months are known. Whoever observes the sun and moon in these matters is the one whom the Prophet (peace and blessings of God be

And it is He who sends down water from the sky, and We bring forth with it vegetation of all kinds, and We bring forth from it greenery from which We bring forth dense grain. And from the palm trees, from their spathes, are clusters hanging low, and gardens of grapes and olives and pomegranates, similar yet dissimilar. Look at its fruit when it bears fruit and ripens. Indeed in that are signs for a people who believe.

upon him) intended, and whoever observes them for other than that is not what was intended by what was reported. The same applies to the stars, and the prohibition of looking at them was reported, as Ibn Mardawayh and Al-Khatib narrated on the authority of Ali, who said: The Messenger of God (peace and blessings of God be upon him) forbade me from looking at the stars. Ibn Mardawayh, Al-Marhabī, and Al-Khatib narrated on the authority of Abu Hurayrah, who said: The Messenger of God (peace and blessings of God be upon him) forbade looking at the stars. Al-Khatib narrated a similar hadith on the authority of Aisha. Al-Tabarani, Abu Nu'aym in Al-Hilyah, and Al-Khatib narrated on the authority of Ibn Mas'ud that he said: The Messenger of God (peace and blessings of God be upon him) said: **When my companions are mentioned, then stop, and when fate is mentioned, then stop, and when the stars are mentioned, then stop.** Ibn Abi Shaybah, Abu Dawud, and Ibn Mardawayh narrated on the authority of Ibn 'Abbas that he said: The Prophet (peace and blessings of God be upon him) said: **Whoever acquires knowledge from the stars has acquired a branch of magic, and the more he acquires, the more he increases.** These hadiths are interpreted as referring to looking into them for anything other than guidance, contemplation, and consideration. What was reported regarding the permissibility of looking into the stars is restricted to guidance, contemplation, and consideration. What was reported regarding the permissibility of looking into the stars is restricted to guidance, contemplation, and consideration, as indicated by the previous hadith of Ibn 'Umar. This is what was narrated on the authority of 'Ikrimah, as Al-Khatib narrated on his authority: He asked a man about astrology, and the man was embarrassed to tell him, so 'Ikrimah said: I heard Ibn 'Abbas say: It is a knowledge that people are incapable of, and I wish I had learned it. Abu Dawud and Al-Khatib narrated on the authority of Samurah ibn Jundub that he delivered a sermon and mentioned a hadith on the authority of the Messenger of God, may God bless him and grant him peace, in which he said: "As for what follows, some people claim that the eclipse of this sun and this moon and the disappearance of these stars from their places are for the death of great men on earth, and they have lied. Rather, they are signs from among the signs of God by which His servants pass so that He may see what repentance they will receive." It has been proven in the two Sahihis and others regarding the eclipse of the sun and the moon on the authority of the Prophet, may God bless him and grant him peace, that he said: **They do not eclipse for the death or life of anyone, but God frightens His servants with them.** Ibn Mardawayh narrated on the authority of Abu Umamah, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: **God erected Adam before Him, then struck his left shoulder, and his offspring came out from his loins until they filled the earth.** This hadith is the meaning of what is in the

verse, **And it is He who created you from one soul.** Sa'id ibn Mansur, Ibn Abi Shaybah, 'Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, Abu al-Shaykh, and al-Hakim narrated, and authenticated it, through various chains of transmission, on the authority of Ibn 'Abbas, regarding his statement, **A place of settlement and a place of deposit.** He said: The place of settlement is that which is in the womb, and the place of deposit is that which is deposited in the loins of men and animals. In another version: The place of settlement is that which is in the womb and on the surface of the earth and its belly, of what is alive and what has died. In another version: The place of settlement is that which is in the earth, and the place of deposit is that which is in the loins. 'Abd al-Razzaq, Ibn Abi Hatim, and Abu al-Shaykh narrated on the authority of Ibn Mas'ud regarding the verse, saying: Its place of settlement is in this world and its place of deposit is in the Hereafter. Sa'id ibn Mansur, 'Abd ibn Humayd, Ibn Abi Hatim, al-Tabarani, and Abu al-Shaykh narrated on the authority of Ibn Mas'ud, who said: The place of settlement is the womb, and the place of deposit is the place where one dies. Abu Al-Shaykh narrated from Al-Hasan and Qatadah regarding the verse, they said: It is settled in the grave, and stored in this world, and is about to join its owner. Ibn Abi Hatim and Abu Al-Shaykh narrated from Al-Suddi regarding His statement: **We bring forth from it grain stacked together,** he said: This is the ear of corn. Abd Al-Razzaq, Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated from Al-Bara' bin Azib, **Qanawan Daniyyah,** he said: Close. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated from Ibn Abbas, **Qanawan Daniyyah,** he said: The short palm trees, their clusters sticking to the ground. Ibn Abi Hatim and Abu Al-Shaykh narrated from him, Qanawan Al-Kaba'is, and Al-Daniyyah Al-Mansoor. Ibn Abi Hatim also narrated from him regarding **Qanawan Daniyyah,** he said: The clusters drooping from the date palm. Abd bin Hamid, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated from Qatadah regarding His statement: **Similar, but not similar,** he said: Similar in its leaves but different in its fruit. Ibn Abi Hatim narrated on the authority of Muhammad ibn Ka'b al-Qurazi regarding his statement: **Look at its fruit when it bears fruit,** he said: its dates and grapes. Abu Ubaid, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of al-Baraa': **and ripens it,** he said: its ripeness.

Tafsir al-Baghawi

99- **And it is He who sent down water from the sky, and We brought forth thereby,** that is, with water, **the vegetation of all kinds, and We brought forth from it,** that is, from the water, and it was said: from the vegetation, *green*, that is, green, like *al-'awr* and *al-'awr*, that is, what was moist and green from what

grows from wheat and barley and the like, **We bring forth from it grain stacked**, that is, piled up one on top of the other, like ears of wheat and barley and rice and all other grains, **and from the palm trees from their spadix**, and the spadix is the first thing that comes out of the fruit of the palm tree, *Qanwan* is the plural of *Qanw* which is the cluster, like *sanw* and *sanwan*, and they have no equivalent in speech, *Daniya*, that is, close to reach, accessible to the standing and the sitting, and Mujahid said: hanging down, and Ad-Dahhak said: short, attached to the ground, and in it is an abbreviation of its meaning: And of the palm trees are those whose spadix is close at hand and of them are those that are far away, so He was satisfied By mentioning the near from the far, because it precedes understanding, like the Almighty's saying: **Garments to protect you from the heat An-Naml, 81**, meaning: the heat and the cold, so He was satisfied with mentioning one of them, **and gardens of grapes**, meaning: and We brought forth from gardens, and Al-A'mash read from Asim **and gardens** in the nominative case in accordance with his saying *qanawan*, and the majority of the reciters are against it, **and the olive and the pomegranate**, meaning: and the olive tree [and the pomegranate tree], **similar and dissimilar**, Qatada said that its meaning is similar in its leaves and different in its fruit, because the olive leaf resembles the pomegranate leaf, and it was said: similar in appearance but different in taste, **look at its fruit**, Hamza and Al-Kisa'i read with a damma on the tha' and the mim, this and what follows, and in **Ya Seen** on the plural of fruits, and the others read [with a fatha on it] on the plural of fruit, like: cow and cows, **when it bears fruit and ripens**, and its ripening and ripening, **Indeed in that are signs for a people who believe**.

Tafsir al-Baidawi

99 And it is He who sent down water from the sky" from the clouds or from the side of the sky. "Then We brought forth" in the color of the speech. "With it **with water** the vegetation of every kind" every kind of vegetation grew. The meaning is: to show the ability to produce different and varied species watered by one water as in the saying of the Most High: "watered by one water" and We prefer some of them over others in eating. "Then We brought forth from it **from the vegetation or water green something green and green like a'war and a'war**", which is the branched out part of the grain. "We bring forth from it **from the green** grain stacked" which is the ear of corn. "And from the date palms, from their clusters of dates" meaning, We brought forth from the date palms, from their clusters of dates, or from the date palms, something from their clusters of dates. It is possible that "from the date palms **is the predicate of Qanwan and** from its cluster" is a substitute for it. The meaning is: and from the date palms, clusters of dates, which are the clusters of dates, plural of "Qanw like Sanwwan, **plural of Sanw**". It is also read with a damma on the qaf, like "thi'b and thi'uban, **and with a fatha on it, as it is a collective noun, since** Fa'laan" is not one of the collective forms. "Daniya **means close to reach, or Muttalib**" means close to each other. Rather, it was limited to mentioning it without its opposite because it indicates it

and increases the blessing in it. "And gardens of grapes" is in apposition to the growth of everything. Nafi' read it with the nominative case as a subject, meaning, "And for you **or then are gardens, or** from the vineyards" are gardens. It is not permissible to conjoin it with "Qanw" since grapes do not grow from date palms. "And the olives and the pomegranates **is also in apposition to** plants" or in the accusative case as a specification because these two types are rare among them. "Similar and unlike" is a state of the pomegranate, or of all of them, meaning some of it is similar and some of it is not similar in shape, size, color and taste. "Look at its fruit" meaning the fruit of each one of them. Hamzah and Al-Kisa'i read it with a damma on the ta' and the mim, and it is the plural of thamarah like khashbah and khashab, or fruits like kitab and kutubah. "If it bears fruit" if it produces its fruit, how it bears small fruit that is hardly of benefit. "And ripens it" and to the state of its ripening or to its ripeness, how it returns large with benefit and pleasure. It is originally a source that describes the fruit when it ripens. It was said that it is the plural of yani' like tajar and tajar. It was read with a damma, and it is a dialect for it and yani'ah. **Indeed in that are signs for a people who believe**. That is, signs indicating the existence of the All-Powerful, All-Wise and His Oneness. The occurrence of different kinds and diverse types from one origin and their transfer from one state to another can only happen by the occurrence of an All-Powerful One who knows their details and gives preference to what His wisdom requires of what is possible from their states and is not prevented from doing anything by a rival who opposes Him or an opposite who defies Him. Therefore, He followed it with a rebuke of those who associate partners with Him and a response to them, saying:

Surat al-An'am 6: 100

And they have attributed to God partners the jinn, although He created them, and they have fabricated for Him sons and daughters without knowledge. Glory be to Him, and He is far above what they describe.

Surat al-An'am 6: 100

And they have attributed to God partners the jinn, although He created them, and they have fabricated for Him sons and daughters without knowledge. Glory be to Him, and He is far above what they describe.

Tafsir al-Jalalayn

100 - **And they attributed to God** a second object *partners* a first object and it is replaced by **the jinn** where they obeyed them in worshipping idols *and* He **created them** so how can they be partners **and they violated** with the lightening and emphasis, meaning they differed **with Him, sons and daughters without knowledge** where they said Ezra is the son of God and the angels are the daughters of God **Glory be to Him** purifying Him **and exalted be He above what they describe** that He has a son

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be glorified, He meant: And these people who are just with their Lord have made gods and rivals to God, the jinn, partners with Him, as He, may His praise be glorified, said: **And they have made between Him and the jinn a relationship** (al-Saffat 37:158).

In *Al-Jinn* there are two aspects of the accusative.

One of them: that it is an explanation of the partners.

The other: that the meaning of the speech is: And they made the jinn partners with God, even though He is their Creator.

They differed in the reading of His saying: **And He created them.**

So I read it as the regions read: **And He created them**, meaning that God created them, and He created them alone. And it was mentioned on the authority of Yahya bin Ya'mar that:

Ahmad bin Yusuf told me, he said, Al-Qasim bin Salam told us, he said, Hajjaj told us, on the authority of Harun, on the authority of Wasil, the freed slave of Abu Uyaynah, on the authority of Yahya bin Aqil, on the authority of Yahya bin Ya'mar: that he said: The partners of the jinn and their creation.

With the Jazm of the Laam, meaning that they said: The jinn are partners with God in His creation of us.

Abu Jaafar said: The more correct of the two readings is the reading of the one who reads it: **And He created them**, because the evidence from the readings agrees on it.

As for his saying: **And they fabricated for him sons and daughters without knowledge**, what he means by his saying: they fabricated is that they invented. It is said: So-and-so fabricated a lie against so-and-so and invented it, if he fabricated it and made it up.

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

Who said that?

Al-Muthanna told me, he said, Abu Saleh told us, he said, Muawiyah told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, his saying: And they attributed to God partners the jinn, while God created them, **and they fabricated for Him sons and daughters**, meaning that they guessed.

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 attributed to him sons and daughters without knowledge**, he said: They attributed to him sons and daughters without knowledge.

Muhammad bin Amr told me: Abu Asim told us: Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And they attributed to him sons and daughters without knowledge**, he said: They lied.

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.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **And they have attributed to God jinn partners**, they lied. **Glory be to Him and He is exalted above what they describe**, above what they lie about. As for the Arabs, they attributed to Him daughters, and to them whatever they desired of boys. As for the Jews, they attributed a relationship between Him and the jinn, and the jinn have certainly known that they will be brought to account.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **And they attributed to him sons and daughters without knowledge**, he said: They estimated sons and daughters for him.

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 they attributed to him sons and daughters without knowledge**, he said: Did they attribute to him sons and daughters? The Arabs said: The angels are the daughters of God, and the Jews and Christians said: The Messiah and Ezra are the sons of God.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And they attributed to Him sons and daughters without knowledge**, he said: **They attributed to Him**, they lied. God had no sons or

daughters. The Christians said: The Messiah is the son of God, and the polytheists said: The angels are the daughters of God. So all of them attributed to Him is a lie, and they attributed to Him is a lie.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, his saying: **And they attributed to God partners the jinn**, he said: the saying of the heretics, **and they violated it for him**, Ibn Jurayj said, Mujahid said: they violated, they lied.

Ibn Wakee' told us, he said, Abu Usamah told us, on the authority of Juwaybir, on the authority of Ad-Dahhak: **And they described to him sons and daughters**, he said: They described to him.

Imran bin Musa told us, he said, Abdul Warith told us, on the authority of Abu Amr: **And they attributed to him sons and daughters**, he said: Its interpretation is: and they lied.

Abu Ja'far said: The interpretation of the statement is: And they made the jinn partners with God in their worship of Him, while He is the One Who created them, without any partner, helper, or supporter. **And they fabricated for Him sons and daughters**, meaning: And they falsely attributed to God, so they fabricated for Him sons and daughters, without any knowledge of the truth of what they were saying, but out of ignorance of God and His greatness, and that it is not appropriate for someone who is a god to have sons and daughters or a companion, nor for a partner to share in His creation.

Abu Ja'far said: God Almighty says: God is exalted and exalted, so He is above what these ignorant people among His creation describe Him with, in their claim that He has partners from among the jinn, and that they have sons and daughters infiltrating Him. This is not appropriate for someone of His description, because this is a description of His creation, from whom sexual intercourse occurs, which produces children, and whose desires compel them, due to their weakness, to take a companion to satisfy their pleasures. God Almighty is not weak, so that one thing compels Him to do another, nor is He weak and needy, so that His need for women prompts Him to take a companion to satisfy his pleasure.

His saying: **Exalted be He** is a reaction from the word *al-'alaw highness* and *al-'ahla elevation*.

It was narrated on the authority of Qatada regarding the interpretation of his statement: **about what they describe**, that they are lying.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **Glory be to Him, and He is exalted above what they describe**, above what they lie about.

I think that Qatada meant by his interpretation that they were lying in their description of God with what they used to describe Him with, by claiming that He had sons and daughters, not that he directed the interpretation of the description to lying.

Abu Ja'far said: God Almighty says: God, who made these disbelievers associate the jinn with Him and attributed to Him sons and daughters without knowledge, **the Originator of the heavens and the**

earth, meaning: their Innovator, Originator, and Originator after they did not exist, as:

Yunus told me, he said, Ibn Wahb told us, he said: Ibn Zayd said regarding His statement, **Originator of the heavens and the earth**, he said: He is the One who originated their creation, may He be glorified and exalted, so He created them and they were nothing before Him. **How can He have a son when He has no companion?** A son can only be from a male or a female, and it is not appropriate for God, glory be to Him, to have a companion, so that He would have a son.

And it is from Him that He created everything. He says: If there is nothing but God who created it, then how could God have a son, when He had no wife to have a son from?

Tafsir al-Qurtubi

The Almighty said: **And they have attributed to God partners the jinn**. This is a mention of another type of their ignorance, meaning that among them were those who believed that God had partners from the jinn. An-Nahhas said: The jinn is the first object, and partners is the second object, like **And He made you kings** (al-Ma'idah 5:20). **And I made for Him abundant wealth** (Al-Muddathir: 12). It is found frequently in the Qur'an. The meaning is: And they attributed to God the jinn partners. It is permissible for the jinn to be a substitute for partners, and the second object is God. Al-Kisa'i permitted raising the jinn to mean they are the jinn. **And He created them** is the reading of the group, meaning He created those who attributed partners to Him. It was said: He created the jinn partners. Ibn Mas'ud read **and He created them** with the addition of *he*. Yahya ibn Ya'mar read **and He created them** with a silent *lam*, and said: meaning they attributed their creation to God and partners, because they used to create something and then worship it. The verse was revealed about the polytheists of the Arabs. The meaning of their associating partners with the jinn is that they obeyed them as they obeyed God, the Almighty. This was narrated from Al-Hasan and others. Qatada and As-Suddi said: They are the ones who said that the angels are daughters of God. Al-Kalbi said: It was revealed about the heretics, who said that God and Iblis are brothers. God is the creator of people and animals, and Iblis is the creator of the jinn, wild beasts, and scorpions. Close to this is what the Magians said, for they said that the world has two creators: an ancient god, and the second is a devil who came into being from the idea of the ancient god. They claimed that the maker of evil is a creation. Likewise, the Haitiyah from the Mu'tazilah from the followers of Ahmad ibn Ha'it, claimed that the world has two creators: the ancient god, and the other is a created one, whom God, the Almighty, created first, then delegated to him the management of the world, and he is the one who will hold creation accountable in the Hereafter. God is far above what the wrongdoers and deniers say, far above. **And they violated** is the reading of Nafi' with emphasis on the multiplicity, because the polytheists claimed that God had daughters, who are the angels, and they called them

Surat al-An'am 6: 100

And they have attributed to God partners the jinn, although He created them, and they have fabricated for Him sons and daughters without knowledge. Glory be to Him, and He is far above what they describe.

jinn because of their insanity. The Christians claimed that Christ is the son of God. The Jews said: Ezra is the son of God, and this was a lot of their disbelief, so the verb was stressed to match the meaning. God is exalted above what they say. The rest read it with a light pronunciation to indicate the reduction. Al-Hasan Al-Basri was asked about the meaning of **and they breached** with a heavy pronunciation, so he said: It is **and they breached** with a light pronunciation, an Arabic word. If a man lied in a gathering, it was said: He breached it, by the Lord of the Kaaba. The linguists said: The meaning of **they breached** is **they invented** and **they fabricated** and **they breached** with a heavy pronunciation. Mujahid, Qatadah, Ibn Zayd, and Ibn Jurayj said: **they breached** means they lied. It is said that the meaning of **they breached**, "they breached," and **they invented** are the same, meaning they innovated.

Tafsir Ibn Kathir

This is a response to the polytheists, who worshipped other than God, and associated others with Him in their worship, that they worshipped the jinn, and made them partners with Him in worship, exalted be God above their polytheism and disbelief. If it is said: How did the jinn worship, although they only worshipped idols? The answer is: They did not worship them except out of obedience to the jinn and their command to them to do so, like His saying: "They invoke not besides Him except female deities, and they invoke not but a rebellious devil. * God has cursed him and said: I will surely take from among Your servants a specified portion. * And I will mislead them and arouse in them false desires. And I will command them so they will slit the ears of cattle and I will command them so they will change the creation of God. And whoever takes Satan as an ally instead of God has certainly incurred a clear loss. * He promises them and arouses false desires in them, but Satan promises them nothing but delusion." And like His saying, the Most High: **Then will you take him and his descendants as allies instead of Me?** The verse.

And Abraham said to his father, "O my father, do not worship Satan. Indeed, Satan has been a disobedient sinner to the Most Merciful." And like His saying, "Did I not charge you, O children of Adam, that you not worship Satan - indeed, he is to you a clear enemy - and that you worship Me. This is a straight path?" And the angels will say on the Day of Resurrection, "Glory be to You! You are our Protector rather than them. Rather, they used to worship the jinn; most of them were believers in them." For this reason, the Almighty said, **And they attributed to God partners the jinn and He created them.** That is, He created them, for He is the Creator alone, with no partner, so how can anyone else be worshipped with Him, like Abraham's saying, **Do you worship what you carve? And God created you and what you do?** The meaning of the verse is that He, glory be to Him, is the One who is independent in

creation alone, so for this reason He must be singled out for worship, alone, with no partner. And the Almighty's saying, **And they fabricated for Him sons and daughters without knowledge**, by which the Almighty warns against the misguidance of those who went astray in describing Him as having a son, as claimed by the Jews in the case of Ezra, and by the Christians in the case of Jesus, and by the polytheists of the Arabs in the case of Angels, they are the daughters of God, God is far above what the wrongdoers say, far above. The meaning of **and they invented** is that they fabricated, lied, invented, and lied, as the scholars of the Salaf said: Ali bin Abi Talha said on the authority of Ibn Abbas: **And they invented** means they made up stories. Al-Awfi said on his authority: **And they invented for Him sons and daughters without knowledge.** He said they lied, and so did Al-Hasan. Ad-Dahhak said: they fabricated. As-Suddi said: they cut off. Ibn Jarir said: Its interpretation is then that they made for God the jinn partners in their worship of them, and He is the One Who created them alone, without a partner, helper, or supporter. **And they invented for Him sons and daughters without knowledge** of the truth of what they say, but out of ignorance of God and His greatness, for it is not appropriate for someone who is a god to have sons and daughters, or a companion, or for a partner to share in His creation. For this reason He said: **Glory be to Him and He is exalted above what they describe.** That is, He is sanctified, transcendent, and exalted above what these ignorant, misguided ones describe of sons, rivals, and equals. And partners.

Fath al-Qadir

This statement includes mentioning another type of their ignorance and misguidance. An-Nahhas said: The jinn are the first object, and partners are the second object, as in the Almighty's saying: **And made you kings** "And made for him abundant wealth." Al-Farra' permitted that the jinn be a substitute for partners and an explanation of it. Al-Kisa'i permitted raising the jinn in the sense that they are the jinn, as if it was said: Who are they? So it was said: The jinn, and Yazid bin Abi Qutayb and Abu Hayyan read it in the nominative, and it was read in the accusative with the addition of partners to the jinn for clarification. The meaning is: They made partners for God, so they worshipped them as they worshipped Him, and glorified them as they glorified Him. It was said: What is meant by the jinn here are the angels because of their concealment, meaning their concealment, and they are the ones who said: The angels are the daughters of God. It was said: It was revealed about the heretics who said: God Almighty and Satan are brothers, so God is the creator of people and animals, and Satan is the creator of snakes, beasts, and scorpions. This was narrated from Al-Kalbi, and the saying of the Magians is similar to this, for they said: The world has two creators, the Lord, glory be to Him, and the devil. And so are those who say: All good is from the light, and all evil is from the darkness, and

they are the Manichaeans. His statement: **And He created them** is a circumstantial clause with the estimation of *had*: meaning they knew that God created them, or created what they made a partner with God. His statement: **And they fabricated for Him sons and daughters** Nafi' read it with emphasis for multiplication, because the polytheists claimed that the angels were the daughters of God, and the Christians claimed that the Messiah was the son of God, and the Jews claimed that Ezra was the son of God, so this was a lot of their disbelief, so the verb was stressed to match the meaning. The rest read it with emphasis. It was read *harfaw* from *tahrif*: meaning they forged. The linguists said: the meaning of *kharaqaw* is **they fabricated, invented, and lied**. It is said: **He fabricated the slander and penetrated it and tore it**, or its origin is from *kharaq al-thawb*: if he tore it: meaning they devised for Him sons and daughters. His statement: **without knowledge** is related to an omitted word which is a state: that is, existing without knowledge. Rather, they said that out of pure ignorance. Then, after narrating this clear misguidance and terrible slander of making the jinn partners with God, and affirming that He has sons and daughters, God declared Himself to be pure and exalted above what they describe. We have already discussed the meaning of *exalted*. The meaning of *exalted* is: He is far removed and elevated from their false statement with which they described Him.

Tafsir al-Baghawi

100- The Almighty said: **And they attributed to God the jinn as partners**, meaning: the disbelievers attributed to God the jinn as partners, **and He created them**, meaning: He created the jinn.

Al-Kalbi said: It was revealed about the heretics, who established a partnership with Iblis in creation, so they said: [God is the Creator of] light, people, beasts and livestock, and Iblis is the Creator of darkness, wild beasts, snakes and scorpions. This is like His saying: **And they made between Him and the jinn a relationship As-Saffat, 158**, and Iblis is from the jinn. **And they made a breach**, the people of Medina read **and they made a breach**, with a shaddah on the *ra* for emphasis, and the others read it with a light *ra*, meaning: they invented **for Him sons and daughters without knowledge**, and this is like the Jews saying that Ezra is the son of God, and the Christians saying that the Messiah is the son of God, and the Arab infidels saying that the angels are the daughters of God. Then He exalted Himself and said: **Glory be to Him and He is above what they describe**.

Tafsir al-Baidawi

100 **And they made partners for God, the jinn** meaning the angels, by worshipping them and saying: The angels are the daughters of God. And He called them jinn to avoid them, belittling their status, or devils because they obeyed them as God is obeyed, or they

worshipped idols by their prompting and incitement, or they said God is the Creator of good and everything beneficial and the devil is the Creator of evil and everything harmful, as is the view of the dualists. And the object of **they made is partners for God** and the jinn is a substitute for *partners* or *partners* of the jinn and **for God** is related to His saying: *partners* or a state of it, and **the jinn** was read in the nominative case as if it was said: Who are they, so it was said the jinn, and **the jinn** is in the accusative case as an addition for clarification. **And He created them** is a state with the estimation of *may*, and the meaning is that they knew that God is their Creator without the jinn, and that he who creates is not like he who does not create. **And He created them** was read in apposition to **the jinn**, meaning and what they create of idols, or to partners, meaning they attributed their differences to Him for the sake of falsehood, as they attributed it to Him. **And they violated for Him** they did and invented for Him. Nafi' read with a shaddah on the *ra* for emphasis. And it was read **and they distorted** meaning they forged. **Sons and daughters** so the Jews said Ezra is the son of God, and the Christians said the Messiah is the son of God, and the Arabs said the angels are the daughters of God. **Without knowledge** without knowing the truth of what they said and seeing evidence for it, and it is in the place of the state of *and*, or the source, meaning a violation without knowledge. **Glory be to Him and He is above what they describe** which is that He has a partner or a son.

Surat al-An'am 6: 101

Originator of the heavens and the earth. How could He have a son when He has no wife and He created all things? And He is Knowing of all things.

Surat al-An'am 6: 101

Originator of the heavens and the earth. How could He have a son when He has no wife and He created all things? And He is Knowing of all things.

Tafsir al-Jalalayn

101 - He is **the Originator of the heavens and the earth**, their Creator without a previous example. *How* how **can He have a son when He has no companion** a wife **and He created all things** that He is capable of creating **and He is Knowing of all things**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And God created everything, and there is no creator other than Him. And everything that you, O you who are just with God, call upon as idols besides Him, He and His servants created as kings, whether the one you call as Lord and claim that He has a son, a jinn or a human, **And He is Knowing of all things**, meaning: And God who created everything, nothing is hidden from Him what He created or anything of it, and not an atom's weight on the earth or in the heavens escapes Him. He knows your number and your deeds, and the deeds of those whom you called Lord or God's son, and He is the one who counts them against you and them, until He rewards each one according to his deeds.

Tafsir al-Qurtubi

The Almighty said: **Originator of the heavens and the earth** meaning their Creator, so how could He have a son? And *Originator* is the predicate of an implied subject, meaning He is *Originator*. Al-Kisa'i permitted it to be in the genitive case as an adjective for God, the Almighty, and in the accusative case it means **Originator of the heavens and the earth**. This is a mistake according to the Basrans because when it was mentioned. **How could He have a son** meaning how could He have a son? And Al-Kalbi's son is something similar to Him, and there is no one similar to Him. **And He had no companion** meaning a wife. **And He created everything** means generality and specificity, meaning He created the universe. This does not include His speech or any other attributes of His Essence. And similar to it is **And My mercy encompasses all things** (al-A'raf 7:156) and did not encompass Satan or those who died as disbelievers. And similar to it is **Everything is destroyed** (al-Ahqaf 46:25) and the heavens and the earth were not destroyed.

Tafsir Ibn Kathir

The Originator of the heavens and the earth meaning their Creator, Maker, Originator, and Originator, unlike any previous example, as Mujahid and As-Suddi said: And from this the innovation was called an innovation, because it has no equivalent in what came before, **How can He have a son?** meaning how can He have a son, **And He has no companion?** meaning a son is only generated between two compatible things, and nothing of His creation is compatible with Him or similar to Him, because He is the Creator of everything, so He has no companion or son, as God Almighty said: **And they say, 'The Most Merciful has taken a son.'** **You have certainly come up with a strange thing.** to His saying, **And each of them will come to Him on the Day of Resurrection alone.** "And He created all things, and He is Knowing of all things." So God Almighty made clear that He is the One who created all things, and that He is Knowing of all things, so how can He have a companion from His creation who is compatible with Him, while He is the One who has no counterpart? How can He have a son? God is far above that, far above.

Fath al-Qadir

His saying: 101- **The Originator of the heavens and the earth** meaning their Creator, so how is it permissible for **He to have a son** when **the Originator** has come in the sense of innovations, just as **the All-Hearer** has come in the sense of **the One Who hears** often, and from this is the saying of Amr ibn Ma'di Karib:

The security of Rayhana, the All-Hearing Supplicant, keeps me and my companions awake

Oh

That is, the hearer. It was said: It is from the addition of the adjective to the subject, and the original is the Creator of His heavens and earth. Al-Kisa'i permitted its being lowered as an attribute of God. It appears that its being raised is based on the estimation of a deleted subject, or that it is a subject and its predicate is **How can He have a son?** It was said: It is raised as the subject of the Most High. It was read in the accusative case as praise, and the question in **How can He have a son** is for denial. And the exclusion: That is, whoever has this description, which is that He is the Creator of the heavens and the earth and what is in them, how can He have a son? And it is among His creations, and how could He take what He creates as a son? Then He went to extremes in denying the son, saying: **And He had no companion.** That is, how could He have a son when the fact is that He had no companion? And if a companion does not exist, the existence of a son is impossible. And the phrase **And He created all things** is to confirm what preceded it, because He who is the Creator of all things, it is impossible for Him to take some of His creations as a son. **And He is Knowing of all things.** Nothing of His creations is hidden from Him.

Tafsir al-Baghawi

101- **Originator of the heavens and the earth**, meaning: He created them not according to a previous example. **How could He have a son?** meaning: How could He have a son? **And He has no companion**, meaning: a wife. **And He created all things, and He is Knowing of all things.**

Tafsir al-Baidawi

101 "The Originator of the heavens and the earth" is an addition of the adjective to its agent, or to the circumstance, as they say: Treachery has been proven, meaning that He has no equal in them. It was said that its meaning is the Creator, and the discussion of this has already been mentioned. It was raised as a predicate and the subject is omitted, or as a subject and its predicate. "How could He have a son?" That is, from where or how could He have a son. "And He had no companion?" from whom the son could be. It was read with the letter "ya" for separation, or because the noun is the pronoun of God or the pronoun of the matter. "And He created everything, and He is Knowing of everything." Nothing is hidden from Him, and He did not say this because the specialization was introduced to the first. The verse provides evidence for denying the son from several aspects: **The first** is that among His creations are the heavens and the earths, and although they are of the same type as what is described by birth, they are innocent of it due to their continuity and long duration, so He is more deserving of being exalted above them. Or that the son of a thing is its counterpart and it has no counterpart, so there is no son. **The second** is that what is reasonable of a child is that which is born from a homogeneous male and female, and God Almighty is far removed from homogeneity. **The third** is that the child is equal to the father, but he has no equal for two reasons: The first is that everything other than him is his creation and therefore cannot be equal to him. The second is that he Almighty is in his essence knowledgeable of all information, and so is no one else, by consensus.

Surat al-An'am 6: 102

That is God, your Lord. There is no god but He, the Creator of all things, so worship Him. And He is Disposer of all things.

Surat al-An'am 6: 102

That is God, your Lord. There is no god but He, the Creator of all things, so worship Him. And He is Disposer of all things.

Tafsir al-Jalalayn

102 - (That is God, your Lord. There is no god but He, the Creator of all things, so worship Him) and make Him alone **and He is, over all things, Disposer of affairs** Guardian.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: He who created everything and is All-Knowing of everything, He is God, your Lord, O you who equate friendship and idols with God, and make the jinn partners with Him, and your gods who do not possess benefit or harm, and do not do good or evil, **There is no god but Him.**

This is a refutation from God, the Most High, to those who claim that the jinn are partners with God. He, the Most High, says to them: O ignorant ones, there is nothing that has divinity and worship except He who created everything, and He is All-Knowing of everything. It is not appropriate for your worship and the worship of everyone in the heavens and the earth to be except for Him alone, without a partner that you associate with Him in it, for He is the Creator, Maker, and Maker of everything. And it is the right of the created to single out its Maker in worship. **So worship Him**, meaning: humble yourself before Him in obedience, worship, and service, and submit to Him in that. **And He is Disposer of affairs**, meaning: He is the Guardian and Guardian over all that He created. He provides for the provisions, sustenance, politics, management, and administration of all of it with His power.

Tafsir al-Qurtubi

The Almighty said: "That is God, your Lord. There is no god but He." That is in the nominative case as a subject. God is your Lord as a substitute. **Creator of all things** is the predicate of the subject. It is possible for your Lord to be the predicate, and Creator a second predicate, or for the subject to be implied, i.e. He is the Creator. Al-Kisa'i and Al-Farra' permitted the accusative case for it.

Tafsir Ibn Kathir

God Almighty says: **That is God, your Lord** meaning

He who created everything, and He has no son or wife. **There is no god but He, the Creator of all things, so worship Him** meaning worship Him alone, without partner, and acknowledge His Oneness, and that there is no god but Him, and that He has no son, nor father, nor wife, nor peer, nor equal. **And He is Disposer of all things** meaning He is the Preserver and Watcher, He manages everything other than Him, and He provides for them and protects them by night and by day. His statement **No vision can grasp Him** contains statements by the Imams of the Salaf **one of them** that they cannot grasp Him in this world, even if they see Him in the Hereafter, as the reports have been transmitted in succession from the Messenger of God, may God bless him and grant him peace, through other than an authentic chain of transmission, in the Sahihs, Musnads, and Sunans, as Masruq said on the authority of Aisha that she said: Whoever claims that Muhammad has seen his Lord has lied. And in a narration about God, for God Almighty said: **No vision can grasp Him, but He grasps all vision** narrated by Ibn Abi Hatim: From the hadith of Abu Bakr bin Ayyash, on the authority of Asim bin Abi Al-Najoud, on the authority of Abu Al-Dhaha, on the authority of Masruq, and it was narrated by more than one person on the authority of Masruq, and it was proven in Sahih and other books on the authority of Aisha from more than one source, and Ibn Abbas disagreed with her, so from him: the generality of the vision, and from him that he saw him with his heart twice, and the issue is mentioned at the beginning of Surat An-Najm, God willing.

Ibn Abi Hatim said: Muhammad bin Muslim mentioned, Ahmad bin Ibrahim Al-Dawraqi told us, Yahya bin Ma'in told us, he said: I heard Ismail bin Aliyah say about the statement of God the Most High: **No vision can grasp Him**, he said: This is in this world, and my father mentioned on the authority of Hisham bin Ubaidullah, that he said something similar. Others said: **No vision can grasp Him**, meaning all of them, and this is specific to what is proven of the believers seeing Him in the Hereafter. Others from the Mu'tazila said, based on what they understood from this verse, that He will not be seen in this world or in the Hereafter, so they differed with the people of the Sunnah and the Community in that, along with what they committed of ignorance, of what is indicated by the Book of God and the Sunnah of His Messenger. As for the Book, the Most High said: **Some faces, that Day, will be radiant, looking at their Lord**, and the Most High said about the disbelievers: **No! Indeed, they will be veiled from their Lord, that Day**, Imam Al-Shafi'i said: This indicates that the believers will not be veiled from Him, the Blessed and Exalted. As for the Sunnah, the reports have been transmitted on the authority of Abu Saeed, Abu Hurairah, Anas, Jarir, Suhaib, Bilal and more than one of the Companions, on the authority of the Prophet, may God bless him and grant him peace, that the believers will see God in the Hereafter, on the plains and in the gardens of Paradise. May God Almighty make us among them by His grace and generosity, amen.

It was said that what is meant by His saying, **No vision can grasp Him**, is the minds. It was narrated by Ibn Abi Hatim on the authority of Ali ibn al-Husayn, on the authority of al-Fallas, on the authority of Ibn Mahdi, on the authority of Abu Hasin Yahya ibn al-Husayn, the reciter of the people of Mecca, that he said that. This is very strange and contradicts the apparent meaning of the verse. It seems that he believed that perception is in the meaning of seeing, and God knows best. Others said: There is no contradiction between affirming seeing and denying perception, because perception is more specific than seeing, and denying the more specific does not necessarily negate the more general. Then these people differed about what the denied perception is. It was said: It is knowledge of the truth, because no one knows this except Him, even if the believers see it, just as someone who sees the moon does not perceive its reality, essence, and nature. So the Great One is more deserving of that, and He has the highest example. Ibn Ulayyah said about the verse: This is in this world. It was narrated by Ibn Abi Hatim.

Others said: Perception is more specific than seeing, which is encompassing, and lack of encompassing does not necessarily mean lack of seeing, just as lack of encompassing knowledge does not necessarily mean lack of knowledge. God the Almighty said: **And they cannot encompass Him in knowledge**. And in Sahih Muslim: "I cannot count Your praises. You are as You have praised Yourself." And lack of praise does not necessarily mean lack of praise, so this is the same. Al-Awfi said on the authority of Ibn Abbas regarding the words of God the Almighty: **No vision can grasp Him, but He grasps all vision**. He said: No one's vision can encompass the angel. Ibn Abi Hatim said: Abu Zur'ah told us, Amr ibn Hammad ibn Talhah al-Qannad told us, Asbat told us, on the authority of Samak, on the authority of Ikrimah, that it was said to him: **No vision can grasp Him**. He said: Do you not see the sky? He said: Yes. He said: All of it can be seen. Saeed ibn Abi Arubah said on the authority of Qatadah regarding the verse: **No vision can grasp Him, but He grasps all vision**. He is greater than for vision to grasp Him.

Ibn Jarir said: Sa'd ibn 'Abdullah ibn 'Abd al-Hakam told us, Khalid ibn 'Abd al-Rahman told us, Abu 'Arfajah told us, on the authority of 'Atiyah al-'Awfi, regarding the words of God the Almighty: **Some faces, that Day, will be radiant, looking at their Lord**. He said: They will look at God, their sight will not encompass Him, because of His greatness, and His sight encompasses them. This is what He said: **No vision can grasp Him, but He grasps all vision**. And in the interpretation of this verse, there is a hadith narrated by Ibn Abi Hatim here, in which he said: Abu Zur'ah told us, Munjab ibn al-Harith al-Sahmi told us, Bishr ibn 'Amara told us, on the authority of Abu Rawq, on the authority of 'Atiyah al-'Awfi, on the authority of Abu Sa'id al-Khudri, on the authority of the Messenger of God, may God bless him and grant him peace, regarding His words: **No vision can grasp Him, but He grasps all vision**. He said: **If the jinn, mankind, devils, and angels, from the time they were created until they perished, were to stand in one row, they would never encompass God**. It is strange and is not known except from this source, and none of the authors of the six books narrated it, and God knows best.

Others said about the verse what was narrated by Al-Tirmidhi in his Jami', Ibn Abi 'Aasim in his book Al-Sunnah, Ibn Abi Hatim in his Tafsir, Ibn Mardawayh also, and Al-Hakim in his Mustadrak, from the hadith of Al-Hakam bin Abaan, who said: I heard 'Ikrimah say: I heard Ibn 'Abbas say: Muhammad saw his Lord, Blessed and Exalted be He, so I said: Didn't God say: **No vision can grasp Him, but He grasps all vision** (Al-Baqarah 2:170), and he said to me: May you have no mother, that is His light, which is His light, when He manifests Himself with His light nothing can grasp Him, and in another narration nothing can stand up to Him, Al-Hakim said: It is authentic according to the conditions of the two sheikhs, and they did not include it, and in the meaning of this matter, what was established in the two Sahih, from the hadith of Abu Musa Al-Ash'ari, may God be pleased with him, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: "God does not sleep, and it is not befitting for Him to sleep. He lowers the balance and raises it. The deeds of the day are raised to Him before the night, and the deeds of the night are raised to Him before the day. His veil is light - or fire - if He were to remove it, the radiance of His face would burn everything that His sight reaches of His creation." And in the previous books: God, the Most High, said: To Moses when he asked to see Him: O Moses, no living thing sees Me except that it dies, and no dry thing except that it stumbles, that is, it stumbles. And the Most High said: "So when his Lord revealed Himself to the mountain, He rendered it level, and Moses fell unconscious. And when he recovered, he said, 'Glory be to You! I repent to You, and I am the first of the believers.'" And denying this effect of special perception does not deny seeing Him on the Day of Resurrection for His believing servants as He wills. As for His majesty and greatness as He is, He is exalted, sanctified, and transcendent, then the eyes cannot perceive Him.

This is why the Mother of the Believers, Aisha, may God be pleased with her, affirmed the vision in the Hereafter and denied it in this world, and she used as evidence this verse: **No vision can grasp Him, but He grasps all vision**. What she denied was the perception, which means seeing the greatness and majesty as it is, for that is not possible for humans, nor for angels, nor for anything. And His statement: **And He grasps all vision** means He encompasses it and knows it as it is, because He created it, as God Almighty said: **Does He not know who created? And He is the Subtle, the Acquainted**. And He may have used the word *sight* to refer to those who see, as al-Suddi said: In His statement: **No vision can grasp Him, but He grasps all vision**, nothing sees Him, and He sees the creation. Abu al-Aaliyah said regarding God Almighty's statement: **And He is the Subtle, the Acquainted**, He said the Subtle to extract it, the Acquainted with its place, and God knows best. This is like what God Almighty said, informing about Luqman, in what he preached to his son: "O my son, if it be the weight of a mustard seed and be in a rock or in the heavens or in the earth, God will bring it forth. Indeed, God is Subtle, Acquainted."

Surat al-An'am 6: 102

That is God, your Lord. There is no god but He, the Creator of all things, so worship Him. And He is Disposer of all things.

Fath al-Qadir

And the reference in his saying: 102- *That* is to the previous descriptions, and it is in the nominative case as a subject and what follows it is its predicate, which is the noble name, and **God, your Lord** is a substitute for the demonstrative pronoun, and likewise **There is no god but He, the Creator of all things** is the predicate of the subject, and it is permissible to raise *Creator* with an implied subject, and Al-Kisa'i and Al-Farra' permitted the accusative in it **so worship Him** meaning whoever has these attributes, He is the one who is worthy of worship, so worship Him and do not worship anyone other than Him who does not have any of these great attributes.

meaning that with these attributes He is in charge of your affairs, so leave them to Him and seek the means through His worship to achieve your goals, and He is a watcher over your deeds, so He will reward you for them.

Tafsir al-Baghawi

102- "That is God, your Lord. There is no god but He, the Creator of all things, so worship Him," so obey Him, **And He is Disposer of all things**, by preserving it and managing it, **No vision can grasp Him, but He grasps all vision**, the verse. The Mu'tazilites hold fast to the apparent meaning of this verse in denying seeing God Almighty with the eyes.

The doctrine of the Sunnis: Proof of seeing God Almighty with one's own eyes, as stated in the Qur'an and Sunnah. God Almighty said: **On that Day some faces will be radiant, looking at their Lord** (al-Qiyamah 75:23). He also said: **No indeed! On that Day they will be veiled from their Lord** (al-Mutaffifin 83:15). Malik, may God be pleased with him, said: If the believers did not see their Lord on the Day of Resurrection, God would not have reproached the disbelievers for being veiled. The Prophet, may God bless him and grant him peace, recited: **For those who have done good is the best and even more** (Yunus 10:26), and he interpreted it as looking at the face of God Almighty.

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, Yusuf bin Musa told us, Asim bin Yusuf Al-Yarboui told us, Abu Shahab told us, Ismail bin Abi Khalid told us, Qais bin Abi Hazim told us, Jarir bin Abdullah said: The Prophet, may God bless him and grant him peace, said: **You will see your Lord with your own eyes.**

Tafsir al-Baidawi

102 *That* refers to the one described by the previous attributes, and it is the subject. **God is your Lord; there is no god but He, the Creator of all things** are synonymous report, and it is possible for some of them to be a substitute or an attribute and some of them to be report. **So worship Him** is a ruling caused by its content, for whoever has these attributes deserves to be worshipped. **And He is Disposer of all things**

Surat al-An'am 6: 103

No vision can grasp Him, but He grasps all vision. He is the Subtle, the Acquainted.

Tafsir al-Jalalayn

103 - **No vision can grasp Him** meaning, it cannot see Him. This is specific to the believers seeing Him in the Hereafter, according to the Almighty's saying: {Some faces, that Day, will be radiant, looking at their Lord} and the hadith of the two sheikhs: **Indeed, you will see your Lord as you see the moon on the night of the full moon.** It was said that what is meant is that it cannot encompass Him **and He grasps vision** meaning, He sees it but it does not see Him. It is not permissible for sight to grasp Him but He does not grasp Him or encompass Him in knowledge **and He is the Subtle** to His friends **the All-Aware** of them.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: The people of interpretation differed in the interpretation of his statement: **No vision can grasp Him, but He grasps all vision.**

Some of them said: Its meaning is that sight cannot encompass Him, but He encompasses 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: **No vision can grasp Him, but He grasps all vision**, meaning: No one's vision can encompass the Angel.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **No vision can grasp Him, but He grasps all vision**, and He is greater than for vision to grasp Him.

Saad bin Abdullah bin Abdul Hakam told me, he said, Khalid bin Abdul Rahman told us, he said, Abu Arfajah told us, on the authority of Atiyah Al-Awfi, regarding His statement: **Some faces, that Day, will be radiant, looking at their Lord** (al-Qiyamah 75:22-23), he said: They will look at God, their sight will not encompass Him because of His greatness, but His sight encompasses them. That is what His statement: **No vision can grasp Him** (al-Qiyamah 75:22-23) means.

Abu Ja'far said: The proponents of this statement have based their argument on the fact that God said: **Until, when drowning overtook him, he said, 'I believe.'** (Yunus 10:90) They said: God, the Most High, described drowning as having overtaken Pharaoh. There is no doubt that drowning is not described as having been seen, nor is it permissible to describe it as having seen something. They said: The meaning of His statement: **No vision can grasp it**, meaning: it cannot be seen, is far-fetched. Because something

can grasp something without seeing it, as God, the Most High, said, informing about what the companions of Moses, peace be upon him, said to Moses when the companions of Pharaoh approached them: **So when the two hosts saw each other, the companions of Moses said, 'Indeed, we are to be overtaken.'** (Ash-Shu'ara': 61), because God had promised His Prophet Moses, peace be upon him, that they would not be overtaken, as He said: "And We had certainly inspired Moses, 'Travel by night with My servants and strike for them a dry path through the sea. You will not fear overtaking, nor will you be afraid.'" (Ta-Ha: 77)

They said: If something can see something without perceiving it, and perceive it without seeing it, then it is known from this that his saying: **No vision can perceive it**, means: No vision can see it, in isolation, and that the meaning of that is: No vision can encompass it, because encompassing it is not permissible.

They said: The believers and the people of Paradise will see their Lord with their eyes, but their eyes will not perceive Him, because they cannot encompass Him, since it is not permissible to describe God as having something encompassing Him.

They said: Similar to the permissibility of describing Him as seeing but not perceiving, is the permissibility of describing Him as knowing but not encompassing His knowledge. As the Most High said: **And they encompass nothing of His knowledge except what He wills** (al-Baqarah 2:255). They said: So the Most High denied that His creation encompasses anything of His knowledge except what He wills. They said: The meaning of knowledge in this context is the known. They said: So in denying that His creation encompasses anything of His knowledge except what He wills, there was no denial of their knowing it. They said: So if there is no denial of knowledge of encompassing something in denying knowledge of it, then it is the same. In denying that God is perceiving with sight, there is no denial of His seeing Him. They said: Just as it is permissible for creation to know things but not encompass them with knowledge, it is also permissible for them to see their Lord with their sight but not perceive Him with their sight, since the meaning of seeing is not the meaning of perceiving, and the meaning of perceiving is not the meaning of seeing, and the meaning of perceiving is only encompassing, as Ibn Abbas said in the report that we mentioned before.

They said: If someone were to say to us: What do you deny that the meaning of His statement, **No vision can grasp Him**, is that no vision can see Him? We said to him: We deny that, because God, the Most High, has informed in His Book that faces on the Day of Resurrection will be looking at Him, and that the Messenger of God, may God bless him and grant him peace, informed his nation that they will see their Lord on the Day of Resurrection, as the moon is seen on a full moon night, and as you see the sun without clouds in front of it. They said: So since God has informed in His Book what He has informed, and the reports of the Messenger of God, may God bless him and grant him peace, have been confirmed by what we mentioned from him from his saying, may God bless him and grant him peace: The interpretation of His saying:

No vision can grasp Him, but He grasps all vision. He is the Subtle, the Acquainted.

Some faces, that Day, will be radiant, looking at their Lord (al-Qiyamah 75:22-23) is that the sight of the eyes will be looking at God, the Most High, and the Book of God confirms some of it with others. And with that, it was not permissible for one of these two reports to abrogate the other, since it was not permissible in the reports - as we have explained in our book: The Book of Latif Al-Bayan, on the Principles of Rulings, and other books - it is known that the meaning of His saying: **No vision can grasp Him** is not the meaning of His saying: **Some faces, that Day, will be radiant, looking at their Lord**, for the people of Paradise will look. On the Day of Resurrection, they will turn their eyes to God, but they will not perceive Him with them, confirming God in both reports, and submitting to what His revelation brought as it came in the two surahs.

Others said: The meaning of this is: Eyes do not see Him, but He sees eyes.

Who said that?

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **No vision can grasp Him**, nothing can see Him, and He sees creation.

Hannad told us, he said, Wakee' told us, on the authority of Ismail bin Abi Khalid, on the authority of Aamer, on the authority of Masruq, on the authority of Aisha, she said: Whoever tells you that the Messenger of God, may God bless him and grant him peace, saw his Lord has lied! **No vision can grasp Him, but He grasps all vision**, "And it is not for a human being that God should speak to him except by revelation or from behind a veil" (al-Shura 42:51), but he saw Gabriel in his true form twice.

Ibn Wakee' told us, he said, my father told us, on the authority of Ismail bin Abi Khalid, on the authority of Aamer, on the authority of Masruq, he said: I said to Aisha: O Mother of the Believers, did Muhammad see his Lord? She said: Glory be to God, my hair stands on end at what you said! Then she recited: "No vision can grasp Him, but He grasps all vision. He is the Subtle, the Acquainted."

Ibn Wakee' told us, he said: Abd al-A'la and Ibn Ulayyah told us, on the authority of Dawud, on the authority of al-Sha'bi, on the authority of Masruq, on the authority of Aisha, something similar.

Ibn Hamid told us, he said, Jarir told us, on the authority of Mughira, on the authority of Al-Sha'bi, he said, Aisha said: Whoever says that someone saw his Lord has greatly lied about God! God said: **No vision can grasp Him, but He grasps all vision**.

Those who said this statement said: The meaning of perception in this context is seeing, and they denied that God is seen with the eyes in this world and the hereafter, and they interpreted His statement: **On that Day some faces will be radiant, looking at their Lord** (al-Qiyamah 75:23-24), to mean that they are awaiting God's mercy and reward.

Abu Ja'far said: Some of them interpreted the reports that were narrated from the Messenger of God, may

God bless him and grant him peace, regarding the correctness of the statement that the people of Paradise will see their Lord on the Day of Resurrection, and some of them denied its coming, and they denied that it was from the statement of the Messenger of God, may God bless him and grant him peace, and they attributed the statement to their minds, so they claimed that their minds deny the permissibility of seeing God Almighty with the eyes, and they came up with various types of deceptions in that, and they said a lot about it from the side of extractions.

And the most important thing that they claimed that they knew the truth of their statement from the evidence was that they did not find their eyes seeing anything except what was separate from them and not what was attached to them, for it does not see what was attached to it. They said: So whatever was separate from what the eyes saw, there is a space and a gap between it and them. They said: If the eyes see their Lord on the Day of Resurrection, in the same way that people see today, then it is necessary that the Creator is limited. They said: And whoever describes Him with that, has described Him with the attributes of bodies that are subject to increase and decrease.

They said: Another is that it is the nature of sight to perceive colors, just as it is the nature of ears to perceive sounds, and it is the nature of the one who breathes to perceive heights. They said: So from the aspect that is corrupted is that it is permissible to judge for hearing without perceiving sounds, and for the one who breathes except by perceiving heights, so it is corrupted that it is permissible to judge for sight except by perceiving colors.

They said: Since it is not permissible for God Almighty to be described as having a color, it is also true that it is not permissible for Him to be described as being visible.

Others said: The meaning of this is: The sight of creation does not perceive Him in this world, but in the Hereafter, it will perceive Him. The people of this article said: Perception, in this context, means seeing.

The people of this article justified their statement by saying: Perception, even if it may be in some cases without the meaning of seeing, seeing is one of its meanings. This is because it is not permissible for his sight to catch up with something and see it, while what he has seen and witnessed is not perceiving, even if he does not encompass all of its parts with vision. They said: Seeing what the seer has witnessed is perceiving it, not what he has not seen. They said: And God has informed us that faces will be looking at Him on the Day of Resurrection. They said: So it is impossible for them to be looking at Him while they are not perceiving Him with vision. They said: And if that is the case, and it is not permissible for there to be contradiction and conflict in God's report, then it is necessary and correct that His statement, **No vision can grasp Him**, is specific and not general, and that its meaning is: No vision can grasp Him in this world, while He can grasp the vision in this world and the Hereafter, since God has excluded what He has excluded from it by His statement, **Some faces, that**

Day, will be radiant, looking at their Lord (al-Qiyamah 75:22-23). Others of this opinion said: The verse is specific, but it is possible that the meaning of the verse is: The eyes of the wrongdoers do not perceive Him in this world and the Hereafter, and the eyes of the believers and the allies of God perceive Him. They said: It is possible that its meaning is: The eyes do not perceive Him with the end and encompassment, but as for seeing, then yes. They said: It is possible that its meaning is: The eyes do not perceive Him in this world, and they perceive Him in the Hereafter - and it is possible that its meaning is: The eyes of those who are meant by the meaning by which the Eternal perceives the eyes of His creation do not perceive Him - so the one who denied His creation from their eyes perceiving Him is the one who affirmed it for Himself, since their eyes were weak and did not penetrate except in what He, the Most High, enabled them to penetrate, and all of them were clear to His sight and nothing of them was hidden from Him. They said: There is no doubt in the specificity of His statement: **The eyes do not perceive Him**, and that the allies of God will see Him on the Day of Resurrection with their eyes, but we do not know whether the four specific meanings are meant by the verse. They argued to correct the statement that God is seen in the afterlife, similar to the reasons we mentioned before.

Others said: The verse is general, and no one's sight will perceive God in this world or the Hereafter, but God will create for His friends on the Day of Resurrection a sixth sense in addition to their five senses, so that they will see Him with it. They based their argument on the fact that God, the Most High, denied that sight perceives Him, without indicating in it or in another verse that he meant specifically. They said: Likewise, He informed in another verse that faces will be looking at Him on the Day of Resurrection. They said: So God's statements do not contradict or conflict, and both statements are correct in meaning according to what the revelation has brought. They also based their argument on the rational side by saying: If it is permissible for us to see Him in the Hereafter with these eyes of ours, even if their powers are increased, then it is necessary for us to see Him in this world even if they are weak, because every sense was created to perceive a meaning, and even if it is completely weak, it may perceive with its weakness what it was created to perceive, even if its perception of it is weak, as long as it does not become devoid of it. They said: If it were possible for sight to perceive its Creator in any condition or time and see Him, then it would be necessary for it to perceive Him in this world and see Him therein, even if its perception of Him is weak. They said: Since that is not present in our sight in this world, it is not permissible for it to be in the Hereafter except in its form in this world, in that it perceives only what it was its nature to perceive in this world. They said: Since that is the case, and God Almighty has informed us that faces in the Hereafter will see Him, He knows that they will see Him without the sense of sight, since it is not permissible for His report to be anything but the truth.

Abu Ja'far said: The correct statement regarding this matter, according to us, is what the reports have agreed upon. "On the authority of the Messenger of God, may God bless him and grant him peace, that he

said: 'You will see your Lord on the Day of Resurrection as you see the moon on a full moon night, and as you see the sun without a cloud in front of it.' So the believers will see Him, and the disbelievers will be veiled from Him on that day, as God, the Most High, said: 'No indeed! They will be veiled from their Lord on that Day'" (al-Mutaffifi: 15).

As for what those who deny seeing God on the Day of Resurrection have argued, since the eyes will only see what is separate from them and there will be a space and a gap between them, and that was not permissible for seeing God with the eyes to be like that, because that would establish a limit and an end for Him, so the permissibility of seeing Him was invalidated for them, because it would be said to them: Have you known of anyone described with management other than your Creator, except someone who is in contact with you or separate from you?

If they claim that they know this, they will be required to explain it, but there is no way to do so.

And if they say: We do not know that.

It was said to them: Have you not known that He is neither in contact with you nor separate from you, and that He is described by management and action? And it is not necessary for you, since you did not know that He is described by management and action other than Him, except in contact with you or separate from you, that it is impossible to know Him, and that He is described by management and action, neither in contact nor separate from you? If they say: That is so.

It was said to them: So what do you deny that the eyes are like this, that they only see what is separate from them and there is a gap between them? They may see it while it is not separate from them and there is no gap between it and it and no space, just as the hearts do not know that something described by management is not in contact with the world or separate from it, and you know that it is not like this? Is there a difference between you and those who deny that something described by management and action is known, except in contact with the world through it or separate from it, and allow that it is described by the vision of the eyes, not in contact with it or separate from it?

Then they ask about the difference between that, and they will not say anything about any of that without being obligated to say the same thing about the other.

Likewise, they ask about what they have relied on in this regard: that it is the nature of sight to perceive colors, just as it is the nature of ears to perceive sounds, and it is the nature of the breather to perceive heights. So from the aspect that is corrupted that hearing perceives sounds, it is corrupted that sight does not perceive colors. So it is said to them: Did you not know, from what you witnessed and witnessed, that something described by management and action is only one with color, and you knew it to be described by management and not one with color?

If they say: We are, they will find no way to acknowledge that except to lie and claim that they have seen and observed something described by management and action that has no color, so they will be asked to explain that, but there is no way to do so. It

No vision can grasp Him, but He grasps all vision. He is the Subtle, the Acquainted.

will be said to them: Since that is the case, then why do you deny that the sights, in what you have seen and observed, did not find that they perceive anything except colors, just as you did not find yourselves knowing something described by management except that it has color, and you found that it knew something described by management that has no color. Then they will ask the difference between that, and they will not say anything about one of them except that they will impose the same thing about the other.

The people of this article have issues that are confusing, and we did not want to mention them or prolong the book with them and the answers to them, since our intention in this book was not to expose their deceptions, but rather our intention was to explain the interpretation of the verses of the Criterion. However, we mentioned the amount that we mentioned, so that the one who looks at this book of ours will know that they do not refer from their saying except to what Satan has confused them with, which makes it easy for the people of truth to explain its corruption, and that they do not refer in their saying to a decisive verse of the revelation, nor a narration from the Messenger of God, may God bless him and grant him peace, that is correct or weak, so they are floundering in the darkness, and wavering in the blindness, we seek refuge in God from confusion and misguidance.

As for his saying: **And He is the Subtle, the All-Aware**, he says: And God, the Most High, is the One Who is able to perceive the sights, and the One Who is able to encompass them is to see what is difficult for the sights to perceive and encompass and is difficult for them. **The All-Aware**, he says: The One Who knows His creation and their sights, and the reason for which it is difficult for them to perceive Him, so He was gentle with His power and prepared the sights of His creation in a form that does not perceive Him, and He informed with His knowledge how to manage them and their affairs and what is best for His creation, like the One who:

Hannad told us, he said, Wakee' told us, and Ibn Wakee' told us, he said, my father told us, on the authority of Abu Ja'far al-Razi, on the authority of al-Rabi' ibn Anas, on the authority of Abu al-A'aliyah, regarding his statement: **The Subtle, the All-Knowing**, he said: **The Subtle** by extracting **the All-Knowing** in its place.

Tafsir al-Qurtubi

The Almighty's statement: **No vision can grasp Him** indicates that He is free from the attributes of creation, including perception in the sense of encompassing and defining, as all other creatures are perceived, and seeing is established. Al-Zajaj said: That is, His true essence cannot be reached, as you say: I perceived such and such, because the hadiths about seeing Him on the Day of Resurrection have been authenticated from the Prophet, may God bless him and grant him peace. Ibn Abbas said: **No vision can grasp Him** in this world, and the believers will see Him in the Hereafter,

as God has informed us of in His statement: **Some faces, that Day, will be radiant, looking at their Lord** (al-Qiyamah 75:22-23). Al-Suddi said: This is the best that has been said, based on the evidence of the revelation and the reports of seeing God in Paradise, and its explanation will come in Yunus. It was also said: **No vision can grasp Him** means that they cannot encompass Him, but He encompasses them, also from Ibn Abbas. It was said: The meaning is that the eyes of the hearts do not perceive Him, that is, the minds do not perceive Him and imagine Him, because **there is nothing like Him** (al-Shura 42:11). It was said: The meaning is that the eyes of the created beings in this world do not perceive Him, but He creates for whoever wants to honor Him a sight and perception with which he sees Him, like Muhammad, peace be upon him, because seeing Him, the Most High, in this world is permissible according to reason, because if it were not permissible, then the question of Moses, peace be upon him, would be impossible, and it is impossible for a prophet to be ignorant of what is permissible for God and what is not permissible, rather he only asked for what is permissible and not impossible. The predecessors differed about our Prophet, peace be upon him, seeing his Lord, so in Sahih Muslim, "On the authority of Masruq, he said:

I was reclining with Aisha, and she said: O Abu Aisha, there are three things, whoever speaks of even one of them has greatly slandered God. I said: What are they? She said: Whoever claims that Muhammad saw his Lord has greatly slandered God. He said: I was reclining, then I sat up and said: O Mother of the Believers, give me time and do not rush me. Did not God the Almighty say: "And he had certainly seen him on the clear horizon" (al-Takwir 81:32), and **And he had certainly seen him on another occasion** (al-Najm 53:13). She said: I was the first of this nation to ask the Messenger of God (blessings and peace of God be upon him) about that, and he said: It was Gabriel. I have not seen him in the form in which he was created except on these two occasions: I saw him descending from the sky, his great creation filling the space between the sky and the earth. She said: Have you not heard that God the Almighty says: "No vision can grasp Him, but He grasps all vision. He is the Subtle, the Acquainted"? Have you not heard that God the Almighty says: **It is not for a human being that God should speak to him except by revelation or from behind a veil or by sending a messenger** - to His saying - **High and Wise?** (al-Shura 42:51) She said: Whoever claims that the Messenger of God, may God bless him and grant him peace, concealed anything from the Book of God has greatly slandered God, and God the Almighty says: "O Messenger, announce that which has been revealed to you from your Lord. And if you do not, then you have not conveyed His message" (al-Ma'idah 5:67) She said: Whoever claims that he can tell what will happen tomorrow has greatly slandered God, and God the Almighty says: **Say, 'None in the heavens and earth knows the unseen except God'** (al-Naml 27:65).

And what Aisha **may God be pleased with her** went to regarding not seeing him, and that he only saw Gabriel: Ibn Masoud, and the same from Abu Hurairah **may**

God be pleased with him, and that he only saw Gabriel, and there is a difference of opinion from them. A group of hadith scholars, jurists and theologians said denying this and preventing him from seeing him. And from Ibn Abbas that he saw him with his eyes, this is what is well-known from him. And his proof is the saying of God the Almighty: **The heart did not lie about what it saw** (al-Najm 53:11), and Abdullah bin Al-Harith said: Ibn Abbas and Kaab Al-Ahbar met, and Ibn Abbas said: As for us, Banu Hashim, we say that Muhammad saw his Lord twice. Then Ibn Abbas said: Are you surprised that the friendship is for Abraham and the speech is for Moses, and the vision is for Muhammad (peace and blessings of God be upon him and them all). He said: Kaab glorified until the mountains answered him, then he said: God divided His vision and speech between Muhammad and Moses (peace be upon them both), so He spoke to Moses and Muhammad (peace and blessings of God be upon him) saw Him. Abdul Razzaq narrated: Al-Hasan used to swear by God that Muhammad saw his Lord. Abu Omar Al-Talmanki narrated it on the authority of Ikrimah, and some theologians narrated it on the authority of Ibn Masoud, and the first is more famous. Ibn Ishaq narrated that Marwan asked Abu Hurairah: Did Muhammad see his Lord? He said: Yes. Al-Naqqash narrated on the authority of Ahmad bin Hanbal that he said: I say according to the hadith of Ibn Abbas: He saw Him with his eyes, he saw Him! Until he lost his breath, meaning Ahmad's breath. Sheikh Abu Al-Hasan Al-Ash'ari and a group of his companions held this view, that Muhammad, peace and blessings be upon him, saw God with his sight and the eyes of his head. Anas, Ibn Abbas, Ikrimah, Al-Rabi' and Al-Hasan said this. Al-Hasan used to swear by God, there is no god but Him, that Muhammad saw his Lord. A group of them, including Abu Al-Aaliyah, Al-Qurazi and Al-Rabi' bin Anas, said: He only saw his Lord with his heart and his mind. It was also narrated on the authority of Ibn Abbas and Ikrimah. Abu Omar said: Ahmad bin Hanbal said that he saw Him with his heart, and he was afraid to say that he saw Him in this world with his eyes. On the authority of Malik ibn Anas, he said: He was not seen in this world, because He is eternal and the eternal is not seen with the perishable. So when it is in the Hereafter and they are granted eternal sight, they will see the eternal with the eternal. Judge Iyad said: This is a good and beautiful statement, and there is no evidence in it for impossibility except in terms of weakness of ability. So if God Almighty strengthens whomever He wills from among His servants and enables him to bear the burdens of seeing, then it is not impossible for him. And something of this will come regarding Moses, peace be upon him, in Al-A'raf, God willing.

God the Almighty said: **And He comprehends the vision** meaning nothing is hidden from Him except that He sees it and knows it. He only specified the vision to make the speech similar. Al-Zajjaj said: In this speech is evidence that creation does not comprehend the vision, meaning they do not know how sight really is, and what is the thing by which a person sees from his eyes and does not see from his other limbs. Then He said: **And He is the Subtle, the Aware** meaning the Kind One with His servants. It is said: So-and-so was kind to so-and-so, meaning he was kind to him.

Kindness in action means gentleness in it. Kindness from God the Almighty means success and protection. And He was kind to him with such-and-such, meaning He was good to him. The noun is kindness with the fathah. It is said: A gift came to us from so-and-so. Kindness is the blessing, according to al-Jawhari and Ibn Faris. Abu al-Aaliyah said: The meaning is Kind in extracting things, Aware of their location. Al-Junayd said: The Kind One is from the Light of your heart with guidance, and He nurtured your body with nourishment, and He made you guardian in affliction, and He guards you while you are in the blazing fire, and He admits you to the Garden of Refuge. Other than this has been said, which means that it refers to the meaning of kindness and other things. The scholars' statements on this matter will come in Shura, God willing.

Tafsir Ibn Kathir

God Almighty says: **That is God, your Lord** meaning He who created everything, and He has no son or wife. **There is no god but He, the Creator of all things, so worship Him** meaning worship Him alone, without partner, and acknowledge His Oneness, and that there is no god but Him, and that He has no son, nor father, nor wife, nor peer, nor equal. **And He is Disposer of all things** meaning He is the Preserver and Watcher, He manages everything other than Him, and He provides for them and protects them by night and by day. His statement **No vision can grasp Him** contains statements by the Imams of the Salaf **one of them** that they cannot grasp Him in this world, even if they see Him in the Hereafter, as the reports have been transmitted in succession from the Messenger of God, may God bless him and grant him peace, through other than an authentic chain of transmission, in the Sahihs, Musnads, and Sunans, as Masruq said on the authority of Aisha that she said: Whoever claims that Muhammad has seen his Lord has lied. And in a narration about God, for God Almighty said: **No vision can grasp Him, but He grasps all vision** narrated by Ibn Abi Hatim: From the hadith of Abu Bakr bin Ayyash, on the authority of Asim bin Abi Al-Najoud, on the authority of Abu Al-Dhaha, on the authority of Masruq, and it was narrated by more than one person on the authority of Masruq, and it was proven in Sahih and other books on the authority of Aisha from more than one source, and Ibn Abbas disagreed with her, so from him: the generality of the vision, and from him that he saw him with his heart twice, and the issue is mentioned at the beginning of Surat An-Najm, God willing.

Ibn Abi Hatim said: Muhammad bin Muslim mentioned, Ahmad bin Ibrahim Al-Dawraqi told us, Yahya bin Ma'in told us, he said: I heard Ismail bin Aliyah say about the statement of God the Most High: **No vision can grasp Him**, he said: This is in this world, and my father mentioned on the authority of Hisham bin Ubaidullah, that he said something similar. Others said: **No vision can grasp Him**, meaning all of them, and this is specific to what is proven of the believers seeing Him in the Hereafter. Others from the Mu'tazila said, based on what they understood from this verse, that

No vision can grasp Him, but He grasps all vision. He is the Subtle, the Acquainted.

He will not be seen in this world or in the Hereafter, so they differed with the people of the Sunnah and the Community in that, along with what they committed of ignorance, of what is indicated by the Book of God and the Sunnah of His Messenger. As for the Book, the Most High said: **Some faces, that Day, will be radiant, looking at their Lord,** and the Most High said about the disbelievers: **No! Indeed, they will be veiled from their Lord, that Day,** Imam Al-Shafi'i said: This indicates that the believers will not be veiled from Him, the Blessed and Exalted. As for the Sunnah, the reports have been transmitted on the authority of Abu Saeed, Abu Hurairah, Anas, Jarir, Suhaib, Bilal and more than one of the Companions, on the authority of the Prophet, may God bless him and grant him peace, that the believers will see God in the Hereafter, on the plains and in the gardens of Paradise. May God Almighty make us among them by His grace and generosity, amen.

It was said that what is meant by His saying, **No vision can grasp Him**, is the minds. It was narrated by Ibn Abi Hatim on the authority of Ali ibn al-Husayn, on the authority of al-Fallas, on the authority of Ibn Mahdi, on the authority of Abu Hasin Yahya ibn al-Husayn, the reciter of the people of Mecca, that he said that. This is very strange and contradicts the apparent meaning of the verse. It seems that he believed that perception is in the meaning of seeing, and God knows best. Others said: There is no contradiction between affirming seeing and denying perception, because perception is more specific than seeing, and denying the more specific does not necessarily negate the more general. Then these people differed about what the denied perception is. It was said: It is knowledge of the truth, because no one knows this except Him, even if the believers see it, just as someone who sees the moon does not perceive its reality, essence, and nature. So the Great One is more deserving of that, and He has the highest example. Ibn Ulayyah said about the verse: This is in this world. It was narrated by Ibn Abi Hatim.

Others said: Perception is more specific than seeing, which is encompassing, and lack of encompassing does not necessarily mean lack of seeing, just as lack of encompassing knowledge does not necessarily mean lack of knowledge. God the Almighty said: **And they cannot encompass Him in knowledge.** And in Sahih Muslim: "I cannot count Your praises. You are as You have praised Yourself." And lack of praise does not necessarily mean lack of praise, so this is the same. Al-Awfi said on the authority of Ibn Abbas regarding the words of God the Almighty: **No vision can grasp Him, but He grasps all vision.** He said: No one's vision can encompass the angel. Ibn Abi Hatim said: Abu Zur'ah told us, Amr ibn Hammad ibn Talhah al-Qannad told us, Asbat told us, on the authority of Samak, on the authority of Ikrimah, that it was said to him: **No vision can grasp Him.** He said: Do you not see the sky? He said: Yes. He said: All of it can be seen. Saeed ibn Abi Arubah said on the authority of Qatadah regarding the verse: **No vision can grasp Him, but He grasps all vision.** He is greater than for vision to grasp Him.

Ibn Jarir said: Sa'd ibn 'Abdullah ibn 'Abd al-Hakam

told us, Khalid ibn 'Abd al-Rahman told us, Abu 'Arfajah told us, on the authority of 'Atiyah al-'Awfi, regarding the words of God the Almighty: **Some faces, that Day, will be radiant, looking at their Lord.** He said: They will look at God, their sight will not encompass Him, because of His greatness, and His sight encompasses them. This is what He said: **No vision can grasp Him, but He grasps all vision.** And in the interpretation of this verse, there is a hadith narrated by Ibn Abi Hatim here, in which he said: Abu Zur'ah told us, Munjab ibn al-Harith al-Sahmi told us, Bishr ibn 'Amara told us, on the authority of Abu Rawq, on the authority of 'Atiyah al-'Awfi, on the authority of Abu Sa'id al-Khudri, on the authority of the Messenger of God, may God bless him and grant him peace, regarding His words: **No vision can grasp Him, but He grasps all vision.** He said: **If the jinn, mankind, devils, and angels, from the time they were created until they perished, were to stand in one row, they would never encompass God.** It is strange and is not known except from this source, and none of the authors of the six books narrated it, and God knows best.

Others said about the verse what was narrated by Al-Tirmidhi in his Jami', Ibn Abi 'Aasim in his book Al-Sunnah, Ibn Abi Hatim in his Tafsir, Ibn Mardawayh also, and Al-Hakim in his Mustadrak, from the hadith of Al-Hakam bin Abaan, who said: I heard 'Ikrimah say: I heard Ibn 'Abbas say: Muhammad saw his Lord, Blessed and Exalted be He, so I said: Didn't God say: **No vision can grasp Him, but He grasps all vision** (Al-Baqarah 2:170), and he said to me: May you have no mother, that is His light, which is His light, when He manifests Himself with His light nothing can grasp Him, and in another narration nothing can stand up to Him, Al-Hakim said: It is authentic according to the conditions of the two sheikhs, and they did not include it, and in the meaning of this matter, what was established in the two Sahihs, from the hadith of Abu Musa Al-Ash'ari, may God be pleased with him, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: "God does not sleep, and it is not befitting for Him to sleep. He lowers the balance and raises it. The deeds of the day are raised to Him before the night, and the deeds of the night are raised to Him before the day. His veil is light - or fire - if He were to remove it, the radiance of His face would burn everything that His sight reaches of His creation." And in the previous books: God, the Most High, said: To Moses when he asked to see Him: O Moses, no living thing sees Me except that it dies, and no dry thing except that it stumbles, that is, it stumbles. And the Most High said: "So when his Lord revealed Himself to the mountain, He rendered it level, and Moses fell unconscious. And when he recovered, he said, 'Glory be to You! I repent to You, and I am the first of the believers.'" And denying this effect of special perception does not deny seeing Him on the Day of Resurrection for His believing servants as He wills. As for His majesty and greatness as He is, He is exalted, sanctified, and transcendent, then the eyes cannot perceive Him.

This is why the Mother of the Believers, Aisha, may God be pleased with her, affirmed the vision in the Hereafter and denied it in this world, and she used as

evidence this verse: **No vision can grasp Him, but He grasps all vision.** What she denied was the perception, which means seeing the greatness and majesty as it is, for that is not possible for humans, nor for angels, nor for anything. And His statement: **And He grasps all vision** means He encompasses it and knows it as it is, because He created it, as God Almighty said: **Does He not know who created? And He is the Subtle, the Acquainted.** And He may have used the word *sight* to refer to those who see, as al-Suddi said: In His statement: **No vision can grasp Him, but He grasps all vision**, nothing sees Him, and He sees the creation. Abu al-Aaliyah said regarding God Almighty's statement: **And He is the Subtle, the Acquainted**, He said the Subtle to extract it, the Acquainted with its place, and God knows best. This is like what God Almighty said, informing about Luqman, in what he preached to his son: "O my son, if it be the weight of a mustard seed and be in a rock or in the heavens or in the earth, God will bring it forth. Indeed, God is Subtle, Acquainted."

Fath al-Qadir

His saying: 103- **No vision can grasp Him.** Vision is the plural of sight, which is the sense. To grasp something is to encompass it. Al-Zajaj said: That is, it cannot reach the essence of its reality. So what is negated is this perception, not just seeing. It has been proven in successive hadiths that are transmitted in a continuous manner without doubt or suspicion, and no one is ignorant of it except one who is ignorant of the pure Sunnah with great ignorance. Also, it has been established in the science of rhetoric and balance that the removal of the general affirmation is a partial negation, so the meaning is that some visions cannot grasp Him, which are the visions of the disbelievers. This is on the assumption that the negation of perception entails the negation of seeing, so what is meant by it is this specific vision, and the verse is from the negation of generality, not from the general negation, and the first is its partial absence, and the estimation is: Not all visions can grasp Him, but some of them, which are the visions of the believers. The fate of one of the two faces is certain, as we have told you of the frequency of seeing in the Hereafter, and its support in the words of God Almighty: **Some faces, that Day, will be radiant Al-An'am 2:17.** His statement: **And He comprehends all visions** means He encompasses them and reaches their essence, nothing of them is hidden from Him. He specified vision to be similar to what came before it. Al-Zajaj said: This is evidence that creation does not comprehend visions: that is, they do not know how vision really is and what is the thing by which a person can see from his eyes without seeing from his other limbs. End quote. **And He is the Kind** means the Compassionate with His servants: it is said that so-and-so was kind to so-and-so: that is, he was gentle with him. Kindness in action is gentleness in it, and kindness from God is success and protection. He was kind to him with such-and-such: if He was kind to him. Kindness is the match, this is what Al-Jawhari and Ibn Faris said. **The All-Knower** means the One who tests everything such that nothing is hidden from Him.

Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **And they have attributed to God partners the jinn and He created them**, he said: God created them. **And they have fabricated for Him sons and daughters without knowledge**, he said: They made up their minds. Ibn Abi Hatim narrated on his authority regarding his statement: **And they have fabricated**, he said: They made up. Abd Ibn Humayd, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid, he said: They lied. Abd Ibn Humayd and Ibn Abi Hatim narrated something similar on the authority of Qatadah. Ibn Abi Hatim, Al-Uqayli, Ibn Adi, Abu Al-Shaykh and Ibn Mardawayh narrated with a weak chain of transmission on the authority of Abu Saeed Al-Khudri, on the authority of the Messenger of God, may God bless him and grant him peace, regarding his statement: **No vision can grasp Him**, he said: If mankind, the jinn, the angels and the devils were to stand in one row from the time they were created until they perished, they would never encompass God. Al-Dhahabi said: This is a rejected hadith. End quote. In its chain of transmission is Atiyah Al-Awfi, who is weak. Al-Tirmidhi, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Tabarani, Al-Hakim **who authenticated it**, and Ibn Mardawayh narrated on the authority of Ibn Abbas that he said: Muhammad saw his Lord. Ikrimah said: I said to him: Didn't God say: **No vision can grasp Him, but He grasps all vision.** He said: May you have no mother. That is His light. When He manifests Himself with His light, nothing can grasp Him. In another version: That is when He manifests Himself in His manner, no vision can stand before Him. Ibn Jarir narrated on his authority that he said: No one's vision encompasses God. Abu Al-Shaykh and Al-Bayhaqi narrated in the Book of Vision on the authority of Al-Hasan regarding His statement: **No vision can grasp Him**, he said: In this world. Ibn Abi Hatim and Abu Al-Shaykh narrated something similar on the authority of Ismail bin Ulayyah.

Tafsir al-Baghawi

103- As for his statement, **No vision can grasp Him**, know that perception is not seeing, because perception is: standing on the essence of something and encompassing it, and seeing is witnessing, and seeing may be without perception. God Almighty said in the story of Moses, **So when the two hosts saw each other, the companions of Moses said, 'Indeed, we are to be overtaken.' He said, 'No!'** Surat Ash-Shu'ara, 61, and He said, **Do not fear overtaking, nor do you fear.** Surat Taha, 77, so He denied perception while affirming vision. So God Almighty may be seen without perception and encompassing, as He is known in this world but is not encompassed. God Almighty said, **And they do not encompass Him in knowledge.** Surat Taha, 110, so He denied encompassing while affirming knowledge. Saeed bin Al-Musayyab said, **No vision can encompass Him.** Ata' said, **The vision of the created beings is unable to encompass Him.** Ibn Abbas and Muqatil said, **No vision can grasp Him in this world, but He will see in the Hereafter.** God Almighty said, **And He encompasses all vision**, nothing is hidden from Him. And He does not miss it, **And He is**

Surat al-An'am 6: 103

No vision can grasp Him, but He grasps all vision. He is the Subtle, the Acquainted.

the Kind, the All-Aware. Ibn Abbas, may God be pleased with him, said: The Kind to His friends [the All-Aware of them. Al-Azhari said: The meaning of **the Kind**] is the gentle with His servants. It was said: The Kind is the one who conveys things with gentleness and kindness. It was said: The Kind is the one who makes the servants forget their sins so that they will not be ashamed. The root of kindness is the subtlety of looking at things.

Tafsir al-Baidawi

103 **No sight can comprehend it** means **no sight can encompass it** is the plural of sight, which is the sense of sight. It may also be said of the eye because it is its location, and the Mu'tazila used it as evidence for the impossibility of seeing, but this is weak, since perception is not absolute vision, nor is the negation in the verse general in terms of times, so perhaps it is specific to some cases or to people, for it is as strong as our saying **not every sight can comprehend it**, although the negation does not necessitate impossibility. **And He comprehends the sight** His knowledge encompasses them. **And He is the Subtle, the Expert** He comprehends what the sight cannot comprehend, like sight. It is possible that it is from the category of the word *al-laf* meaning that it cannot comprehend it because He is the Subtle, and He comprehends the sight because He is the Expert. Thus, the Subtle is borrowed from the opposite of the dense, for that which is not comprehended by the senses and is not impressed upon them.

Surat al-An'am 6: 104

There have come to you insights from your Lord. So whoever sees does so for his own soul, and whoever is blind does so to its detriment. And I am not a guardian over you.

Tafsir al-Jalalayn

104 - Say, O Muhammad, to them: **There have come to you clear proofs** arguments (from your Lord. So whoever sees) them and believes **it is for his own good** he sees because the reward for his seeing is for him **and whoever is blind** to them, it is to his own detriment **and I am not a guardian over you** a watcher of your deeds. I am only a warner.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: This is an order from God, the Most High, to His Prophet Muhammad, may God bless him and grant him peace, to say to those - whom He alerted with these verses from His saying: **Indeed, God is the Cleaver of the seed and the date stone**, to His saying: **And He is the Subtle, the Acquainted**, to His arguments against them, and against all of His creation with them, who equate idols and rivals with Him, and who deny God and His Messenger Muhammad, may God bless him and grant him peace, and what came to them from God - say to them, O Muhammad: **There have come to you**, O you who equate God and deny His Messenger, **insights from your Lord**, meaning: what you will see as guidance from misguidance, and faith from disbelief.

It is the plural of insight, and from it the poet said:

They carried their insights on their shoulders, but my insight is carried by 'At'ad and 'Ay

By insight, he means: the clear and apparent argument, such as:

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement, **There has certainly come to you insights from your Lord**, he said: Insights are guidance, insights in their hearts regarding their religion, and they are not insights in the heads. And he recited: **For indeed, it is not the eyes that are blinded, but blinded are the hearts which are within the breasts** (al-Hajj 22:46). And he said: Religion is only sight and hearing in this heart.

Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada: **There has come to you clear proofs from your Lord**, meaning clear evidence.

And His statement: **So whoever sees, it is for his own good**, meaning: So whoever clarifies the proofs of God and knows them and acknowledges them, and believes in what they indicate to him of the oneness of God, believing in His Messenger and what he brought, then he has only attained his own portion, and he has

worked for his own good, and he has sought good for himself. **And whoever is blind, it is against himself**, meaning: And whoever does not use them as evidence, and does not believe in what they indicate of faith in God and His Messenger and His revelation, but he is blind to the evidence that they indicate, he says: then his own self is harmed, and he has wronged himself and not anyone else.

As for his saying: **And I am not a guardian over you**, he says: I am not a watcher over you, counting your deeds and actions. Rather, I am a messenger conveying to you what I was sent with to you, and God is the guardian over you, from whom nothing of your deeds is hidden.

Tafsir al-Qurtubi

The Almighty says: **There have come to you insights from your Lord** meaning signs and proofs by which one can see and reason. The plural of insight is evidence. The poet said:

They came with their insights on their shoulders, but my insight is running after them.

By insight, he means the clear and apparent pilgrimage. He described the evidence as coming to magnify its importance, as it was like an absent person whose presence was expected for the soul, as it is said: Wellness has come and the illness has gone, and the good fortune has arrived and the bad has gone. **So whoever sees, it is for his own good**. Sight is perception through the sense of sight, meaning whoever infers and recognizes, his soul will benefit. **And whoever is blind** did not infer, so he became like the blind man, so the harm of his blindness returns to himself. **And I am not a guardian over you** meaning I was not commanded to protect you lest you destroy yourselves. It was also said: I do not protect you from the punishment of God. It was also said: I am a guardian who watches over you, I count your deeds, and I am only a messenger who conveys to you the messages of my Lord, and He is the guardian over you, nothing of your deeds is hidden from Him. Al-Zajjaj said: This was revealed before fighting was made obligatory, then He was commanded to prevent them from worshipping idols with the sword.

Tafsir Ibn Kathir

Insights are the proofs and arguments that the Qur'an contains, and what the Messenger of God, may God bless him and grant him peace, brought: **So whoever sees, it is for the benefit of himself**, like his saying: **So whoever is guided, he is only guided for himself, and whoever goes astray only goes astray to his own detriment**. That is why he said: **And whoever is blind, it is against himself**. When he mentioned insights, he said: **And whoever is blind, it is against himself**, meaning that his evil will return to him, like his saying: **For indeed, it is not the eyes that are blind, but blind are the hearts which are within the breasts**. "And I am not a guardian over you," meaning a guardian or a

There have come to you insights from your Lord. So whoever sees does so for his own soul, and whoever is blind does so to its detriment. And I am not a guardian over you.

monitor, rather I am a conveyor, and God guides whomever He wills and misguides whomever He wills. And his saying: **And thus do We diversify the verses,** meaning just as We have detailed the verses in this surah, explaining monotheism and that there is no god but Him, thus do We clarify the verses and explain them and make them clear in every place for the ignorance of the ignorant, and for the polytheists and disbelieving deniers to say: Did you study, O Muhammad, those before you from the People of the Book and read them, and learned from them? This is how. Ibn Abbas, Mujahid, Saeed bin Jubair, Ad-Dahhak, and others said this. At-Tabarani said: Abdullah bin Ahmad told us, my father told us, Sufyan bin Uyaynah told us, on the authority of Amr bin Dinar, on the authority of Amr bin Kaysan, who said: I heard Ibn Abbas say: Darast means recited, argued, and argued. This is like the words of God the Almighty, informing about their lies and stubbornness, "And those who disbelieved said, 'This is not but a lie he has invented, and another people have aided him in it.' But they have come with injustice and falsehood. And they say, 'Legends of the former peoples which he has written down.'" (Al-Baqarah 2:17) And God the Almighty said, informing about their leader and liar, "Indeed, he thought and calculated. So he killed how he calculated. Then he killed how he calculated. Then he looked. Then he frowned and was sad. Then he turned away and was arrogant. And he said, 'This is not but magic that is passed on. This is not but the word of a human being.'" And His words, **And We will make it clear to a people who know,** meaning, and We will make it clear to a people who know the truth so they follow it and falsehood so they avoid it. So God the Almighty has the perfect wisdom in misleading those and explaining the truth to these people, like His words the Almighty: **He misleads many thereby and guides many thereby** the verse, and like His saying, **That He may make what Satan casts a trial for those in whose hearts is disease and whose hearts are hardened** "And indeed, God is the Guide of those who believe to a straight path **and the Most High said,** And We have not made the keepers of the Fire except angels. And We have not made their number except as a trial for those who disbelieve - that those who were given the Scripture will be certain and those who have believed will increase in faith and those who were given the Scripture and the believers will not doubt and that those in whose hearts is disease and the disbelievers will say, **What does God intend by this as an example?** Thus does God mislead whom He wills and guides whom He wills. And none knows the soldiers of your Lord except Him **and He said,** And We send down of the Qur'an that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss **and the Most High said,** Say, 'It is, for those who believe, a guide and a cure. But as for those who do not believe - in their ears is deafness, and it is upon them blindness. Those are being called from a distant place" and other verses indicating that the Most High sent down the Qur'an as guidance for the righteous, and that He misleads with it whomever He wills and guides whomever He wills.

And for this reason He said here: **And thus do We repeat the verses, that they may say, 'You have studied, and that We may make it clear to a people who know.'** Some of them read: **And that they may say, 'You have studied.'** Al-Tamimi said on the authority of Ibn Abbas: **I have studied,** meaning I have read and learned. This is what Mujahid, Al-Suddi, Al-Dahhak, Abd Al-Rahman bin Zaid bin Aslam, and more than one person said. Abd Al-Razzaq said on the authority of Muammar. Al-Hasan said: **And that they may say, 'I have studied,'** meaning it has become obsolete and has disappeared. Abd Al-Razzaq also said: Ibn Uyaynah informed us, on the authority of Amr bin Dinar, I heard Ibn Al-Zubayr say: **Indeed, boys read here 'I have studied,' but it is actually 'I have studied.'** Shu'bah said: Abu Ishaq Al-Hamadani told us: In the reading of Ibn Mas'ud it is 'I have studied,' meaning without an alif, with the sin in the accusative and a pause on the ta'. Ibn Jarir said: Its meaning is 'I have studied and become obsolete,' meaning that what you are reciting to us has passed us by long ago and its period has been long. Sa'id bin Abi Arooba said on the authority of Qatadah that he read it 'I have studied,' meaning I have read. And I learned, and Muammar said on the authority of Qatada: I studied, I read, and in the letter of Ibn Masoud: studied, and Ubayd al-Qasim ibn Salam said: Hajjaj told us, on the authority of Harun, he said: It is in the letter of Abi ibn Ka'b, and Ibn Masoud and let them say studied, he said they mean the Prophet, may God bless him and grant him peace, that he read, and this is strange, as it was narrated on the authority of Abi ibn Ka'b contrary to this: Abu Bakr ibn Mardawayh said: Muhammad ibn Ahmad ibn Ibrahim told us, al-Hasan ibn Laith told us, Abu Salamah told us, Ahmad ibn Abi Bazza al-Makki told us, Wahb ibn Zama'ah told us, on the authority of his father, on the authority of Humayd al-A'raj, on the authority of Mujahid, on the authority of Ibn Abbas, on the authority of Abi ibn Ka'b, he said: The Messenger of God, may God bless him and grant him peace, taught me **and let them say I studied,** and al-Hakim narrated it in his Mustadrak from the hadith of Wahb ibn Zama'ah, and he said: He means with the jazm of the sin and the accusative of the ta', then he said its chain of transmission is sound and they did not include it.

Fath al-Qadir

Basair: Plural of Basira, which originally means: the light of the heart, and what is meant by it here is the clear argument and evident proof, and this statement was mentioned by the Messenger of God, may God bless him and grant him peace, and that is why he said at the end of it: 104- "And I am not a guardian over you" and describing the insights as coming is to magnify their status and make them like the absent one whose arrival is expected, as it is said: wellness has come, and illness has gone, and good fortune has arrived, and bad fortune has gone. "So whoever sees, it is for his own soul" meaning whoever understands the argument, recognizes it, and submits to it, then that benefits himself because he is saved from the torment

of the Fire with this insight. "And whoever is blind" to the argument and does not understand it or submit to it, then that harms himself because he is exposed to the wrath of God in this world and his destiny is the Fire. "And I am not a guardian over you" a watcher who counts your deeds, but I am only a messenger who conveys to you the messages of my Lord, and He is the Guardian over you. Al-Zajjaj said: This was revealed before the obligation of fighting was imposed, then he ordered that they be prevented by the sword from worshipping idols.

Tafsir al-Baghawi

104- The Almighty said: **There have come to you clear proofs from your Lord**, meaning the clear arguments by which you can see guidance from misguidance and truth from falsehood. **So whoever sees, it is for his own good**, meaning: whoever knows it and believes in it, then it is for his own good, and it benefits him. **And whoever is blind, it is against it**, meaning: whoever is blind to it and does not know it or believe in it, then it is against himself, meaning: then it is harmful to himself, and the burden of blindness is upon him. **And I am not a guardian over you**, meaning: a watcher who keeps count of your deeds. I am only a messenger to you, conveying to you the messages of my Lord, and He is the Guardian over you, from whom nothing of your actions is hidden.

Tafsir al-Baidawi

104 "There have come to you insights from your Lord." Insights is the plural of insight, and it is for the soul as sight is for the body. It was named thus to indicate that it reveals the truth to it and gives it insight into it. "So whoever sees" means sees the truth and believes in it. "It is for his own soul" because it benefits him. "And whoever is blind **to the truth and goes astray**, it is upon himself" and his own mind. "And I am not a guardian over you", but I am only a warner. And God Almighty is the Guardian over you. He preserves your deeds and rewards you for them. These are words that were said by the Messenger of God, may God bless him and grant him peace.

Surat al-An'am 6: 105

And thus do We explain the verses, that they may say, "You have studied," and that We may make it clear to a people who know.

Surat al-An'am 6: 105

And thus do We explain the verses, that they may say, **You have studied**, and that We may make it clear to a people who know.

Tafsir al-Jalalayn

105 - **And thus** as we have explained what was mentioned **We divert** We explain **the verses** so that they may consider **and that they may say** meaning the disbelievers in the outcome of the matter **You studied** the memory of the People of the Book and in the reading {You studied} meaning the books of the past and I came with this from it **and that We may make it clear to a people who know**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Just as I have explained to you, O people, the verses and arguments in this surah, and made them clear, and made them known to you, in My Oneness and the belief in My Messenger and My Book, and made you aware of them, so I will make clear to you My verses and arguments in everything that you were ignorant of and did not know of My commands and prohibitions, such as:

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 thus do We diversify the verses**, for those who are just with their Lord, as I diversified them in this surah, and so that they do not say: It has been forgotten.

There are different readings of this.

So I read it as the people of Medina and Kufa generally read: **And let them say you studied**, meaning: You read, O Muhammad, without an alif.

This was read by a group of the early scholars, including Ibn Abbas, with a difference of opinion about it, and others and a group of the followers. It is the reading of some of the readers of Basra: **And let them say 'I studied, with an alif**, meaning: I read and learned from the People of the Book.

It was narrated on the authority of Qatada that he used to recite it: **I studied**, meaning: it was read and recited.

On the authority of Al-Hasan, he used to read it: Darast, meaning: it was erased.

Abu Ja'far said: The most correct reading in my opinion is the reading of those who read it: **And let them say, 'You have studied'**, with the interpretation: **I read and learned**, because the polytheists used to say this to the Prophet, may God bless him and grant him

peace, and God has informed us about what they said in His statement: "And certainly, We know that they say, 'It is only a human being who teaches him. The language of the one they refer to is foreign, while this is a clear Arabic language.'" (al-Nahl 16:103) This is report from God informing us that they used to say, **Muhammad only learns what he brings to you from someone else**. Since that is the case, then the reading: **And let them say, 'You have studied,' O Muhammad**, meaning, **I learned from the People of the Book**, is more similar to the truth and more correct than the reading of those who read it: **I studied**, meaning, **I read with them and argued**, and other readings.

The interpreters differed in their interpretation of this, according to the difference in the reading of it.

Those who read it as: **And let them say, 'I studied'**, from the predecessors, and interpreted it to mean: I learned and read.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, he said, Ali bin Abi Talha told me, on the authority of Ibn Abbas: **And let them say, 'You studied'**, they said: I read and learned. The Quraysh say that.

Ibn Wakee' told us, he said, Ubaid God told us, on the authority of Israel, on the authority of Abu Yahya, on the authority of Mujahid: **And let them say, 'I studied'**, he said: I read and learned.

Hannad told us, he said, Wakee' told us, and Ibn Wakee' told us, he said, my father told us, on the authority of Israel, who agreed with him, on the authority of Abu Ishaq, on the authority of Al-Tamimi, on the authority of Ibn Abbas: **And let them say, 'I studied'**, he said: I read and learned.

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **And let them say, 'I studied'**, meaning: I read the books.

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh say: Ubayd bin Sulayman told me: I heard Al-Dahhak say regarding his statement: **I studied**, he said: I learned and read.

Abu Kuraib told us, he said, Ibn Atiyah told us, he said, Israel told us, on the authority of Abu Ishaq, on the authority of Al-Tamimi, he said: I said to Ibn Abbas: What do you think of his statement: **I studied**? He said: I read and learned.

Ibn Hamid told us, he said, Hakam told us, on the authority of Anbasa, on the authority of Abu Ishaq, on the authority of Al-Tamimi, on the authority of Ibn Abbas, the same.

It was mentioned that among the predecessors, he read it as: I argued, and interpreted it as meaning: I argued.

Imran bin Musa told us, he said, Abdul Warith told us, on the authority of Hamid, on the authority of Mujahid, on the authority of Ibn Abbas: I studied, he says: I

read.

Yaqub told me, he said, Ibn Ulayyah told us, on the authority of Ayoub, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, that he used to recite it: **And let them say, 'I studied,'** I think he said: **I studied with the People of the Book.**

Muhammad bin Bashar told me, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Abu Ishaq, on the authority of al-Tamimi, on the authority of Ibn Abbas: And let them say, **I studied**, he said: I read and learned.

Muhammad bin Al-Muthanna told us, he said, Abu Dawud told us, he said, Shu'bah told us, on the authority of Abu Ishaq, he said, I heard Al-Tamimi say: I asked Ibn Abbas about his statement: And let them say, **I studied**, he said: I read and learned.

Ibn Wakee' told us, he said, Ibn Ulayyah told us, on the authority of Abu al-Mu'alla, on the authority of Saeed ibn Jubayr, he said, Ibn Abbas used to recite it: *Darast*.

Al-Muthanna told us, he said, Adam Al-Asqalani told us, he said, Shu'bah told us, he said, Abu Al-Mu'alla told us, he said, I heard Saeed bin Jubair say: Ibn Abbas used to read: *Darast*, with an alif, with the sin in the jussive mood, and the ta' in the accusative.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Ibn Uyaynah told us, on the authority of Amr bin Dinar, he said, Amr bin Kaysan told me: Ibn Abbas used to recite: I studied, I recited, I argued, I argued.

Abu Kuraib and Ibn Wakee' told us, they said: Sufyan ibn Uyaynah told us, on the authority of Amr ibn Dinar, on the authority of Amr ibn Kaysan, Ibn Abbas said in: *Darast*, he said: I recited, I argued, I debated.

Ibn Bashar told us, he said, Muhammad ibn Ja'far told us, he said, Shu'bah told us, on the authority of my father, on the authority of Sa'id ibn Jubayr, regarding this verse: And let them say, **I studied**, he said: I read.

Al-Muthanna told me, he said, Adam told us, he said, Shu'bah told us, he said, Abu Bishr told us, on the authority of Saeed bin Jubair that he read: **I studied**, also with an alif, with the ta' in the accusative case, and he said: **I read**.

Al-Muthanna told me, he said, Al-Hajjaj told us, he said, Abu Awana told us, on the authority of Abu Bishr, on the authority of Saeed bin Jubair, that he read: *Darast*, meaning: **I abrogated**.

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: **I studied**, he said: I overcame, I read to the Jews, and they read to you.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: And let them say, **I studied**, he said: **I read**, I read to the Jews, and they read to you.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Juwaybir, on

the authority of Al-Dahhak, regarding his statement: **I studied**, meaning, the People of the Book.

Ibn Wakee' told us, he said, Ibn Uyaynah told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: I studied, he said: I read to the Jews, and they read to you.

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 them say, **I studied**, he said: They said: I studied the People of the Book, and I read the books and learned them.

It was mentioned by those who read it: **I studied** meaning: **I read and was recited**, in a way that does not mention the doer.

Imran bin Musa Al-Qazzaz told us, he said: Abdul-Warith bin Saeed told us, he said: Al-Hussein Al-Mu'allim and Saeed told us, on the authority of Qatada: And thus do We explain the verses, that they may say: I studied, meaning: I read and learned.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, he said, Qatada said: I studied, I read, and in the wording of Ibn Masoud: studied.

Whoever reads this, it is said, **It has become obsolete**, meaning: it has been erased and outdated.

Meaning: What you are reciting to us has happened to us long ago, and its duration has been long.

Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada, who said: Al-Hasan used to recite: **And let them say, 'It has been erased,'** meaning: **It has been erased**.

Al-Muthanna told me, he said, Adam told us, he said, Shu'bah told us, he said, Abu Ishaq Al-Hamadani told us: In the reading of Ibn Masoud: **I studied**, without an alif, with the sin in the accusative case, and the ta' in the pause.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Ibn Uyaynah told us, on the authority of Amr bin Dinar, he said: I heard Ibn al-Zubayr say: Some boys here read: *Darast*, but it is actually: *Darast*.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, he said: Al-Hasan said: And let them say it has become obsolete, meaning: it has become old and obliterated.

Others read it as: Daras: from Darasa something, he recited it.

Ahmad bin Yusuf al-Tha'labi told me on the authority of Malik, Abu Ubaidah told us, Hajjaj told us, on the authority of Harun, who said: It is in the letters of Abi bin Ka'b and Ibn Mas'ud: And let them say, **A lesson**, he said: He meant the Prophet, may God bless him and grant him peace, he recited.

It is permissible to say once: **I studied**, and once: **He studied**, so that one is addressed once and informed once, for the sake of the statement.

And thus do We explain the verses, that they may say, "You have studied," and that We may make it clear to a people who know.

Abu Jaafar said: We have explained the first of these readings in this regard, which is correct according to us, and the evidence for the correctness of what we have chosen from them.

As for the interpretation of His statement: **And that We may make it clear to a people who know**, the Most High says: Just as We have diversified the verses, lessons, and arguments in this surah for those who equate gods and rivals with their Lord, so We diversify the verses for them in other surahs, so that they may not say to Our Messenger whom We sent to them: You only learned what you bring to us and recite to us from the People of the Book, so that they may be deterred from denying him and attributing falsehood and lies to him. And We will make clear, by diversifying the verses, the truth for a people who know the truth when it is made clear to them, so they will follow it and accept it, and they are not like those who, when it is made clear to them, are blind to it and do not understand it, and their understanding of it becomes even more distant.

Tafsir al-Qurtubi

The Almighty says: **And thus do We repeat the verses** The Kaf in *thus* is in the accusative case, meaning We repeat the verses as We have recited to you. That is, just as We have repeated the verses in promise, threat, preaching and warning in this Surah, We repeat them in others. **And that they may say, "You have studied"** The waw is for conjunction with an implied subject, meaning We repeat the verses so that the proof may be established, and that they may say, 'You have studied'. It was also said: meaning, and that they may say, 'You have studied', We have repeated it, so it is the lam of becoming. Al-Zajaj said: This is like saying, 'So-and-so wrote this book for his death', meaning that his affair ended in that. And thus, when the verses were repeated, their affair ended in them saying, 'I have studied and learned from Jabr and Yasar', and they were two Christian boys in Mecca. The people of Mecca said, 'He is only learning from them'. Al-Nahhas said: There is another good saying about the meaning, which is that the meaning of We repeat the verses is that We bring them verse after verse so that they may say, 'You have studied upon us', so they may remind the first of the last. This is the truth, and what Abu Ishaq said is a metaphor.

There are seven readings for Darast. Abu Amr and Ibn Kathir read Darast with an alif between the dal and the ra', like fa'ilat. This is the reading of Ali, Ibn Abbas, Saeed bin Jubair, Mujahid, Ikrimah and the people of Mecca. Ibn Abbas said: The meaning of Darast is to follow. Ibn Amir read Darast with a fatha on the seen and a sukun on the ta' without an alif, like kharajat. This is the reading of al-Hasan. The rest read Darast as kharajat. According to the first reading: Darast Ahl al-Kitab and Darasuk, meaning I reminded them and they reminded you, as Saeed bin Jubair said. This meaning is indicated by the statement of God the

Almighty, informing about them: **And another people helped him with it** (al-Furqan 25:4), meaning the Jews helped the Prophet (peace and blessings of God be upon him) with the Qur'an and reminded him of it. All of this is the statement of the polytheists. Similar to it is their statement: **And they say, 'Legends of the former peoples which he wrote down, and they are dictated to him morning and evening'** (al-Furqan 25:5). **And when it is said to them, 'What has your Lord revealed?' they say, 'Legends of the former peoples.'** (al-Nahl 16:24) It was said: The meaning is our study, so its meaning is like the meaning of I studied, Al-Nahhas mentioned it and chose it, and the first was mentioned by Makki, and Al-Nahhas claimed that it is a metaphor, as he said:

Death is what the mother gives birth to

Whoever reads *darast*, the best thing that has been said about its reading is that the meaning is: And lest they say it was cut off and erased, and Muhammad, may God bless him and grant him peace, will not come with anything other than it. Qatada read *darast* meaning it was read. Sufyan ibn Uyaynah narrated on the authority of Amr ibn Ubayd on the authority of al-Hasan that he read *darast*. Abu Hatim used to think that this reading is not permissible, he said: Because the verses are not studied. Another said: Reading this way is permissible, but the meaning is not as Abu Hatim thought, but its meaning is **darast ummahtak**, meaning **darastak ummahtak**, even if it was not mentioned before, like His statement: **Until it was hidden by the veil** (Surah Sad: 32). Al-Akhfash narrated **Wa li yaqoolu darast** which means *darast* except that it is more eloquent. Abu al-Abbas narrated that it was read **Wa li yaqoolu darast** with a sukoon on the lam as a command. It contains the meaning of a threat, meaning let them say whatever they want, for the truth is clear, as God Almighty said: **So let them laugh a little and weep much** (Surah al-Tawbah 9:82). As for the one who broke the lam, it is according to him the lam of ki. All of these readings are derived from one thing, to soften and humiliate. Darasa comes from darasa, meaning to read to others. It was said: I humiliated him by reading a lot, and its origin is daras al-ta'am, meaning to trample it. Al-Diyas is the threshing in the language of the people of the Levant. It was said: Its origin is from darast al-thawb, I study it, I study it, meaning I make it old. The garment was darasa, meaning I made it old. This also goes back to humiliation. It is said: He was named Idris because of his frequent study of the Book of God. Darasat al-kutubu, wa-darasatahu, wa-darasatahu, meaning I studied it. Darasat al-kitab ... **And We will make it clear** means the statement and the disposition, or the Qur'an **for a people who know**.

Tafsir Ibn Kathir

Insights are the proofs and arguments that the Qur'an contains, and what the Messenger of God, may God bless him and grant him peace, brought: **So whoever**

sees, it is for the benefit of himself, like his saying: **So whoever is guided, he is only guided for himself, and whoever goes astray only goes astray to his own detriment.** That is why he said: **And whoever is blind, it is against himself.** When he mentioned insights, he said: **And whoever is blind, it is against himself,** meaning that his evil will return to him, like his saying: **For indeed, it is not the eyes that are blind, but blind are the hearts which are within the breasts.** "And I am not a guardian over you," meaning a guardian or a monitor, rather I am a conveyor, and God guides whomever He wills and misguides whomever He wills. And his saying: **And thus do We diversify the verses,** meaning just as We have detailed the verses in this surah, explaining monotheism and that there is no god but Him, thus do We clarify the verses and explain them and make them clear in every place for the ignorance of the ignorant, and for the polytheists and disbelieving deniers to say: Did you study, O Muhammad, those before you from the People of the Book and read them, and learned from them? This is how. Ibn Abbas, Mujahid, Saeed bin Jubair, Ad-Dahhak, and others said this. At-Tabarani said: Abdullah bin Ahmad told us, my father told us, Sufyan bin Uyaynah told us, on the authority of Amr bin Dinar, on the authority of Amr bin Kaysan, who said: I heard Ibn Abbas say: Darast means recited, argued, and argued. This is like the words of God the Almighty, informing about their lies and stubbornness, "And those who disbelieved said, 'This is not but a lie he has invented, and another people have aided him in it.' But they have come with injustice and falsehood. And they say, 'Legends of the former peoples which he has written down.'" (Al-Baqarah 2:17) And God the Almighty said, informing about their leader and liar, "Indeed, he thought and calculated. So he killed how he calculated. Then he killed how he calculated. Then he looked. Then he frowned and was sad. Then he turned away and was arrogant. And he said, 'This is not but magic that is passed on. This is not but the word of a human being.'" And His words, **And We will make it clear to a people who know,** meaning, and We will make it clear to a people who know the truth so they follow it and falsehood so they avoid it. So God the Almighty has the perfect wisdom in misleading those and explaining the truth to these people, like His words the Almighty: **He misleads many thereby and guides many thereby** the verse, and like His saying, **That He may make what Satan casts a trial for those in whose hearts is disease and whose hearts are hardened** "And indeed, God is the Guide of those who believe to a straight path **and the Most High said,** And We have not made the keepers of the Fire except angels. And We have not made their number except as a trial for those who disbelieve - that those who were given the Scripture will be certain and those who have believed will increase in faith and those who were given the Scripture and the believers will not doubt and that those in whose hearts is disease and the disbelievers will say, **What does God intend by this as an example?** Thus does God mislead whom He wills and guides whom He wills. And none knows the soldiers of your Lord except Him **and He said,** And We send down of the Qur'an that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss **and the Most High said,** Say, 'It is, for those who believe, a guide and a cure.

But as for those who do not believe - in their ears is deafness, and it is upon them blindness. Those are being called from a distant place" and other verses indicating that the Most High sent down the Qur'an as guidance for the righteous, and that He misleads with it whomever He wills and guides whomever He wills.

And for this reason He said here: **And thus do We repeat the verses, that they may say, 'You have studied, and that We may make it clear to a people who know.'** Some of them read: **And that they may say, 'You have studied.'** Al-Tamimi said on the authority of Ibn Abbas: **I have studied,** meaning I have read and learned. This is what Mujahid, Al-Suddi, Al-Dahhak, Abd Al-Rahman bin Zaid bin Aslam, and more than one person said. Abd Al-Razzaq said on the authority of Muammar. Al-Hasan said: **And that they may say, 'I have studied,'** meaning it has become obsolete and has disappeared. Abd Al-Razzaq also said: Ibn Uyaynah informed us, on the authority of Amr bin Dinar, I heard Ibn Al-Zubayr say: **Indeed, boys read here 'I have studied,' but it is actually 'I have studied.'** Shu'bah said: Abu Ishaq Al-Hamadani told us: In the reading of Ibn Mas'ud it is 'I have studied,' meaning without an alif, with the sin in the accusative and a pause on the ta'. Ibn Jarir said: Its meaning is 'I have studied and become obsolete,' meaning that what you are reciting to us has passed us by long ago and its period has been long. Sa'id bin Abi 'Arooba said on the authority of Qatadah that he read it 'I have studied,' meaning I have read. And I learned, and Muammar said on the authority of Qatada: I studied, I read, and in the letter of Ibn Masoud: studied, and Ubayd al-Qasim ibn Salam said: Hajjaj told us, on the authority of Harun, he said: It is in the letter of Abi ibn Ka'b, and Ibn Masoud and let them say studied, he said they mean the Prophet, may God bless him and grant him peace, that he read, and this is strange, as it was narrated on the authority of Abi ibn Ka'b contrary to this: Abu Bakr ibn Mardawayh said: Muhammad ibn Ahmad ibn Ibrahim told us, al-Hasan ibn Laith told us, Abu Salamah told us, Ahmad ibn Abi Bazza al-Makki told us, Wahb ibn Zama'ah told us, on the authority of his father, on the authority of Humayd al-A'raj, on the authority of Mujahid, on the authority of Ibn Abbas, on the authority of Abi ibn Ka'b, he said: The Messenger of God, may God bless him and grant him peace, taught me **and let them say I studied,** and al-Hakim narrated it in his Mustadrak from the hadith of Wahb ibn Zama'ah, and he said: He means with the jazm of the sin and the accusative of the ta', then he said its chain of transmission is sound and they did not include it.

Fath al-Qadir

105- "And thus do We diversify the verses" meaning, like that wonderful diversification, We diversify them in promise, threat, preaching and warning. His statement, "And that they may say, 'You have studied'" is an apposition to something omitted: meaning, We diversify the verses so that the proof may be established and that they may say, 'You have studied', or a reason for a deleted action that is understood to be delayed: meaning, and that they may say, 'You have studied', We diversified it. Based on this, the lam is for the consequence or the becoming. The meaning

And thus do We explain the verses, that they may say, "You have studied," and that We may make it clear to a people who know.

is: And like that diversification, We diversify the verses and that they may say, 'You have studied', for there is no attention paid to their statement, nor any consideration paid to them, so its meaning is a threat and intimidation to them and not paying attention to their statement. Al-Zajjaj pointed to something like this. Al-Nahhas said: There is another good saying about the meaning, which is that the meaning of **We repeat the verses** is that we bring them verse after verse **so that they may say, 'You have studied'** upon us, so they remind the first of the last. This is its reality. What Abu Ishaq said: meaning Al-Zajjaj is a metaphor. There are readings for **I studied**. Abu Amr and Ibn Kathir read **I studied** with an alif between the dal and the ra' like *Fa'ilat*, and this is the reading of Ali, Ibn Abbas, Sa'id bin Jubayr, Mujahid, Ikrimah, and the people of Mecca. Ibn Amir read **I studied** with a fatha on the seen and a sukun on the ta' without an alif like *Kharjat*, and this is the reading of Al-Hasan. The rest read **I studied** like *Darabat*, so according to the first reading the meaning is: I studied the people of the Book and studied you: that is, I reminded them and they reminded you. This is indicated by what occurred in the Noble Book of God's statement about them in His statement: **And another people helped him with it**, meaning the Jews helped the Prophet, may God bless him and grant him peace, with the Qur'an. Similar to this is their statement: **Legends of the ancients he wrote down, and they were dictated to him morning and evening**, and their statement: **Only a human being teaches it**. The meaning of the second reading is that these verses were presented, erased and cut off, and it is like their saying, **Legends of the ancients**. The meaning of the third reading is the same as the meaning of the first reading. Al-Akhfash said: It means *studied*, except that it is more eloquent. It was narrated from Al-Mubarrad that he read **Wa li-yaqoolu** with a sukoon on the lam, so it has the meaning of a threat: that is, let them say whatever they want, for the truth is clear. In this wording, its origin is *darasa* **he studied**, which is *daras*, which means reading. It was also said that it is from *darastuhu*, meaning I tamed him by reading a lot. Its origin is *darasat al-ta'am*, meaning I trampled on it. *Al-dayyas* is *threshing* in the language of the people of Ash-Sham. It was also said that its origin is from *darastu al-thawb*, which means I made it wear out. A woman *darasat al-mar'ah* means she menstruated. It is said that a woman's vagina is called **Abu Daras**, which is from menstruation. Daras also means the hidden path. Al-Asma'i narrated: A camel that was not ridden. It was narrated on the authority of Ibn Abbas and his companions, Ubayy, Ibn Mas'ud and Al-A'mash that they read *daras* meaning Muhammad studied the verses. It was also read *darast* and Zayd ibn Thabit read it this way: meaning the verses in the passive form. *darast* meaning the Jews studied Muhammad. The *lam* in *lanbaynihu* is a **lam ki** meaning we divert the verses in order to explain it to a people who know. The pronoun refers to the verses because they are in the meaning of the Qur'an, or to the Qur'an even if it is not mentioned, because it is known from the context or to the explanation indicated by the action.

Tafsir al-Baghawi

105- "And thus do We explain the verses, **We separate them and clarify them in each and every aspect**, and that they may say," it was said: its meaning is so that they do not say, "I studied," and it was said: this lam is the lam of consequence, meaning the consequence of their command to say: I studied, meaning I read to someone other than you, and it was said: I read the books of the People of the Book, like the Almighty's saying: "So the family of Pharaoh picked him up so that he might be to them an enemy and a cause of grief," **Al-Qasas, 8**, and it is known that they did not pick him up for that reason, but He wanted the consequence of their command to be an enemy to them.

Ibn Abbas said: And let them say, meaning: the people of Mecca, when you read the Qur'an to them, **I studied**, meaning: I learned from Yasar and Jabr, who were two slaves from the Roman captivity, then you read to us claiming that it was from God, from their saying: I studied the book, I study, study and study.

Al-Farra' said: They say I learned from the Jews. Ibn Kathir and Abu Amr read: *darast* with an alif [meaning: I read to the People of the Book from the schooling between two people, you say:] I read to them and they read to you. Ibn Amir and Yaqub read: *darast* with a fatha on the seen and a sukoon on the ta', meaning: This report that you are reciting to us is old, it has been forgotten and erased, from their saying: I studied the trace, it is studied. **And that We may make it clear to a people who know**. Ibn Abbas said: He means His friends whom He guided to the path of righteousness. It was said: He means that the order of the verses is for some people to be miserable and others to be happy. So whoever says I studied is miserable and whoever the truth is made clear to him is happy.

Tafsir al-Baidawi

105 "And thus do We explain the verses." And similar to this explanation is Nasrif, which is the implementation of the meaning revolving in the successive meanings of the morphology, which is the transfer of something from one state to another. "And that they may say I studied" meaning that they may say I studied We have studied and the lam is the lam of consequence, and the lesson is reading and teaching. Ibn Kathir and Abu Amr read Darast meaning I studied the people of the book and memorized them, and Ibn Amir and Yaqub Darast from the lessons meaning I presented these verses and erased them like their saying legends of the ancients. It was read "darast **with a damma on the ra' as an exaggeration of darast and darast in the passive form meaning I read or I was forgiven and darast means the Jews studied or the Jews studied**" Muhammad, may God bless him and grant him peace. It is permissible to

omit them without mentioning them because of their fame for studying. "darasna **means** they gave a title **and** darasa **means** they studied" Muhammad, may God bless him and grant him peace, and "darasat **means** old **or** those who studied" like the Almighty's saying: "in a life of contentment **and** to make it clear" the lam is in its original form because the explanation is intended in the inflection and the pronoun refers to the verses in consideration of the meaning, or to the Qur'an even if it is not mentioned as being known or to the source. "for a people who know" because they are the ones who benefit from it.

Surat al-An'am 6: 106

Follow what has been revealed to you from your Lord. There is no god but He. And turn away from the polytheists.

Surat al-An'am 6: 106

Follow what has been revealed to you from your Lord. There is no god but He. And turn away from the polytheists.

Tafsir al-Jalalayn

106 - **Follow what has been revealed to you from your Lord** meaning the Qur'an **There is no god but He, and turn away from the polytheists**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Follow, O Muhammad, what your Lord has commanded you to do in His revelation that He has revealed to you, so act upon it, and refrain from what He has forbidden you from doing in it, and abandon what the polytheists of your people call you to do of worshipping idols and statues, for there is no god but Him. He says: There is no deity worthy of your sincere worship except God, who is the Cleaver of the seed and the date stone, and the Cleaver of the dawn, and who makes the night for rest, and the sun and the moon for reckoning, **and turn away from the polytheists**, meaning: abandon your arguments and disputes with them. Then God Almighty abrogated that by saying in Bara'ah: **Kill the polytheists wherever you find them**, the verse, (al-Tawbah 9:5), as:

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas: As for his saying: **And turn away from the polytheists** and the like of what God commanded the believers to pardon the polytheists, then that was abrogated by his saying: **Kill the polytheists wherever you find them** (al-Tawbah 9:5).

Tafsir al-Qurtubi

The Almighty said: **Follow what has been revealed to you from your Lord** meaning the Qur'an, meaning do not occupy your heart and mind with them, but occupy yourself with the worship of God. **There is no god but He, and turn away from the polytheists** has been abrogated.

Tafsir Ibn Kathir

God Almighty says, commanding His Messenger, may God bless him and grant him peace, and those who follow his path, **Follow what has been revealed to you**

from your Lord, meaning, follow his example, take his footsteps, and act upon it, for what has been revealed to you from your Lord is the truth, in which there is no doubt, because there is no god but Him. **And turn away from the polytheists**, meaning, pardon them, forgive them, and endure their harm until God opens for you, grants you victory and makes you victorious over them. Know that God has wisdom in leading them astray, for if He had willed, He would have guided all people, and if He had willed, He would have gathered them on guidance. **And if God had willed, they would not have associated others with Him**, meaning, He has the will and wisdom in what He wills and chooses. He is not questioned about what He does, but they are questioned. God Almighty says, **And We have not made you a guardian over them**, meaning, a guardian, who preserves their words and deeds. **And you are not a disposer of affairs over them**, meaning, entrusted with their provisions and affairs. You are only responsible for conveying the message, as God Almighty says, "So remind, you are only a reminder. You are not over them." **In Masitir**, he said, **You are only responsible for conveying the message, and we will take the account.**

Fath al-Qadir

His statement: 106- **Follow what has been revealed to you from your Lord**. God commanded him to follow what was revealed to him and not to occupy his mind with them, but rather to occupy himself with following what God commanded him, and the phrase **there is no god but He** is an interjection between the conjoined and the conjoined to in order to emphasize the obligation of following. **And turn away** is conjoined to *follow*. God commanded him to turn away from the polytheists after He commanded him to follow what was revealed to him, and this was before the revelation of the verse of the sword.

Tafsir al-Baghawi

106- **Follow what has been revealed to you from your Lord**, meaning: the Qur'an, act upon it, **there is no god but Him, and turn away from the polytheists**, so do not argue with them.

Tafsir al-Baidawi

106 **Follow what has been revealed to you from your Lord** by adhering to it. **There is no god but Him** is an objection that confirms the obligation of following, or a confirmed state from your Lord in the sense of being alone in divinity. **And turn away from the polytheists** and do not pay attention to their words or pay attention to their opinions. Whoever made it abrogated by the verse of the sword interpreted turning away as including refraining from them.

Surat al-An'am 6: 107

And if God had willed, they would not have associated others with Him. Nor have We made you a guardian over them, nor are you a disposer of affairs over them.

Surat al-An'am 6: 107

And if God had willed, they would not have associated others with Him. Nor have We made you a guardian over them, nor are you a disposer of affairs over them.

Tafsir al-Jalalayn

107 - **And if God had willed, they would not have associated others with Him, nor would We have made you a guardian over them** so that you would punish them for their deeds **nor are you a guardian over them** so that you would force them to believe, and this was before the command to fight.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God, the Most High, says to His Prophet Muhammad, peace and blessings be upon him: Turn away from these polytheists, and leave their arguments, disputes and insults. **And if God had willed, they would not have associated anything with Him.** He says: If your Lord had wanted to guide them and free them from their misguidance, He would have been kind to them by granting them success, so they would not have associated anything with Him, and they would have believed in you, followed you, and believed in the truth that you brought them from your Lord. **And We have not made you a guardian over them.** He says: I only sent you to them as a messenger to convey, and We have not sent you as a guardian over them of what they do, counting that for them, for that is up to us, not you. **And you are not a guardian over them.** He says: And you are not a guardian over them, taking care of their provisions and their sustenance, nor protecting them, in what you have not been entrusted with protecting of their affairs.

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

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **And if God had willed, they would not have associated others with Him,** meaning the Almighty says: If I had willed, I could have gathered them all together on guidance.

Tafsir al-Qurtubi

The Almighty's saying: **And if God had willed, they would not have associated others with Him** is a clear statement that association is by His will, and it is a refutation of the doctrine of the Qadarites as

mentioned above. **And We have not made you a guardian over them** meaning you cannot protect them from God's punishment. **And you are not a disposer of affairs** meaning you are responsible for their affairs in their interests, whether religious or worldly, so that you are gentle with them in taking what is due to them. You are not a guardian in that nor a disposer of affairs in this, but you are only a conveyor. And this was before he was ordered to fight.

Tafsir Ibn Kathir

God Almighty says, commanding His Messenger, may God bless him and grant him peace, and those who follow his path, **Follow what has been revealed to you from your Lord,** meaning, follow his example, take his footsteps, and act upon it, for what has been revealed to you from your Lord is the truth, in which there is no doubt, because there is no god but Him. **And turn away from the polytheists,** meaning, pardon them, forgive them, and endure their harm until God opens for you, grants you victory and makes you victorious over them. Know that God has wisdom in leading them astray, for if He had willed, He would have guided all people, and if He had willed, He would have gathered them on guidance. **And if God had willed, they would not have associated others with Him,** meaning, He has the will and wisdom in what He wills and chooses. He is not questioned about what He does, but they are questioned. God Almighty says, **And We have not made you a guardian over them,** meaning, a guardian, who preserves their words and deeds. **And you are not a disposer of affairs over them,** meaning, entrusted with their provisions and affairs. You are only responsible for conveying the message, as God Almighty says, "So remind, you are only a reminder. You are not over them." **In Masitir,** he said, **You are only responsible for conveying the message, and we will take the account.**

Fath al-Qadir

107- **And if God had willed, they would not have associated others with Him.** That is, if God had willed that they not associate others with Him, they would not have associated others with Him. It includes that association is by the will of God Almighty, and the discussion of establishing this is in the manner that is commonly known by the people of theology, and the scale is well-known, so we will not prolong its mention. **And We have not made you a guardian over them.** That is, a monitor. **And you are not a trustee over them.** That is, a guardian of what is beneficial to them, so you bring it to them. All you have to do is deliver the message.

Tafsir al-Baghawi

107- **And if God had willed, they would not have associated others with Him,** meaning: If He had willed,

He would have made them believers. **And We have not made you a guardian over them**, a watcher. Ata' said: **And We have not made you a guardian over them to protect them from Me**, meaning: You were not sent to protect the polytheists from punishment, rather you were sent as a messenger. **And you are not a guardian over them.**

Tafsir al-Baidawi

107 **And if God had willed** to make them monotheistic and not to associate others with Him **they would not have associated others with Him** and this is evidence that He, glory be to Him, does not want the disbelievers to believe and that His will must occur. **And We have not made you a guardian over them** a watcher **nor are you a trustee over them** taking care of their affairs.

Surat al-An'am 6: 108

And do not insult those they invoke other than God, lest they insult God in enmity without knowledge. Thus have We made pleasing to every nation their deeds. Then to their Lord is their return, and He will inform them about what they used to do.

Surat al-An'am 6: 108

And do not insult those they invoke other than God, lest they insult God in enmity without knowledge. Thus have We made pleasing to every nation their deeds. Then to their Lord is their return, and He will inform them about what they used to do.

Tafsir al-Jalalayn

108 - **And do not insult those they invoke** - them **other than God** meaning the idols **lest they insult God in enmity** aggression and injustice **without knowledge** meaning out of ignorance on their part about God *thus* just as We have made attractive to these people what they are doing **We have made attractive to every nation their deeds** of good and evil, so they do it **then to their Lord is their return** in the Hereafter **and He will inform them of what they used to do** and He will reward them for it.

Tafsir al-Suyuti

God Almighty said: And do not insult the verse. Abd al-Razzaq said: Ma'mar informed us on the authority of Qatada who said: The Muslims used to insult the idols of the infidels, so the infidels would insult God. Then God revealed: And do not insult those they invoke other than God, the verse.

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace, and to the believers in him: And do not insult those whom the polytheists invoke besides God of gods and rivals. The polytheists insult God out of ignorance of their Lord, and aggression without knowledge, as:

Al-Muthanna told me, he said, Abu Salih told us, he said, Muawiyah bin Salih told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, on the authority of his client: **And do not insult those they invoke other than God, lest they insult God in enmity without knowledge.** He said: They said: O Muhammad, you must stop insulting our gods, or we will insult your Lord! So God forbade them from insulting their idols, lest they insult God in enmity without knowledge.

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And do not insult those they invoke other than God, lest they insult God in enmity without knowledge,** the Muslims used to insult the idols of the infidels, and they would respond to them, so God forbade them from insulting their Lord, for they were an ignorant people who had no knowledge of God.

Muhammad bin Al-Husayn narrated, Ahmad bin Al-Mufaddal narrated, Asbat narrated, on the authority of Al-Suddi: **And do not insult those they invoke other than God, lest they insult God in enmity without**

knowledge. He said: When death approached Abu Talib, the Quraysh said: Let us go and enter upon this man and order him to forbid his nephew from us, for we would be ashamed to kill him after his death, lest the Arabs say: He used to forbid him, but when he died, they killed him! So Abu Sufyan, Abu Jahl, Al-Nadr bin Al-Harith, Umayyah and Ubayy, the sons of Khalaf, Uqbah bin Abi Mu'ayt, Amr bin Al-'As, and Al-Aswad bin Al-Bukhtari went and sent a man from among them called Al-Muttalib. They said: Ask permission to see Abu Talib! So he came to Abu Talib and said: These are the elders of your people who want to enter upon you! So he gave them permission, so they entered upon him and said: O Abu Talib, you are our elder and our master, and Muhammad has harmed us and our gods, so we would like you to call him and forbid him from mentioning our gods, and we will leave him and his god! So he called him, and the Prophet of God, may God bless him and grant him peace, came, and Abu Talib said to him: These are your people and your cousins! The Messenger of God, may God bless him and grant him peace, said: What do you want? They said: We want you to leave us and our gods, and we will leave you and your god! Abu Talib said to him: Your people have been fair to you, so accept it from them! The Prophet, may God bless him and grant him peace, said: Tell me, if I give you this, will you give me a word that if you speak it you will rule the Arabs, and the non-Arabs will submit to you, and they will pay you the tax? Abu Jahl said: Yes, by your father, we will give you it and ten times more. What is it? He said: Say: There is no god but God! But they refused and were disgusted. Abu Talib said: O son of my brother, say something else, for your people are terrified by it! He said: O uncle, I am not one to say anything else until they bring me the sun and place it in my hand. Even if they brought me the sun and placed it in my hand, I would not say anything else! He wanted to make them despair, but they became angry and said: Either you stop cursing our gods, or we will curse you and curse whoever orders you. That is what He said: **So they revile God in enmity without knowledge.**

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada, he said: The Muslims used to curse the idols of the infidels, and the infidels would curse God in enmity without knowledge, so God revealed: **And do not insult those they invoke other than God, lest they insult God in enmity without knowledge.**

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **So they insult God in enmity without knowledge,** he said: If you insult his god, insult your god, so do not insult their gods.

Abu Ja'far said: The proof from the reciters of the regions agreed on the reading of this: **And they revile God in enmity without knowledge,** with the opening of the 'ayn, the sukoon of the dal, and the softening of the waw from his saying: **they transgressed,** on the basis that it is a source from the saying of the speaker:

So-and-so transgressed against so-and-so, if he wronged him and transgressed against him, he transgresses as an enemy, enemy, and aggression. Transgression is only: an iza'il, from that.

It was narrated on the authority of Al-Hasan Al-Basri that he used to read it as: *Enemy* with a shaddah on the *waw*.

Ahmad bin Yusuf told me that, he said, Al-Qasim bin Salam told us, he said, Hajaj told us, on the authority of Harun, on the authority of Uthman bin Saad: They curse God as an enemy, with the 'ayn closed, heavy.

It has been reported from some of the Basrans that he read it as: **So they curse God as an enemy**, which is interpreted to mean that they are a group, as God Almighty said: **For indeed, they are an enemy to me, except the Lord of the worlds** (Ash-Shu'ara': 77), and as He said: **Do not take My enemy and your enemy as allies** (al-Mumtahanah 60:1), and he made the accusative of the enemy then as a state of mentioning the polytheists in His statement: **So they curse**, so the interpretation of the statement is: And do not curse, O believers, those whom the polytheists call upon besides God, for the polytheists consider God, the enemies of God, without knowledge. If the interpretation is thus, then the enemy is a description and attribute of the polytheists, as if it was said: So the polytheists curse the enemies of God, without knowledge, but since the enemy came out as an indefinite noun and is an attribute of the definite noun, it was made accusative as a state.

Abu Jaafar said: The correct reading in my opinion is the reading of those who read with the fat-ha on the 'ayn and the sukoon on the waw, because the authoritative readings are in agreement on reading it in this way. It is not permissible to contradict it in what it came with consensus on.

God Almighty says: Just as We have made attractive to those who are just with their Lord the idols and statues, the worship of idols and obedience to Satan by letting them down from obeying the Most Merciful, so We have made attractive to every group that gathers to do any of the deeds of obedience to God and disobedience to Him, their deeds that they are gathered upon, then their return after that and their fate is to their Lord, **Then He will inform them of what they used to do**, meaning: He will stop them and inform them of the deeds that they used to do in this world, then He will reward them for them, if it was good then good, and if it was evil then evil, or He will pardon them with His grace, as long as it was not polytheism or disbelief.

Tafsir al-Qurtubi

It has five issues:

First: The Almighty's saying: **And do not insult those they invoke other than God** is a prohibition. **Let them insult God** is the answer to the prohibition. So the Almighty forbade the believers from insulting their idols, because He knew that if they insulted them, the disbelievers would flee and increase in disbelief. Ibn

Abbas said: The disbelievers of Quraysh said to Abu Talib: Either you forbid Muhammad and his companions from insulting our gods and belittling them, or insult his god and follow his path. So the verse was revealed.

Second: The scholars said: Its ruling remains in this nation in any case. So whenever the infidel is in a position of strength and it is feared that he will insult Islam, the Prophet, peace be upon him, or God Almighty, then it is not permissible for a Muslim to insult their crosses, their religion, or their churches, nor to expose himself to anything that would lead to that, because it is like being sent to disobedience. And he referred to idols, which do not have reason, as those who believe in the infidels.

Third: In this verse also there is a kind of truce, and evidence of the necessity of ruling by blocking the means, as mentioned above. In Al-Baqarah, and in it there is evidence that the one who is in a right may refrain from a right he has if it leads to harm that would be in religion. And from this meaning is what was narrated on the authority of Omar bin Al-Khattab, may God be pleased with him, that he said: Do not decide between relatives for fear of severing ties. Ibn Al-Arabi said: If the right is obligatory, then it should be taken in any case, and if it is permissible, then this statement applies to it.

Fourth: The Almighty's saying: **They were enemies** meaning in ignorance and aggression. It was narrated from the people of Mecca that they read '*adwān* with a damma on the 'ayn and the dal and a shaddah on the waw, which is the reading of al-Hasan, Abu Raja' and Qatadah, and it goes back to the first reading, and they both mean injustice. The people of Mecca also read '*adwān* with a fathah on the 'ayn and a damma on the dal, meaning enemy. It is singular and derives from a plural, as He said: **For indeed, they are an enemy to me, except for the Lord of the worlds** (al-Shu'ara': 77). And the Almighty said: **They are the enemy** (al-Munafiqun 63:4), and it is accusative as a source or as an object for which it is done.

Fifth: The Almighty's statement: **Thus have We made fair-seeming to every nation their deeds**. That is, just as We made fair-seeming to these people's deeds, so have We made fair-seeming to every nation their deeds. Ibn Abbas said: We made fair-seeming to the people of obedience, and fair-seeming to the people of disbelief, and it is like His statement: **He misguides whom He wills and guides whom He wills** (al-Nahl 16:93). This is a refutation of the Qadarites.

Tafsir Ibn Kathir

God the Almighty says, forbidding His Messenger, may God bless him and grant him peace, and the believers from cursing the gods of the polytheists, even though there is an interest in it, except that it results in a greater corruption than that, which is responding to the polytheists by cursing the God of the believers, who is God, there is no god but Him, as Ali bin Abi Talha said on the authority of Ibn Abbas regarding this verse: They said: O Muhammad, you

And do not insult those they invoke other than God, lest they insult God in enmity without knowledge. Thus have We made pleasing to every nation their deeds. Then to their Lord is their return, and He will inform them about what they used to do.

must stop cursing our gods, or we will curse your Lord, so God forbade them from cursing their idols, **so they would curse God in enmity without knowledge**. And Abd al-Razzaq said on the authority of Muammar, on the authority of Qatadah: The Muslims used to curse the idols of the infidels, so the infidels would curse God in enmity without knowledge, so God revealed, **And do not curse those they invoke other than God**. And Ibn Jarir and Ibn Abi Hatim narrated on the authority of al-Suddi that he said in his interpretation of this verse when Abu Talib was about to die: Quraysh said: Go, let us go in to this man, and order him to forbid his nephew from us, for we are ashamed to We kill him after his death, so the Arabs say: He was preventing him, and when he died, they killed him.

Abu Sufyan, Abu Jahl, Al-Nadr ibn Al-Harith, Umayyah and Ubayy ibn Khalaf, Uqbah ibn Abi Mu'ayt, Amr ibn Al-'As, and Al-Aswad ibn Al-Bukhtari set out and sent a man from among them called Al-Muttalib. They said: Ask permission for us to see Abu Talib. He came to Abu Talib and said: These are the elders of your people, they want to enter upon you. So he gave them permission to see him. They entered upon him and said: O Abu Talib, you are our elder and our master, and Muhammad has harmed us and our gods, so we would like you to call him and forbid him from mentioning our gods, so that we may leave him and his god. So he called him and the Prophet, may God bless him and grant him peace, came. Abu Talib said to him: These are your people and your cousins. The Messenger of God, may God bless him and grant him peace, said: What do you want? They said: We want you to leave us and our gods, and we will leave you and your god. The Prophet, may God bless him and grant him peace, said: **Tell me, if I give you this, will you be given a word that, if you speak it, you will rule the Arabs, and the non-Arabs will submit to you, and they will pay you the tax?** Abu Jahl said: **By your father, we will give you that and ten times more.** They said: **What is it?** He said: Say **There is no god but God**. But they refused and were disgusted. Abu Talib said: O son of my brother, say something else, for your people are terrified by it. He said: O uncle, I am not one to say anything else, until they bring the sun and place it in my hand. Even if they bring the sun and place it in my hand, I will not say anything else. He wanted to make them despair, but they became angry and said: Stop cursing our gods, or we will curse you and curse whoever orders you. That is what he said: **So they curse God in enmity without knowledge**. And of this type, which is abandoning a benefit for a greater evil, is what came in the Sahih that the Messenger of God, may God bless him and grant him peace, said: **Cursed is he who curses his parents**. They said: O Messenger of God, how can a man curse his parents? He said, **He who insults a man's father will insult his father, and he who insults his mother will insult his mother**, or something like that, may God bless him and grant him peace. And his statement, **Thus have We made fair-seeming to every nation their deeds**, meaning, just as We made fair-seeming to these people the love of their idols, and the defense and triumph over them, so

We made fair-seeming to every nation of the past nations the deeds they were doing in misguidance. And God has the conclusive argument and the perfect wisdom in what He wills and chooses. **Then to their Lord is their return**, meaning their return and destiny. **Then He will inform them of what they used to do**, meaning He will reward them for their deeds, if good, then good, and if evil, then evil.

Fath al-Qadir

His statement: 108- **And do not insult those they invoke other than God, lest they insult God in enmity without knowledge**. The relative pronoun refers to the gods that the infidels worshipped. The meaning is: O Muhammad, do not insult the gods that these infidels invoke other than God, lest that result in them insulting God out of enmity, transgression of the truth, and ignorance on their part.

This verse is evidence that if the one who calls to the truth and forbids falsehood fears that this will result in something worse than it, such as violating the sacred, opposing the truth, and falling into a more severe falsehood, then abandoning it is more appropriate for him, rather it is obligatory for him. How beneficial this verse is and how great its benefit is for the one who is among those who carry the proofs of God and undertake to explain them to the people if he is among a people of the deaf and dumb who, if He orders them to do something good, abandon it and abandon other good things, and if He forbids them from something evil, they do it and do other evil things out of stubbornness towards the truth and hatred of following those who are right and insolence towards God, the Most High, the Most High. Then these people are affected only by the sword, which is the just judge for the one who opposes the pure Shari'ah and makes opposition to it and insolence towards its people his habit and his way of life, as is seen in the people of innovation who, if they are called to the truth, fall into much falsehood, and if they are guided to the Sunnah, they meet it with what they have of innovation. These are the ones who play with the religion and are lax with the Shari'ahs, and they are the worst. From the heretics, because they argue with falsehood and belong to innovations and show that they are not afraid or terrified, and the heretics have been silenced by the swords of Islam and its people have avoided them, and their plots may be spent and their falsehood and disbelief may be completed rarely on a weak person from the weak Muslims with secrecy and caution and fear and terrified, and the majority of the people of knowledge have gone to the view that this verse is decisive and established and has not been abrogated, and it is a fundamental principle in blocking the means and cutting off the possibility of doubts. The people of Mecca read *'adwān* with a damma on the 'ayn and the dal and a shaddah on the waw, and this is the reading of al-Hasan, Abu Raja' and Qatadah. And those other than them read it with the opening of the 'ayn, the sukoon of the dal, and the softening of the waw, and

the meaning of the two readings is the same: that is, oppression and aggression, and it is in the accusative case as a state, or as a source, or as an object for it. **Thus have We made fair-seeming to every nation their deeds** that is, like that adornment, We made fair-seeming to every nation of the nations of the disbelievers their deeds of good and evil. **He misguides whom He wills and guides whom He wills** "Then to their Lord is their return, and He will inform them of what they used to do" in this world of the sins that they did not desist from nor did they accept from the messengers what God sent them with and what His revealed books included for them.

Abd bin Hamid, Ibn Al-Mundhir, Ibn Abi Hatim, and Abu Al-Shaykh narrated on the authority of Qatada regarding his statement: **There has come to you insights** meaning clear evidence **so whoever sees, it is for the benefit of himself** meaning whoever is guided, it is for his own benefit **and whoever is blind** meaning whoever goes astray **it is against himself**. Saeed bin Mansour, Abd bin Hamid, Ibn Al-Mundhir, Ibn Mardawayh, and Al-Dhiya' in Al-Mukhtara narrated on the authority of Ibn Abbas that he used to recite **I studied** and said: I read. Abd bin Hamid, Ibn Jarir, Ibn Abi Hatim, Abu Al-Shaykh, and Ibn Mardawayh narrated on his authority **I studied** meaning: I read and learned. Abd Al-Razzaq, Saeed bin Mansour, Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Tabarani, Abu Al-Shaykh, and Ibn Mardawayh also narrated on his authority that he said: I studied, I argued, I debated, I recited. Abu Al-Shaykh narrated on the authority of Al-Suddi **and turn away from the polytheists** he said: refrain from them, and this was abrogated by fighting **so kill the polytheists wherever you find them**. Ibn Abi Hatim and Al-Bayhaqi narrated in Al-Asma' wa'l-Sifat on the authority of Ibn Abbas regarding his statement: **And do not insult those they invoke other than God**, he said: They said: O Muhammad, you must stop insulting our gods or we will insult your Lord. So God forbade them from insulting their idols, **so they insult God in enmity without knowledge**. It has been proven in Sahih that the Messenger of God, may God bless him and grant him peace, said: **Cursed is he who insults his parents**. They said: O Messenger of God, how can a man insult his parents? He said: **He insults a man's father, so he insults his father, and he insults his mother, so he insults his mother**.

Tafsir al-Baghawi

108- The Almighty said: **And do not insult those they invoke other than God** the verse. Ibn Abbas said: When the verse was revealed: **Indeed, you and what you worship other than God are fuel for Hell** Al-Anbiya, 98, the polytheists said: O Muhammad, you must stop insulting our gods or we will insult your Lord. So God Almighty forbade them from insulting their idols.

Qatada said: The Muslims used to curse the idols of the infidels, but God Almighty forbade them from doing so, lest they curse God, for they are an ignorant people.

Al-Suddi said: "When Abu Talib was about to die, the

Quraysh said: 'Let us go and order this man to forbid his nephew from us, for we are ashamed to kill him after his death.' The Arabs will say: 'His uncle used to forbid him, but when he died, we killed him.' So Abu Sufyan, Abu Jahl, Al-Nadr ibn Al-Harith, Umayyah, Ubayy ibn Khalaf, Uqbah ibn Abi Mu'ayt, Amr ibn Al-'As, and Al-Aswad ibn Al-Bukhtari went to Abu Talib and said: 'O Abu Talib, you are our elder and our master, and Muhammad has harmed us and our gods. We would like you to call him and forbid him from mentioning our gods, and we will leave him and his god.' So he called him and said: 'These are your people who say that we want you to leave us and our gods and we will leave you and your god. Your people have treated you fairly, so accept it from them.' The Prophet, may God bless him and grant him peace, said: 'Do you think that if I give you this, will you give me a word that, if you speak it, you will rule over the Arabs and the non-Arabs will submit to you?' Abu Jahl said: 'Yes, by your father, we will give you that and ten.' Like it, what are they? He said: Say there is no god but God. But they refused and fled. Abu Talib said: Say something else, my nephew. He said: O uncle, I am not the one who will say anything else, even if they brought me the sun and put it in my hand and said: Either you stop cursing our gods or we will curse you and curse whoever orders you. Then God Almighty revealed:

And He, the Most High, said: **And do not insult those they invoke other than God**, meaning the idols, **lest they insult God in enmity**, meaning: aggressively and unjustly, **without knowledge**.

And Jacob read *enemy* with a damma on the 'ayn and the dal and a shaddah on the waw. "When this verse was revealed, the Messenger of God, may God bless him and grant him peace, said to his companions: Do not curse your Lord. So the Muslims refrained from cursing their gods."

The apparent meaning of the verse, even if it is a prohibition against insulting idols, is actually a prohibition against insulting God, because He is the cause of that.

Thus have We made fair-seeming to every nation their deeds, [i.e., just as We made fair-seeming to these polytheists the worship of idols and obedience to Satan by deprivation and failure, thus have We made fair-seeming to every nation their deeds] of good and evil, obedience and disobedience. **Then to their Lord is their return, and He will inform them**, and reward them, of what they used to do.

Tafsir al-Baidawi

108 **And do not insult those they invoke other than God** meaning, do not mention their gods that they worship, including the ugly things in them. **lest they insult God in enmity**, going beyond the truth to falsehood **without knowledge** out of ignorance of God, the Most High, and what He should be mentioned with. And Yaqub read *enemy*, it is said that someone is an enemy, an enemy, enmity, and enmity. It was narrated: "That he, peace and blessings be upon him, used to

Surat al-An'am 6: 108

And do not insult those they invoke other than God, lest they insult God in enmity without knowledge. Thus have We made pleasing to every nation their deeds. Then to their Lord is their return, and He will inform them about what they used to do.

criticize their gods, so they said, "You must stop insulting our gods, or we will insult your god", so the verse was revealed.

It was said that the Muslims used to curse her, so they were forbidden to do so that cursing her would not be a reason for cursing God Almighty. This is evidence that if obedience leads to a greater sin, it must be abandoned, because that which leads to evil is evil.

Thus have We made fair-seeming to every nation their work of good and evil by creating what they can do and what makes them do it, as a means of success and discouragement. It is permissible to specify evil work and every nation to the infidels because the speech is about them, and what is being compared is the beautification of cursing God for them. **Then to their Lord is their return, and He will inform them of what they used to do** by holding them accountable and punishing them for it.

Surat al-An'am 6: 109

And they swear by God with their most solemn oaths that if a sign comes to them, they will believe in it. Say, "The signs are only with God. And what makes you perceive that when it comes, they will not believe?"

Tafsir al-Jalalayn

109 - **And they swore** that is, the infidels of Mecca **by God with their most earnest oaths** that is, with the utmost effort in it **that if a sign came to them** of what they proposed (they would believe in it. Say) to them **The signs are only with God** He sends them down as He wills, and I am only a warner **and what makes you perceive** makes you perceive their oaths when it comes, that is, you do not know that **that when it comes they will not believe** for what I have previously known, and in a reading with the ta' addressing the infidels and in another with the fathah of an meaning perhaps or as a function of what preceded it

Tafsir al-Suyuti

The Almighty said: And they swore the verse. Ibn Jarir narrated on the authority of Muhammad bin Kaab Al-Qurazi who said: The Messenger of God spoke to the Quraysh and they said: O Muhammad, you tell us that Moses had a staff with which he struck the stone and that Jesus brought the dead back to life and that Thamud had the she-camel, so bring us some signs so that we may believe you. The Messenger of God, may God bless him and grant him peace, said: What do you want me to bring you? They said: Will you turn Safa into gold for us? He said: If I do, will you believe me? They said: Yes, by God. So the Messenger of God stood up to pray and Gabriel came to him and said to him: If you wish, it will become gold, but if they do not believe, then we will punish them, and if you wish, then leave them until their repentant repents. So God revealed: And they swore by God their most solemn oaths until His saying: They are ignorant.

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And these unjust people swore by God with their strongest oath, and that was the strongest, most difficult and most intense oath they could make, **If a sign comes to them**, meaning: They said: We swear by God that if a sign comes to us that confirms what you say, O Muhammad, like what came before us from the nations, **they will believe in it**, meaning: They said: We will believe in its coming with you, and that you are a messenger sent to God, and that what you have brought to us is the truth from God.

It was said: **So that they may believe in it**, so the report was removed from the verse, and the meaning is due to the coming of the verse.

He says to his Prophet, may God bless him and grant him peace: "Say: The signs are only with God," and He is able to bring them to you without any of His creation, **and what makes you perceive**, he says: What makes you know, **that when they come they will not believe?**

He mentioned that those who asked him for the sign from his people were those whom God had made His Prophet despair of their faith from the polytheists of his people.

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

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **If a sign comes to them, they will believe in it**, until His statement: **they are ignorant**, the Quraysh asked Muhammad, may God bless him and grant him peace, to bring them a sign, and he made them swear: to believe in it.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh: **If a sign came to them, they would believe in it**, then he mentioned something similar.

Hannad narrated, Yunus bin Bakir narrated, Abu Ma'shar narrated, on the authority of Muhammad bin Ka'b al-Qurazi, who said: The Messenger of God, may God bless him and grant him peace, spoke to the Quraysh and they said: O Muhammad, you tell us that Moses had a staff with which he struck a rock and twelve springs gushed forth from it, and you tell us that Jesus brought the dead back to life, and you tell us that Thamud had a she-camel. So bring us some signs so that we may believe you! The Prophet, may God bless him and grant him peace, said: What do you want me to bring you? They said: Turn Safa into gold for us. He said to them: If I do that, will you believe me? They said: Yes, by God, if you do that, we will all follow you! So the Messenger of God, may God bless him and grant him peace, stood up and supplicated, and Gabriel, peace be upon him, came to him and said: You may do whatever you wish. If you wish, it will turn into gold, and if I send a sign and they do not believe me then we will punish them, and if you wish, then scatter them until their repentant repents. He said: Rather, their repentant will repent. Then God revealed: **And they swear by God** until His saying: **They are ignorant**.

Abu Jaafar said: The people of interpretation differed about those addressed by His statement: **And what makes you perceive that when it comes they will not believe?**

Some of them said: The polytheists who swore by God that if a sign came to them, they would believe were addressed by His statement: **And what makes you feel?** Then the ruling was resumed on them that they would not believe when it came, as a new beginning.

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **And what makes you perceive?** He said: What makes you know? He said: Then He informed us about them that they do not believe.

Al-Muthanna told me, he said, Abu Hudhayfah told us,

Surat al-An'am 6: 109

And they swear by God with their most solemn oaths that if a sign comes to them, they will believe in it. Say, "The signs are only with God. And what makes you perceive that when it comes, they will not believe?"

he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And what makes you know**, and what makes you know, **that when it comes**, he said: He made it obligatory for them that when it comes they will not believe.

Al-Muthanna told me, he said, Ishaq told us, he said, I heard Abdullah bin Yazid say: **The signs are only with God**, then he starts again and says: When they come, they will not believe.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding his statement: **The signs are only with God, and what makes you know** and what makes you know that you will believe when it comes. Then he turned to informing about them and said: When it comes, they will not believe.

According to this interpretation, the reading of those who read it with a kasra on the alif of *innaha* is that his saying: **innaha, if it comes, they will not believe** is a broken subject separate from the first.

Among those who read it in this way were some of the Meccan and Basran readers.

Others among them said: Rather, this is a speech from God to His Prophet, may God bless him and grant him peace, and his companions. They said: That is because those who asked the Messenger of God, may God bless him and grant him peace, to bring a sign were the believers in him. They said: The reason for their asking him that was that the polytheists swore that if the sign came, they would believe and follow the Messenger of God, may God bless him and grant him peace. So the companions of the Messenger of God, may God bless him and grant him peace, said: Ask, O Messenger of God, your Lord about that. So he asked, and God revealed about them and about their asking him that: *Say* to those who believe in you, O Muhammad, "The signs are only with God. And what makes you perceive" O believers that if the signs come to these polytheists about God, that they will not believe in Him? So they opened the alif of *an*.

Among those who read it in this way are the majority of the readers of Medina and Kufa. They said: *La* was inserted in His statement, **They do not believe**, as a connection, just as it was inserted in His statement, **What prevented you from prostrating?** (al-A'raf 7:12), and in His statement, **And it is forbidden for a city which We have destroyed that they should not return?** (al-Anbiya 21:95). Rather, the meaning is: It is forbidden for them to return, and what prevented you from prostrating?

Some people who read it with the opening of the alif of *that* interpreted it as meaning: perhaps. They mentioned that this is also the case in the reading of Abi bin Ka'b.

It was mentioned that the Arabs heard it say: Go to the market and buy me something, meaning: Perhaps you will buy something.

It has been said: The saying of Adi bin Zaid Al-Abbadi:

O critics, how do you know that my death is at one hour a day or at noon tomorrow?

Meaning: Perhaps my fate. They recited in the verse of Duraid bin Al-Summah:

Let me roam the country, for I see what you see, or I will become an immortal miser.

Meaning: Perhaps I. And what our companions recited to me on the authority of Al-Farra': Perhaps I see what you see.

He also recited the verse of Toba bin Al-Humayr:

Perhaps you, O billy goat, who has foraged in the bitterness of Layla's torment, will see me visit her.

To you, O goat, meaning: because you are the one who has the meaning of perhaps, and he recited the verse of Abu al-Najm al-Ajli:

I told Shaban Adan to meet him, so that we could feed the people from his barbecue.

Meaning: Maybe we will feed the people.

Abu Ja'far said: The most appropriate interpretation of this is the interpretation of the verse, which is the statement of those who said: This is a speech from God to the believers in Him from among the companions of His Messenger - I mean His statement: **And what makes you perceive that when it comes they will not believe?** - and that His statement: **that it means:** perhaps it.

This was the most correct interpretation, because the reading of the regions with the letter *ya* was widespread in his saying: **they do not believe**.

If his statement, **And what makes you feel** was addressed to the polytheists, the reading of his statement, **They do not believe**, would have been with the letter *ta'*. And even though some of the Meccan reciters read it in this way, it is a reading outside of what the regions read. And the fact that they all disagreed with it is sufficient evidence of its deviation and anomaly.

The meaning of the statement is: What do you know, O believers? Perhaps when the signs come to these polytheists they will not believe, and will be hastened to receive punishment and torment, and will not be delayed.

Tafsir al-Qurtubi

The Almighty's saying: **And they swore by God with their most solemn oaths that if a sign came to them they would believe in it**. There are two issues in this:

The first: The Almighty's saying: **And they swore** means they took an oath. The most strenuous oath is

by God. So His saying: the most strenuous of their oaths means the utmost of their oaths that their knowledge reached and their power reached. This is because they believed that God is the greatest god, and that they worshipped these gods thinking that they would bring them closer to God, as He informed us about them in His saying, the Almighty: **We worship them only that they may bring us closer to God** (al-Zumar 39:3). They used to swear by their fathers, idols, and other things. They used to swear by God Almighty, and they used to call it the most strenuous oath if the oath was by God. Jahd is in the accusative case as a source and the factor in it is they swore according to the doctrine of Sibawayh, because it is in its meaning. Jahd **with a fatha on the jim**: hardship. It is said: I did that with effort. Jahd **with a damma on the jim**: energy. It is said: this is my effort, meaning my energy. Some of them consider them one and use as evidence His saying: **And those who find nothing but their effort** (al-Tawbah 9:79). And their effort was read with the fat-ha, according to Ibn Qutaybah. The reason for the verse, according to what the commentators mentioned: Al-Qurazi, Al-Kalbi and others, is that Quraysh said:

O Muhammad, you tell us that Moses struck the stone with his staff and twelve springs gushed forth from it, that Jesus brought the dead back to life, and that Thamud had a she-camel. So bring us some of these signs so that we may believe you. He said: What do you want? They said: Turn Safa into gold for us, by God, if you do that we will all follow you. So the Messenger of God, may God bless him and grant him peace, stood up to pray, and Gabriel, peace be upon him, came to him and said: If you wish, turn Safa into gold, and if God sends a sign and they do not believe in it, He will punish them, so leave them until their repentant repents. The Messenger of God, may God bless him and grant him peace, said: Rather, their repentant will repent. So this verse was revealed. And God explained that whoever is preordained by Eternal Knowledge will not believe, then he does not believe, even if he swears that he will believe.

Second: The Almighty's saying: **Their most severe oaths**. It was said: It means the most severe oaths they have. Here a major legal issue arises, which is a man saying: The oaths are binding on him if such and such is done. Ibn al-Arabi said: This oath was known in the early days of Islam in a different form. They used to say: I swear the most severe oath that anyone has ever taken from anyone. Malik said: His wives are divorced. Then the forms multiplied until they reached the form of this one. Our Sheikh al-Fahri al-Tarsusi used to say: He is obligated to feed thirty poor people if he breaks it, because his saying oaths is the plural of oath, and if he had said I swear an oath and broken it, we would have obligated him to pay expiation. If he had said: I swear two oaths, he would have been obligated to pay two expiations if he broke it. Oaths are the plural of oath, so he is obligated to pay three expiations for them.

I said: Ahmad bin Muhammad bin Mughith mentioned in his documents: The sheikhs of Kairouan differed about it. Abu Muhammad bin Abi Zaid said: He is required to divorce his wife three times, walk to Mecca, distribute a third of his wealth, pay expiation for an

oath, and free a slave. Ibn Mughith said: Ibn Arfa' Rasa' and Ibn Badr, from the jurists of Toledo, said the same. Sheikh Abu Imran Al-Fasi, Abu Al-Hasan Al-Qabisi, and Abu Bakr bin Abdul Rahman Al-Qarawi said: He is required to divorce her once if he had no intention. Among their proofs for that is the narration of Ibn Al-Hasan in his hearing from Ibn Wahb in his saying: The most severe thing that one can take from another is that he must pay expiation for an oath. Ibn Mughith said: So he made the one we named on the one who said: Oaths require one divorce, because he is not in a worse state than his saying: The most severe thing that one can take from another is that he must pay expiation for an oath. He said: And we say the same. He said: The first scholars used as evidence the words of Ibn al-Qasim about someone who said: **I swear by God's covenant and His solemn pledge and guarantee, and the most severe thing that anyone can take from someone else for a matter that he should not do it, and then he did it**. He said: If he did not intend divorce or emancipation and he separated them from that, then let there be three expiations. If he had no intention when he swore, then let him expiate twice for his words: **I swear by God's covenant and His solemn pledge**. And he frees a slave and his wives are divorced, and he walks to Mecca and gives charity with a third of his wealth for his words: **and the most severe thing that anyone can take from someone else**. Ibn al-Arabi said: As for the path of evidence, the alif and lam in oaths are not devoid of meaning the genus or the covenant. If it is used for the covenant, then the covenant is your saying **by God**, and it is what al-Fahri said. If it is used for the genus, then divorce is a genus, so it is included in it and its number is not completed, because what is sufficient is that one meaning is included in each genus, because if the whole meaning was included in the genus, then he would be obligated to give charity with all of his wealth, since charity with money may be an oath. And God knows best.

God the Almighty said: "Say: The signs are only with God." That is, say, O Muhammad: God is able to bring them, and He only brings them when He wills. **And what makes you perceive?** That is, what makes you know your faith? So the object was omitted. Then He resumed and said: **That when it comes, they will not believe**. With a kasra on *in*, which is the reading of Mujahid, Abu Umar, and Ibn Kathir. This is supported by the reading of Ibn Mas'ud: **And what makes you perceive when it comes, they will not believe**. Mujahid and Ibn Zayd said: The addressees of this are the polytheists, and the statement is complete. He ruled that they will not believe, and we have already informed in the verse after this that they will not believe. This interpretation is similar to the reading of those who read **you believe** with a ta'. Al-Farra' and others said: The addressees are the believers, because the believers said to the Prophet, may God bless him and grant him peace: O Messenger of God, if the verse had been revealed, perhaps they would believe. So God the Almighty said: **And what makes you perceive?** That is, what makes you know and make you know, O believers. It is with a fatha, which is the reading of the people of Madinah, Al-A'mash, and Hamzah, meaning perhaps when it comes, they will not believe. Al-Khalil said: It means perhaps, as Sibawayh narrated from him. In the Qur'an: **And what do you know? Perhaps**

Surat al-An'am 6: 109

And they swear by God with their most solemn oaths that if a sign comes to them, they will believe in it. Say, "The signs are only with God. And what makes you perceive that when it comes, they will not believe?"

he will be purified? (Abasa 80:3) meaning that he will be purified. It was narrated from the Arabs: Go to the market to buy us something, meaning perhaps. Abu al-Najm said:

I told Shibān to come closer to meet him so that he could feed the people some of his barbecue.

Adi bin Zaid said:

O critics, how do you know that my death is at one hour a day or at noon tomorrow?

Maybe. And Duraid bin Al-Summah said:

Show me a horse that died of emaciation, for I see what you see, or an immortal miser.

That is, perhaps I. In Arabic speech, it is often said that it means perhaps. Al-Kisa'i reported that it is also in the Mushaf of Ubayy ibn Ka'b: **And what do you know that perhaps it is?** Al-Kisa'i and Al-Farra' said: *la* is an extra letter, and the meaning is: And what makes you feel that when the verses come to the polytheists, they will believe? So *la* was added, just as *la* was added in the verse of God the Almighty: **And it is forbidden for a town which We have destroyed that they will not return** (Al-Anbiya': 95). Because the meaning is: And it is forbidden for a town which has been destroyed that they will return. And in His verse: **What prevented you from prostrating?** (al-A'raf 7:12). The meaning is: What prevented you from prostrating? Al-Zajjaj, Al-Nahhas and others considered the addition of *la* weak and said: It is a mistake and an error, because it is only added to what is not problematic. It was said: There is an omission in the speech, and the meaning is: And what makes you feel that when it comes, they will not believe or believe? Then this was omitted because the listener knew, as Al-Nahhas and others mentioned.

Tafsir Ibn Kathir

God Almighty says, informing us about the polytheists, that they swore by God with their strongest oaths, that is, they swore emphatic oaths, **If a sign came to them**, that is, a miracle and a supernatural thing, **they would believe in it**, that is, they would believe in it. **Say, 'The signs are only with God,'** that is, say: O Muhammad, these are the ones who ask you for signs, out of stubbornness, disbelief, and obstinacy, not for the sake of guidance and direction. The reference of these signs is only to God. If He wills, He will bring them to you, and if He wills, He will leave you. Ibn Jarir said: Hannad told us, Yunus ibn Bakir told us, Abu Ma'shar told us, on the authority of Muhammad ibn Ka'b al-Qurazi, who said: The Messenger of God, may God bless him and grant him peace, spoke to the Quraysh, and they said: O Muhammad, you tell us that Moses had a staff with which he struck the stone, and twelve springs gushed forth from it, and you tell us that Jesus brought the dead back to life, and you tell us that Thamud had a she-camel, so bring us signs so that we

may believe you. The Messenger of God, may God bless him and grant him peace, said, **What do you like that we should believe you?** "I will bring it to you," they said, **You will turn Safa into gold for us.** He said to them, **If I do that, will you believe me?** They said, **Yes, by God, if I do that, we will all follow you.** So the Messenger of God, may God bless him and grant him peace, stood up and supplicated, and Gabriel, peace be upon him, came to him and said to him, **Whatever you wish, if you wish, I will turn Safa into gold, and if I send a sign and they do not believe in it, I will punish them, and if you wish, leave them until their repentant repents.** The Messenger of God, may God bless him and grant him peace, said, **Rather, their repentant will repent.** Then God Almighty revealed: **And they swear by God with their most solemn oaths until His saying, But most of them are ignorant.** This is a *mursal* hadith, and it has corroborating evidence from other sources.

God the Almighty said: **And nothing prevented Us from sending the signs except that the former peoples denied them** *verse*, and the Almighty's saying: **And what makes you perceive that when it comes they will not believe** It was said that the addressee of what the polytheists perceive you to be, and Mujahid went to this, as if he is saying to them, and what makes you know of your truthfulness, in these oaths that you swear, and based on this, the reading **that when it comes they will not believe** with a kasra is that it is a resumption of the report about them by denying belief in the coming of the signs that they requested, and some of them read **that when it comes they will not believe** with a double *taa* from above, and it was said that the addressee of his saying and what makes you perceive, he says and what makes you perceive, O believers, and based on this, it is permissible in his saying **that it** with a kasra like the first and a *fatha* on the basis that it is the object of **makes you perceive**, and based on this, then the *la* in his saying **that when it comes they will not believe** is a connection like his saying **what prevented you from prostrating when I commanded you** and his saying **and it is forbidden for a town that We destroyed that they will not return** meaning what prevented you from prostrating when I commanded you, and it is forbidden that they return, and its meaning is in This verse, and what do you know, O believers whom you wish this for, out of eagerness for their faith, that when the signs come to them they will believe, some of them said that it means perhaps. Ibn Jarir said: And they mentioned that this is the case in the reading of Abi bin Kaab, he said: And it was mentioned from the Arabs by hearing, go to the market, that you will buy us something, meaning perhaps you will buy, he said and it was said that the saying of Adi bin Zaid Al-Abbadi is from this:

O critics, how do you know that my death is at one hour a day or at noon tomorrow?

Ibn Jarir chose this statement and mentioned evidence for it from Arab poetry, and God knows best. And the Almighty said: **And We will turn away their hearts and their eyes, just as they did not believe in it the first time.**

Al-Awfi said on the authority of Ibn Abbas regarding this verse: When the polytheists denied what God revealed, their hearts were not steadfast on anything, and were turned away from every matter. Mujahid said regarding His statement: **And We will turn away their hearts and their eyes**, and We will prevent them from believing, and if every sign came to them, they would not believe, just as We prevented them from believing the first time. And this is what Ikrimah and Abd al-Rahman ibn Zayd ibn Aslam said. Ibn Abi Talhah said, on the authority of Ibn Abbas, may God be pleased with him, that he said: God informed what the servants will say before they say it, and what they will do before they do it. And He said: **And none informs you like the All-Knowing**, may He be glorified and exalted. And He said: **Lest a soul should say, 'Oh, how I regret what I neglected in my duty to God,'** until His statement: **If only I had another chance so I could be among the doers of good.** So God, the Exalted, informed that if they were returned, they would not be on the right path. And He said: **And if they were returned, they would return to what they were forbidden, and indeed, they are liars.** And the Almighty said: **And We will turn away.** Their hearts and their eyes, just as they did not believe in it the first time." He said: And if they were returned to the world, guidance would be prevented between them, just as We prevented it between them the first time while they were in the world. And His statement, **And We will leave them** means We will leave them in their transgression. Ibn Abbas and Al-Suddi said: In their disbelief. Abu Al-Aaliyah, Al-Rabi' bin Anas, and Qatadah said: In their misguidance, **blindly wandering.** Al-A'mash said: They play. Ibn Abbas, Mujahid, Abu Al-Aaliyah, Al-Rabi', Abu Malik, and others said: In their disbelief they waver.

Fath al-Qadir

His saying: 109- **And they swore by God** meaning the infidels absolutely, or the infidels of Quraysh, and the most intense oaths: meaning they swore by God with the most intense oaths that their ability reached, and they believed that God is the greatest god, so that is why they swore by Him, and the erection of the word *effort* is on the source, and with the opening of the jim it means difficulty, and with the closing of it it means energy, and some of the linguists make them have one meaning, and the meaning is: that they suggested to the Prophet, may God bless him and grant him peace, a verse from the verses that they were suggesting, and they swore that if this verse that they suggested came to them, **they would believe in it** and their purpose was not to believe, rather most of their intention was to control the Messenger of God, may God bless him and grant him peace, and to play with the verses of God, so God Almighty commanded him to answer them by saying: **The verses are only with God** this verse that they are suggesting and others, and I have nothing to do with that, so if He, may He be glorified, wanted to send it down, He sent it down, and if He wanted not to send it down, He did not send it down. His saying: **And what makes you perceive that when it comes they will not believe?** Abu Amr and Ibn Kathir read it with a kasra on the hamza from **that it is**, and this is the reading of Mujahid. This reading is supported by the reading of Ibn Masoud **And what makes you perceive**

that when it comes they will not believe Mujahid and Ibn Zayd said: The addressees of this are the polytheists: meaning, what makes you know? Then he ruled on them by saying: **that when it comes they will not believe.** Al-Farra' and others said: The address is to the believers, because the believers said to the Prophet, may God bless him and grant him peace: O Messenger of God, if the verse had been revealed, perhaps they would believe. So God Almighty said: **And what makes you perceive that when it comes they will not believe?** The people of Madinah, Al-A'mash, Hamzah, Al-Kisa'i, Asim and Ibn Amir read **that it is when it comes** with a fatha on the hamzah. Al-Khalil said: that it means perhaps. In the revelation: **And what makes you perceive that perhaps it will be purified?** meaning that it will be purified. It was narrated from the Arabs: **Go to the market so that you can buy us something** meaning perhaps. And from this is the saying of Adi bin Zayd:

O critics, how do you know that my death is at one hour a day or at noon tomorrow?

That is, perhaps my death, and from this is the saying of Duraid bin Al-Summa:

Show me a horse that died of emaciation, for I see what you see, or an immortal miser.

Maybe I, and Abu Al-Najm's saying:

I told Shiban that I would never meet him again.

That is, Ali, and Jarir's saying:

Are you going to let us see the courtyards or the traces of the tents?

That is, perhaps we. It has been mentioned in the speech of the Arabs a lot with the meaning of perhaps. Al-Kisa'i reported that it is like that in the Mushaf of Ubayy ibn Ka'b. Al-Kisa'i and Al-Farra' also said: *In "la"* is redundant, and the meaning is: What makes you feel that it, meaning the verses, when it comes, they will believe, so it was added as it was added in the statement of God the Almighty: **And it is forbidden for a town which We have destroyed that they will not return** in His statement: **What prevented you from prostrating?** Al-Zajaj, An-Nahhas and others weakened the addition of *la* and said: It is a mistake and an error. An-Nahhas and others mentioned that there is an omission in the speech and the meaning is: that when it comes, they will not believe or they will believe, then this assumed part was omitted because the listener knows.

Tafsir al-Baghawi

109- The Almighty said: **And they swore by God their most solemn oaths** the verse. Muhammad ibn Ka'b al-Qurazi and al-Kalbi said: "The Quraysh said, 'O Muhammad, you tell us that Moses had a staff with which he struck the stone and twelve springs gushed forth from it, and you tell us that Jesus, peace be upon him, brought the dead back to life. So bring us signs so that we may believe you.' The Messenger of God, peace and blessings be upon him, said, 'What do you want?' They said, 'Turn Safa into gold for us, or send

Surat al-An'am 6: 109

And they swear by God with their most solemn oaths that if a sign comes to them, they will believe in it. Say, "The signs are only with God. And what makes you perceive that when it comes, they will not believe?"

us some of our dead so that we may ask them about you, whether what you say is true or false, or show us the angels who will testify for you.' The Messenger of God, peace and blessings be upon him, said, 'If I do some of what you say, will you believe me?' They said, 'Yes, by God, if I do, we will all follow you.' The Muslims asked the Messenger of God, peace and blessings be upon him, to send it down to them so that they would believe. The Messenger of God, peace and blessings be upon him, stood up to pray to God to turn Safa into gold, and Gabriel, peace be upon him, came to him and said to him, 'Choose whatever you wish. If you wish, it will become gold, but if they do not believe, I will punish them, and if you wish, I will leave them until their repentant repents.' The Messenger of God, peace and blessings be upon him, said, 'Rather, they will repent.'" Their repentance, so God Almighty revealed: **And they swore by God with their strongest oaths**, meaning: they swore by God with their strongest oaths, meaning: with their strongest oaths, meaning the most emphatically and most severe oaths they could make.

Al-Kalbi and Muqatil said: If a man swears by God, then it is his absolute oath.

If a sign came to them, as it came to the nations before them, **they would believe in it**. Say, O Muhammad, **The signs are only with God**, and God is able to send them down, **and what makes you perceive?** What makes you know?

They differed about those addressed by His statement, **And what makes you feel?** Some of them said: The address is to the polytheists who swore.

Some of them said: The address is to the believers.

And the Almighty's saying: **That when it comes, they will not believe**, Ibn Kathir, the people of Basra, and Abu Bakr from Asim read **that it** with a kasra on the alif as a beginning, and they said: The speech was completed when he said **and what makes you feel**, so whoever made the address to the polytheists said: Its meaning is: And what makes you feel, O [polytheists], that if it came, you would believe? And whoever made the address to the believers said: Its meaning is: And what makes you feel, O believers, that if it came, they would believe? Because the Muslims used to ask the Messenger of God, may God bless him and grant him peace, to supplicate to God Almighty so that He would show them what they had proposed so that they would believe, so He addressed them with His saying: **And what makes you feel**, then He began and said, may He be glorified: **that when it comes, they will not believe**, and this is about a specific people [that God has ruled that they will not believe], and the others read: **that it** with a fatha on the alif and made the address to the believers and they differed regarding His saying: **they will not believe**, so Al-Kisa'i said: *La* is a connection, and the meaning of the verse is: And what makes you feel, O believers, that if the signs come to the polytheists, they will believe? As God Almighty said: **And it is forbidden for a town which We have**

destroyed that they will not return Al-Anbiya', 95, meaning: they will return. It was said: it means perhaps, and this is how it is in Abu's reading. The Arabs say: Go to the market, you will buy something, meaning: perhaps. And Adi bin Zaid said:

O critics, how do you know that my death is at one hour a day or at noon tomorrow?

That is: Perhaps my death. It was said: There is an omission in it and its meaning is: And what makes you feel that if it comes [will they believe or not believe? Ibn Amir and Hamza read **do not believe** with the ta' as addressing the disbelievers and they considered Abu's reading: If it comes to you] do not believe. The others read with the ya' as report, its evidence is the reading of Al-A'mash: that if it comes to them they will not believe.

Tafsir al-Baidawi

109 **And they swore by God with their most solemn oaths** A source in the position of the state, and the reason for them to this oath and the emphasis in it is the control over the Messenger, may God bless him and grant him peace, may God bless him and grant him peace, in requesting signs and belittling what they saw of them **If a sign came to them** of their suggestions "they would believe in it. Say, "The signs are only with God **He is able to do them, He shows from them what He wills, and there is nothing of them by my power and will** And what makes you perceive" And what makes you perceive is a question of denial. "It **meaning that the proposed verse** if it comes they will not believe" meaning you do not know that they will not believe, he denied the cause as an exaggeration in denying the effect, and in it is a warning that He, the Most High, did not reveal it because He knew that if it came they would not believe in it, and it was said that it is not an addition and it was said that it means perhaps since it was read perhaps Ibn Kathir, Abu Amr and Abu Bakr on the authority of Asim and Yaqub read that it is with a kasra as if he said: And what makes you feel what will happen from them, then he informed you of what he knew from them and the address is to the believers because they wish for the verse to come out of hope so he said their belief, so it was revealed. And it was said to the polytheists when Ibn Amir and Hamza read do not believe with the ta' and it was read and what makes them feel that if it comes to them it is a denial of their oath meaning: And what makes you feel that their hearts at that time were not sealed as they were when the Qur'an and other verses were revealed so they believe in them.

Surat al-An'am 6: 110

And We will turn their hearts and their eyes away just as they did not believe in it the first time, and We will leave them in their transgression wandering blindly.

Tafsir al-Jalalayn

110 - **And We will turn their hearts away from the truth, so that they do not understand it, (and their sight away from it, so that they do not see it or believe, just as they did not believe in it that is, in what was revealed of the verses the first time, and We will leave them We will leave them in their transgression their misguidance wandering blindly they hesitate and are perplexed.**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: The interpreters differed in their interpretation of that.

Some of them said: The meaning of this is: If we brought them a sign as they asked, they would not believe, just as they did not believe in what came before it the first time, because God came between 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: **And We will turn away their hearts and their eyes, just as they did not believe in it the first time**, the verse, he said: When the polytheists denied what God had revealed, their hearts were not steadfast on anything, and they turned away from every matter.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And We will turn their hearts and their eyes away**, he said: We will prevent them from that, as We did to them the first time. And he recited: **Just as they did not believe in it the first time**.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid: **And We will turn their hearts and their eyes away**, he said: We will prevent them from believing, even if every sign came to them, and they would not believe, just as We prevented them from believing the first time.

Others said: The meaning of this is: And We will turn their hearts and their eyes away, if they were returned from the Hereafter to this world, they would not believe, just as We did that to them, so they did not believe in this world. They said: This is similar to His statement: **And if they were returned, they would return to that from which they were forbidden** (Al-An'am: 28).

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, he said: God Almighty informed us of what the servants will say before they say it, and what they will do before they do it. He said: And none can inform you like the All-Knowing: "That a soul should say, 'Oh, how I regretted my neglect of my duty to God, and that I was among the mockers.' Or that it should say, 'If only God had guided me, I would have been among the righteous.' Or that it should say, when it sees the punishment, 'If only I had another chance, I would be among the doers of good.' " (al-Zumar 39:56-58), meaning: among those who are guided. So God, the Exalted, informed us that if they were returned to this world, they would not have remained steadfast on guidance, and He said: **If they were returned, they would return to that from which they were forbidden, and indeed, they are liars.** (al-An'am 6:28), and He said: **And We will turn their hearts and their eyes away, just as they did not believe in it the first time.** He said: If they were returned to this world, guidance would be prevented between them, just as We prevented them from it the first time while they were in this world.

Abu Ja'far said: The most correct interpretation of this, in my opinion, is to say: God, may His praise be glorified, informed us about those who swore by God with their most solemn oaths that if a sign came to them they would believe in it: that He turns their hearts and their eyes and directs them as He wills, and that this is in His hand, He establishes it if He wills, and deviates it if He wills, and that His statement: **as they did not believe in it the first time**, is evidence of something omitted from the statement, and that His statement: *as* is a likening of what comes after it to something before it.

Since this is the case, the meaning of the statement must be: And We turn their hearts away from faith, and their eyes away from seeing the truth and knowing the place of the proof, and if the sign that they asked for comes to them, they will not believe in God and His Messenger and what He brought from God, just as they did not believe in Our turning it away before it came once before that.

If this is its interpretation, then the letter *ha* in his saying, **as they did not believe in it**, is a metaphor for mentioning the turning.

Abu Ja'far said: God Almighty says: And He warns these polytheists who swore by God - with all their might - that if a sign came to them they would believe in it when it came, in their rebellion against God and their transgression against His limits. They hesitate, they are not guided to the truth, nor do they see what is right. Defeat has overcome them, and Satan has taken control of them.

Tafsir al-Qurtubi

This is a problematic verse, especially since it says: **And We will leave them in their transgression wandering blindly.** It has been said that the meaning is: We will turn their hearts and eyes on the Day of

Surat al-An'am 6: 110

And We will turn their hearts and their eyes away just as they did not believe in it the first time, and We will leave them in their transgression wandering blindly.

Resurrection to the flames of Hell and the heat of burning coals, just as they did not believe in this world. And We will leave them in this world means We will give them respite and not punish them. So part of the verse is in the Hereafter and part of it is in this world. Similar to it is: **Some faces, that Day, will be humbled** (Al-Ghashiyah 48:2), which is in the Hereafter.

Working and weary (Al-Ghashiyah 48:3) is in this world. It has been said: And We will turn them in this world means We will prevent them from believing if that verse came to them, just as We prevented them from believing the first time, when I called them and showed the miracle. And in the Qur'an: **And know that God intervenes between a man and his heart** (Al-Anfal 8:24). Meaning: They should have believed when the sign came to them, so they saw it with their eyes and recognized it with their hearts. If they did not believe, it was because God turned their hearts and eyes. **Just as they did not believe in it the first time.** The letter *kaf* was used to describe something omitted, meaning they will not believe just as they did not believe in it the first time, meaning the first time the signs came to them that they were unable to oppose, such as the Qur'an and other things. It was also said: And We turn the hearts of these people so that they will not believe, just as the disbelievers of previous nations did not believe when they saw the signs that they proposed. It was also said: There is an inversion in the speech, meaning that if it comes, they will not believe just as they did not believe the first time, and We turn their hearts and eyes. **And We leave them in their transgression wandering blindly.** This has already been mentioned in Surat Al-Baqarah.

Tafsir Ibn Kathir

God Almighty says, informing us about the polytheists, that they swore by God with their strongest oaths, that is, they swore emphatic oaths, **If a sign came to them**, that is, a miracle and a supernatural thing, **they would believe in it**, that is, they would believe in it. **Say, 'The signs are only with God,'** that is, say: O Muhammad, these are the ones who ask you for signs, out of stubbornness, disbelief, and obstinacy, not for the sake of guidance and direction. The reference of these signs is only to God. If He wills, He will bring them to you, and if He wills, He will leave you. Ibn Jarir said: Hannad told us, Yunus ibn Bakir told us, Abu Ma'shar told us, on the authority of Muhammad ibn Ka'b al-Qurazi, who said: The Messenger of God, may God bless him and grant him peace, spoke to the Quraysh, and they said: O Muhammad, you tell us that Moses had a staff with which he struck the stone, and twelve springs gushed forth from it, and you tell us that Jesus brought the dead back to life, and you tell us that Thamud had a she-camel, so bring us signs so that we may believe you. The Messenger of God, may God bless him and grant him peace, said, **What do you like that we should believe you?** "I will bring it to you," they said, **You will turn Safa into gold for us.** He said to them, **If I do that, will you believe me?** They said, **Yes, by God, if I do that, we will all follow you.** So the

Messenger of God, may God bless him and grant him peace, stood up and supplicated, and Gabriel, peace be upon him, came to him and said to him, **Whatever you wish, if you wish, I will turn Safa into gold, and if I send a sign and they do not believe in it, I will punish them, and if you wish, leave them until their repentant repents.** The Messenger of God, may God bless him and grant him peace, said, **Rather, their repentant will repent.** Then God Almighty revealed: **And they swear by God with their most solemn oaths** until His saying, **But most of them are ignorant.** This is a mursal hadith, and it has corroborating evidence from other sources.

God the Almighty said: **And nothing prevented Us from sending the signs except that the former peoples denied them** *verse*, and the Almighty's saying: **And what makes you perceive that when it comes they will not believe** It was said that the addressee of what the polytheists perceive you to be, and Mujahid went to this, as if he is saying to them, and what makes you know of your truthfulness, in these oaths that you swear, and based on this, the reading **that when it comes they will not believe** with a kasra is that it is a resumption of the report about them by denying belief in the coming of the signs that they requested, and some of them read **that when it comes they will not believe** with a double taa from above, and it was said that the addressee of his saying and what makes you perceive, he says and what makes you perceive, O believers, and based on this, it is permissible in his saying **that it** with a kasra like the first and a fatha on the basis that it is the object of **makes you perceive**, and based on this, then the *la* in his saying **that when it comes they will not believe** is a connection like his saying **what prevented you from prostrating when I commanded you** and his saying **and it is forbidden for a town that We destroyed that they will not return** meaning what prevented you from prostrating when I commanded you, and it is forbidden that they return, and its meaning is in This verse, and what do you know, O believers whom you wish this for, out of eagerness for their faith, that when the signs come to them they will believe, some of them said that it means perhaps. Ibn Jarir said: And they mentioned that this is the case in the reading of Abi bin Kaab, he said: And it was mentioned from the Arabs by hearing, go to the market, that you will buy us something, meaning perhaps you will buy, he said and it was said that the saying of Adi bin Zaid Al-Abbadi is from this:

O critics, how do you know that my death is at one hour a day or at noon tomorrow?

Ibn Jarir chose this statement and mentioned evidence for it from Arab poetry, and God knows best. And the Almighty said: **And We will turn away their hearts and their eyes, just as they did not believe in it the first time.** Al-Awfi said on the authority of Ibn Abbas regarding this verse: When the polytheists denied what God revealed, their hearts were not steadfast on anything, and were turned away from every matter. Mujahid said regarding His statement: **And We will turn away their hearts and their eyes**, and We will prevent them from believing, and if every sign came to them, they would not believe, just as We prevented them from believing

the first time. And this is what Ikrimah and Abd al-Rahman ibn Zayd ibn Aslam said. Ibn Abi Talhah said, on the authority of Ibn Abbas, may God be pleased with him, that he said: God informed what the servants will say before they say it, and what they will do before they do it. And He said: **And none informs you like the All-Knowing**, may He be glorified and exalted. And He said: **Lest a soul should say, 'Oh, how I regret what I neglected in my duty to God,'** until His statement: **If only I had another chance so I could be among the doers of good.** So God, the Exalted, informed that if they were returned, they would not be on the right path. And He said: **And if they were returned, they would return to what they were forbidden, and indeed, they are liars.** And the Almighty said: **And We will turn away.** Their hearts and their eyes, just as they did not believe in it the first time." He said: And if they were returned to the world, guidance would be prevented between them, just as We prevented it between them the first time while they were in the world. And His statement, **And We will leave them** means We will leave them in their transgression. Ibn Abbas and Al-Suddi said: In their disbelief. Abu Al-Aaliyah, Al-Rabi' bin Anas, and Qatadah said: In their misguidance, **blindly wandering.** Al-A'mash said: They play. Ibn Abbas, Mujahid, Abu Al-Aaliyah, Al-Rabi', Abu Malik, and others said: In their disbelief they waver.

Fath al-Qadir

His statement: 110- **And We will turn their hearts and their eyes** is connected to **they will not believe.** It was said that the meaning is: Turning their hearts and their eyes on the Day of Resurrection over the flames of Hell and the heat of the embers **as they did not believe** in this world **and We will leave them** in this world: meaning We will give them respite and not punish them. So according to this, some of the verse is in the Hereafter and some of it is in this world. It was said that the meaning is: And We will turn their hearts and their eyes in this world: meaning We will prevent them from believing if that verse came to them, just as We prevented them from what We called them to the first time when the miracle appeared. It was said: In the speech there is an estimation and a delay, and the estimation is: that if it comes, they will not believe as they did not believe, and We will turn their hearts and their eyes and leave them in their transgression, they will wander blindly: meaning they will be perplexed, and the kaf in **as they did not believe** is an attribute of a deleted source, and ma is a source, and **they will wander blindly** is in the accusative case as a state.

Tafsir al-Baghawi

110- **And We will turn their hearts and their eyes away just as they did not believe in it the first time**, Ibn Abbas said: meaning, We will prevent them from believing. If We brought them the signs that they asked for, they would not believe in them just as they did not believe in it the first time, meaning: just as they did not believe in the signs that came before them, such as the splitting of the moon and other things. It was said: just as they did not believe in it the first time, meaning:

the miracles of Moses and other prophets, peace be upon them, like the Almighty's saying: **Did they not disbelieve in what was given to Moses before?** **Al-Qasas, 48.** In the verse, there is an omission, the meaning of which is that they will not believe just as they did not believe in it the first time. Ali bin Abi Talha said on the authority of Ibn Abbas: The first time is the abode of this world, meaning if they were returned from the Hereafter to this world, We will turn their hearts and their eyes away from belief just as they did not believe in this world before their death, as He said: **And if they were returned, they would return to what they were forbidden from Al-An'am, 28.** And He warned them in Their tyranny is blinding them," Ata' said: We will abandon them and leave them to persist in their misguidance.

Tafsir al-Baidawi

110 **And We will turn their hearts and their eyes away** is in apposition to **they will not believe** meaning: And what will make you feel that then their hearts will be turned away from the truth so that they will not understand it, and their eyes so that they will not see it and will not believe in it **just as they did not believe in it** meaning in what was revealed of the verses **the first time and We will leave them in their transgression wandering blindly** and We will leave them confused, We do not guide them with the guidance of the believers. It was read **and He turns and He turns them away** in the third person, and **turns away** in the passive form and attribution to the hearts.

Surat al-An'am 6: 111

And even if We sent down to them the angels and the dead spoke to them and We gathered all things before them, they would not believe unless God willed. But most of them are ignorant.

Surat al-An'am 6: 111

And even if We sent down to them the angels and the dead spoke to them and We gathered all things before them, they would not believe unless God willed. But most of them are ignorant.

Tafsir al-Jalalayn

111 - **And if We had sent down to them the angels and the dead had spoken to them** as they suggested **and We had gathered over them all things in plain sight** with two dammahs, the plural of qabil, meaning in groups, and with a kasra on the qaf and a fatha on the ba, meaning in plain sight, and they bore witness to your truthfulness **they would not have believed** in what God had previously known *except* for you **if God wills** their belief, so they believe **but most of them are ignorant** of that.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: O Muhammad, despair of the success of these people who treat their Lord as idols and statues, who say to you: If you bring us a sign, we will surely believe in you. If we sent down angels to them so that they could see it with their own eyes, and the dead spoke to them by bringing them back to life, it would be an argument for you and evidence of your prophethood, and we would inform them that you are right in what you say, and that what you brought them is the truth from God, and we gathered everything before them and made them a front for you. They did not believe, nor did they believe you, nor did they follow you, except that God willed that for whomever He willed among them. **But most of them are ignorant**, meaning: But most of these polytheists are ignorant that this is the case. They think that belief is up to them, and disbelief is in their hands. Whenever they want, they believe, and whenever they want, they disbelieve. This is not the case. That is in my hands. None of them believes except he whom I guide to it and guide him, and none of them disbelieves except he whom I let down from the right path and led astray.

It was said that this was revealed about those who mocked the Messenger of God, may God bless him and grant him peace, and what he brought from God, from the polytheists of Quraysh.

Who said that?

Al-Qasim told us, Al-Husayn told us, Hajjaj told us, on the authority of Ibn Jurayj, who said: It was revealed about the mockers who asked the Prophet, may God bless him and grant him peace, about the verse, and he said: Say, O Muhammad, "The signs are only with

God. And what makes you perceive that when they come they will not believe?" And it was revealed about them: **And if We had sent down to them the angels and the dead had spoken to them and We had gathered together before them all things in front of them.**

Others said: It was said: **They would not believe**, meaning the people of misery. It was said: **Unless God wills**, so he excluded that from His statement: **So that they would believe**, meaning the people of faith and happiness.

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **And if We had sent down to them the angels and the dead had spoken to them and We had gathered together all things before them, they would not have believed**, and they are the people of misery. Then he said: **Unless God wills**, and they are the people of happiness who have previously been known to enter into faith.

Abu Ja'far said: The more correct of the two statements on this matter is the statement of Ibn Abbas, because God Almighty included in His statement: **They would not believe**, the people mentioned earlier in His statement: **And they swore by God their most solemn oaths that if a sign came to them they would believe in it.**

It may be possible that those who asked about the verse were the mockers that Ibn Jurayj said were meant by this verse, but there is no indication in the apparent meaning of the revelation of that, nor is there any report that can be used as evidence that this is the case. The report from God is outside the scope of generality, so the statement that it meant the wretched among them is more appropriate, for what we have described.

There is a difference in the reading of his saying: **And We gathered together before them everything.**

So I read it as the people of Medina read: Qablaan, with a kasra on the qaf and a fatha on the ba', meaning: in person, from the saying: I met him qablaan, meaning in person and openly.

The majority of the Kufians and Basrans read it as: **And We gathered everything before them** with a damma on the qaf and the ba'.

If it is read in this way, it has three interpretations:

One of them: that the word *qabl* is the plural of *qabil*, like *raghaf* which is the plural of *ragheef*, and *qadab* which is the plural of *qadib*, and the word *qabl* is the guarantors and the guarantors. If that is its meaning, then the interpretation of the statement is: And We gathered against them everything as guarantors who guarantee for them that which We promise them for their belief in God if they believe, or that We threaten them for their disbelief in God if they perish in their disbelief. They will not believe unless God wills.

The other aspect: that the word *qab* means facing and confronting, as in the saying of the speaker: **I came to you from the front, not the back**, if he came to him from the front.

The third aspect: That its meaning is: And We gathered against them everything, tribe by tribe, class by class, and group by group. So the tribe then becomes the plural of tribe, which is the plural of tribe, so the tribe becomes the plural of the group.

And all of that has been said by a group of people of interpretation.

Mention of the meaning of this: seeing.

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: **And We gathered together before them everything in front of them**, he said: in plain sight.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **And We gathered together before them everything in front of them**, so that they could witness it with their own eyes, **They would not believe unless God willed**.

It was mentioned that the meaning of this is: tribe by tribe, class by class.

Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah bin Yazid told us: Whoever reads *qabla*, it means: qabla, qabla.

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: *Qubla*, in groups, tribe by tribe.

Al-Muthanna told me, he said, Ishaq told us, he said, Ahmad bin Yunus told us, on the authority of Abu Khaithama, he said, Abaan bin Taghlib told us, he said, Talha told me: Mujahid read in al-An'am 6: **Everything is before**, he said: Tribes, tribe and tribe and tribe.

Mention of who said its meaning: an interview.

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 if We had sent down to them the angels and the dead had spoken to them and We had gathered together all things before them**, he says: If all of that had been presented to them, they would not have believed unless God willed it.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And We gathered together before them all things**, he said: They were gathered together before them all, so they faced them and confronted them.

Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah bin Yazid told us: Jesus read: *before*, and its meaning is: clearly.

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: **And We gathered together for them every thing in front of them**, with a damma on the qaf and the ba', because of what we mentioned about the

possibility of that, the aspects that we explained of the meanings, and that the meaning of the front is included in it, and the meanings of the front are not included in the front.

As for his saying: **And We gathered them together against them**, its meaning is: We gathered them together and drove them to them.

Tafsir al-Qurtubi

The Almighty said: **And if We had sent down to them the angels** so they saw them with their own eyes. **And the dead spoke to them** by bringing them back to life. **And We gathered together before them all things** they asked of the verses. **In front** is a comparison, according to Ibn Abbas, Qatadah, and Ibn Zayd. This is the reading of Nafi' and Ibn Amir. It was said: in front of them, when they believed. Muhammad ibn Yazid said: **In front of** can mean *side*, as you say to me **before so-and-so leaned**, so **in front of** is an adverbial phrase. The rest read **in front of** with a damma on the qaf and the ba', and its meaning is *guarantor*, so the plural of *qabil* is in the sense of *guarantor*, like *ragheef* and *raghaf*, as he said: **Or you bring God and the angels as a group** (Al-Isra': 92), meaning they guarantee that, according to Al-Farra'. Al-Akhfash said: It is in the sense of *qabil*, meaning a group, a group, and Mujahid said the same, and it is an accusative as a state according to the two opinions. Muhammad bin Yazid said, *Qablan* means *facing*, and from it **if his shirt is torn from the front** (Yusuf 12:26). And from it, *Qablan* and *Abba* for what is in front of him and behind him. And from it, **Before menstruation**. Abu Zaid narrated: I met so-and-so in front and facing him and before and before, all meaning facing, so the damma is like the kasra in meaning and the two readings are equal, said Makki. And Al-Hasan read *Qablan* deleting the damma from the *ba* because of its heaviness. According to Al-Farra', it includes the speech of what is not spoken, and in the sponsorship of what is not rational, a great sign for them. According to Al-Akhfash, it includes the gathering of the types, which is not usual. And the gathering is the plural. **They would not believe except that God wills** "that" is in the position of an exception not from the first, meaning but if He wills that for them. And it was said: The exception is for the people of happiness who have faith preceded in God's knowledge. And in this there is consolation for the Prophet, may God bless him and grant him peace. **But most of them are ignorant** meaning they are ignorant of the truth. And it was said: They are ignorant that it is not permissible to suggest verses after they have seen one verse.

Tafsir Ibn Kathir

God Almighty says: And if We had answered the question of those who swore by God with their most earnest oaths, **If a sign came to you, they would believe in it**, and We had sent down upon them the angels informing them of the message from God, confirming the messengers, as they asked and said, **Or do you bring God and the angels in front of you?**

Surat al-An'am 6: 111

And even if We sent down to them the angels and the dead spoke to them and We gathered all things before them, they would not believe unless God willed. But most of them are ignorant.

and **They said, 'We will not believe until we are given the like of what was given to the messengers of God.'** "And those who do not expect to meet Us say, 'Why are angels not sent down to us or do we not see our Lord?' They have certainly been arrogant within themselves and have transgressed greatly." **And the dead spoke to them,** meaning, they informed them of the truth of what the messengers had brought them. **And We gathered together before them everything in front of them.** Some of them read, **in front of you,** with a kasra on the qaf and a fatha on the ba', from comparison and observation, and others read them with a damma on both of them. It was said that its meaning is also from comparison and observation, as narrated by Ali ibn Abi Talhah and Al-Awfi from Ibn Abbas, and Qatada and Abd al-Rahman ibn Zayd ibn Aslam said the same, and Mujahid said, **in front of you,** meaning in groups, in front of them. Before, that is, every nation after another is presented to them, and they are informed of the truthfulness of the messengers in what they brought to them. **They would not believe unless God wills.** That is, guidance is from Him, not from them. Rather, He guides whomever He wills, and misguides whomever He wills, and He is the Doer of whatever He wills. **He is not questioned about what He does, but they will be questioned.** Because of His knowledge, wisdom, authority, dominance, and victory. This verse is like the Almighty's saying: **Indeed, those upon whom the word of your Lord has come into effect will not believe, even if every sign came to them, until they see the painful punishment.**

Fath al-Qadir

His saying: 111- **And if We had sent down to them the angels** meaning they would not believe, and if We had sent down to them the angels as they suggested by saying: **Why was an angel not sent down to him?** "And the dead spoke to them" whom they knew after We had brought them back to life, and they said to them: This Prophet is truthful, sent from God, so they believed in him, they would not believe, "And We gathered together against them all things **of what they asked of the signs** in front of them" meaning as a guarantee and a guarantee for what We brought them of the clear signs. This is according to the reading of those who read "in front of them" with a damma on the qaf, and they are the majority. Nafi' and Ibn 'Amir read "in front of them" with a kasra on the qaf, meaning opposite. Muhammad ibn Yazid al-Mubarrad said: "In front of them **means** a side" as you say to me: "In front of so-and-so leaned, **so** in front of them" is an adverbial phrase. And according to the first meaning, the saying of God the Almighty was reported: "Or you bring God and the angels in front of them" meaning they guarantee, as al-Farra' said. Al-Akhfash said: It is in the meaning of "a tribe, a tribe": meaning a group, a group. Abu Zaid narrated: I met so-and-so before and in front of him, and before him they are all one meaning confrontation, so in this case the damma is like the kasra and the two readings are equal. And the hashre is the plural **They would not believe unless God willed** their belief, for what God willed was and what

He did not will was not, and the exception is empty **but most of them are ignorant** an ignorance that stands between them and attaining the truth and arriving at the right path.

Tafsir al-Baghawi

111- "And if We had sent down to them the angels, **so they saw them with their own eyes,** and the dead spoke to them, **by bringing them back to life, so they testified to your prophethood as they asked,** and We gathered, **and gathered,** over them everything in front of them, **the people of Medina and Ibn Amir read** in front of them" with a kasra on the qaf and a fatha on the ba', meaning in front of them, and the others read with a damma on the qaf and the ba', it is the plural of qabeel, which is the guarantor, like ragheef and raghaf, and qadheeb and qadheeb, meaning: guarantors and guarantors, and it was said: it is the plural of qabeel, which is the tribe, meaning: group by group. And it was said: it is in the sense of confrontation and confrontation from their saying: I came to you in front, not behind, if I came to him from the front, "They would not believe unless God willed, **that,** but most of them are ignorant.

Tafsir al-Baidawi

111 And if We had sent down to them the angels and the dead had spoken to them and We had gathered together before them all things in front of them" as they suggested and said: Why were the angels not sent down to us so they would bring Our signs "or bring God and the angels in front of them" and front is the plural of tribe meaning guarantor, i.e. guarantors of what they were given good report and warned about, or the plural of tribe which is the plural of tribe meaning groups, or a source meaning confrontation like qabla, which is the reading of Nafi and Ibn Amir, and it is in all aspects a state of each and that is only permissible due to its generality. "They would not have believed" because the judgment of disbelief had preceded against them. "Except that God wills" is an exception from the most general of states, i.e. they do not believe in any state except when God wills their belief, and it was said that it is disconnected and it is a clear argument against the Mu'tazila. **But most of them are ignorant** that if they were given every sign they would not believe, so they swear by God with their most fervent oaths about what they do not perceive. Therefore, ignorance is attributed to most of them, even though absolute ignorance is common to them. Or, **But most of the Muslims are ignorant that they do not believe, so they wish for the verse to be revealed in the hope that they will believe.**

Surat al-An'am 6: 112

And thus We have made for every prophet an enemy - devils from mankind and jinn, inspiring one another with adorned speech to deceive. And if your Lord had willed, they would not have done it. So leave them and that which they invent.

Tafsir al-Jalalayn

112 - **And thus We have made for every prophet an enemy** just as We have made these your enemies and He replaces them with *devils* rebellious **of mankind and jinn, inspiring** whispering **some of them to others adorned speech** disguised from falsehood **in delusion** that is, to mislead them **and if your Lord had willed, they would not have done it** that is, the aforementioned inspiration **so leave them** leave the disbelievers **and what they invent** of disbelief other than what was made attractive to them and this is what preceded the command to fight.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, peace and blessings be upon him, comforting him with this for what he encountered from the disbelievers of his people for the sake of God, and urging him to be patient with what he suffered in it: **And thus We have made for every prophet an enemy**, meaning: And just as We have tested you, O Muhammad, by making for you from among the polytheists of your people enemies who are devils, inspiring one another with adorned speech, to turn them away from following you and believing in you and what you brought them from your Lord, thus We tested the prophets and messengers before you, by making for them enemies from among their people who would harm them with arguments and disputes. He says: So this with which I have tested you, I have not singled you out from among them alone, but I have made them general with you in this in order to test them and try them, despite My ability to prevent those who harmed them from harming them, so I did not do that except to know those of resolve among them from others. He says: So be patient, as were the resolute messengers.

As for the **devils of mankind and jinn**, they are their rebels. We have already explained the verb from which this name was derived, so there is no need to repeat it.

And He set up the enemy and the devils by saying: **We made**.

As for his saying: **Some of them inspire others with adorned speech to deceive them**, it means that the one who is suggesting it conveys the speech, which he has embellished and made beautiful with falsehood, to his companion, so that whoever hears it will be deceived by it and will go astray from the path of God.

Then the people of interpretation differed regarding the

meaning of his saying: **devils among mankind and jinn**.

Some of them said: It means the devils of mankind who are with mankind, and the devils of the jinn who are with the jinn, and mankind does not have devils.

Who said that?

Muhammad ibn al-Husayn told me, Ahmad ibn al-Mufaddal told us, Asbat told us, on the authority of al-Suddi: "And thus We have made for every prophet an enemy - devils from mankind and jinn, inspiring one another with adorned speech in delusion. And if your Lord had willed, they would not have done it." As for **devils from mankind**, they are the devils who lead mankind astray, and the devils from the jinn who lead the jinn astray. They meet, and each one of them says: I led my companion astray with such-and-such, and you led your companion astray with such-and-such, and they teach one another.

Ibn Wakee' told us, he said, Abu Na'eem told us, on the authority of Sharik, on the authority of Saeed bin Masruq, on the authority of Ikrimah: **The devils of mankind and the jinn**. He said: There are no devils among mankind, but the devils of the jinn inspire the devils of mankind, and the devils of mankind inspire the devils of the jinn.

Al-Harith told me, he said, Abdul Aziz told us, he said, Israel told us, on the authority of Al-Suddi, regarding his statement: **They inspire some of them with adorned speech in delusion**, he said: For humans there is a devil, and for the jinn there is a devil, so the devil of humans meets the devil of the jinn, and some of them inspire some of them with adorned speech in delusion.

Abu Ja'far said: Ikrimah and Al-Suddi, in their interpretation of what I mentioned about them, made the enemy of the prophets whom God mentioned in His statement: **And thus We have made for every prophet an enemy**, the children of Iblis, not the children of Adam, and not the jinn. He made those described as inspiring each other with adorned speech in delusion, the children of Iblis, and that whoever is with the son of Adam from the children of Iblis inspires whoever is with the jinn from his children with adorned speech in delusion.

This interpretation has no clear basis, because God made Iblis and his children enemies of the son of Adam, so every child of his is an enemy to every child of his. God has limited in this verse the report about the prophets that He made for them enemies from the devils. If He meant by that the devils mentioned by Al-Suddi, who are the children of Iblis, then there would be no basis for the specificity of the prophets in the report about them that He made for them the devils enemies. He made for His most hostile enemies the same as He made for them. But that is like what we said, that what is meant by it is that He made the rebellious humans and jinn an enemy to every prophet, inspiring some of them with words that harm them.

In a similar manner to what we said about that, the report came from the Messenger of God, may God bless him and grant him peace.

Al-Muthanna told me, he said, Al-Hajjaj bin Al-Munhal told us, he said, Hammad told us, on the authority of

And thus We have made for every prophet an enemy - devils from mankind and jinn, inspiring one another with adorned speech to deceive. And if your Lord had willed, they would not have done it. So leave them and that which they invent.

Hamid bin Hilal, he said, a man from the people of Damascus told me, on the authority of Awf bin Malik, on the authority of Abu Dharr, that the Messenger of God, may God bless him and grant him peace, said: O Abu Dharr, did you seek refuge in God from the evil of the devils of mankind and jinn? He said: I said: O Messenger of God, do mankind have devils? He said: Yes.

Al-Muthanna told me, he said, Abu Salih told us, he said, Muawiyah bin Salih told me, on the authority of Abu Abdullah Muhammad bin Ayoub and others of the sheikhs, on the authority of Ibn A'idh, "On the authority of Abu Dharr, that he said: I came to the Messenger of God, may God bless him and grant him peace, in a gathering in which he had been sitting for a long time. He said: O Abu Dharr, did you pray? I said: No, O Messenger of God. He said: Stand up and bow two rak'ahs. He said: Then I came and sat down with him, and he said: O Abu Dharr, did you seek refuge in God from the evil of the devils of mankind and jinn? I said: O Messenger of God, are there devils among mankind? He said: Yes, worse than the devils of the jinn!"

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, he said: It reached me that Abu Dharr stood up to pray one day, and the Prophet, may God bless him and grant him peace, said to him: Seek refuge, O Abu Dharr, from the devils of mankind and jinn. He said: O Messenger of God, are there devils among mankind? He said: Yes!

Others said something similar to what we said: that this is report from God that the devils of mankind and jinn inspire one another.

Who said that?

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, regarding his statement: **Devils from mankind and jinn**, he said: Among the jinn are devils, and among mankind are devils, some of them inspire others. Qatada said: It reached me that Abu Dharr was praying one day, and the Prophet, may God bless him and grant him peace, said to him: Seek refuge, O Abu Dharr, from the devils from mankind and jinn. He said: O Prophet of God, are there devils from mankind? The Prophet, may God bless him and grant him peace, said: Yes!

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, his saying: **And thus We have made for every prophet an enemy - devils from mankind and jinn**, the verse, he mentioned to us "that Abu Dharr stood up one day to pray, and the Prophet of God said to him: Seek refuge in God from the devils from the jinn and mankind. He said: O Prophet of God, do mankind have devils like the devils from the jinn? He said: Yes, or have I lied about him?"

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: **And thus We have made for every prophet an enemy - devils from mankind and jinn**. So he said: The disbelieving jinn are devils who inspire the devils from mankind. The disbelieving people are adorned with speech in delusion.

As for his saying: **He embellished his speech with deception**, it means he embellished it with falsehood, as I described before. It is said of it: He embellished his speech and testimony, if he made it beautiful with falsehood and slandered it, as:

Sufyan bin Wakee' told us, he said, Abu Naim told us, on the authority of Sharik, on the authority of Saeed bin Masrouq, on the authority of Ikrimah, regarding his statement, **adorning speech with deception**, he said: beautifying falsehood with tongues.

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 the decoration, they decorated it, they adorned it.

Muhammad bin Amr told us, Abu Asim told us, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Decorating speech with deception**, he said: Decorating falsehood with tongues.

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.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, his saying: **They decorated speech to deceive**, meaning: Some of them made speech beautiful to others in order to follow them in their temptation.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement, **He decorated the speech with delusion**, he said: The decoration is the embellisher, where he made this delusion seem good to them, just as Satan made good to Adam what he had brought him and swore to him that he was among the sincere advisors. And he recited, **And We appointed for them companions who made [the speech] seem good to them**, (Fussilat 41:25). He said: That is the decoration.

As for deception, it is that which deceives a person and tricks him, turning him from right to wrong, and from truth to falsehood. It is a source of the saying of the speaker: I deceived so-and-so with such-and-such, so I deceive him with deception and deception, like the one who:

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: *Deception*, he said: They deceive people and jinn with it.

Abu Ja'far said: God Almighty says: And if I had willed, O Muhammad, that those who were enemies of My prophets from among the devils of mankind and jinn

would believe, so that their plot would not reach them and they would be safe from their deceptions and harm, I would have done that. But I did not will that, so that I would test some of them with others, and each group of them would deserve what was mentioned in the previous book. **So leave them**, He says: So leave them, meaning the devils who argue with you falsely from among the polytheists of your people and dispute with you with what their guardians from among the devils of mankind and jinn inspire in them, **and what they invent**, meaning: what they fabricate of falsehood and lies.

He, may God bless him and grant him peace, said to him: Be patient with them, for I am behind their punishment for their slander against God and their fabrication of lies and falsehoods against Him.

Tafsir al-Qurtubi

The Almighty says: **And thus We have made for every prophet** He consoles and comforts His prophet, meaning just as We tested you with these people, so We have made for every prophet before you **an enemy** meaning enemies. Then He described them and said: **devils from mankind and jinn**. Sibawayh said that *made* means described. *Enemy* is the first object. **For every prophet** is in the position of the second object. **Devils from mankind and jinn** is a substitute for *enemy*. It is possible for *devils* to be the first object, *enemy* to be the second object, as if it were said: We made the devils from mankind and jinn an enemy. Al-A'mash read: **Devils from jinn and mankind** by putting *jinn* first. The meaning is the same. **They inspire one another with adorned speech in delusion** is an expression of what the devils from jinn whisper to the devils from mankind. It is called inspiration because it is only secret, and He made their deception adornment to beautify it, and from this gold is called adornment. And everything that is beautiful and disguised is adornment. The decorated is the adorned. The decorations of water are its methods. And delusion is the accusative of the source, because the meaning of some of them inspire others is that they deceive them with that delusion. It is permissible for it to be in the position of the state. And delusion is falsehood. An-Nahhas said: It was narrated on the authority of Ibn Abbas with a weak chain of transmission that he said regarding the statement of God the Almighty: They inspire others, he said: With every jinn is a devil, and with every human is a devil, so one of them meets the other and says: I have led my companion astray with such and such, so I have led your companion astray with the like of it. And the other says the same, so this is the inspiration of some of them to others. And Ikrimah, Ad-Dahhak, As-Suddi and Al-Kalbi said. An-Nahhas said: The first statement indicates it: **And indeed, the devils inspire their allies to dispute with you** (al-An'am 6:121), so this clarifies the meaning of that.

I said: And what is indicated by the authentic Sunnah is his saying, peace be upon him:

There is none among you but has a companion from the jinn assigned to him. It was said: **Not even you, O Messenger of God?** He said: **Not even me, except that**

God helped me against him, so he submitted, and he only commands me to do good. It was narrated that he submitted, with the *mim* raised and lowered. The raising is to mean that he submitted from his evil. The lowering is to mean that he submitted. So he said: **There is none among you**, and he did not say **not from the devils**, except that it is possible that he referred to one of the two genders by the other, and it would be from the category of **garments that protect you from the heat** (al-Nahl 16:81), and there is some distance in it, and God knows best. Awf ibn Malik narrated on the authority of Abu Dharr, who said: The Messenger of God, may God bless him and grant him peace, said:

O Abu Dharr, have you sought refuge in God from the evil of the devils of mankind and the jinn? I said: O Messenger of God, are there devils among mankind? He said: Yes, they are worse than the devils of the jinn. Malik ibn Dinar said: The devil of mankind is more severe upon me than the devil of the jinn, because when I seek refuge in God, the devil of the jinn leaves me, but the devil of mankind comes to me and drags me into sins openly. Umar ibn al-Khattab **may God be pleased with him** heard a woman reciting:

Women are fragrant flowers created for you, and each of you desires to smell the fragrant flowers.

Omar, may God be pleased with him, answered her:

Women are devils created for us. We seek refuge in God from the evil of devils.

The Almighty said: **And if your Lord had willed, they would not have done it.** That is, they would not have done it. The statement suggests deception. **So leave them** is an order that contains a meaning of threat. Sibawayh said: **And do not say 'wadhra' or 'wada', they dispensed with them by leaving them.**

I said: This is only based on the majority. In the revelation: **And leave those** and **leave them** and **He has not forsaken you.** And in the Sunnah:

Some people should stop neglecting Friday prayers.

And his saying: **If they did - meaning the sins - then it has been deposited from them.** Al-Zajaj said: The waw is heavy, so since it was left that did not have a waw in the meaning of what had a waw, it left that which had a waw. This is the meaning of his saying, but it is not his text.

Tafsir Ibn Kathir

The Almighty says: And just as We have made for you, O Muhammad, enemies who oppose you, are hostile to you, and are obstinate toward you, We have also made enemies for every prophet before you, so do not be saddened by that, as the Almighty says: **And messengers were denied before you, but they were patient over the denial and harm they were subjected to 3:17**, and the Almighty says: "Nothing is said to you except what was said to the messengers before you. Indeed, your Lord is the possessor of forgiveness and the possessor of painful punishment" **3:17**, and the Almighty says: **And thus We have made for every prophet an enemy from among the criminals 3:17**, and

And thus We have made for every prophet an enemy - devils from mankind and jinn, inspiring one another with adorned speech to deceive. And if your Lord had willed, they would not have done it. So leave them and that which they invent.

Waraqah bin Nawfal said to the Messenger of God, may God bless him and grant him peace: No one has come with anything like what you have come with except that I have been accustomed to it. His saying **devils among mankind and jinn** is a substitute for *enemy*, meaning that they have enemies from among the devils among mankind and jinn, and the devil is everyone who deviates from his peers with evil, and none is hostile to the messengers except the devils from these and those, may God curse and detest them. Abd al-Razzaq said: Muammar told us, on the authority of Qatada, in his statement, **devils from mankind and jinn**, said: **From the jinn are devils, and from mankind are devils, some of them inspire others.** Qatada said: It reached me that Abu Dharr was praying one day, and the Prophet, may God bless him and grant him peace, said: **Seek refuge, O Abu Dharr, from the devils from mankind and jinn.** He said: **Are there devils from mankind?** The Messenger of God, may God bless him and grant him peace, said: *Yes.* This is a disconnected chain of transmission between Qatada and Abu Dharr. It was narrated from another source, on the authority of Abu Dharr, may God be pleased with him. Ibn Jarir said: Al-Muthanna told us, Abu Salih told us, Muawiyah bin Salih told me, on the authority of Abu Abdullah Muhammad bin Ayoub, and others from the sheikhs, on the authority of Ibn A'idh, on the authority of Abu Dharr, who said: I came to the Messenger of God, may God bless him and grant him peace, in a gathering in which he had been sitting for a long time. He said: **O Abu Dharr, did you pray?** I said: **No, O Messenger of God.** He said: **Get up and perform two rak'ahs.** He said: Then I came and sat down next to him, and he said: **O Abu Dharr, did you seek refuge in God from the devils of mankind and jinn?** I said: "No, O Messenger of God. Do mankind have devils?" He said: **Yes, they are worse than the devils of jinn.** This also has an interruption, and it was narrated in a connected chain of transmission.

Imam Ahmad said: Wakee' narrated to us, Al-Mas'udi narrated to us, Abu Omar Al-Dimashqi informed us, on the authority of Ubaid bin Al-Khashkhash, on the authority of Abu Dharr, who said: I came to the Prophet, may God bless him and grant him peace, while he was in the mosque, and I sat down. He said: **O Abu Dharr, have you prayed?** I said: *No.* He said: **Get up and pray.** I said: So I got up and prayed, then I sat down. He said: **O Abu Dharr, seek refuge in God from the evil of the devils of mankind and jinn.** I said: O Messenger of God, do mankind have devils? He said: *Yes.* And that is the end of the hadith in its entirety. And thus Al-Hafiz Abu Bakr bin Mardawayh narrated it in his Tafsir, on the authority of Ja'far bin Awn, Ya'la bin Ubaid, and Ubaidullah bin Musa, all three of them on the authority of Al-Mas'udi.

Another chain of transmission on the authority of Abu Dharr Ibn Jarir said: Al-Muthanna told us, Al-Hajaj told us, Hammad told us, on the authority of Hamid bin Hilal, a man from the people of Damascus told me, on the authority of Awf bin Malik, on the authority of Abu Dharr, that the Messenger of God, may God bless him

and grant him peace, said: **O Abu Dharr, have you sought refuge in God from the evil of the devils of mankind and jinn?** He said: I said: O Messenger of God, do mankind have devils? He said: *Yes.*

Another way of saying the hadith Ibn Abi Hatim said: Muhammad ibn Awf al-Himsi told us, Abu al-Mughira told us, Ma'an ibn Rafa'ah told us, on the authority of Ali ibn Yazid, on the authority of al-Qasim, on the authority of Abu Umamah, who said: The Messenger of God, may God bless him and grant him peace, said: **O Abu Dharr, I seek refuge from the devils of mankind and jinn.** He said: I said, O Messenger, do mankind have devils? He said, *Yes.* "The devils of mankind and jinn inspire one another with adorned speech to deceive." These are the chains of transmission for this hadith, and their summation indicates its strength and authenticity, and God knows best. Ibn Jarir said: Ibn Wakee' told us, Abu Nu'aym told us, on the authority of Sharik, on the authority of Sa'id ibn Masruq, on the authority of Ikrimah, **The devils of mankind and jinn.** He said: There are no devils among mankind, but the devils of jinn inspire the devils of mankind, and the devils of mankind inspire the devils of jinn. He said: Al-Harith told us, Abdul Aziz told us, Israel told us, on the authority of Al-Suddi, on the authority of Ikrimah, regarding His statement, **They inspire one another with adorned speech to deceive**, he said: For the human there is a devil, and for the jinn there is a devil, so the devil of mankind meets the devil of the jinn, and they inspire one another with adorned speech to deceive. Asbat said, on the authority of Al-Suddi, on the authority of Ikrimah, regarding His statement, **They inspire one another**: As for the devils of mankind, they are the devils who lead mankind astray, and the devils of the jinn who lead the jinn astray. They meet, and each one of them says: To his companion: I have led my companion astray with such and such, so you will lead your companion astray with such and such, and they will know each other. Ibn Jarir understood from this that what is meant by the devils of mankind, according to Ikrimah and As-Suddi, are the devils from the jinn who lead people astray, not that what is meant by it are the devils of mankind among them. There is no doubt that this is apparent from the words of Ikrimah, but as for the words of As-Suddi, they are not like him in this meaning, and it is possible. Ibn Abi Hatim narrated something similar to this from Ibn Abbas, from the narration of Ad-Dahhak from him, he said: The jinn have devils who lead them astray, just as the devils of mankind lead them astray. He said: The devils of mankind and the devils of the jinn meet, and this one says to this one: I have led him astray with such and such, so this is his saying: **They inspire one another with adorned speech in delusion.** In any case, what is correct is what was mentioned previously from the hadith of Abu Dharr, that mankind has devils from among them, and the devil of every thing is its opponent. For this reason it came in Sahih Muslim from Abu Dharr, that the Messenger of God, may God bless him and grant him peace, said: **The black dog is a devil**, and its meaning, and God knows best. A devil in dogs. Ibn Jurayj said: Mujahid said: In the

interpretation of this verse, the infidel jinn are devils, inspiring the devils of mankind, the infidels of mankind, the adorned speech is delusion.

Ibn Abi Hatim narrated on the authority of Ikrimah who said: I went to Al-Mukhtar and he honored me and gave me a place to stay, so much so that he almost made sure that I spent the night there. He said to me: Go out to the people and talk to them. So I went out, and a man came and said: What do you say about revelation? I said: Revelation is two kinds of revelation. God the Almighty said: **In what We have revealed to you, this Qur'an and He the Almighty said: The devils among mankind and jinn inspire one another with adorned speech in delusion.** He said: They intended to seize me, but I said to them: What is that to you? I am your mufti and your guest, so they left me. Ikrimah only presented Al-Mukhtar, who is Ibn Abi Ubaid, may God curse him, and he claimed that revelation came to him. His sister Safiyyah was married to Abdullah bin Omar, and she was one of the righteous. When Abdullah bin Omar was informed that Al-Mukhtar claimed that revelation came to him, he said: He is telling the truth. God the Almighty said: **And the devils inspire their allies** and His statement: **Inspire one another with adorned speech in delusion** means that some of them throw adorned words to others. The decorated, which is the embellished one who deceives his ignorant listeners with his command, **And if your Lord had willed, they would not have done it**, meaning that all of this is by the decree and judgment of God, His will and desire, that every prophet should have an enemy from among these, **so leave them**, meaning leave them, **and that which they invent**, meaning they lie. That is, leave their harm, and trust in God in your enmity towards them, for God is sufficient for you and will support you against them. And the Almighty's saying: **And let you listen to him**, meaning let you incline toward him. Ibn Abbas said: **The hearts of those who do not believe in the Hereafter** meaning their hearts, minds and ears. Al-Suddi said: The hearts of the disbelievers. **And let them be pleased with it** meaning they love it and want it. Only those who do not believe in the Hereafter respond to that, as God Almighty said: **Indeed, you and what you worship * You will not be tempted by it * Except for him who is destined for Hellfire.** And God Almighty said: **Indeed, you are in a different statement * He who is swayed by it is turned away.** And His statement: **And let them commit what they are committing** Ali bin Abi Talha said: on the authority of Ibn Abbas, and let them acquire what they are acquiring. Al-Suddi and Ibn Zayd said: And let them do what they are doing.

Fath al-Qadir

His statement: 112- **And thus We have made for every prophet** This statement is to console the Messenger of God, may God bless him and grant him peace, and to remove the sadness that befell him due to their disbelief: that is, like this making **We have made for every prophet an enemy** and the meaning is: Just as We have tested you with these, We have tested the prophets before you with a people of the disbelievers, so We have made for every one of them an enemy from the disbelievers of their time, and **devils from mankind and jinn** is a substitute for enemy, and it was

said: It is the second object of We have made.

Al-A'mash read the jinn and humans by presenting the jinn, and what is meant by the devils are the rebellious ones from both groups, and the addition is explanatory or from the addition of the description to the described, and the original is humans and the jinn are devils, and the phrase **some of them inspire others** is in the accusative case as a state: that is, the state of their whispering to each other, and it was said: the sentence is resumed to explain the state of the enemy, and it was called a revelation because it is only secret between them, and their deception was made the ornamentation of speech to decorate it for them, and ornamentation is the adornment, and the ornaments of water are its methods, and *deception* is in the accusative case as a source, because the meaning of some of them inspire others is that they deceive them with that deception, and it is permissible for it to be in the place of the state, and it is permissible for it to be an object for it, and deception is falsehood. His saying: **And if your Lord had willed, they would not have done it.** The pronoun refers to what was mentioned previously of the things that happened from the disbelievers in his time and the time of the prophets before him: that is, if your Lord had willed that what was mentioned above not happen, they would not have done it and committed it. It was said: they did not do the suggestion indicated by the action. **So leave them** means leave them. This command is to threaten the disbelievers like His saying: **Leave Me and he whom I created alone.** "And what they invent" if *what* is a source with the meaning: leave them and their invention, and if it is a relative pronoun, then the meaning: leave them and what they invent.

Tafsir al-Baghawi

112- **And thus We have made for every prophet an enemy**, meaning: enemies in it as a consolation for the Prophet, may God bless him and grant him peace, meaning just as We have tested you with these people, so also We have made for every prophet before you enemies, then He explained them and said: **devils from mankind and jinn**, Ikrimah, Ad-Dahhak, As-Suddi and Al-Kalbi said: Its meaning is the devils from mankind who are with mankind, and the devils from the jinn who are with the jinn, and mankind does not have devils, and that is because Iblis divided his army into two groups, so he sent a group of them to mankind and a group of them to the jinn, and both groups are enemies to the Prophet, may God bless him and grant him peace, and to his friends, and they are the ones who meet at all times, so the devil from mankind says to the devil from the jinn: I led my companion astray with such and such, so lead your companion astray with the same, and the devils from the jinn say the same to the devils from mankind, so that is the revelation of some of them to others.

Qatada, Mujahid and Al-Hasan said: **Among mankind are devils, just as among the jinn are devils.** The devil is the rebellious and violent one in everything. They said: **If the devil exhausts the believer and is unable to tempt him, he goes to a rebellious human being, who is the devil of mankind, and tempts him against the**

Surat al-An'am 6: 112

And thus We have made for every prophet an enemy - devils from mankind and jinn, inspiring one another with adorned speech to deceive. And if your Lord had willed, they would not have done it. So leave them and that which they invent.

believer to tempt him. This is indicated by what was narrated on the authority of Abu Dharr, who said: "The Messenger of God, may God bless him and grant him peace, said to me: 'Have you sought refuge in God from the devils of the jinn and mankind?' I said: 'O Messenger of God, are there devils among mankind?' He said: 'Yes, they are worse than the devils of the jinn. '"

Malik bin Dinar said: The devils of mankind are more severe on me than the devils of the jinn, because if I seek refuge in God, the devil of the jinn leaves me, but the devil of mankind comes to me and drags me into sins openly.

God Almighty says: **They inspire one another**, meaning: they cast, **decorated speech**, which is a deceptive speech decorated with falsehood that has no meaning beneath it, **as a delusion**, meaning: these devils beautify the ugly deeds of the children of Adam, they tempt them with delusion, and delusion is a false statement, **and if your Lord had willed, they would not have done it**, meaning: what the devil casts of whispering [into the hearts], **so leave them and that which they invent**.

Tafsir al-Baidawi

112 **And thus We have made for every prophet an enemy** meaning just as We made for every prophet who came before you an enemy, and this is evidence that the enmity of the disbelievers towards the prophets, peace and blessings be upon them, is due to the action of God, the Most High, and His creation, **devils from mankind and jinn** the rebellious of the two groups, and it is a substitute for *enemy*, or the first object of **We made** and *enemy* is its second object, and for each is related to it or a state of it, **inspires some of them to others** the devils of mankind whisper, or some of the jinn to others, and some of mankind to others, **decorating the speech** the falsehoods disguised from it from decoration if he decorated it. *Deceit* is an object for it or a source in the position of the state. **And if your Lord had willed** their belief **they would not have done it** meaning they would not have done that meaning hostility towards the prophets, peace and blessings be upon them, and inspiring decorations, and it is possible that the pronoun refers to inspiration or decoration or deceit, and it is also evidence for the Mu'tazila. **So leave them and what they invent** and their disbelief.

Surat al-An'am 6: 113

And that the hearts of those who do not believe in the Hereafter may listen to it and be pleased with it and commit what they are committing.

Tafsir al-Jalalayn

113 - **And let the hearts of those who do not believe in the Hereafter incline toward it** meaning the adornment **and let them be satisfied with it and commit** acquire what they are committing of sins and be punished for it.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: **And thus We have made for every prophet an enemy - devils from mankind and jinn, inspiring one another with adorned speech in delusion.** "And that they may listen to it," God Almighty says that some of these devils inspire one another with adorned speech in falsehood, to tempt the believing followers of the prophets with it and tempt them away from their religion, **and that the hearts of those who do not believe in the Hereafter may listen to it**, meaning that the hearts of those who do not believe in the Hereafter may incline toward it.

It is from saghwat, tasaghwa and tasaghwa. The revelation came with tasagha, saghwan, and saghwan. Some Arabs say: saghyt, with a ya'. It was narrated from some of Banu Asad: saghyt ila hadithuhu, ana asaghy saghyhan with a ya', and that is if I inclined. It is said: saghyy ma'ak, if your inclination and inclination are with him, like their saying: my rib is with you. It is also said: **asaghyt al-ina'a**, if you tilted it so that what is in it would gather, and from this the poet said:

You see the fool in it, he deviates from every court, and he listens to the likening in it

When the moon is inclined towards the unseen, it is said: it has become dark and deaf.

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

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas: **And that hearts may incline to it**, meaning: hearts may turn away from it.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, he said, Ibn Abbas said regarding his statement: **And that the hearts of those who do not believe in the Hereafter may incline to it**, he said: So that they may incline.

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 that the hearts of those who**

do not believe in the Hereafter may incline to it, meaning: the hearts of the disbelievers may incline to it, and they may perform Hajj and be pleased with it.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And that the hearts of those who do not believe in the Hereafter may incline to it**, he said: **And that they may incline to it**, and that they may desire that and be pleased with it. He said: A man says to a woman: I inclined towards her, I desire her.

Abu Jaafar said: God Almighty says: And let them acquire of deeds what they are to acquire.

It was narrated from the Arabs, by hearing from them: He went out to earn for his family, meaning he earned for them. And from this it was said: So-and-so committed this matter, if he did it and did it.

Some of them said: It is the accusation and the allegation. It is said to the man: You disgusted me, meaning: You accused me. And it is said: What a bad thing you have done to yourself. And Ru'bah said:

The piety of the pious and the chastity of the chaste are exhausted from committing the reprehensible lie.

And similar to what we said in the interpretation of His statement: **And let them commit**, the people of interpretation said.

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas: **And let them commit what they are committing**, and let them acquire what they are acquiring.

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **And let them commit what they are committing**, he said: Let them do what they are doing.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And let them commit what they are committing**, he said: Let them be given what they are doing.

Tafsir al-Qurtubi

The Almighty said: **And that hearts may listen to it**. To listen means to incline. It is said: saghwat agha saghwan and saghwan, and saghyt agha, and saghyt with the kasra also. It is said from it: saghy yaghy saghy and saghyhan, and I listened to it listening with the same meaning. The poet said:

You see the fool in it, he deviates from every court and listens to the likening in it

It is said: **Asghit al-ina'** means to tilt the vessel so that what is in it gathers. Its origin is to lean towards something for a purpose. From this, the stars lean towards setting. In the Qur'an: **So your hearts have leaned towards it** (al-Tahrim 66:4). Abu Zayd said: It is said **Saghwu ma'ak** and **Saghwu** and **Saghwu ma'ak** meaning he inclined it. In the hadith, **Fa-saghā al-ina'**

And that the hearts of those who do not believe in the Hereafter may listen to it and be pleased with it and commit what they are committing.

means to the cat. And honor so-and-so in his saghith, meaning in his relatives who lean towards him and seek what he has. And the she-camel listens when she tilts her head towards the man as if she is listening to something when he saddles her. Dhu al-Rummah said:

It listens if you tighten it with a ball, and when it is straight in its stitches, it jumps.

The lam in wa l-tasagha is the lam of ki, and the operator in it is yuhi, meaning: some of them inspire each other to li-guide them wa l-tasagha. Some of them claimed that it is the lam of command, which is wrong, because it should have been wa l-tasagha ilaihi with the deletion of the alif, but it is the lam of ki. And the same is true for **wa l-ridhu wa l-yiqtarfawu**, except that al-Hasan read wa l-ridhu wa l-yiqtarfawu with a sukun on the lam, making it a lam of command with a meaning of threat, as one says: do whatever you want. The meaning of **wa l-yiqtarfawu ma hum qutarifu** is that they should acquire, according to Ibn Abbas, al-Suddi, and Ibn Zayd. It is said: he went out yaqtarfawu ahlahu, meaning he acquired for them. And qaraf fulan ha-dha al-amr if he did it and did it. And qaraf tani bi ma attadta 'alay, meaning you accused me of suspicion. And qaraf ur-rahah means peeling off the ulcer. And qaraf baytirfa'. Ru'bah said:

The piety of the pious and the chaste of the chaste are exhausted from committing the reprehensible lie.

Its origin is to cut off a piece of something.

Tafsir Ibn Kathir

The Almighty says: And just as We have made for you, O Muhammad, enemies who oppose you, are hostile to you, and are obstinate toward you, We have also made enemies for every prophet before you, so do not be saddened by that, as the Almighty says: **And messengers were denied before you, but they were patient over the denial and harm they were subjected to 3:17**, and the Almighty says: "Nothing is said to you except what was said to the messengers before you. Indeed, your Lord is the possessor of forgiveness and the possessor of painful punishment" **3:17**, and the Almighty says: **And thus We have made for every prophet an enemy from among the criminals 3:17**, and Waraqa bin Nawfal said to the Messenger of God, may God bless him and grant him peace: No one has come with anything like what you have come with except that I have been accustomed to it. His saying **devils among mankind and jinn** is a substitute for *enemy*, meaning that they have enemies from among the devils among mankind and jinn, and the devil is everyone who deviates from his peers with evil, and none is hostile to the messengers except the devils from these and those, may God curse and detest them. Abd al-Razzaq said: Muammar told us, on the authority of Qatada, in his statement, **devils from mankind and jinn**, said: **From the jinn are devils, and from mankind are devils, some of them inspire others**. Qatada said: It reached

me that Abu Dharr was praying one day, and the Prophet, may God bless him and grant him peace, said: **Seek refuge, O Abu Dharr, from the devils from mankind and jinn**. He said: **Are there devils from mankind?** The Messenger of God, may God bless him and grant him peace, said: **Yes**. This is a disconnected chain of transmission between Qatada and Abu Dharr. It was narrated from another source, on the authority of Abu Dharr, may God be pleased with him. Ibn Jarir said: Al-Muthanna told us, Abu Salih told us, Muawiyah bin Salih told me, on the authority of Abu Abdullah Muhammad bin Ayoub, and others from the sheikhs, on the authority of Ibn A'idh, on the authority of Abu Dharr, who said: I came to the Messenger of God, may God bless him and grant him peace, in a gathering in which he had been sitting for a long time. He said: **O Abu Dharr, did you pray?** I said: **No, O Messenger of God**. He said: **Get up and perform two rak'ahs**. He said: Then I came and sat down next to him, and he said: **O Abu Dharr, did you seek refuge in God from the devils of mankind and jinn?** I said: "No, O Messenger of God. Do mankind have devils?" He said: **Yes, they are worse than the devils of jinn**. This also has an interruption, and it was narrated in a connected chain of transmission.

Imam Ahmad said: Wakee' narrated to us, Al-Mas'udi narrated to us, Abu Omar Al-Dimashqi informed us, on the authority of Ubaid bin Al-Khashkhash, on the authority of Abu Dharr, who said: I came to the Prophet, may God bless him and grant him peace, while he was in the mosque, and I sat down. He said: **O Abu Dharr, have you prayed?** I said: **No**. He said: **Get up and pray**. I said: So I got up and prayed, then I sat down. He said: **O Abu Dharr, seek refuge in God from the evil of the devils of mankind and jinn**. I said: O Messenger of God, do mankind have devils? He said: **Yes**. And that is the end of the hadith in its entirety. And thus Al-Hafiz Abu Bakr bin Mardawayh narrated it in his Tafsir, on the authority of Ja'far bin Awn, Ya'la bin Ubaid, and Ubaidullah bin Musa, all three of them on the authority of Al-Mas'udi.

Another chain of transmission on the authority of Abu Dharr Ibn Jarir said: Al-Muthanna told us, Al-Hajjaj told us, Hammad told us, on the authority of Hamid bin Hilal, a man from the people of Damascus told me, on the authority of Awf bin Malik, on the authority of Abu Dharr, that the Messenger of God, may God bless him and grant him peace, said: **O Abu Dharr, have you sought refuge in God from the evil of the devils of mankind and jinn?** He said: I said: O Messenger of God, do mankind have devils? He said: **Yes**.

Another way of saying the hadith Ibn Abi Hatim said: Muhammad ibn Awf al-Himsi told us, Abu al-Mughira told us, Ma'an ibn Rafa'ah told us, on the authority of Ali ibn Yazid, on the authority of al-Qasim, on the authority of Abu Umamah, who said: The Messenger of God, may God bless him and grant him peace, said: **O Abu Dharr, I seek refuge from the devils of mankind and jinn**. He said: I said, O Messenger, do mankind have devils? He said, **Yes**. "The devils of mankind and jinn inspire one another with adorned speech to deceive." These are the chains of transmission for this

hadith, and their summation indicates its strength and authenticity, and God knows best. Ibn Jarir said: Ibn Wakee' told us, Abu Nu'aym told us, on the authority of Sharik, on the authority of Sa'id ibn Masruq, on the authority of Ikrimah, **The devils of mankind and jinn.** He said: There are no devils among mankind, but the devils of jinn inspire the devils of mankind, and the devils of mankind inspire the devils of jinn. He said: Al-Harith told us, Abdul Aziz told us, Israel told us, on the authority of Al-Suddi, on the authority of Ikrimah, regarding His statement, **They inspire one another with adorned speech to deceive**, he said: For the human there is a devil, and for the jinn there is a devil, so the devil of mankind meets the devil of the jinn, and they inspire one another with adorned speech to deceive. Asbat said, on the authority of Al-Suddi, on the authority of Ikrimah, regarding His statement, **They inspire one another:** As for the devils of mankind, they are the devils who lead mankind astray, and the devils of the jinn who lead the jinn astray. They meet, and each one of them says: To his companion: I have led my companion astray with such and such, so you will lead your companion astray with such and such, and they will know each other. Ibn Jarir understood from this that what is meant by the devils of mankind, according to Ikrimah and As-Suddi, are the devils from the jinn who lead people astray, not that what is meant by it are the devils of mankind among them. There is no doubt that this is apparent from the words of Ikrimah, but as for the words of As-Suddi, they are not like him in this meaning, and it is possible. Ibn Abi Hatim narrated something similar to this from Ibn Abbas, from the narration of Ad-Dahhak from him, he said: The jinn have devils who lead them astray, just as the devils of mankind lead them astray. He said: The devils of mankind and the devils of the jinn meet, and this one says to this one: I have led him astray with such and such, so this is his saying: **They inspire one another with adorned speech in delusion.** In any case, what is correct is what was mentioned previously from the hadith of Abu Dharr, that mankind has devils from among them, and the devil of every thing is its opponent. For this reason it came in Sahih Muslim from Abu Dharr, that the Messenger of God, may God bless him and grant him peace, said: **The black dog is a devil**, and its meaning, and God knows best. A devil in dogs. Ibn Jurayj said: Mujahid said: In the interpretation of this verse, the infidel jinn are devils, inspiring the devils of mankind, the infidels of mankind, the adorned speech is delusion.

Ibn Abi Hatim narrated on the authority of Ikrimah who said: I went to Al-Mukhtar and he honored me and gave me a place to stay, so much so that he almost made sure that I spent the night there. He said to me: Go out to the people and talk to them. So I went out, and a man came and said: What do you say about revelation? I said: Revelation is two kinds of revelation. God the Almighty said: **In what We have revealed to you, this Qur'an** and He the Almighty said: **The devils among mankind and jinn inspire one another with adorned speech in delusion.** He said: They intended to seize me, but I said to them: What is that to you? I am your mufti and your guest, so they left me. Ikrimah only presented Al-Mukhtar, who is Ibn Abi Ubaid, may God curse him, and he claimed that revelation came to him. His sister Safiyyah was married to Abdullah bin Omar,

and she was one of the righteous. When Abdullah bin Omar was informed that Al-Mukhtar claimed that revelation came to him, he said: He is telling the truth. God the Almighty said: **And the devils inspire their allies** and His statement: **Inspire one another with adorned speech in delusion** means that some of them throw adorned words to others. The decorated, which is the embellished one who deceives his ignorant listeners with his command, **And if your Lord had willed, they would not have done it**, meaning that all of this is by the decree and judgment of God, His will and desire, that every prophet should have an enemy from among these, **so leave them**, meaning leave them, **and that which they invent**, meaning they lie. That is, leave their harm, and trust in God in your enmity towards them, for God is sufficient for you and will support you against them. And the Almighty's saying: **And let you listen to him**, meaning let you incline toward him. Ibn Abbas said: **The hearts of those who do not believe in the Hereafter** meaning their hearts, minds and ears. Al-Suddi said: The hearts of the disbelievers. **And let them be pleased with it** meaning they love it and want it. Only those who do not believe in the Hereafter respond to that, as God Almighty said: **Indeed, you and what you worship * You will not be tempted by it * Except for him who is destined for Hellfire.** And God Almighty said: **Indeed, you are in a different statement * He who is swayed by it is turned away.** And His statement: **And let them commit what they are committing** Ali bin Abi Talha said: on the authority of Ibn Abbas, and let them acquire what they are acquiring. Al-Suddi and Ibn Zayd said: And let them do what they are doing.

Fath al-Qadir

His saying: 113- **And that the hearts of those who do not believe in the Hereafter may listen to it.** The lam in li-ta-saghi is the lam of ki, so it is a reason like his saying **He inspires** and the meaning is: some of them inspire others to deceive them and li-ta-saghi, and it was said: it is related to something omitted that is estimated to be delayed: that is, li-ta-saghi **We made for every prophet an enemy** and it was said: the lam is for the command and this is a mistake, because if it were the lam of the command, the verb would be in the jussive mood, and listening is inclination, it is said: saghwat a-saghwat, and saghyt a-saghyt: and it is said: saghyt with the kasra, and it is said: li-ta-saghyt al-ina': if you tilted it so that what is in it would gather, and its origin is the inclination towards something for a purpose, and it is said: the stars saghyt: if they incline to sunset, and the she-camel li-ta-saghyt: if she tilted her head, and from this is the saying of Dhu al-Rummah:

It listens if you tighten it with a ball, leaning forward until it is straight in its stitches and fixed

The pronoun in **to him** refers to the ornamentation of speech, or to what was mentioned previously of the ornamentation of speech and other things: that is, some of them inspired others with ornamentation of speech to deceive them **and that the hearts of those who do not believe in the Hereafter may listen to it** of the disbelievers **and that they may be pleased with it** for themselves after listening to it **and that they may**

And that the hearts of those who do not believe in the Hereafter may listen to it and be pleased with it and commit what they are committing.

commit what they are committing of sins. And to **commit** means to acquire. It is said: He went out to *commit* for his family, meaning to acquire for them. And someone committed this matter if he did it, and *disgusted* him if he accused him of suspicion, and to **lie** means to cut off a piece of something.

Abu Al-Sheikh narrated on the authority of Ibn Abbas, who said: **And they swear by God their most solemn oaths** was revealed about the Quraysh, **And what makes you perceive**, O Muslims, **that when it comes they will not believe?** Ibn Jarir narrated on the authority of Muhammad ibn Ka'b al-Qurazi who said: "The Messenger of God, may God bless him and grant him peace, spoke to the Quraysh and they said: 'O Muhammad, you tell us that Moses had a staff with which he struck stones, and that Jesus brought the dead back to life, and that Thamud had a she-camel. Show us some signs so that we may believe you.' The Messenger of God, may God bless him and grant him peace, said: 'What do you want me to bring you?' They said: 'Turn Safa into gold for us.' He said: 'If I do that, will they believe me?' They said: 'Yes, by God, if I do that, we will all follow you.' So the Messenger of God, may God bless him and grant him peace, stood up and supplicated, and Gabriel came to him and said to him: 'If you wish, turn it into gold, but if they do not believe me then we will punish them, and if you wish, leave them until their repentant repents.' He said: 'Rather, their repentant will repent.' Then God revealed: 'And they swear by God with their most solemn oaths' until His saying: 'They are ignorant.'" Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **And We will turn their hearts and their eyes away**, he said: When the polytheists denied what God had revealed, their hearts were not steadfast on anything and were turned away from every matter. Ibn Jarir and Ibn al-Mundhir narrated on his authority: **And We gathered together before them everything before**, he said: In plain sight. **They would not believe**, meaning the people of misery, **unless God wills**, meaning the people of happiness and those who have previously been in His knowledge to enter into faith. Abd ibn Hamid and Abu al-Shaykh narrated on the authority of Qatadah: **And We gathered together before them everything before**, meaning they witnessed it with their own eyes. Abu al-Shaykh narrated on the authority of Mujahid, who said: In groups, in groups. Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Ibn Abbas regarding his statement: **And thus We have made for every prophet an enemy - devils from mankind and jinn**, he said: The jinn have devils who mislead them just as the devils from mankind mislead them. So the devil from mankind and the devil from jinn meet, and one says to the other: I will mislead him with such and such and I will mislead him with such and such, so **they inspire one another with adorned speech in delusion**. Ibn Abbas said: The jinn are the jinn and not devils, and the devils are the offspring of Satan and they do not die except with Satan, and the jinn die, so some of them are believers and some of them are unbelievers. Abu Al-Shaykh narrated on the authority of Ibn Mas'ud who said: The soothsayers are the devils from

mankind. Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **They inspire one another**, he said: The devils from the jinn inspire the devils from mankind, for God says: **And indeed, the devils inspire their allies**. Abd Al-Razzaq and Ibn Al-Mundhir narrated on the authority of Qatadah regarding the verse, he said: Among mankind are devils and among the jinn are devils who inspire one another. Ibn Abi Hatim narrated on the authority of Ibn Abbas, **Zukhruf al-Qawl** meaning: Some of them say good words to each other so that they may follow them in their temptation. Ahmad, Ibn Abi Hatim, and al-Tabarani narrated on the authority of Abu Umamah, who said: The Messenger of God, may God bless him and grant him peace, said: **O Abu Dharr, seek refuge in God from the evil of the devils of the jinn and mankind**. He said: **O Prophet of God, do mankind have devils?** He said: **Yes, the devils of mankind and the jinn inspire each other with adorned speech to deceive**. Ahmad, Ibn Mardawayh, and al-Bayhaqi in al-Shu'ab narrated on the authority of Abu Dharr, with a similar chain of transmission traceable to the Prophet. Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, **Wa litasagha** means to incline. Ibn Jarir, Ibn al-Mundhir, and Abu al-Shaykh narrated on his authority, **Wa litasagha** means to deviate, and **Wa litaqtarfu** means to acquire.

Tafsir al-Baghawi

113- **And that the hearts of those who do not believe in the Hereafter may incline to it**, meaning: incline to it. *Saghwu* means inclination. It is said: **So-and-so inclined towards you**, meaning: his inclination. The verb from it is: **Sagha yasghī**, *Saghan*, and **Sagha yasghā**, and **yusghu saghwān**, and the *ha* in **to it** refers back to the ornamentation of speech. **And that they may please it and that they may acquire**, meaning that they may acquire, **what they are acquiring**, it is said: **So-and-so acquired wealth**, meaning that he acquired it. And God Almighty said: **And whoever commits a good deed Ash-Shura, 23**. Al-Zajaj said: meaning that they may do the sins that they are doing.

Tafsir al-Baidawi

113 **And that the hearts of those who do not believe in the Hereafter may listen to it** is in apposition to *delusion* if it is made a cause, or related to something omitted, meaning, and that this may be **We have made for every prophet an enemy** and the Mu'tazila, when they were forced to do so, said: The lam is the lam of consequence or the lam of the oath, which was broken because the verb was not confirmed with the nun or the lam of command, and its weakness is more apparent, and the *saghw* is the inclination and the pronoun is for what the pronoun has in its action **and that they may be pleased with it** for themselves **and that they may commit** and **that they may acquire** "what they are committing" of sins.

Surat al-An'am 6: 114

Should I seek other than God as a judge, while it is He who has sent down to you the Book in detail? And those to whom We gave the Scripture know that it is sent down from your Lord in truth. So never be among the doubters.

Surat al-An'am 6: 114

Should I seek other than God as a judge, while it is He who has sent down to you the Book in detail? And those to whom We gave the Scripture know that it is sent down from your Lord in truth. So never be among the doubters.

Tafsir al-Jalalayn

114 - And it was revealed when they asked the Prophet, may God bless him and grant him peace, to appoint a judge between him and them, Say **Shall I seek other than God** I seek **a judge** to decide between me and you **while He is the One who has sent down to you the Book** the Qur'an **in detail** clarifying in it the truth from falsehood **and those to whom We gave the Book** the Torah, such as Abdullah bin Salam and his companions **know that it was sent down** with the emphasis and the emphasis **from your Lord in truth, so do not be among the doubters** those who doubt it. What is meant by that is to inform the disbelievers that it is the truth.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet, may God bless him and grant him peace: Say to these idols and statues who are equal to God, who say to you: Stop talking about our gods, and we will stop talking about your god. God has decreed that I mention your gods in a way that will prevent me from worshipping them. **Should I seek a judge other than God?** That is, say: I have no right to transgress His judgment and go beyond it, because there is no judge more just than Him, and no speaker more truthful than Him. **And it is He who has sent down to you the Book detailed**, meaning the Qur'an, *detailed*, meaning: explaining in it the judgment in what you dispute about, my affair and your affair.

We have explained the meaning of *detail* previously.

Abu Ja'far said: God Almighty says: If these idolaters from your people deny the oneness of God, and associate others with Him, and deny what I have revealed to you, and deny that it is true and lie about it, then those to whom We gave the Book, which is the Torah and the Gospel from the Children of Israel, **know that it is sent down from your Lord**, meaning the Qur'an and what is in it, **in truth**, meaning: as a distinction between the people of truth and falsehood, indicating the truthfulness of the truthful one about God, and the falsehood of the liar who slanders Him, **so do not be among the doubters**, meaning: do not be, O Muhammad, among those who doubt the truth of the report that came to you from God in this Book, and

other things that it contains, because those to whom We gave the Book know that it was sent down from your Lord in truth.

We have previously explained the rationale for his saying: **So do not be among those who doubt**, in a way that makes it unnecessary to repeat it, along with the narration narrated about it. And:

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: **So do not be among those who doubt**, meaning: Do not be in doubt about what we have told you.

Tafsir al-Qurtubi

The Almighty said: **Should I seek a judge other than God?** The word *hukm* is not accusative with *abtaghee*. *Hukm* is accusative for clarification, and if you wish, it is in the state. The meaning is: Should I seek a judge for you other than God, when He is the One who has spared you the trouble of asking in the verses by what He has revealed to you of the detailed Book, meaning the clear one. Then it was said: The judge is more eloquent than the ruler, since no one deserves to be called a ruler except the one who rules with the truth, because it is an adjective of glorification in praise. The ruler is an adjective that is used for the verb, so it may be used to describe the one who rules without the truth. **And those to whom We gave the Scripture** means the Jews and Christians. It was said: those of them who converted to Islam, such as Salman, Suhayb, and Abdullah bin Salam. **They know that** meaning the Qur'an **was sent down from your Lord in truth** meaning that everything in it of promise and threat is true. **So never be among the doubters** meaning among those who doubt that they know that it was sent down from God. Ata' said: Those to whom We gave the Book are the leaders of the companions of Muhammad, peace be upon him: Abu Bakr, Umar, Uthman, and Ali, may God be pleased with them.

Tafsir Ibn Kathir

God Almighty says to His Prophet, may God bless him and grant him peace, say to these polytheists who worship other than Him, **Shall I then seek a judge other than God** that is, between me and you, **and He is the One who has sent down to you the Book detailed** that is, explaining, **and those to whom We gave the Scripture** that is, the Jews and Christians, **know that it is sent down from your Lord in truth** that is, with the glad tidings they have about you, from the previous prophets, **so do not be among the doubters** like His saying, "If you are in doubt about what We have sent down to you, then ask those who read the Scripture before you. The truth has certainly come to you from

your Lord, so do not be among the doubters” and this is a condition, and a condition does not require it to occur, and for this reason it was reported from the Messenger of God, may God bless him and grant him peace, that he said, **I do not doubt nor do I ask.** And God Almighty says, **And the word of your Lord has been fulfilled in truth and justice** Qatadah said: Truth in what He said and justice in what He ruled, meaning truth in the report and justice in the request, so everything He informed about is truth and not... There is no doubt about it, and everything that He has commanded is justice, and there is no justice other than it, and everything that He has forbidden is false, because He only forbids corruption, as God Almighty said: **He enjoins upon them what is right and forbids them what is wrong** to the end of the verse. **There is no changing His words** meaning no one can question His judgment, neither in this world nor in the Hereafter. **And He is the Hearing** of the words of His servants, **the Knowing** of their movements and stillness, who rewards every worker according to his work.

Fath al-Qadir

His saying: 114- **Is it other than God?** The question is for denial, and the *fa* is for connecting to an implied verb, and the speech is about the intention of saying, and the meaning is: Tell them, O Muhammad, how can I go astray and seek other than God as a judge? And **other than** is the object of **I seek** that precedes it, and *hukm* is the second object or vice versa. It is permissible for *hukm* to be in the accusative case as a state, and *hukm* is more eloquent than *al-hakim* as is established in such a derived adjective. God the Almighty ordered him to deny what they asked of him, that he should make a judge between him and them in what they differed about, and that God is the just judge between him and them. The phrase **And it is He who has sent down to you the Book in detail** is in the accusative case as a state: that is, how can I ask for a judge other than God when He is the One who sent down to you the Qur'an in detail, clear and evident, covering every issue in detail? Then He informed His Prophet, may God bless him and grant him peace, that even if the People of the Book show denial and stubbornness, they know that the Qur'an was sent down from God, as the revealed books of God, such as the Torah and the Gospel, have shown them, that he is the Messenger of God and that he is the Seal of the Prophets. **With the truth** is related to an omitted word that is a state: that is, clothed in the truth in which there is no doubt or suspicion. Then He forbade him from being among those who doubt that the People of the Book know that the Qur'an was sent down from God in truth, or He forbade him from any doubt, and that would be an exposure to his nation so that none of them would doubt, or the address is to everyone who is suitable for it: that is, so that none of the people should be among those who doubt, and the fact that The address is to the Messenger of God, may God bless him and grant him peace, for his address is an address to his nation.

Tafsir al-Baghawi

114- The Almighty's saying: **Is it other than God?** It contains an implied meaning: Say to them, O Muhammad, **Is it other than God that I seek**, I ask for a judge, a judge between me and you? This is because they used to say to the Prophet, may God bless him and grant him peace: Make a judge between us and you, so he answered them with it. **And it is He who has sent down to you the Book in detail**, explaining in it His commands and prohibitions, meaning: the Qur'an. It was said: in detail, meaning five by five and ten by ten, as He said: **That We may strengthen thereby your heart Al-Furqan, 32. And those to whom We gave the Book**, meaning: the scholars of the Jews and Christians to whom We gave the Torah and the Gospel. It was said: They are the believers of the People of the Book. Ata' said: They are the leaders of the companions of the Prophet, may God bless him and grant him peace, and what is meant by the Book is the Qur'an. **They know that it has been sent down**, meaning: the Qur'an. Ibn 'Amir [and Hafs] read: **sent down**, with emphasis from the word **sent down** because He sent it down in scattered parts. He read: Others, by reducing the revelation, because God Almighty said: **And it is He who has sent down to you the Book**, "From your Lord in truth, so do not be among the doubters," from those who doubt that they know that.

Tafsir al-Baidawi

114 **Should I seek other than God as a judge?** meaning: Say to them, O Muhammad: Should I seek other than God as a judge between me and you and separate the truth from falsehood among us? The object of *seek* is a judgement and a judgement is a state of it and the opposite is possible. A judgement is more eloquent than a judge and therefore it is not used to describe anyone who is not just. **And it is He who has sent down to you the Book** the miraculous Qur'an. **In detail** clarifying in it the truth and falsehood in such a way that confusion and ambiguity are eliminated. It is a reminder that the Qur'an, with its miraculous nature and confirmation, is sufficient for all other verses. **And those to whom We gave the Scripture know that it is revealed from your Lord in truth.** This is a confirmation of the evidence of the miracle that the Qur'an is the truth revealed from God, the Most High, the Most Great. The People of the Book know it because it confirms what they have, even though he, peace and blessings be upon him, did not practice their books or mix with their scholars. Rather, all of them were described as having knowledge because most of them know, and whoever does not know is well-versed in it with the slightest contemplation. It was said that what is meant are the believers among the People of the Book. Ibn 'Amir and Hafs from 'Aasim read *revealed* with emphasis. **So do not be among those who doubt** that they know, or that it was revealed because most of them denied and disbelieved in it, so it is a form of incitement like the Almighty's saying: **And do not be among those who associate others with God** or the Messenger, peace and blessings be upon him, addressing his nation. It was said that the address is to

Surat al-An'am 6: 114

Should I seek other than God as a judge, while it is He who has sent down to you the Book in detail?
And those to whom We gave the Scripture know that it is sent down from your Lord in truth. So
never be among the doubters.

everyone, meaning that since the evidence has
backed up its authenticity, no one should doubt it.

Surat al-An'am 6: 115

And the word of your Lord has been fulfilled in truth and justice. None can change His words, and He is the Hearing, the Knowing.

Tafsir al-Jalalayn

115 - **And the word of your Lord has been fulfilled** with rulings and promises **in truth and justice** distinguishing **there is none who can change His words** with deficiency or failure **and He is the Hearing** of what is said **the Knowing** of what is done.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty says: **And the word of your Lord has been perfected**, meaning the Qur'an.

He called it a word, as the Arabs say for a poem of poetry that the poet says: This is the word of so-and-so.

Truthfully and justly, he says: The word of your Lord has been perfected in truth and justice.

Honesty and justice are used as an explanation of the word, just as one says: I have twenty dirhams.

There is no changing His words, meaning: There is no changing what He has informed us in His Books will happen, out of His longing for the time and the appointed time that God has informed us will happen. This is similar to His statement, may He be glorified: "They want to change the Word of God. Say, 'You will never follow us. Thus said God before.'" (al-Fath 48:15). So their desire to change the Word of God was their asking the Prophet of God to let them attend the war with him, and their saying to him and to those believers with him: **Leave us to follow you**. (al-Fath 48:15) After the report that God, the Most High, had informed them of in His Book, saying: **But if God returns you to a party of them and they ask your permission to go out, say, 'You will never go out with me, nor will you fight with me an enemy,'** (al-Tawbah 9:83), they tried to change the words of God and His report that they would never go out with the Prophet of God in a raid and would never fight an enemy with him by saying to them: **Leave us to follow you**. So God, the Most High, said to His Prophet Muhammad, may God bless him and grant him peace: They want to change, by asking them that, the words of God and His report: **Say, 'You will never follow us.'** Thus God said before. So the meaning of His saying: **There is no changing His words**, is that there is no changing what He informed about of the report that it will happen, so His coming, being, and occurrence are invalidated as He, the Most High, informed, because the fabricators do not add to the books of God nor do they subtract from them. This is because the Jews and Christians are undoubtedly the people of the books of God that He revealed to His prophets, and He, the Most High, has informed us that they distort other than what He has

informed us cannot be changed.

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

Who said that?

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: "And the word of your Lord has been fulfilled in truth and justice. None can change His words," he said: Truth and justice in what He has ruled.

As for His statement: **And He is the All-Hearing, the All-Knowing**, its meaning is: And God is **the All-Hearing**, of what these just people say about God, who swear by God with their most solemn oaths that if a sign comes to them they will believe in it, and other than that of the speech of His creation, **the All-Knowing**, of what their oaths lead to of righteousness, truthfulness, falsehood, perjury, and other than that of the affairs of His servants.

Tafsir al-Qurtubi

The Almighty said: "And the word of your Lord has been fulfilled in truth and justice. None can change His words, and He is the All-Hearing, the All-Knowing." The people of Kufa read it in the singular, while the rest read it in the plural. Ibn Abbas said: The promises of your Lord, so there is no changing them. The words refer to the expressions or to the related matters of promise and threat and others. Qatada said: The words are the Qur'an, and there is no changing them. The fabricators do not add to it or subtract from it. **In truth and justice** means in what He promised and decreed, there is no one who can reverse His judgment or break His promise. Al-Rumani narrated from Qatada: There is no changing them in what He decreed, meaning that even if He could change and alter the words as the People of the Book changed the Torah and the Gospel, that is not to be taken into account. The verse indicates the necessity of following the indications of the Qur'an, because it is the truth and cannot be changed by what contradicts it, because it is from the All-Wise, from whom nothing is hidden from all matters.

Tafsir Ibn Kathir

God Almighty says to His Prophet, may God bless him and grant him peace, say to these polytheists who worship other than Him, **Shall I then seek a judge other than God** that is, between me and you, **and He is the One who has sent down to you the Book detailed** that is, explaining, **and those to whom We gave the Scripture** that is, the Jews and Christians, **know that it is sent down from your Lord in truth** that is, with the glad tidings they have about you, from the previous prophets, **so do not be among the doubters** like His saying, "If you are in doubt about what We have sent down to you, then ask those who read the Scripture before you. The truth has certainly come to you from your Lord, so do not be among the doubters" and this

Surat al-An'am 6: 115

And the word of your Lord has been fulfilled in truth and justice. None can change His words, and He is the Hearing, the Knowing.

is a condition, and a condition does not require it to occur, and for this reason it was reported from the Messenger of God, may God bless him and grant him peace, that he said, **I do not doubt nor do I ask.** And God Almighty says, **And the word of your Lord has been fulfilled in truth and justice** Qatadah said: Truth in what He said and justice in what He ruled, meaning truth in the report and justice in the request, so everything He informed about is truth and not... There is no doubt about it, and everything that He has commanded is justice, and there is no justice other than it, and everything that He has forbidden is false, because He only forbids corruption, as God Almighty said: **He enjoins upon them what is right and forbids them what is wrong** to the end of the verse. **There is no changing His words** meaning no one can question His judgment, neither in this world nor in the Hereafter. **And He is the Hearing** of the words of His servants, **the Knowing** of their movements and stillness, who rewards every worker according to his work.

Fath al-Qadir

His saying: 115- **And the word of your Lord has been fulfilled in truth and justice.** The people of Kufa read the word in the singular form, while the rest read it in the plural form. What is meant by the words are the phrases or their related words of promise and threat. The meaning is that God has fulfilled His promise and threat, so the truth has appeared and falsehood has been obliterated. It has been said that what is meant by the word or words is the Qur'an, and **in truth and justice** are in the accusative case as a distinguishing feature or a state, or as a description of a deleted source: meaning complete truth and justice. **There is no changing His words** there is no change in them or altering what He has decreed. The negative sentence is in the accusative case as a state or is a new sentence. **And He is the Hearing** of everything heard, **the Knowing** of everything known.

Tafsir al-Baghawi

115- The Almighty said: **And the word of your Lord has been fulfilled.** The people of Kufa and Jacob read *word* in the singular, while the others read *words* in the plural. By words He meant His command and prohibition, His promise and His threat, **truthfully and justly**, meaning: fulfilling the promise and threat, and justice in the command and prohibition. Qatada and Muqatil said: truthfully in what He promised and justice in what He ruled. **There is no changing His words.** Ibn Abbas said: There is no one who can reverse His judgment, change His judgment, or break His promise. **And He is the All-Hearing, the All-Knowing.** It was said: By words He meant the Qur'an, which has no change. The slanderers do not add to it or subtract from it.

Tafsir al-Baidawi

115 **And the word of your Lord has been fulfilled** His report, judgments, and promises have reached the goal **in truth** in report and promises. **And in justice** in judgments and rulings. Its accusative can be used as a distinction, a state, or an object for it. **There is no changing His words** No one can change anything of them with something more truthful and just, or no one can distort them in a widespread and common way as was done with the Torah, on the basis that what is meant by it is the Qur'an, so it is a guarantee for it from God Almighty to preserve it as He said: **And indeed, We will be its guardians** or there is no prophet or book after it to abrogate it and change its rulings. The Kufians and Ya'qub read **the word of your Lord** meaning what He spoke or the Qur'an. **And He is the Hearer** of what they say. **The Knower** of what they conceal, so He does not neglect them.

Surat al-An'am 6: 116

And if you obey most of those on the earth, they will mislead you from the way of God. They follow not except assumption, and they do not but guess.

Tafsir al-Jalalayn

116 - **And if you obey most of those on the earth** meaning the disbelievers **they will mislead you from the way of God** His religion **they follow nothing but assumption** in their argument with you about the matter of dead meat when they said, **What God has killed is more deserving for you to eat than what you have killed and they only conjecture** they lie about that.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Do not obey these people who are equal to God, O Muhammad, in what they call you to of eating what they slaughtered for their gods and dedicated to other than their Lord, and their likes from the people of deviation and misguidance, for if you obey most of those on earth, they will lead you astray from the religion of God and the path of truth and righteousness, and they will turn you away from that.

God said to His Prophet: **And if you obey most of those on the earth**, from among the children of Adam, because they were at that time disbelievers and astray. So He, the Most High, said to him: Do not obey them in what they call you to, for if you obey them, you will go astray as they do, and you will be like them, because they do not call you to guidance and they have erred in it. Then He, the Most High, informed about the state of those whom He forbade His Prophet from obeying in what they called him to in themselves, so He said: **They follow nothing but conjecture**, so He, the Most High, informed that they are in their affair based on conjecture in their souls, and a belief in the correctness of their resolve, even if it is in fact wrong, **And they are only guessing**, meaning: They are nothing but guessing, they guess and act based on guesswork, not certain knowledge.

It is said: He lied, he lied, he lied based on suspicion, he lied based on falsehood, he lied about the date palm, he lied about it, and he lied about your camels, he lied about them, they were afflicted with cold and hunger.

Tafsir al-Qurtubi

The Almighty says: **And if you obey most of those on the earth** meaning the disbelievers. **They will mislead you from the way of God** meaning from the path that leads to God's reward. **They follow nothing but assumption** meaning *if* means *what*, and likewise **and**

they do nothing but guess meaning they guess and estimate, and from it comes the word *kharas*, and its root is *qata'*. The poet said:

You see the intention of training in us is like the throwing of a stick at the hands of the sharpshooters

It means a palm branch that is cut lengthwise and used to make *kharas*, which is the plural of *kharas*, and from it comes *kharas*, which means to harvest the palm trees *kharas* if one protects them to take the tax from them. So the harvester cuts what it is not permissible to harvest, because there is no certainty with it. This will be further explained in Adh-Dhariyat, God willing.

Tafsir Ibn Kathir

The Almighty informs us about the state of most of the people of the earth, from the children of Adam, that they are astray, as the Almighty said: **And indeed, before them, most of the former people went astray.** And the Almighty said: **And most of the people, even if you strive hard, will not be believers.** And in their misguidance, they are not certain about their situation, but rather they are in false assumptions and false calculations. **They follow nothing but assumption, and they do nothing but guess.** For guessing is the cutting, and from it comes the guessing of the palm tree, which is the cutting of the dates on it, and all of that is by the decree and will of God. **He is most knowing of who has gone astray from His way**, so He makes it easy for him. **And He is most knowing of the [rightly] guided.** So He makes it easy for them, and everyone is made easy for what he was created for.

Fath al-Qadir

His saying: 116- **And if you obey most of those on the earth, they will mislead you from the way of God.** God, the Exalted, informed him that if he sought to obey most of those on the earth, they would mislead him, because the truth is only in the hands of the few, and among them is the group that persists on the truth and is not harmed by the opposition of those who oppose them, as was proven from the Messenger of God, may God bless him and grant him peace. It was said: What is meant by the majority are the disbelievers, and it was said: What is meant by the land is Mecca: that is, most of the people of Mecca. Then He, the Exalted, explained that by His saying: **They follow nothing but assumption** meaning they follow nothing but assumption that has no basis, which is their assumption that their deities are worthy of worship and that they bring them closer to God. **And they do nothing but guess** meaning they guess and estimate. The root of *khurs* is to cut, and from this comes the *khurs* of the palm tree, *yakhras*: if he estimates it to take zakat from it, so the *khursa* cuts off what it is not permissible to cut off because there is no certainty about it, and if this is the case of most of On earth, true knowledge is with God, so follow what He has commanded you to do and leave obeying others.

Surat al-An'am 6: 116

And if you obey most of those on the earth, they will mislead you from the way of God. They follow not except assumption, and they do not but guess.

Tafsir al-Baghawi

116- **And if you obey most of those on the earth, they will mislead you from the way of God**, from the religion of God, because most of the people on the earth were astray. It was said: He meant that they argued with the Messenger of God, may God bless him and grant him peace, and the believers about eating dead meat, and they said: Do you eat what you kill and do not eat what God, the Almighty, has killed? So he said: **And if you obey most of those on the earth**, meaning: And if you obey them in eating dead meat, they will mislead you from the way of God. **They follow nothing but conjecture**, meaning that their religion that they are on is conjecture [and desire] that they did not take with insight. **And they do nothing but guess**, they lie.

Tafsir al-Baidawi

116 **And if you obey most of those on the earth** meaning most of the people - meaning the disbelievers, or the ignorant, or the followers of whims - and it was said that the earth is the land of Mecca. **They will mislead you from the way of God** from the path that leads to Him, because the one who is astray usually only commands what is misguided. **They follow nothing but conjecture** which is their conjecture that their fathers were on the truth, or their ignorance and corrupt opinions, because conjecture is applied to what is opposite to knowledge: **And they do nothing but guess** they lie about God, the Most High, in what they attribute to Him, such as adopting children and making the worship of idols a connection to Him, and making dead meat permissible and lakes forbidden, or they think that they are on something but its reality is what is said based on conjecture and guesswork.

Surat al-An'am 6: 117

Indeed, your Lord is most knowing of who strays from His way, and He is most knowing of the [rightly] guided.

Tafsir al-Jalalayn

117 - **Indeed, your Lord is most knowing** meaning He knows **who goes astray from His way, and He is most knowing of the [rightly] guided** so He will reward each of them.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: O Muhammad, your Lord, who forbade you from obeying these idols who are just with God, lest they lead you astray from His path, is more knowledgeable than you and than all of His creation, that is, His creation is led astray from His path by the adornment of speech that the devils inspire to one another, so that they turn away from obeying Him and following what He has commanded. **And He is most knowing of those who are guided**, meaning: He is also most knowing of those who are on the right path, and none of them is hidden from Him. He says: And follow, O Muhammad, what I have commanded you to do, and refrain from what I have forbidden you from obeying those whom I have forbidden you to obey, for I know better than you who guides and who misleads among My creation.

The Arabists differed about the position of *min* in His statement: **Indeed, your Lord is most knowing of who goes astray**. Some of the grammarians of Basra said: Its position is in the accusative case with the structure of *ba*. He said: The meaning of the statement is: Indeed, your Lord is most knowing of who goes astray.

Some Kufa grammarians said: Its position is in the nominative case, because it means *which*, and the nominative is *misguided*.

Abu Ja'far said: The correct statement about this is that it is raised by *yadhil*, which is in the meaning of *ay*, and *wa'ir* is known in the speech of the Arabs to be a noun lowered without a lowering, so this is its counterpart.

Some of them claimed that his saying: **I know** in this place means he knows, and he cited as evidence for his saying the verse of Hatim al-Ta'i:

So Tays made an alliance with us, and God knows best that we would not have let them down.

And Al-Khansa' said:

People know that his eyelid runs away in the morning wind or travels

This which the speaker of this interpretation said, even if it is permissible in the speech of the Arabs, is not

from the statement of God Almighty: **Indeed, your Lord is most knowing of who has strayed from His way**, because He connected it with His statement: **And He is most knowing of the guided ones**, so He made clear by entering the preposition *with* into the guided ones that *knows* does not mean knows, because if that was in the meaning of does, it would not be connected with the preposition *with*, just as it is not said: He knows Zayd, meaning: He knows Zayd.

Tafsir al-Qurtubi

Your Lord is All-Knowing. Some people said: **He knows** here means **he knows**. And he recited the words of Hatim al-Ta'i:

Tays made an alliance without us, and God knows that we would not have let them down.

And Al-Khansa' said:

God knows if his eyelid will rise in the morning or if it will go away

This is not an argument, because it does not match **And He knows best who are guided**. And because it is possible that it is based on its original form. **Whoever goes astray from His path** means *whoever*, so it is in the nominative case and the one who raises it is **goes astray**. It was said: It is in the accusative case with **knows best**, meaning that your Lord knows best which people go astray from His path. It was said: It is in the accusative case with the removal of the preposition, meaning who is led astray. Some of the Basrans said this, and it is good, because of his saying: **And He knows best who are guided**, and his saying at the end of Surat al-Nahl 16: **Indeed, your Lord is most knowing of who has gone astray from His path, and He is most knowing of who are guided**. [An-Nahl 125] It was read **goes astray**, and this is with the deletion of the object, and the first is better, because he said: And He knows best who are guided. If it was from **going astray**, he would have said: And He knows best who are the guides.

Tafsir Ibn Kathir

The Almighty informs us about the state of most of the people of the earth, from the children of Adam, that they are astray, as the Almighty said: **And indeed, before them, most of the former people went astray**. And the Almighty said: **And most of the people, even if you strive hard, will not be believers**. And in their misguidance, they are not certain about their situation, but rather they are in false assumptions and false calculations. **They follow nothing but assumption, and they do nothing but guess**. For guessing is the cutting, and from it comes the guessing of the palm tree, which is the cutting of the dates on it, and all of that is by the decree and will of God. **He is most knowing of who has gone astray from His way**, so He makes it easy for him. **And He is most knowing of the [rightly] guided**. So He makes it easy for them, and everyone is made easy for what he was created for.

Surat al-An'am 6: 117

Indeed, your Lord is most knowing of who strays from His way, and He is most knowing of the [rightly] guided.

Fath al-Qadir

117- **Indeed, your Lord is most knowing of who goes astray from His way, and He is most knowing of who is guided.** He is the One who knows who goes astray from His way and who is guided to it. Some scholars said: **He knows** in both places means He knows. He said: And from this is the saying of Hatim al-Ta'i:

So Tayy made an alliance with us, and God knows best that we were not subordinates to them.

The reason for this interpretation is that the comparative does not make the apparent noun a direct object, so it is in the accusative case because of the verb that made the comparative a substitute for it. It was said that the comparative is in its proper form and the accusative case is an implied verb. It was said that it is in the accusative case because of the comparative, meaning that your Lord knows best which of the people goes astray from His path. It was said that it is in the accusative case because the preposition is removed, meaning by whom goes astray. This was said by some of the Basrans. It was said that it is in the genitive case because the comparative is added to it.

Abd al-Razzaq, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of Qatada regarding his statement: *detailed*, he said: *clear*. Abd ibn Hamid, Ibn al-Mundhir, Ibn Abi Hatim, and Abu al-Shaykh narrated on the authority of Qatada regarding his statement: **truthfully and justly**, he said: truthfully in what he promised, and justly in what he ruled. Ibn Abi Hatim, Abu al-Shaykh, and Abu Nasr al-Sajzi narrated in al-Inabaah on the authority of Muhammad ibn Ka'b al-Qurazi regarding his statement: **There is no changing His words**, he said: There is no changing anything He says in this world or the hereafter, because He said: **The word with Me cannot be changed**. Ibn Mardawayh and Ibn al-Najjar narrated on the authority of Anas on the authority of the Prophet, may God bless him and grant him peace, regarding his statement: **And the word of your Lord has been fulfilled in truth and justice**, he said: There is no god but God. Ibn Abi Hatim narrated on the authority of Abu Al-Yaman Amir bin Abdullah, who said: "The Messenger of God, may God bless him and grant him peace, entered the Sacred Mosque on the day of the conquest of Mecca, and with him was a belt, and every people had an idol that they worshipped. So he would go to it, idol by idol, and stab the idol in the chest with a stick, then hamstring it. Every time he stabbed an idol, he would follow it up with a bow strike until they broke it and threw it out of the mosque, and the Prophet, may God bless him and grant him peace, would say: 'And the word of your Lord has been fulfilled in truth and justice. None can change His words, and He is the Hearing, the Knowing.'"

accusative by removing the letter of description, meaning: of who goes astray from His way. **And He is most knowing of the guided ones.** He informed that He is most knowing of the two groups, the astray and the transgressors, so He will reward each one according to what he deserves.

Tafsir al-Baidawi

117 **Indeed, your Lord is most knowing of who goes astray from His way, and He is most knowing of the [rightly] guided.** That is, He is most knowing of the two groups. *Min* is a relative pronoun or an adjective in the accusative case with a verb that indicates it, **I know**, not with it, because *a'la* does not make the apparent accusative in such a case, or an interrogative raised by the subject and predicate *yidil* and the sentence is suspended from it the estimated verb. It was read **man yidil** meaning God leads him astray, so *min* is accusative with the estimated verb or genitive with the addition of **I know** to it, that is, I know the misguiders from the Almighty's saying: **Whom God leads astray or Whom I lead astray** if I find him astray. The preference in knowledge is in its abundance and its encompassing of the aspects that knowledge can be related to and its necessity and its being in the self and not in another.

Tafsir al-Baghawi

117- **Indeed, your Lord is most knowing of who goes astray from His way.** It was said: The position of *who* is

Surat al-An'am 6: 118

So eat of that upon which the name of God has been mentioned, if you are believers in His verses.

Tafsir al-Jalalayn

118 - **So eat of that over which the name of God has been mentioned** that is, slaughtered in His name **if you are believers in His verses**

Tafsir al-Suyuti

God Almighty said: So eat the verse. Abu Dawud and Al-Tirmidhi narrated on the authority of Ibn Abbas that some people came to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, should we eat what we kill and not eat what God kills? So God revealed: So eat of that upon which the name of God has been mentioned, if you are believers in His verses, until His saying: And if you obey them, then indeed you are polytheists.

Abu Dawood, Al-Hakim and others narrated on the authority of Ibn Abbas regarding his statement: **The devils inspire their allies to argue with you.** He said: "They said: 'What God has slaughtered, you do not eat, and what you have slaughtered, you eat.' So God revealed the verse:

Al-Tabarani and others narrated on the authority of Ibn Abbas, who said: When the verse "And do not eat of that on which the name of God has not been mentioned" was revealed, the Persians sent to the Quraysh to argue with Muhammad and say to him: **Whatever you slaughter with your own hand with a knife is permissible, but whatever God slaughters with a golden saw, meaning dead animals, is forbidden.** Then this verse was revealed: **And the devils inspire their allies to argue with you.** The devils said: **The Persians and their allies are the Quraysh.**

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace, and His servants who believe in Him and His signs: **Then eat**, O believers, of what you have slaughtered of your sacrifices and slaughtered in the manner that I have made clear to you that slaughtering is permissible for you, and that is what the believers in Me from among the people of your religion, the religion of truth, slaughtered, or what was slaughtered by those who believe in My Oneness from among the People of the Book, without what was slaughtered by the people of idols and those who do not have a book from among the Magians, **if you are believers in His signs**, meaning: if you are believing in the proofs of God that have come to you and His signs, by making permissible what I have made permissible for you and prohibiting what I have prohibited for you of foods and eating. And leave behind the adornment of speech to you, and the deception of your religion upon you.

Ata' used to say about this:

Muhammad ibn Bashir and Muhammad ibn al-Muthanna narrated to us, saying: Abu Asim narrated to us, saying: Ibn Jurayj informed us, saying: I said to Ata' about his statement: **So eat of that upon which the name of God has been mentioned**, he said: He commands that His name be mentioned over food, drink, and slaughtering. And He commands everything that indicates His remembrance.

Tafsir al-Qurtubi

The Almighty's saying: **So eat of that upon which the name of God has been mentioned**. It was revealed because of some people who came to the Prophet, may God bless him and grant him peace, and said:

O Messenger of God, we eat what we kill but we do not eat what God kills? Then the following verse was revealed: **Then eat - until His saying - but if you obey them, then indeed, you are polytheists.** Narrated by Al-Tirmidhi and others. Ata' said: This verse is a command to mention the name of God over drink, slaughter, and all food. His saying: **If you are believers in His verses** means accepting His rulings and commands, because belief in them includes and necessitates accepting them and submitting to them.

Tafsir Ibn Kathir

This is permission from God, for His believing servants, to eat from the slaughtered animals what His name has been mentioned on, and its meaning is that it is not permissible unless the name of God has been mentioned on it, just as the infidels of Quraysh permitted eating dead animals, and eating what was slaughtered on altars and other things. Then He encouraged eating what the name of God has been mentioned on, saying, **And what is the matter with you that you do not eat of that upon which the name of God has been mentioned while He has explained to you in detail what He has forbidden you?** That is, He has explained to you what He has forbidden you and clarified it. Some of them read *fas*/with emphasis, and others read it with emphasis, and all of them mean clarification and clarity, **except what you are compelled to do**. That is, except in a state of compulsion, then what you find is permissible for you. Then God, the Most High, explained the ignorance of the polytheists, in their corrupt opinions, of their considering dead animals permissible, and what is mentioned on other than the name of God, the Most High, saying, "And indeed many are led astray by their desires without knowledge. Indeed, your Lord is most knowing of the transgressors." That is, He is most knowing of their transgressions, lies, and slander.

Fath al-Qadir

After the mention of what the infidels do to livestock from those pre-Islamic traditions, God commanded the Muslims to eat from what God's name has been mentioned over. It was said that it was revealed for a specific reason, which will come later, but the consideration is the generality of the wording, not the

Surat al-An'am 6: 118

So eat of that upon which the name of God has been mentioned, if you are believers in His verses.

specificity of the reason. Everything over which the slaughterer mentions God's name is permissible if it is something that God has permitted to be eaten. Ata' said: In this verse is the command to mention God over drink, slaughter, and every food, and the condition in **if you are believers in His verses** is to incite and incite: that is, with His rulings of commands and prohibitions, among which is the command to eat from what God's name has been mentioned over.

Tafsir al-Baghawi

118- The Almighty said: **So eat of that upon which the name of God has been mentioned**, meaning: eat of that which has been slaughtered in the name of God, **if you are believers in His signs**, because they were forbidding various kinds of blessings and permissible for the dead, so it was said to them: Permit what God has permitted and forbid what God has forbidden.

Tafsir al-Baidawi

118 **Eat of that upon which the name of God has been mentioned** is caused by the rejection of following the misguiders who forbid what is permissible and permit what is forbidden. The meaning is eat of that upon which the name of God has been mentioned, not of that upon which the name of another has been mentioned or which died a natural death. **If you are believers in His verses** because belief in them requires making permissible what God Almighty has made permissible and avoiding what He has forbidden.

Surat al-An'am 6: 119

And what is the matter with you that you do not eat of that upon which the name of God has been mentioned, while He has already detailed to you what He has forbidden you, except under compulsion? And indeed, many are led astray by their desires without knowledge. Indeed, your Lord is most knowing of the transgressors.

Tafsir al-Jalalayn

119 - And what is [the matter] with you that you do not eat of that upon which the name of God has been mentioned of slaughtered animals and what has been forbidden to you has been detailed in the passive and active constructions in the two verbs for you is that which has been forbidden to you in the verse {He has forbidden you dead animals} except what you are forced to eat of it, so it is also lawful for you, meaning there is no objection to you from eating what has been mentioned and what is forbidden has been made clear to you, and this is not from it and indeed many are led astray with the opening of the ya and its damma by their desires with what their souls desire of permitting dead animals and other things without knowledge that they rely on in that Indeed, your Lord is most knowing of the transgressors those who transgress from the lawful to the unlawful.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: The scholars of Arabic speech differed in the interpretation of his saying: **And what is the matter with you that you do not eat?**

Some of the Basran grammarians said: The meaning of this is: What is there to you in not eating? He said: This is similar to His statement: **And what is there to us that we should not fight?** (al-Baqarah 2:246). He says: What is there to us in not fighting? He said: If *la* were redundant, the verb would not have occurred. If it had the meaning of **and what is there to us** and so on, it would have been: **and what is there to us that we should not fight.**

Another said: *La* was used to prevent, because the interpretation of **what prevented you** and **what prevented you** are the same. **What prevented you from doing that** and **what prevented you from doing that** are the same. That is why *la* was used. He said: In this case, *la* is used, and *an* is used, like His statement: **God makes clear to you, lest you go astray** (An-Nisa': 76), **that you do not go astray**, He prevents you from going astray by making it clear.

Abu Ja'far said: The more correct of the two opinions in this regard, in my opinion, is the opinion of those who said: The meaning of His statement, **And what is wrong with you**, in this context is: What prevents you from eating that over which the name of God has been mentioned? That is because God Almighty has

preceded the believers in making permissible that over which the name of God has been mentioned, and in permitting the eating of that which has been slaughtered according to His religion or the religion of one who follows some of the laws of His known books, and in forbidding that which has been dedicated to someone else, from animals, and instructing them not to listen to what the devils inspire one another with of adorned speech about dead animals, strangled animals, and fallen animals, and all other foods that God has forbidden. Then he said: What prevents you from eating what was slaughtered according to My religion which I have approved, when I have separated for you the lawful from the unlawful in what you eat, and I have made it clear to you by saying: **Forbidden to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than God**, until His saying: **But if anyone is forced by severe hunger with no inclination to sin**, (al-Ma'idah 5:3), then there is no confusion between what is unlawful and what is lawful, so you refrain from eating what is lawful out of caution to avoid falling into what is unlawful.

If that is what it means, then there is no basis for those who interpret it to say: **What is there to you in not eating it?** Because that is only said in this way to someone who refrained from eating it in the hope of being rewarded for refraining from eating it. This is the case for someone who believed in refraining, so he refrained in obedience to the command of God and in submission to His judgment. We do not know of anyone from the early generations of this nation who refrained from eating the slaughtered animals that God had made permissible in the hope of being rewarded by God for refraining from that, and in the belief that God had forbidden it to him. So it is clear from this, since the matter is as we have described, that the more correct of the two interpretations is what we have said.

We have previously explained the meaning of his saying: *separate*, and we separated, and separated between or between, in a way that makes it unnecessary to repeat it in this place, as:

Muhammad bin Abdul A'la told me, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **And He has explained to you in detail what He has forbidden you**, meaning: He has explained to you what He has forbidden you.

Yunus told me: Ibn Wahb told us, on the authority of Ibn Zayd, something similar.

There are different readings of the words of God Almighty: **And He has explained to you in detail what He has forbidden you.**

Some of them read it with the opening of the first two letters of *fasl* and *haram*, meaning: He separated what He forbade from your foods, so He explained it to you.

The majority of the Kufians read it as: **And God has detailed for you what is forbidden to you from your foods**, with a fatha on the fa' of *fasl* and a shaddah on the sa'd, with a damma on the ha' and a shaddah on the ra', meaning: And God has detailed for you what is forbidden to you from your foods. Some of the

And what is the matter with you that you do not eat of that upon which the name of God has been mentioned, while He has already detailed to you what He has forbidden you, except under compulsion? And indeed, many are led astray by their desires without knowledge. Indeed, your Lord is most knowing of the transgressors.

Meccans and some of the Basrans read it as: And He has detailed for you, with a damma on the fa' and a shaddah on the sa'd, with a damma on the ha' and a shaddah on the ra', in the manner of what the agent is not named in both letters.

It was narrated on the authority of Atiyah Al-Awfi that he used to recite it: **And God has separated**, with a light *sad* and a fat-ha on the *fa*, meaning: God's judgment has come to you regarding what He has forbidden you.

Abu Ja'far said: The correct thing to say about this, in our view, is that all of these three readings that we mentioned, except for the reading that we mentioned, Ibn 'Atiyyah, are well-known readings that are widely recited in the readings of the regions, and they are in agreement in meaning and do not differ. So whichever of them the reader recites, he is correct in it.

As for his saying: **Except what you are compelled to**, He, the Most High, means: that what we are compelled to eat of the forbidden foods that He has made clear to us are forbidden in a state other than necessity, are permissible for us as long as we are compelled to eat them, until the necessity is removed, as:

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **Except for what you are forced to eat**, of dead meat.

Abu Ja'far said: God Almighty says: "And many of the people who argue with you about eating what God has forbidden you, O believers in God, of dead meat, mislead their followers with their whims without knowledge of the truth of what they say, nor do they have proof for what they argue about, except by riding on their whims and following the urges of their souls, transgressing and disobeying God's command and prohibition, and obeying the devils. 'Indeed, your Lord is most knowing of the transgressors.'" He says: Your Lord, O Muhammad, who has made lawful for you what He has made lawful and has forbidden for you what He has forbidden, is most knowing of those who have transgressed His limits and gone beyond them into differences, and He is watching them.

There is a difference in the reading of His saying: **to lead astray**.

The majority of the people of Kufa read it as: *li-yidilun*, meaning: that they lead others astray.

Some Basrans and Hijazis read it as: *li-yidilun*, meaning: they are the ones who go astray from the truth and deviate from it.

Abu Ja'far said: The more correct of the two readings in this regard is the reading of the one who reads: **And indeed many are misguided by their desires**, meaning: that they misguide others. This is because God, the Most High, informed His Prophet, may God bless him and grant him peace, about their misguidance of those who follow them, and forbade him from obeying them

and following what they call for, saying: **And if you obey most of those on the earth, they will misguide you from the way of God**, then He informed His companions about them in the same way that He informed him about them, and forbade them from accepting their words about the same thing that He forbade him from, saying to them: Indeed, many of them misguide you with their desires without knowledge, similar to what His Prophet, may God bless him and grant him peace, said: **And if you obey most of those on the earth, they will misguide you from the way of God**.

Tafsir al-Qurtubi

The Almighty said: **And what is the matter with you that you should not eat of that upon which the name of God has been mentioned?** The meaning is: What prevents you from eating that upon which you have named your Lord, even if you kill it with your own hands? **And He has explained** means He has explained to you the lawful from the unlawful, and has removed ambiguity and doubt from you. So, *what* is an interrogative that includes confirmation. The meaning of the statement is: And what is the matter with you that you should not eat? In it, *that* is in the accusative case with the estimation of the preposition. It is correct for it to be in the accusative case with the estimation of *not* as a preposition, and the accusative is the meaning of the verb in His statement **what is for you**, its estimation is what prevents you. Then He made an exception and said **except for what you are compelled to** meaning from all that is forbidden such as dead meat and others as mentioned previously in Al-Baqarah. It is an interrupted exception. Nafi' and Ya'qub read **and He has explained to you what is forbidden** with the fatha on both verbs. Abu Amr, Ibn Amir and Ibn Kathir read them with the damma in both, and the Kufians read *fas*/with the fatha and *haram* with the damma. Atiyah Al-Awfi read *fas*/with the tafsir. Its meaning is to make clear and apparent, as it was read, "Alif, Lam, Ra. This is a Book whose verses are perfected and then detailed" (Hud 11:1), meaning made clear. Abu Ubaidah chose the reading of the people of Medina. It was said: *Fussil* means **made clear**, which is what he mentioned in Surat Al-Ma'idah in His statement, **He has forbidden you dead animals, blood, the flesh of swine** (al-Ma'idah 5:3), the verse.

I said: This is questionable, because Al-An'am is Meccan and Al-Ma'idah is Medianan, so how can he refer to what has not been revealed yet, unless it is a separation in the sense of separates. And God knows best.

God the Almighty said: **And indeed many go astray**. The Kufians read **they go astray from what is astray**. "With their desires without knowledge." He meant the polytheists when they said: What God slaughtered with His knife is better than what you slaughtered with your

knives. **Without knowledge.** That is, without knowledge that they know about the matter of slaughtering, since the wisdom behind it is to remove what God has forbidden us from blood, unlike what died a natural death. Therefore, slaughtering was prescribed in a specific place so that slaughtering there would be a reason for removing all the blood from the animal, unlike other parts of the body. And God knows best.

Tafsir Ibn Kathir

This is permission from God, for His believing servants, to eat from the slaughtered animals what His name has been mentioned on, and its meaning is that it is not permissible unless the name of God has been mentioned on it, just as the infidels of Quraysh permitted eating dead animals, and eating what was slaughtered on altars and other things. Then He encouraged eating what the name of God has been mentioned on, saying, **And what is the matter with you that you do not eat of that upon which the name of God has been mentioned while He has explained to you in detail what He has forbidden you?** That is, He has explained to you what He has forbidden you and clarified it. Some of them read *fasl* with emphasis, and others read it with emphasis, and all of them mean clarification and clarity, **except what you are compelled to do.** That is, except in a state of compulsion, then what you find is permissible for you. Then God, the Most High, explained the ignorance of the polytheists, in their corrupt opinions, of their considering dead animals permissible, and what is mentioned on other than the name of God, the Most High, saying, "And indeed many are led astray by their desires without knowledge. Indeed, your Lord is most knowing of the transgressors." That is, He is most knowing of their transgressions, lies, and slander.

Fath al-Qadir

And the question in 119- **And what is the matter with you that you do not eat of that upon which the name of God has been mentioned** is for denial: meaning what prevents you from eating that upon which you have been named after God has permitted you to do so *and* the case is that **He has explained in detail to you what He has forbidden you** meaning He has explained to you in detail that dispels doubt and removes suspicion by saying: **Say, I do not find in what has been revealed to me anything forbidden** to the end of the verse, then He made an exception and said: **Except for what you are compelled to** meaning from all that He has forbidden you, for necessity makes the forbidden permissible, and its investigation has been presented in Al-Baqarah. Nafi' and Ya'qub read **And He has explained in detail to you what He has forbidden you** with the opening of the two verbs in the active construction, which is God, the Most High. Abu Amr, Ibn Amir, and Ibn Kathir read with the damma in both of them in the passive construction. Atiyah Al-Awfi read *Fasl* with the lightening: meaning He made clear and made apparent. His saying: **And indeed many are led astray by their desires without knowledge** refers to the infidels who forbade the bahīrah and the sā'ibah and the like. With these actions based on ignorance,

they were leading people astray, so they would follow them without knowing that this was ignorance and misguidance that had nothing to do with knowledge.

Tafsir al-Baghawi

119- Then he said: **And what is the matter with you,** meaning: what is the matter with you, **that you do not eat,** and what prevents you from eating **of that upon which the name of God has been mentioned,** of the slaughtered animals, **and He has detailed to you what He has forbidden to you,** the people of Medina, Ya'qub and Hafs read *fasl* and *haram* with the fatha in both of them, meaning He detailed what He has forbidden to you, based on His saying **the name of God.** Ibn Kathir, Ibn Amir and Abu Amr read with the damma of the fa and ha and the kasra of the sad and ra without naming the agent, based on His saying *mentioned.* Hamza, Al-Kisa'i and Abu Bakr read *fasl* with the fatha and *haram* with the damma, and he meant by detailing the forbidden things what was mentioned in the saying of God Almighty **Forbidden to you are dead animals and blood Al-Ma'idah, 3. Except for what you are compelled to,** from these things, for it is permissible for you when compelled, **and indeed many go astray,** the people of Kufa read with the damma of the ya and likewise His saying **to go astray.** In Surah Yunus, God Almighty says: **They lead you astray from the path of God.** It was said that he meant Amr ibn Luhay and those below him from the polytheists who took lakes and swā'ib. The others read it with the fathah, because God Almighty says: **Who leads astray,** "by their desires without knowledge," when they refrained from eating what God's name was mentioned over and called for eating dead meat. **Indeed, your Lord is most knowing of the transgressors,** those who go beyond what is permissible to what is forbidden.

Tafsir al-Baidawi

119 **And what is the matter with you that you should not eat of that upon which the name of God has been mentioned?** And what purpose do you have in being reluctant to eat it and what prevents you from it? **And He has explained in detail to you what He has forbidden you** of what He has not forbidden by His saying: **He has forbidden you dead animals.** Ibn Kathir, Abu Amr, and Ibn Amir read *fasl* in the passive form, and Nafi', Ya'qub, and Hafs read *haram* in the active form, **except for what you are compelled to** of what He has forbidden you, for it is also permissible in the case of necessity. **And indeed many go astray** by making permissible what is forbidden and forbidding what is permissible. The Kufians read it with a damma on the ya', and the rest read it with a fatha. **With their desires without knowledge** by likening them without reference to evidence that indicates knowledge. **Indeed, your Lord is most knowing of the transgressors** of those who transgress the truth to falsehood and the permissible to the forbidden.

Surat al-An'am 6: 119

And what is the matter with you that you do not eat of that upon which the name of God has been mentioned, while He has already detailed to you what He has forbidden you, except under compulsion? And indeed, many are led astray by their desires without knowledge. Indeed, your Lord is most knowing of the transgressors.

Surat al-An'am 6: 120

And leave the outward and inward sin. Indeed, those who commit sin will be recompensed for what they used to commit.

Tafsir al-Jalalayn

120 - **And leave** leave the apparent and hidden sin its public and secret, and sin is said to be adultery, and it is said to be every disobedience **Indeed, those who commit sin will be recompensed** in the Hereafter for what they used to commit they used to acquire

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And leave, O people, the outward appearance of sin, which is its outward appearance, and its secret, which is its inward appearance, likewise:

Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada: **And leave the outward and inward sin**, meaning: its little and its much, its secret and its public.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **And leave the outward and inward sin**, he said: its secret and its public.

Ibn Hamid told us, he said, Hakam told us, on the authority of Abu Ja'far, on the authority of Al-Rabi' bin Anas, regarding his statement: **And leave the outward and inward of sin**, he said: its secret and its public, and his statement: **what is apparent of it and what is hidden**, (Al-A'raf: 33), he said: its secret and its public.

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 leave the outward and inward sin**, he said: God forbade the outward and inward sin, that one should do it secretly or openly, and that is its outward and inward.

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 abandon the outward and inward sin**, disobeying God in secret and in public.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid: **And leave the outward and inward sin**, he said: It is what he intends of what he does.

Then the people of interpretation differed regarding the meaning of the apparent and hidden sin in this place.

Some of them said: The apparent meaning of it is what God Almighty has forbidden in His saying: **And do not**

marry those women whom your fathers married (An-Nisa': 22), and His saying: **Your mothers are forbidden to you** (An-Nisa': 23), and the hidden meaning of it is adultery.

Who said that?

Al-Muthanna told me, he said, Al-Hajjaj told us, he said, Hammad told us, on the authority of Ata' bin Al-Sa'ib, on the authority of Sa'id bin Jubayr, regarding his statement: **And leave the outward and inward sin**, he said: The outward meaning of it is: **And do not marry those women whom your fathers married, except what has already occurred**, (An-Nisa': 22) and mothers, daughters, and sisters, and the inward meaning is adultery.

Others said: The apparent ones are the women with banners from the prostitutes, and the hidden ones are the women with lovers.

Who said that?

Muhammad bin Al-Hussein told me, he said, Ahmad bin Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **And leave the outward and inward sin**. As for the outward, it is the prostitutes in the shops, and as for the inward, it is the female friend whom a man takes and has intercourse with her secretly.

It was narrated on the authority of Al-Husayn ibn Al-Faraj, who said: I heard Abu Muadh, who said: Ubayd ibn Sulayman narrated to me, who said: I heard Ad-Dahhak say about the verse: **And do not approach immoralities - whether apparent or concealed** (Al-An'am: 51). The people of the Age of Ignorance used to conceal their adultery and consider it permissible as long as it was done in secret. So God forbade the secret and the public of it, whether it was apparent, meaning the public, or what was concealed, meaning the secret.

Ibn Wakee' told us, he said, my father told us, on the authority of Abu Makin and his father, on the authority of Khasif, on the authority of Mujahid: **Do not approach immoralities - whether apparent or concealed**, (al-An'am 6:51). He said: **What is apparent** means marrying two sisters, and a man marrying his father's wife after him, **and what is concealed** means adultery.

Others said: The apparent meaning is nudity and stripping off clothes and what covers the private parts during circumambulation, and the hidden meaning is adultery.

Who said that?

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And do not approach immoralities - whether apparent or concealed** (al-An'am 6:151), he said: Its apparent meaning is the nudity that they used to do when they circumambulated the House, and its hidden meaning is adultery.

Abu Ja'far said: The correct statement in this regard, according to us, is that God, the Most High, preceded His creation by abandoning the outward and inward sin, which is its secret and its public. Sin is everything that God is disobeyed with from His prohibitions, and

Surat al-An'am 6: 120

And leave the outward and inward sin. Indeed, those who commit sin will be recompensed for what they used to commit.

this may include the secret and public of adultery, fornication with the people of the banners and those who have lovers among them, marrying the wives of fathers, mothers and daughters, circumambulating the House naked, and every disobedience to Him, whether apparent or hidden. Since this is the case, and all of that is a sin, and God has included in His statement, **And leave the outward and inward sin**, all of the outward sin and all of the hidden sin, it is not right for anyone to single out one thing from the other, except with a conclusive excuse.

However, if it were permissible to direct this to the specific without proof, then its direction would be to the fact that he meant the apparent and hidden aspects of sin in this place, what God has forbidden of foods and eatables of dead animals and blood, and what God has made clear as forbidden in His saying: **He has forbidden you dead animals** (al-Ma'idah 5:3), to the end of the verse, is more appropriate, since the beginning of the verses before it with mentioning the prohibition of that occurred, and this is in its context. But it is not strange that he meant that by it, and included in it the command to avoid everything similar to it from the sins of God, so the command came out general with the prohibition of everything that is apparent or hidden from sin.

Abu Ja'far said: God Almighty says: Those who do what God has forbidden them to do, commit sins against God, and do what God has forbidden, **will be recompensed**, meaning: God will reward them on the Day of Resurrection for the sins they committed in this world.

Tafsir al-Qurtubi

The Almighty's saying: **And leave the outward and inward sin** There are many opinions of scholars on this. The gist of it is that the outward is what is done by the body from what God has forbidden, and the inward is what is decided in the heart of disobeying the command of God in what He has commanded and forbidden - and this is a level that is only attained by the one who fears God and does good, as He said: **Then fear God and believe, then fear God and do good** (al-Ma'idah 5:93) and it is the third level according to what was explained previously in Al-Ma'idah. It was said: It is what the Jahiliyyah did of outward fornication and taking wives inwardly. What we have presented includes every sin and requires every matter.

Tafsir Ibn Kathir

Mujahid said, **And leave the outward and inward of sin**, meaning disobedience in secret and in public, and in a narration from him, it is what is intended of what is done, and Qatada said, **And leave the outward and inward of sin**, meaning its secret and its public, little and much, and Al-Suddi said: Its outward appearance is adultery with prostitutes who have banners, and its

inward appearance is adultery with mistresses, friends and companions, and Ikrimah said: Its outward appearance is marriage to mahrams, and the correct view is that the verse is general in all of that, and it is like the saying of God the Almighty: **Say, 'My Lord has only forbidden immoralities - what is apparent of them and what is concealed'** 10:13, and for this reason God the Almighty said, **Indeed, those who commit sin will be recompensed for what they used to commit**, meaning whether it was apparent or hidden, for God will recompense them for it, Ibn Abi Hatim said: Al-Hasan bin Arfa told us, Abd al-Rahman bin Mahdi told us, on the authority of Muawiyah bin Salih, on the authority of Abd al-Rahman bin Jubayr bin Nafir, on the authority of his father, on the authority of Al-Nawwas bin Sam'an, said: I asked the Messenger of God, may God bless him and grant him peace, about sin, and he said: **Sin is that which troubles your heart and you would hate for people to know about it.**

Fath al-Qadir

120- "And leave the outward and inward of sin. Indeed, those who commit sin will be recompensed for what they used to commit." Then God commanded them to leave the outward and inward of sin. The outward is what is apparent, such as the actions of the limbs, and the inward is what is not apparent, such as the actions of the heart. It was said: what you declared and what you kept secret. It was said: the outward fornication and the concealed fornication. He added the outward and inward to sin because they are caused by them, then He threatened those who commit sin with recompense because of their slander against God, the Most High.

Abu Dawud, Al-Tirmidhi - who authenticated it - Al-Bazzar, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Abu Al-Shaykh and Ibn Mardawayh narrated on the authority of Ibn Abbas who said: The Jews came to the Prophet (peace and blessings of God be upon him) and said: We eat what we have killed but we do not eat what God has killed. So God revealed: **Then eat of that upon which the name of God has been mentioned** until His saying: **But if you obey them, indeed, you are polytheists**. Ibn Abi Hatim narrated on the authority of Saeed bin Jubair: **Then eat of that upon which the name of God has been mentioned** for it is lawful if you are believers in His verses meaning the Qur'an while He has detailed to you what He has forbidden you meaning the slaughtered animals while He has detailed to you what He has forbidden you meaning what He has forbidden you of dead animals and indeed many meaning the polytheists of the Arabs go astray by their desires without knowledge meaning in the matter of slaughtered animals. Abdur-Razzaq, Abd ibn Humayd, Ibn al-Mundhir, Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Qatada regarding his statement: **Except what you are compelled to do** meaning dead animals, blood and pork. Ibn Abi Shaybah, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas: **And leave the outward sin** he said: It is marrying mothers and daughters and **its inward** he said: It is adultery. Ibn

Abi Shaybah, Abd ibn Humayd, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Saeed ibn Jubayr who said: The outward meaning of it is **Do not marry those women your fathers married and Forbidden to you are your mothers, your daughters, your sisters** the verse, and the inward meaning is adultery. Abdur-Razzaq, Abd ibn Humayd, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Qatada regarding the verse he said: Its outward and its secret.

Tafsir al-Baghawi

120- **And leave the outward and inward sin**, meaning: all sins because they are not free from these two aspects. Qatada said: its outward and its secret, and Mujahid said: the outward sin is what a person does with his limbs of sins, and its inward is what he intends and aims for in his heart, like the one who persists in sin and intends it.

Al-Kalbi said: The outward appearance of adultery and its inward aspect are deception. Most commentators agree that the outward appearance of sin is announcing adultery, and they are the narrators of the narrations, and its inward aspect is keeping it secret. This is because the Arabs loved adultery, so the noble among them would be honored and keep it secret, while the less noble would not care about it and would make it public. So God Almighty forbade them both. Saeed bin Jubair said: The outward appearance of sin is incest, and its inward aspect is adultery.

Ibn Zayd said: The apparent sin is stripping off one's clothes and being naked during [circumambulation], and the hidden sin is adultery. Habban narrated on the authority of Al-Kalbi: The apparent sin is men circumambulating the House during the day naked, and the hidden sin is women circumambulating at night naked. **Indeed, those who commit sin will be recompensed, in the Hereafter, for what they used to commit**, [the sins they used to commit in this world].

Tafsir al-Baidawi

120 **And leave the outward and inward sin** what is public and what is secret, or what is in the limbs and what is in the heart, and it was said that it includes adultery in shops and taking lovers. **Indeed, those who commit sin will be recompensed for what they used to commit** they used to acquire.

Surat al-An'am 6: 121

And do not eat of that upon which the name of God has not been mentioned, for indeed, it is grave disobedience. And indeed, the devils inspire their allies to dispute with you. And if you obey them, indeed, you are polytheists.

Surat al-An'am 6: 121

And do not eat of that upon which the name of God has not been mentioned, for indeed, it is grave disobedience. And indeed, the devils inspire their allies to dispute with you. And if you obey them, indeed, you are polytheists.

Tafsir al-Jalalayn

121 - **And do not eat of that over which the name of God has not been mentioned** that is, it died or was slaughtered in the name of someone else. Otherwise, whatever a Muslim slaughters and does not mention the name of God over it intentionally or forgetfully is permissible. This was said by Ibn Abbas, and Al-Shafi'i agreed with him. **And indeed** that is, eating from it **is an act of disobedience** a departure from what is permissible. **And indeed, the devils inspire** whisper **to their allies** the infidels **to argue with you** about the permissibility of dead meat. **And if you obey them** in that **then indeed, you are polytheists.**)

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What He, may He be glorified, means by His saying: **And do not eat of that over which the name of God has not been mentioned**, is that you should not eat, O believers, of that which has died and you have not slaughtered it, or that which has been slaughtered by a monotheist who professes faith in God according to the laws that He has prescribed for him in a revealed book, for it is forbidden to you. Nor of that which has been dedicated to other than God, which the polytheists slaughtered for their idols, for eating that is an act of immorality, meaning: a sin of unbelief.

So he used his saying, **And it**, as a metaphor for eating, but he only mentioned the action, as he said, **Those to whom the people said, 'The people have gathered against you, so fear them.'** But it only increased their faith. (Al Imran 3:173) What is meant by it is that their saying that increased their faith, so he used the saying as a metaphor, but he only mentioned it with an action.

And the devils inspire their friends.

The people of interpretation differed regarding the meaning of his statement: **And indeed the devils inspire their allies**. Some of them said: He meant by that the devils of Persia and those who followed their religion from the Magians, **to their allies**, from the rebellious polytheists of Quraysh, inspiring them with adorned speech, with the argument of the Prophet of God and his companions about eating dead meat.

Who said that?

Abdul Rahman bin Bishr bin Al-Hakam Al-Naysaburi told me, he said, Musa bin Abdul Aziz Al-Qanbari told us, he said, Al-Hakam bin Abaan told us, on the authority of Ikrimah: When this verse was revealed, prohibiting dead meat, he said: The Persians inspired their allies from Quraysh to argue with Muhammad - and their allies were in the pre-Islamic era - and say to him: Or what you slaughtered is lawful, and what God slaughtered - Ibn Abbas said: with a golden saw - is unlawful!! So God revealed this verse: **Indeed, the devils inspire their allies**, the devils said: The Persians, and their allies were Quraysh.

Al-Qasim narrated to us, Al-Husayn narrated to us, Hajjaj narrated to me, on the authority of Ibn Jurayj, who said, Amr ibn Dinar said, on the authority of Ikrimah: The polytheists of Quraysh wrote a letter to Persia regarding the Romans, and Persia wrote to them. Persia wrote to the polytheists of Quraysh 106: Muhammad and his companions claim that they follow the command of God. What God slaughtered with a golden knife, Muhammad and his companions should not eat - for the dead - but what they slaughtered, they eat! And the polytheists wrote about that to the companions of Muhammad, peace be upon him, and some of the Muslims were upset about that, so the verse was revealed: **And indeed, it is a grave sin, and indeed, the devils inspire** (al-An'am 6:112), and the verse was revealed: **They inspire one another with adorned speech in delusion** (al-An'am 6:112).

Others said: What is meant by the devils who tempt the children of Adam is that they inspired their allies from Quraysh.

Who said that?

Ibn Hamid told us, he said, Hakam told us, on the authority of Anbasa, on the authority of Samak, on the authority of Ikrimah, he said: Among the things that the devils inspired to their human allies was: How can you worship something that you do not eat of what it kills, and you eat what you kill? The hadith was narrated until it reached the Prophet, may God bless him and grant him peace, and then the verse was revealed: **And do not eat of that over which the name of God has not been mentioned**.

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, Ibn Abbas said: He said: **And indeed, the devils inspire their allies**, he said: Iblis is the one who inspires the polytheists of Quraysh. Ibn Jurayj said, on the authority of Ata' Al-Khurasani, on the authority of Ibn Abbas, he said: The devils of the jinn inspire the devils of mankind: **They inspire their allies to argue with you**, Ibn Jurayj said, on the authority of Abdullah bin Kathir, he said: I heard that the devils inspire the polytheists, ordering them to say: What dies, and what you slaughter are all the same! They order them to argue with Muhammad, may God bless him and grant him peace, about that, **And if you obey them, then indeed, you are polytheists**, he said: The saying of the polytheists is that as for what God

slaughtered, for the dead, you do not eat, but as for what you slaughtered with your own hands, it is permissible! Muhammad ibn Ammar al-Razi told us, Saeed ibn Sulayman told us, Sharik told us, on the authority of Samak ibn Harb, on the authority of Ikrimah, on the authority of Ibn Abbas: The polytheists said to the Muslims: What your Lord has killed, do not eat, but what you have killed, you may eat! So God revealed to His Prophet, may God bless him and grant him peace: **And do not eat of that over which the name of God has not been mentioned.**

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: When God forbade dead meat, Satan commanded his followers and said to them: What God has killed for you is better than what you slaughter with your knives! Then God said: **And do not eat of that over which the name of God has not been mentioned.** Yahya bin Dawud al-Wasiti told us, he said, Ishaq bin Yusuf al-Azraq told us, on the authority of Sufyan, on the authority of Harun bin Antara, on the authority of his father, on the authority of Ibn Abbas, he said: The polytheists argued with the Muslims and said: Why do you not eat what God has killed, but you have eaten what you have killed! And you are following the command of God! Then God revealed: **And do not eat of that over which the name of God has not been mentioned, for indeed, it is grave disobedience,** to the end of the verse.

Abu Kuraib told us, he said, Ubayd God told us, on the authority of Israel, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding his statement: **And the devils inspire their allies,** they say: What God has slaughtered, do not eat it, and what you have slaughtered, eat it! So God revealed: **And do not eat of that upon which the name of God has not been mentioned.**

Ibn Hamid told us, Yahya bin Wadh told us, Al-Husayn bin Waqid told us, on the authority of Yazid, on the authority of Ikrimah: Some polytheists came to the Messenger of God, may God bless him and grant him peace, and said: Tell us about a sheep that dies. Who killed it? He said: God killed it. They said: So you claim that what you and your companions killed is lawful, but what God killed is unlawful! So God revealed: **And do not eat of that over which the name of God has not been mentioned.**

Muhammad bin Abdul A'la told us, he said, Al-Mu'tamir bin Sulayman told us, on the authority of his father, on the authority of Al-Hadrami: Some of the polytheists said: As for what the falcon and the dog kill, you eat it, but as for what God kills, do not eat it!

Al-Muthanna told us, Abdullah bin Saleh told us, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **So eat of that upon which the name of God has been mentioned, if you are believers in His verses** (al-An'am 6:118), he said: They said: O Muhammad, as for what you have killed and slaughtered, you may eat it, but as for what your Lord has killed, you forbid it! So God revealed: "And do not eat of that upon which the name of God has not been mentioned, for indeed, it is grave disobedience. And indeed, the devils inspire

their allies to dispute with you. And if you obey them, indeed, you would be polytheists." And if you obey them in eating what I have forbidden you, then you would be polytheists.

Al-Muthanna told us, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Juwaybir, on the authority of Al-Dahhak, he said: The polytheists said: What you have killed, you may eat it, but what your Lord has killed, you may not eat it! So the verse was revealed: **And do not eat of that upon which the name of God has not been mentioned.**

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And if you obey them, then indeed you are polytheists,** the polytheists' saying: As for what God slaughtered - the dead - then you do not eat from it, but as for what you slaughtered with your own hands, then it is permissible!

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.

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And indeed, the devils inspire their allies to argue with you.** He said: The polytheists argued with them about the sacrifice and said: As for what you killed with your own hands, you eat it, but as for what God killed, you do not eat it, meaning **the dead animal.** So this was their argument with them.

Bishr bin Muadh narrated, Yazid narrated, Saeed narrated, on the authority of Qatada, regarding his statement, **And do not eat of that upon which the name of God has not been mentioned, for indeed, it is grave disobedience,** the verse, meaning the enemy of God, Iblis, revealed to his followers from among the people of misguidance, saying to them: Dispute with the companions of Muhammad about dead meat and say: As for what you slaughtered and killed, you may eat, but as for what God killed, you may not eat, and you claim that you are following the command of God! So God revealed to His Prophet, **But if you obey them, indeed, you are polytheists,** and by God, we do not know of any polytheism except in one of three cases: that he invokes another god along with God, or prostrates to someone other than God, or names the slaughtered animals for someone other than God.

Muhammad bin Al-Husayn told me, Ahmad bin Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **And do not eat of that upon which the name of God has not been mentioned,** that the polytheists said to the Muslims: How do you claim that you are following the pleasure of God, while you do not eat what God slaughtered, and you eat what you slaughtered? So God said: If you obey them and eat dead meat, then you are polytheists.

Abu Kurayb told us, he said, Wakee' told us, on the authority of Israel, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding his statement: **And indeed, the devils inspire their allies to dispute with you,** he said: They used to say: Whatever God has been mentioned over and

Surat al-An'am 6: 121

And do not eat of that upon which the name of God has not been mentioned, for indeed, it is grave disobedience. And indeed, the devils inspire their allies to dispute with you. And if you obey them, indeed, you are polytheists.

whatever you have slaughtered, eat it! So this was revealed: "And do not eat of that over which the name of God has not been mentioned, for indeed, it is grave disobedience. And indeed, the devils inspire their allies."

Ibn Wakee' told us, he said, Jarir told us, on the authority of Ata', on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **And do not eat of that over which the name of God has not been mentioned** until His saying: **that they may dispute with you**. He said, he says: The devils inspire their followers: You eat what you have killed, but do not eat of that over which God has killed! So he said: The one you killed, the name of God was mentioned over it, and the one who died, the name of God was not mentioned over it.

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 regarding His statement, **And indeed, the devils inspire their allies to dispute with you**, this is regarding the slaughtered animal. He said: The polytheists said to the Muslims: Do you claim that God has forbidden you dead animals, and has permitted you what you slaughter with your own hands, but has forbidden you what He slaughtered for you? How is this when you worship Him?! So God revealed this verse: **And do not eat of that upon which the name of God has not been mentioned**, until His statement, **You are polytheists**.

Others said: Those who argued with the Messenger of God, may God bless him and grant him peace, about this were some Jews.

Who said that?

Muhammad ibn Abd al-A'la and Sufyan ibn Wakee' told us, they said: Imran ibn Uwaynah told us, on the authority of Ata' ibn al-Sa'ib, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas. Ibn Abd al-A'la said: The Jews argued with the Prophet, may God bless him and grant him peace. Ibn Wakee' said: The Jews came to the Prophet, may God bless him and grant him peace, and said: We eat what we have killed, but we do not eat what God has killed! So God revealed: **And do not eat of that over which the name of God has not been mentioned, for indeed, it is grave disobedience**.

Abu Ja'far said: The most correct of the sayings on this matter is to say: God informed that the devils inspire their followers to argue with the believers about their prohibition of eating dead meat, as we mentioned about their argument with them. It is possible that the ones who inspired were the devils of mankind inspiring their followers from among them, and it is possible that they were the devils of the jinn inspiring their followers from among mankind, and it is possible that both genders cooperated in that, as God informed about them in the other verse in which He says: "And thus We have made for every prophet an enemy - devils from mankind and jinn. They inspire one another with

adorned speech in delusion" (Al-An'am: 112). Rather, that is the most likely interpretation in my opinion, because God informed His Prophet that He made for him enemies from among the devils of the jinn and mankind, just as He made for His prophets before him, inspiring one another with adorned false sayings. Then He informed him that those devils inspire their followers from among mankind to argue with him and those who followed him from among the believers about what God has decreed for them of eating dead meat.

The people of interpretation differed about what God Almighty meant by His prohibition of eating that over which God's name was not mentioned.

Some of them said: They are sacrifices that the Arabs used to slaughter for their gods.

Who said that?

Muhammad ibn al-Muthanna and Muhammad ibn Bashar told us, Abu Asim told us, Ibn Jurayj told us: I said to Ata': What does his statement, **Eat of that over which the name of God has been mentioned** mean? He said: He orders that His name be mentioned over food, drink, and slaughtering. I said to Ata': What does his statement, **And do not eat of that over which the name of God has not been mentioned** mean? He said: He forbids the sacrifices that were made in the pre-Islamic period to idols, which the Arabs and Quraysh used to slaughter.

Others said: It is the dead one.

Who said that?

Ibn Hamid and Ibn Wakee' told us: Jarir told us, on the authority of Ata' ibn al-Sa'ib, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas: **And do not eat of that over which the name of God has not been mentioned**, he said: dead meat.

Others said: Rather, he meant by that every sacrifice over which the name of God was not mentioned.

Who said that?

Ibn Wakee' told us, he said, Abu Usamah told us, on the authority of Juhair bin Yazid, he said: Al-Hasan was asked, a man who had gone astray asked him: I brought you some birds that had been slaughtered, some of which were slaughtered and the name of God was mentioned over them, and some of which were forgotten to be mentioned over them, and the birds got mixed up? Al-Hasan said: All of them, all of them! He said: I asked Muhammad bin Sirin, he said: God said: **And do not eat of that over which the name of God has not been mentioned**.

Al-Muthanna told me, he said, Al-Hajjaj told us, he said, Hammad told us, on the authority of Ayoub and Hisham, on the authority of Muhammad bin Sirin, on the authority of Abdullah bin Yazid Al-Khatmi, who said: Eat from the slaughtered animals of the People of the Book and the Muslims, but do not eat from that over

which the name of God has not been mentioned.

Ibn Wakee' narrated that Yazid ibn Harun narrated on the authority of Ash'ath on the authority of Ibn Sirin on the authority of Abdullah ibn Yazid who said: I used to sit with him in a circle, and some of the Ansar would sit there, and he was their leader. When a beggar came, he would ask him and they would remain silent. He said: Then a man came to him and asked him, and he said: A man slaughtered and forgot to mention the name of God? So he recited this verse: **And do not eat of that over which the name of God has not been mentioned**, until he finished.

Abu Jaafar said: The correct thing to say about this is that God meant by that what was slaughtered for idols and gods, and what died or was slaughtered by someone whose slaughter is not permissible.

As for the one who said: He meant by that: what the Muslim slaughtered and forgot to mention the name of God, then this statement is far from correct, because it is anomalous and departs from what the unanimous evidence for its permissibility is based on, and that is sufficient evidence of its corruption. We have explained its corruption from the perspective of analogy in our book entitled: *Latif al-Qawl fi Ahkam Shara'i' al-Din*, so that makes it unnecessary to repeat it in this place.

As for his saying: **And it is an act of disobedience**, he means: If he eats something over which the name of God has not been mentioned, such as dead meat, or something that has been dedicated to someone other than God, then it is an act of disobedience.

The interpreters differed about the meaning of *immorality* in this context.

Some of them said: It means: disobedience.

The interpretation of this statement is: If he eats something over which the name of God has not been mentioned, then it is a sin and a disobedience to God.

Who said that?

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **And indeed, it is a transgression**, he said: Transgression is disobedience.

Others said: The meaning of this is: disbelief.

As for his statement: **And indeed the devils inspire their allies**, we have mentioned the difference of opinion among those who differed in the meaning of his statement: **And indeed the devils inspire**, and the correct statement about it is that their inspiring their allies is their indicating to them what they indicated to them: either by word, or by a message, or by a book. We have already explained the meaning of revelation in what has passed before, so there is no need to repeat it in this place. And: Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Ikrimah told us, on the authority of Abu Zamil, he said: I was sitting with Ibn Abbas, and a man from his companions came to him and said: O Abu Abbas, Abu Ishaq claimed that revelation was sent to him last night! -meaning Al-Mukhtar bin Abi Ubayd- Ibn Abbas said: He is right!

So I was startled and said: Ibn Abbas says he is right! So Ibn Abbas said: They are two revelations, the revelation of God, and the revelation of the devil. So the revelation of God is to Muhammad, and the revelation of the devils is to their allies.

Then he recited: **And indeed, the devils inspire their allies**.

As for the saints, they are the helpers and supporters in this context.

What he means by his saying: **to argue with you** is to argue with you, in the sense that I mentioned before.

As for his saying: **And if you obey them, then indeed you are polytheists**, it means: And if you obey them in eating dead meat and what your Lord has forbidden you, such as:

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas: **And if you obey them**, he says: And if you obey them in eating what I forbade you from.

Muhammad bin Al-Hussein told me, he said, Ahmad bin Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **And if you obey them**, and eat dead meat.

As for his saying: **You are indeed polytheists**, he means: You are like them, since these people used to eat dead meat as permissible. So if you eat it in this way, then you have become like them, polytheists.

Abu Jaafar said: The scholars differed regarding this verse: Was any of its rulings abrogated or not? Some of them said: Nothing of it was abrogated, and it is decisive in what it means. And this is the opinion of most scholars.

It was narrated on the authority of Al-Hasan Al-Basri and Ikrimah, what:

Ibn Hamid narrated to us, saying: Yahya ibn Wadeh narrated to us, on the authority of al-Husayn ibn Waqid, on the authority of Yazid, on the authority of Ikrimah and al-Hasan al-Basri, who said: He said: **So eat of that upon which the name of God has been mentioned, if you are believers in His verses** (al-An'am: 118), **And do not eat of that upon which the name of God has not been mentioned, for indeed, it is grave disobedience**. So it was abrogated and an exception was made from that, saying: **And the food of those who were given the Scripture is lawful for you and your food is lawful for them** (al-Ma'idah: 5).

Abu Ja'far said: The correct statement in this regard, according to us, is that this verse is decisive in what was revealed, and nothing was abrogated from it, and that the food of the People of the Book is lawful, and their slaughtering is pure. This is what God has forbidden the believers to eat when He says: **And do not eat of that upon which the name of God has not been mentioned**. In isolation. Because God has only forbidden us with this verse dead animals, and that which has been dedicated to tyrants, and the slaughtering of the People of the Book is pure, whether they have mentioned the name of God over it or not, because they are people of monotheism and people of

Surat al-An'am 6: 121

And do not eat of that upon which the name of God has not been mentioned, for indeed, it is grave disobedience. And indeed, the devils inspire their allies to dispute with you. And if you obey them, indeed, you are polytheists.

God's Books, who adhere to its rulings, and slaughter according to their religions, just as a Muslim slaughters according to his religion, whether he mentioned the name of God over his slaughtering or not, unless he left out mentioning the name of God over his slaughtering due to the condemnation of nullification, or by worshipping something other than God, in which case it is forbidden to eat his slaughtering, whether he mentioned the name of God over it or not.

Tafsir al-Qurtubi

The Almighty's saying: **And do not eat of that upon which the name of God has not been mentioned, for indeed, it is grave disobedience.** There are five issues in it:

First: Abu Dawood narrated on the authority of Ibn Abbas, who said:

"The Jews came to the Prophet, may God bless him and grant him peace, and said: Should we eat what we have killed and not eat what God has killed? So God Almighty revealed: 'And do not eat of that over which the name of God has not been mentioned' to the end of the verse." Al-Nasa'i narrated on the authority of Ibn Abbas regarding the words of God Almighty: **And do not eat of that over which the name of God has not been mentioned**, he said: The polytheists argued with them and said: What God has slaughtered, do not eat it, and what you have slaughtered, you have eaten it. So God Almighty said to them: Do not eat it, for you have not mentioned the name of God over it. Here a fundamental issue arises, which is:

Second: That is because the wording that is mentioned for a reason is whether it is limited to it or not, so our scholars said: There is no problem in the validity of the claim of generality in what the Lawgiver mentions from the beginning of the wording of generality. As for what he mentioned in answer to a question, there is a detail in it, as is known in the principles of jurisprudence, except that if he came with an independent wording without the question, it would be included in the first in the validity of the intention to generalize. So his saying: Do not eat, is apparent in consuming dead meat, and what is mentioned over it is included in it other than the name of God, by the generality that the name of God was not mentioned over it, and by the addition of mentioning other than the name of God, the Most High, over it, which requires its prohibition by the text in His saying: **And that which is dedicated to other than God** (al-Baqarah 2:173). And does it include what the Muslim deliberately left out of the name of God upon it when slaughtering, and when sending out the game. The scholars differed on that with five opinions, which are the issue: -

Third: The first statement: If he left it out by mistake, they are all eaten. This is the statement of Ishaq and a narration from Ahmad ibn Hanbal. If he left it out

intentionally, they are not eaten. This is what Malik and Ibn al-Qasim said in the book. It is the statement of Abu Hanifa and his companions, al-Thawri, al-Hasan ibn Hayy, Isa, and Asbagh. It was also said by Saeed ibn Jubayr and Ata'. Al-Nahhas chose it and said: This is better, because he is not called a sinner if he was forgetful.

Second: If he left it intentionally or forgetfully, he may eat it. This is the opinion of Al-Shafi'i and Al-Hasan, and it was narrated on the authority of Ibn Abbas, Abu Hurairah, Ata', Sa'id ibn Al-Musayyab, Jabir ibn Zayd, Ikrimah, Abu Ayyad, Abu Rafi', Tawus, Ibrahim Al-Nakha'i, Abd Al-Rahman ibn Abi Layla, and Qatadah. Al-Zahrawi narrated on the authority of Malik ibn Anas that he said: The slaughtered animal over which the Bismillah was left out intentionally or by mistake may be eaten. It was also narrated on the authority of Rabi'ah. Abd Al-Wahhab said: The Bismillah is a Sunnah, so if the slaughterer leaves it out forgetfully, the slaughtered animal may be eaten according to Malik and his companions.

Third: If he leaves it intentionally or absentmindedly, it is forbidden to eat it. This was stated by Muhammad ibn Sirin, Abdullah ibn Ayyash ibn Abi Rabi'ah, Abdullah ibn Umar, Nafi', Abdullah ibn Zayd al-Khatmi, and al-Sha'bi. Abu Thawr, Dawud ibn Ali, and Ahmad said the same in one narration.

Fourth: If he intentionally leaves it, it is disliked to eat it. This was stated by Judge Abu al-Hasan and Sheikh Abu Bakr, among our scholars.

Fifth: Ashhab said: The slaughtered animal of one who deliberately neglects to say Bismillah may be eaten unless he is making light of it. At-Tabari said something similar. Evidence: God the Almighty said: **So eat of that upon which the name of God has been mentioned** and He said: **And do not eat of that upon which the name of God has not been mentioned** so He explained the two situations and clarified the two rulings. His statement: **Do not eat** is a prohibition of prohibition that cannot be interpreted as dislike, because some of its implications include purely forbidden things, and it cannot be divided, meaning that it means both prohibition and dislike, and this is one of the valuable principles. As for the one who forgets, he is not addressed, since it is impossible to address him, so the condition is not obligatory upon him. As for the one who deliberately neglects Bismillah, he is one of three cases: Either he neglects it when he lays the slaughtered animal down and says: My heart is filled with the names of God the Almighty and His Oneness, so I do not need to mention it with my tongue, then that is sufficient for him because he mentioned God, the Majestic and Sublime. Or he says: This is not a place for explicit Bismillah, because it is not an act of worship, then that is also sufficient for him. Or he says: I do not mention the name of God, and what is the value of mentioning the name of God? This is a negligent and immoral person whose slaughter is not to be eaten. Ibn al-Arabi said: I am amazed by the head of investigators, the Imam of the Two Holy

Mosques, when he said: Remembrance of God Almighty is only prescribed for drawing near, and slaughtering is not a drawing near. This contradicts the Qur'an and the Sunnah. The Prophet, may God bless him and grant him peace, said in the Sahih:

Whatever blood flows and the name of God is mentioned over it, then eat. If it is said: What is meant by mentioning the name of God in the heart is because remembrance is the opposite of forgetfulness, and the place of forgetfulness is the heart, so the place of remembrance is the heart. Al-Bara' ibn 'Azib narrated: The name of God is on the heart of every believer, whether he mentions it or not. We say: Remembrance is with the tongue and the heart. What the Arabs used to do was to name idols and idols with the tongue, but God abrogated that by mentioning it on the tongues, and that became well-known in the Shari'ah until it was said to Malik: Does he mention the name of God when he performs ablution? He said: Does he want to slaughter? As for the hadith that they relied on from his saying:

The name of God is on the heart of every believer. This is a weak hadith. A group of scholars have provided evidence that saying the name of God over the slaughtered animal is not obligatory, based on the saying of the Prophet, peace be upon him, to people who asked him, saying:

O Messenger of God, some people bring us meat and we do not know whether they mentioned the name of God over it or not. The Messenger of God, may God bless him and grant him peace, said: **Say the name of God over it and eat.** It was narrated by Ad-Daraqutni on the authority of Aisha and Malik, without a chain of transmission, on the authority of Hisham ibn Urwah, on the authority of his father. There is no disagreement about its being without a chain of transmission, and he interpreted it by saying at the end of it: **That was at the beginning of Islam.** He meant before the revelation came to him: **Do not eat from that over which the name of God has not been mentioned.** Abu Omar said: This is weak, and in the hadith itself there is something that refutes it, as he ordered them to say the name of God over their food, which indicates that the verse had been revealed to him. What indicates the correctness of what we have said is that this hadith was in Madinah, and there is no disagreement among scholars that the words of God, **And do not eat from that over which the name of God has not been mentioned,** were revealed in Surat Al-An'am in Makkah. The meaning of **and indeed it is a transgression** is a sin, according to Ibn Abbas. Transgression means going out, and this has been mentioned previously.

Fourth: The Almighty's saying: **And indeed, the devils inspire their allies** meaning, they whisper and put false arguments in their hearts. Abu Dawud narrated on the authority of Ibn Abbas regarding his saying: **And indeed, the devils inspire their allies** they say: What God has slaughtered, do not eat it, and what you have slaughtered, eat it. So God revealed: **And do not eat of that upon which the name of God has not been mentioned.** Ikrimah said: What is meant by the devils in this verse are the rebellious humans from the Magians of Persia. Ibn Abbas and Abdullah bin Katheer said: Rather, the devils are the jinn, and the

unbelieving jinn are the allies of Quraysh. It was narrated on the authority of Abdullah bin Az-Zubayr that it was said to him: Al-Mukhtar says: It is revealed to me, so he said: He is truthful, indeed, the devils inspire their allies. And His saying: To argue with you, he means their saying: What God has killed, you have not eaten, and what you have killed, you have eaten. Argumentation: repelling a statement by force through argument, taken from the word *ajdal*, a strong bird. It was said: It is taken from the word *jadalah*, which means land, so it is as if he defeats him with an argument and subdues him until he becomes like someone who has been dragged to the ground. It was also said: It is taken from the word *jadal*, which means severe killing, so it is as if each one of them twists the argument of the other until he cuts it off, and it becomes true in supporting the truth and false in supporting falsehood.

Fifth: The Almighty's statement: **And if you obey them** meaning in permitting carrion, **then you are indeed polytheists.** The verse indicates that whoever permits something that God has forbidden becomes a polytheist. God the Almighty has explicitly forbidden carrion, so if he accepts its permissibility from someone else, then he has committed polytheism. Ibn al-Arabi said: A believer becomes a polytheist only if he obeys a polytheist in belief. However, if he obeys him in action and his belief is sound and continues in monotheism and belief, then he is a sinner. Understand this. It has already been mentioned in al-Ma'idah.

Tafsir Ibn Kathir

This noble verse was used as evidence by those who believed that the slaughtered animal is not permissible if the name of God is not mentioned over it, even if the slaughterer is a Muslim. The imams, may God have mercy on them, differed on this issue, with three opinions: Some of them said that this slaughtered animal is not permissible in this manner, whether the name was omitted intentionally or by mistake. This was narrated on the authority of Ibn Umar, Nafi' Mawla, Aamer al-Sha'bi, and Muhammad ibn Sirin. It is a narration on the authority of Imam Malik, and a narration on the authority of Ahmad ibn Hanbal, which was supported by a group of his early and later companions. This is the choice of Abu Thawr and Dawud al-Dhahiri. Abu al-Fath Muhammad ibn Muhammad ibn Ali al-Ta'i, one of the later Shafi'is, chose this in his book *al-Arba'in*. They supported their opinion with this verse, and with his saying in the verse on hunting, **So eat of that which they catch for you and mention the name of God over it.** Then he confirmed this verse by saying, **And indeed, it is an abomination.** The pronoun is said to refer to eating, and it is said that Returning to the slaughter, for other than God, and with the hadiths that were reported in the command to mention the name of God when slaughtering and hunting, such as the hadith of Adi bin Hatim and Abu Tha'labah: **If you send your trained dog and mention the name of God over it, then eat what it catches for you,** and they are in the two Sahihs, and the hadith of Rafi' bin Khadij: **Whatever the blood flows and the**

And do not eat of that upon which the name of God has not been mentioned, for indeed, it is grave disobedience. And indeed, the devils inspire their allies to dispute with you. And if you obey them, indeed, you are polytheists.

name of God is mentioned over it, eat it, and it is also in the two Sahihs, and the hadith of Ibn Mas'ud: that the Messenger of God, may God bless him and grant him peace, said to the jinn: **For you is every bone over which the name of God is mentioned**, narrated by Muslim, and the hadith of Jundub bin Sufyan al-Bajali, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever slaughters before praying, let him slaughter another in its place, and whoever did not slaughter until we prayed, let him slaughter in the name of God**, narrated by them, and on the authority of Aisha, may God be pleased with her: that some people said: O Messenger of God, some people bring us meat and we do not know whether the name of God was mentioned over it or not? He said, **Say Bismillah over it and eat**. She said, **They were new to disbelief**. Narrated by Al-Bukhari. The evidence is that they understood that saying Bismillah was necessary, and they feared that it would not be done by those people because they were new to Islam. So he ordered them to be cautious by saying Bismillah when eating, so that it would be like a substitute for what was left out when slaughtering if it was not done. He ordered them to apply the rulings of Muslims to the correct way, and God knows best.

The second school of thought on this issue is that saying Bismillah is not a condition, rather it is recommended. If it is omitted intentionally or out of forgetfulness, it does not matter. This is the school of thought of Imam Al-Shafi'i, may God have mercy on him, and all of his companions, and a narration from Imam Ahmad ibn Hanbal that was transmitted from him. It is a narration from Imam Malik, and Ashhab ibn Abd Al-Aziz, one of his companions, stated this explicitly. It was narrated from Ibn Abbas, Abu Hurairah, and Ata' ibn Abi Rabah, and God knows best. Al-Shafi'i interpreted the noble verse, **And do not eat of that over which the name of God has not been mentioned, for indeed, it is grave disobedience**, to mean that which was slaughtered for other than God, like the Almighty's saying, **or a grave disobedience which has been dedicated to other than God**. Ibn Jurayj said on the authority of Ata', **And do not eat of that over which the name of God has not been mentioned**, he said: It forbids the sacrifices that the Quraysh used to slaughter for idols, and it forbids the sacrifices of the Magians. This approach that Imam al-Shafi'i took is strong, and some of the later scholars tried to strengthen it by making the waw in his saying, **for indeed, it is grave disobedience** a state, meaning: Do not eat of that over which the name of God has not been mentioned if it is grave disobedience, and it is not grave disobedience unless it has been dedicated to other than God. Then he claimed that this is necessary and that the waw cannot be a conjunction, because it would require the conjunction of a nominal declarative sentence with a verbal imperative sentence, and this is refuted by his saying, **And the devils inspire their allies**, because it is inevitably a conjunction. If the waw that he claimed was a state is correct according to what he said, then it is not permissible to conjoin this with it. If it is conjoined with the imperative, then what he

mentioned regarding others is rejected. If the waw is not a state, then what he said is invalid from the beginning, and God knows best. Ibn Abi Hatim said: My father told us, Yahya ibn al-Mughira told us, Jarir informed us, on the authority of Ata', on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, regarding the verse, **And do not eat of that upon which the name of God has not been mentioned**, he said: It is dead meat.

Then he narrated it on the authority of Abu Zur'ah, on the authority of Yahya ibn Abi Katheer, on the authority of Ibn Lahi'ah, on the authority of Ata', who is Ibn al-Sa'ib, on his authority. He provided evidence for this doctrine, based on what Abu Dawud narrated in al-Marasil: from the hadith of Thawr ibn Yazid, on the authority of al-Salt al-Sadosi, the freed slave of Suwaid ibn Manjuf, one of the followers mentioned by Abu Hatim ibn Hibban in the Book of Trustworthy People, he said: The Messenger of God, may God bless him and grant him peace, said: **The slaughter of a Muslim is permissible, whether the name of God is mentioned or not, for if he mentions it, he mentions nothing but the name of God**. This is a mursal, supported by what al-Daraqutni narrated on the authority of Ibn Abbas, who said: **If a Muslim slaughters and does not mention the name of God, then let him eat, for in the Muslim there is one of the names of God in it**. Al-Bayhaqi also provided evidence with the hadith of Aisha, may God be pleased with her, which was mentioned earlier, that some people said: O Messenger of God, some people who have recently left the pre-Islamic period bring us meat, and we do not know whether they mentioned the name of God over it or not? He said, **Say the name of God and eat**. He said: If the presence of the name of God was a condition, they would not have been permitted to do so unless it was fulfilled, and God knows best.

The third school of thought on the issue: If forgetting to say Bismillah over the slaughtered animal does not harm, but if it is left out intentionally, it is not permissible. This is the well-known view of Imam Malik and Ahmad ibn Hanbal, and Abu Hanifa and his companions say the same, as did Ishaq ibn Rahawayh. It is narrated from Ali, Ibn Abbas, Saeed ibn al-Musayyab, Ata', Tawus, al-Hasan al-Basri, Abu Malik, Abd al-Rahman ibn Abi Layla, Ja'far ibn Muhammad, and Rabi'ah ibn Abi Abd al-Rahman. Imam Abu al-Hasan al-Marginani reported in his book *al-Hidayah* the consensus before al-Shafi'i on the prohibition of intentionally omitting Bismillah. For this reason, Abu Yusuf and the sheikhs said: If a judge ruled that it was permissible to sell it, it would not be implemented due to the contradiction of the consensus. What he said is very strange, and the disagreement was previously reported from those before al-Shafi'i, and God knows best.

Imam Abu Ja'far ibn Jarir, may God have mercy on him, said: Whoever forbids the slaughter of people has departed from the statement of all the proof, and has contradicted the good that is established from the

Messenger of God, may God bless him and grant him peace, in that, meaning what was narrated by Al-Hafiz Abu Bakr Al-Bayhaqi, who informed us, Abu Abdullah Al-Hafiz, who informed us, Abu Al-Abbas Al-Asamm told us, Abu Umayyah Al-Tarsusi told us, Muhammad ibn Yazid told us, Mu'qal ibn 'Ubaydullah told us, on the authority of 'Amr ibn Dinar, on the authority of 'Ikrimah, on the authority of Ibn 'Abbas, on the authority of the Prophet, may God bless him and grant him peace, who said: **If a Muslim forgets to mention the name of God when he slaughters, then let him mention the name of God and eat it.** This hadith was mistakenly attributed to the Prophet, may God bless him and grant him peace, and Mu'qal ibn 'Ubaydullah Al-Jaziri made a mistake in it, for even though he was one of the men of Muslim, Sa'id ibn Mansur and 'Abdullah ibn al-Zubayr Al-Humaidi narrated it: on the authority of Sufyan ibn 'Uyaynah, on the authority of 'Amr, on the authority of Abu Al-Sha'tha', on the authority of 'Ikrimah, on the authority of Ibn 'Abbas, from his statement, so they added to its chain of transmission Abu Al-Sha'tha' and stopped it, and this is more correct, as stated by him. Al-Bayhaqi and other hadith masters, then Ibn Jarir and others narrated on the authority of Al-Sha'bi and Muhammad ibn Sirin that they disliked leaving the name of God out of forgetfulness, and the predecessors often used dislike to mean prohibition, and God knows best, except that it is a principle of Ibn Jarir that he does not consider the statement of one or two people to be contrary to the statement of the majority, so he considers it a consensus, so let this be known, and God is the Grantor of success.

Ibn Jarir said: Ibn Wakee' told us, Abu Usamah told us, on the authority of Juhayr ibn Yazid, who said: Al-Hasan was asked, a man asked him: I brought you such-and-such a bird, some of which had been slaughtered and the name of God was mentioned over it, and some of which had been forgotten to mention the name of God over it, and the birds were mixed up. Al-Hasan said: All of it, all of it. He said: I asked Muhammad ibn Sirin, who said: God said: **And do not eat of that over which the name of God has not been mentioned.** And he provided evidence for this doctrine with the hadith narrated through various chains of transmission from Ibn Majah on the authority of Ibn Abbas, Abu Hurayrah, Abu Dharr, Uqbah ibn Amir, and Abdullah ibn Amr, on the authority of the Prophet, may God bless him and grant him peace: **God has forgiven my nation for mistakes, forgetfulness, and what they are forced to do.** There is some doubt about it, and God knows best. Al-Hafiz Abu Ahmad ibn Adi narrated from the hadith of Marwan ibn Salim al-Qarqasani, on the authority of al-Awza'i, on the authority of Yahya ibn Abi Katheer, on the authority of Abu Salamah, on the authority of Abu Hurayrah, who said: A man came to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, what do you think of a man among us who slaughters and forgets to mention the name of God? He said: The Prophet, may God bless him and grant him peace, said: **The name of God is upon every Muslim.** However, the chain of transmission of this hadith is weak, as Marwan ibn Salim al-Qarqasani Abu Abdullah al-Shami is weak. More than one of the imams spoke about him, and God knows best. I have

discussed this issue separately, and I have mentioned the schools of thought of the imams, their sources, their evidence, the nature of the evidence, the contradictions and the oppositions, and God knows best.

Ibn Jarir said: The scholars differed regarding this verse: Was any of its ruling abrogated or not? Some of them said: Nothing of it was abrogated, and it is decisive in what it was intended for. This is the statement of Mujahid and most of the scholars. It was narrated from Al-Hasan Al-Basri and Ikrimah what Ibn Hamid told us. Yahya bin Wadhah told us, from Al-Husayn bin Waqid, from Ikrimah and Al-Hasan Al-Basri, they said: God said: **So eat of that upon which the name of God has been mentioned, if you are believers in His verses.** And He said: **And do not eat of that upon which the name of God has not been mentioned, for indeed, it is grave disobedience.** So He abrogated it and made an exception from that, and He said: **And the food of those who were given the Scripture is lawful for you and your food is lawful for them.** And Ibn Abi Hatim said: It was read to Al-Abbas bin Al-Walid bin Yazid, Muhammad bin Shuaib told us, Al-Nu'man told me, meaning Ibn Al-Mundhir, from Makhul, he said: God revealed in the Qur'an: **And do not eat of that upon which the name of God has not been mentioned.** Then the Lord abrogated it and had mercy on the Muslims, so He said: **This day lawful for you are good things, and the food of those who were given the Scripture is lawful for you.** So He abrogated it with that, and made the food of the People of the Scripture lawful. Then Ibn Jarir said: The correct view is that there is no contradiction between the permissibility of the food of the People of the Book and the prohibition of that over which the name of God has not been mentioned. What he said is correct, and whoever among the Salaf said abrogation here only meant specification, and God Almighty knows best.

And the Almighty said: **And indeed, the devils inspire their allies to argue with you.** Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Abu Bakr bin Ayyash narrated to us, on the authority of Abu Ishaq, who said: A man said to Ibn Umar, **Al-Mukhtar claims that revelation is sent to him.** He said: **He is telling the truth.** And he recited this verse: **And indeed, the devils inspire their allies.** And my father narrated to us: Abu Hudhayfah narrated to us, Ikrimah bin Ammar narrated to us, on the authority of Abu Zamil, who said: I was sitting with Ibn Abbas, and Al-Mukhtar bin Abi Ubaid had performed Hajj, and a man came to him and said: O Ibn Abbas, Abu Ishaq claimed that revelation was sent to him last night. Ibn Abbas said: **He is telling the truth.** So I was startled and said: Does Ibn Abbas say: He is telling the truth? Ibn Abbas said: They are two revelations: the revelation of God and the revelation of Satan. So the revelation of God to Muhammad, may God bless him and grant him peace, and the revelation of Satan to his allies. Then he recited: **And indeed, the devils inspire their allies.** And something similar to this was mentioned by Ikrimah in his statement: **They inspire one another with adorned speech in delusion.**

And his saying, **So that they may argue with you,** Ibn Abi Hatim said: Abu Saeed Al-Ashja' told us, Imran bin Uyaynah told us, on the authority of Ata bin Al-Sa'ib, on the authority of Saeed bin Jubair, who said: The

Surat al-An'am 6: 121

And do not eat of that upon which the name of God has not been mentioned, for indeed, it is grave disobedience. And indeed, the devils inspire their allies to dispute with you. And if you obey them, indeed, you are polytheists.

Jews argued with the Prophet, may God bless him and grant him peace, and they said: We eat what we have killed, but we do not eat what God has killed. So God revealed, **And do not eat of that upon which the name of God has not been mentioned, for indeed, it is grave disobedience.** This is how he narrated it without a chain of transmission. Abu Dawud narrated it without a chain of transmission, and he said: Uthman bin Abi Shaybah told us, Imran bin Uaynah told us, on the authority of Ata bin Al-Sa'ib, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: The Jews came to the Prophet, may God bless him and grant him peace, and they said: We eat what we have killed, but we do not eat what God has killed. So God revealed, **And do not eat of that upon which the name of God has not been mentioned,** the verse. And Ibn Jarir narrated it likewise, on the authority of Muhammad bin Abdul A'la and Sufyan bin Wakee', both of them on the authority of Imran bin Uaynah with it.

Al-Bazzar narrated it on the authority of Muhammad ibn Musa al-Jarshi, on the authority of Imran bin Uaynah, and this is questionable, for three reasons: *One* that the Jews do not consider the permissibility of dead meat until they argue *Second* that the verse is from Al-An'am and it is Meccan *Third* that this hadith was narrated by Al-Tirmidhi on the authority of Muhammad ibn Musa al-Jarshi, on the authority of Ziyad ibn Abdullah al-Baka'i, on the authority of Ata' ibn al-Sa'ib, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, and Al-Tirmidhi narrated it with the wording: People came to the Prophet, may God bless him and grant him peace, and he mentioned it, and he said: It is good and strange, and it was narrated on the authority of Sa'id ibn Jubayr as a mursal, and Al-Tabarani said: Ali ibn al-Mubarak told us, Zaid ibn al-Mubarak told us, Musa ibn Abd al-Aziz told us, Al-Hakam ibn Abaan told us, on the authority of Ikrimah, on the authority of Ibn Abbas, he said: When the verse **And do not eat of that upon which the name of God has not been mentioned** was revealed, they sent a horse to the Quraysh, to argue with Muhammad and say to him: Whatever you slaughter with your own hand with a knife is permissible, but whatever God Almighty slaughters with a golden shamsheer, meaning: Dead meat, is it forbidden? Then this verse was revealed: "And indeed, the devils inspire their allies to argue with you. And if you obey them, then indeed, you are polytheists." That is, the devils from Persia inspire their allies from Quraysh.

Abu Dawud said: Muhammad ibn Katheer told us, Isra'il told us, Samak told us, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding His statement, **And indeed, the devils inspire their allies,** saying: What God has slaughtered, do not eat it, and what you have slaughtered, eat it. So God revealed: **And do not eat of that upon which the name of God has not been mentioned.** Ibn Majah and Ibn Abi Hatim narrated it, on the authority of Amr ibn Abdullah, on the authority of Wakee', on the authority of Isra'il, with this chain of transmission being sound. Ibn Jarir narrated it,

through multiple chains of transmission, on the authority of Ibn Abbas, but it does not mention the Jews, so this is the preserved version, because the verse is Meccan, and the Jews do not like dead meat. Ibn Jarir said: Ibn Wakee' told us, Jarir told us, on the authority of Ata', on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, **And do not eat of that upon which the name of God has not been mentioned,** to His statement, **that they may dispute with you.** He said: The devils inspire their allies, **Eat of that upon which you have killed, and do not eat of that upon which God has killed?** And in some of its wordings, on the authority of Ibn Abbas, that the one you killed, the name of God was mentioned, and that the one who had died, the name of God was not mentioned.

Ibn Jurayj said: Amr ibn Dinar said on the authority of Ikrimah that the polytheists of Quraysh wrote a contract with Persia about the Romans, and Persia wrote to them, so Persia wrote to them: Muhammad and his companions claim that they follow the command of God, so whatever God slaughters with a knife of gold they do not eat, and whatever they slaughter they eat. So the polytheists wrote about that to the companions of the Messenger of God, may God bless him and grant him peace, and some of the Muslims were upset about that, so God revealed: "And indeed, it is grave disobedience. And indeed, the devils inspire their allies to argue with you. And if you obey them, indeed, you are polytheists." And the following verse was revealed: **They inspire one another with adorned speech in delusion.** Al-Suddi said in the interpretation of this verse: The polytheists said to the Muslims: How do you claim that you follow the pleasure of God, so whatever God kills, you do not eat, and whatever you slaughter, you eat? So God, the Most High, said: **And if you obey them** and eat dead meat, **then indeed, you are polytheists.** This is what Mujahid, Ad-Dahhak, and more than one of the scholars of the Salaf said.

And the Almighty's saying: **And if you obey them, then indeed you are polytheists.** That is, when you deviate from God's command to you and His law to the saying of someone other than Him, and you give precedence to someone other than Him, then this is polytheism, like the Almighty's saying: **They have taken their rabbis and their monks as lords besides God 1:13.** Al-Tirmidhi narrated in its interpretation on the authority of Adi bin Hatim, that he said: O Messenger of God, why did they worship them? He said: **Yes, they made lawful for them what was unlawful and made unlawful for them what was lawful, so they followed them, and that is their worship of them.**

Fath al-Qadir

God Almighty forbade eating that which God's name was not mentioned over after He commanded eating that which God's name was mentioned over. This is evidence of the prohibition of eating that which God's name was not mentioned over.

Scholars have differed on this. Ibn Umar, his client Nafi', al-Sha'bi, and Ibn Sirin, who narrated it from Malik and Ahmad ibn Hanbal, and Abu Thawr and Dawud al-Zahiri said the same: That whatever slaughtered animals over which the name of God was not mentioned is forbidden, with no difference between the one who did it intentionally and the one who forgot, because of this verse and because of the Almighty's statement in the verse about hunting: **So eat of what they catch for you and mention the name of God over it.** This evidence is further confirmed by the Almighty's statement in this verse: 121- **And indeed, it is grave disobedience.**

It has been proven in the authentic hadiths that it is commanded to say Bismillah while hunting and other things. Al-Shafi'i and his companions, and it is a narration from Malik and a narration from Ahmad, said that saying Bismillah is recommended, not obligatory. This was narrated from Ibn Abbas, Abu Hurairah, and Ata' ibn Abi Rabah. Al-Shafi'i interpreted the verse to refer to those who slaughter for other than God, which is a specification of the verse without specifying it. Abu Dawud narrated in Mursal that the Prophet, may God bless him and grant him peace, said: **The slaughter of a Muslim is permissible, whether the name of God was mentioned or not.** There is nothing in this Mursal that would be suitable for specifying the verse. Yes, the hadith of Aisha that she said to the Prophet, may God bless him and grant him peace: "Some people bring us meat and we do not know whether the name of God was mentioned over it or not. They said: Say Bismillah and eat." This indicates that saying Bismillah when eating is sufficient even if it is unclear whether it was mentioned at the time of slaughter. Malik and Ahmad, according to the well-known view from them, Abu Hanifah and his companions, and Ishaq ibn Rahawayh, said that if Bismillah is omitted out of forgetfulness, it does not harm, but if it is omitted intentionally, eating the slaughtered animal is not permissible. It was narrated on the authority of Ali, Ibn Abbas, Saeed bin Al-Musayyab, Ata', Tawus, Al-Hasan Al-Basri, Abu Malik, Abdul-Rahman bin Abi Laila, Ja'far bin Muhammad, and Rabi'ah bin Abi Abdul-Rahman. They provided evidence for this with what Al-Bayhaqi narrated on the authority of Ibn Abbas on the authority of the Prophet, may God bless him and grant him peace, who said: **If a Muslim forgets to say Bismillah when he slaughters, let him mention the name of God and eat it.** This hadith is attributed to the Prophet, may God bless him and grant him peace, by mistake, and it is the statement of Ibn Abbas. It was also attributed to him by Abdul-Razzaq, Saeed bin Mansour, Abdul bin Hamid, and Ibn Al-Mundhir. Yes, it is possible to provide evidence for this school of thought with the likes of the statement of God Almighty: **Our Lord, do not impose blame upon us if we forget or make a mistake,** as previously stated, and with the statement of the Prophet, may God bless him and grant him peace: **Mistakes and forgetfulness have been lifted from my nation.** As for the hadith of Abu Hurayrah narrated by Ibn Adi, "A man came to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, what do you think of a man among us who slaughters and forgets to say Bismillah? The Prophet, may God bless him and grant him peace, said: The name of God is upon every Muslim." This is

a weak hadith that Al-Bayhaqi and others have deemed weak. His saying: **And indeed, it is an abomination.** The pronoun refers to *what* with the estimation of an added word: meaning, if he eats what was not mentioned, it is an abomination. It is also possible for it to refer to the source of **you eat**: meaning, then eating is an abomination. The explanation of the abomination has been presented previously.

Those who interpret this verse as referring to what is slaughtered for other than God have used as evidence the statement: **And indeed, it is an act of disobedience.** The evidence is that abandonment is not an act of disobedience, rather disobedience is slaughtering for other than God. The response to this is that calling someone who abandons what God has made obligatory upon him disobedience is not forbidden by Sharia. **And indeed, the devils inspire their allies** meaning, they whisper to them whispers that contradict the truth and are contrary to what is right, intending thereby for these allies to argue with you about what they whisper to them. **And if you obey them** in what they command you to do and forbid you from doing, **then indeed, you are polytheists** like them.

Ibn Abi Shaybah, Abd bin Hamid, Abu Dawud, Ibn Majah, Ibn al-Mundhir, Ibn Abi Hatim, al-Nahhas, al-Tabarani, Abu al-Shaykh, al-Hakim **who authenticated it**, Ibn Mardawayh, and al-Bayhaqi in his Sunan narrated on the authority of Ibn Abbas who said: The polytheists - and in another version: The Jews said: Do not eat of what God has killed, and eat of what you have killed. So God revealed: **And do not eat of that upon which the name of God has not been mentioned.** Ibn Jarir, al-Tabarani, Abu al-Shaykh, and Ibn Mardawayh narrated on his authority that he said: When the verse **And do not eat of that upon which the name of God has not been mentioned** was revealed, the Persians sent to the Quraysh to argue with Muhammad. They said to him: Whatever you slaughter with your own hand with a knife is permissible, but whatever God slaughters with a golden saw, meaning dead animals, is forbidden. So the verse **And verily, the devils inspire their allies to dispute with you** was revealed. He said: The devils are from the Persians and their allies are from the Quraysh. Something similar to what was mentioned above has been narrated in the first hadith of Ibn Abbas through other chains of transmission. Ibn al-Mundhir and Abu al-Shaykh also narrated from him regarding his statement: **And indeed, the devils inspire their allies,** he said: Iblis inspired the polytheists of Quraysh. Abu Dawud, Ibn Mardawayh and al-Bayhaqi in his Sunan also narrated from him regarding his statement: **And do not eat of that upon which the name of God has not been mentioned, for indeed, it is grave disobedience,** so it was abrogated, and an exception was made from that and he said: **And the food of those who were given the Scripture is lawful for you.** Abd ibn Hamid narrated from Abdullah ibn Yazid al-Khatmi who said: Eat the slaughtered animals of the Muslims and the People of the Scripture upon which the name of God has been mentioned. Ibn Abi Hatim narrated from Makhul something similar to what Ibn Abbas said regarding abrogation.

Surat al-An'am 6: 121

And do not eat of that upon which the name of God has not been mentioned, for indeed, it is grave disobedience. And indeed, the devils inspire their allies to dispute with you. And if you obey them, indeed, you are polytheists.

Tafsir al-Baghawi

121- The Almighty said: **And do not eat of that upon which the name of God has not been mentioned.** Ibn Abbas, may God be pleased with him, said: The verse prohibits dead animals and what is similar to them, such as strangled animals and others.

Ata' said: The verse prohibits the sacrifices that they used to slaughter in the name of idols.

Scholars differed regarding the slaughter of a Muslim if he did not mention the name of God over it. Some people considered it forbidden, whether he left out the name intentionally or forgetfully, which is the opinion of Ibn Sirin and Al-Sha'bi, and they based their argument on the apparent meaning of this verse.

Some people have considered it permissible. This is narrated on the authority of Ibn Abbas, and it is the opinion of Malik, Al-Shafi'i, and Ahmad, may God be pleased with them all.

Some people said that if he intentionally leaves out the Bismillah, it is not permissible, but if he forgets it, it is permissible. Al-Kharqi, one of Ahmad's companions, said: This is his school of thought, and it is the saying of Al-Thawri and the people of opinion.

Those who permitted it said: What is meant by the verse are dead animals or what was slaughtered in a name other than God's, as evidenced by the fact that He said: **And indeed, it is an abomination**, and the abomination is in mentioning the name of other than God, as He said at the end of the surah: **Say, 'I do not find in what has been revealed to me anything forbidden to be eaten,'** until His saying: **or an abomination dedicated to other than God.**

Those who permitted it cited as evidence what Abd al-Wahid ibn Ahmad al-Malhi told us, Ahmad ibn Abdullah al-Naimi told us, Muhammad ibn Yusuf told us, Muhammad ibn Ismail told us, Yusuf ibn Musa told us, Abu Khalid al-Ahmar told us, he heard Hisham ibn Urwah narrating on the authority of his father on the authority of Aisha, may God be pleased with her, she said, they said: **O Messenger of God, there are people here who have recently converted from polytheism and they bring us meat and we do not know whether they mention the name of God over it or not?** He said: **Mention the name of God and eat.**

If the invocation was a condition for permissibility, then doubt about its existence would prevent eating it, just as doubt about the origin of the slaughter.

God the Almighty said: **And indeed, the devils inspire their allies to argue with you**, meaning that the devils whisper to their allies among the polytheists to argue with you. That is because the polytheists said: O Muhammad, tell us about a sheep that dies, who killed it? He said: God killed it. They said: Do you claim that what you and your companions killed is lawful, and what a dog or falcon killed is lawful, and what God killed is unlawful? So God revealed this verse: **But if**

you obey them, in eating dead meat, **then you are polytheists.** Al-Zajaj said: And in it is evidence that whoever permits something that God has forbidden or forbids what God has permitted is a polytheist.

Tafsir al-Baidawi

121 **And do not eat of that over which the name of God has not been mentioned** is apparent in the prohibition of leaving the name of God out intentionally or forgetfully, and Dawud went to this and Ahmad said something similar, and Malik and Al-Shafi'i said otherwise because of his saying, peace and blessings be upon him, **The slaughter of a Muslim is lawful even if the name of God has not been mentioned over it.** Abu Hanifa, may God have mercy on him, differentiated between intentional and forgetful and interpreted it as dead meat or that over which the name of God has not been mentioned because of his saying, **And indeed, it is transgression.** For transgression is that which is dedicated to other than God, and the pronoun refers to what and it is possible that it refers to the food that it indicates, and do not eat. **And indeed, the devils inspire** whisper **to whisper** to their allies **from among the disbelievers** to argue with you **by saying**, You eat what you and your limbs have killed and leave what God has killed," and this supports the interpretation of dead meat. **And if you obey them** in making permissible what is forbidden, **then you are indeed polytheists.** For whoever abandons the obedience of God Almighty for the obedience of someone else and follows him in his religion has committed polytheism. It is good to delete the *fa* in it because the condition is in the past tense.

Surat al-An'am 6: 122

Or is he who was dead and We gave him life and made for him a light by which he walks among the people like one whose example is in darkness, from which he cannot emerge? Thus is made attractive to the disbelievers what they were doing.

Tafsir al-Jalalayn

122 - And it was revealed about Abu Jahl and others **or he who was dead in disbelief and We gave him life with guidance and made for him a light by which he walks among the people** by which he can discern the truth from other things, which is faith **like one whose likeness** like is redundant, meaning like one who is **in darkness, not emerging from it** which is the disbeliever? No **like that** just as faith was made attractive to the believers **that which they were doing was made attractive to the disbelievers** of disbelief and sins.

Tafsir al-Suyuti

God Almighty said: Or was he dead? The verse Abu Sheikh narrated on the authority of Ibn Abbas regarding his statement: Or was he dead and We gave him life. He said: It was revealed about Umar and Abu Jahl. Ibn Jarir narrated on the authority of Ad-Dahhak something similar.

Tafsir al-Tabari

Abu Ja'far said: This speech from God, may He be glorified, indicates that He forbade the believers in His Messenger on that day from obeying some of the polytheists who argued with them about eating dead meat, as we mentioned about their argument with them about it, and His command to them to obey a believer among them who was a disbeliever, so God, may He be glorified, guided him to the right path and granted him success in faith. So He said to them: Obeying one who was dead, meaning: one who was a disbeliever, so God, may He be glorified, made him, due to his turning away from obeying Him, and his ignorance of His Oneness and the laws of His religion, and his failure to take his share of work for God in what leads to his salvation, in the position of a dead person who does not benefit himself with anything beneficial, nor does he ward off any evil that befalls him, **So We revived him**, meaning: So We guided him to Islam, and revived him, so he came to know the harms and benefits of his soul, and works to save it from the wrath and punishment of God in his afterlife. So He made his sight of the Truth, the Most High, after his blindness to it, and his knowledge of His Oneness and the laws of His religion after his ignorance of that, a life and light by which he is illuminated, so he walks on the straight path and the path of the way among the people, **like one in darkness**, not knowing how to turn, or which path to take, due to the intensity of the darkness of the night and the way leading astray. Likewise this disbeliever who has gone astray in the darkness of disbelief, does not see right guidance, nor does he know the truth, meaning in the darkness of disbelief. He says: Is the obedience of this one whom We have

guided to the truth and shown right guidance, like the obedience of one like him who is in darkness, hesitating, not knowing which way to go, in calling this one to forbid what God has forbidden, and permit what He has permitted, and permitting what God has forbidden, and forbidding what He has permitted?

It was mentioned that this verse was revealed about two well-known men: one of them was a believer and the other was an unbeliever.

Then the people of interpretation differed about them.

Some of them said: As for the one who was dead and God brought him back to life, he is Omar bin Al-Khattab, may God be pleased with him. As for the one who is like him in the darkness to be intoxicated by someone who comes out of it, he is Abu Jahl bin Hisham.

Who said that?

Al-Muthanna told me, he said, Ishaq told us, he said, Sulayman ibn Abi Hudha told us, on the authority of Shu'ayb al-Sarraj, on the authority of Abu Sinan, on the authority of al-Dahhak, regarding his statement: **Or he who was dead and We gave him life and made for him a light by which he walks among the people**, he said: Umar ibn al-Khattab, may God be pleased with him, **like one whose likeness is in darkness**, he said: Abu Jahl ibn Hisham.

Others said: Rather, the dead person whom God brought back to life is Ammar ibn Yasir, may God have mercy on him. As for the one like him who is in the darkness and will not emerge from it, he is Abu Jahl ibn Hisham.

Who said that?

Ibn Wakee' told us, he said, Sufyan ibn Uyaynah told us, on the authority of Bishr ibn Taym, on the authority of a man, on the authority of Ikrimah: **Or he who was dead and We gave him life and made for him a light by which he walks among the people**, he said: It was revealed about Ammar ibn Yasir.

Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah bin Al-Zubayr told us, on the authority of Ibn Uyaynah, on the authority of Bishr bin Taym, on the authority of Ikrimah: **Or he who was dead and We gave him life and made for him a light by which he walks among the people**, Ammar bin Yasir, **like one whose likeness is in darkness**, Abu Jahl bin Hisham.

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

Who said that?

Muhammad ibn Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **Or he who was dead and We gave him life**, he said: Astray and We guided him, **and made for him a light by which he walks among the people**, he said: Guidance, **like one whose likeness is in darknesses from which he can never emerge**, he said: In misguidance forever.

Al-Muthanna told me, he said, Abu Hudhayfah told us,

Or is he who was dead and We gave him life and made for him a light by which he walks among the people like one whose example is in darkness, from which he cannot emerge? Thus is made attractive to the disbelievers what they were doing.

he said, Shaba told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Or he who was dead and We gave him life**, We guided him, **And We made for him a light by which he walks among the people like one whose likeness is in darkness**, in misguidance forever.

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of a man, on the authority of Mujahid: **Or he who was dead and We gave him life**, he said: Astray and We guided him.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas: **Or he who was dead and We gave him life**, meaning: he who was a disbeliever and We guided him, **and made for him a light by which he walks among the people**, meaning by the light, the Qur'an, whoever believes in it and acts upon it, **is like one whose likeness is in darkness**, meaning: in the darkness, disbelief and misguidance.

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: **Or he who was dead and We gave him life and made for him a light by which he walks among the people**, he says: guidance, **by which he walks among the people**, he says: he is the disbeliever whom God guides to Islam. He says: he was a polytheist and We guided him, **like one whose likeness is in darknesses from which he can never emerge**.

Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada: **Or he who was dead and We gave him life**, this believer has from God a light and a proof that he acts upon and takes, and to which he ends, the Book of God, **like one whose example is in darkness, from which he cannot emerge**, and this is the example of the disbeliever in misguidance, confused and wandering in it, not finding a way out or an escape.

Muhammad bin Al-Husayn told me, he said, Ahmad bin Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **Or he who was dead and We gave him life and made for him a light by which he walks among the people**, meaning: he who was a disbeliever, then We made him a Muslim, and We made for him a light by which he walks among the people, which is Islam. He says: This is like someone who is in darkness, meaning: polytheism.

Yunus ibn Abd al-A'la told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement, **And We made for him a light by which he walks among the people**, he said: Islam to which God guided him, **like one in darkness**, he is not from the people of Islam. And he recited: "God is the protector of those who believe. He brings them out from darknesses into the light" (al-Baqarah 2:257) He said: And the light illuminates what is in his house and gives him vision, and likewise the one to whom God has given this light,

he is illuminated by it in his religion and acts by it in its light, just as the owner of this lamp is illuminated. He said: **like one in darkness**, he does not know what will come or what will befall him.

Abu Ja'far said: God Almighty says: Just as You have let down this disbeliever who argues with you, O believers in God and His Messenger, about eating the foods that I have forbidden you, away from the truth, and You have made his evil deed seem good to him, so that he may deserve the painful punishment that You have prepared for him, likewise You have made beautiful for others who were like him in their disbelief in God and His signs, what they were doing of God's sins, so that they may deserve, through their actions, what they have with their Lord of punishment.

Abu Ja'far said: This is the clearest statement of the denial of God by those who claim that God has delegated matters to His creation in their actions, and that He has no control over their actions, and that He has made all of them equal in the causes by which they reach obedience and disobedience. Because if that were as they said, then He would have made misguidance and disbelief attractive to His prophets and friends, similar to what He made attractive to His enemies and the disbelievers in Him, and He would have made faith in Him attractive to the disbelievers, similar to what He made attractive to His prophets and friends. And in His statement, may His praise be glorified, that He made his work attractive to each worker among them, there is what indicates the attractiveness of disbelief, immorality and disobedience, and He singled out His enemies and the disbelievers by making disbelief, immorality and disobedience attractive to them, and He made faith in Him and obedience hateful to them.

Tafsir al-Qurtubi

The Almighty said: **Or he who was dead and We gave him life?** The majority read it with the opening of the waw, and the question mark was added to it.

Al-Musaibi narrated on the authority of Nafi' bin Abi Na'im, or he who was with the sukoon of the waw. Al-Nahhas said: It is possible that it is carried on the meaning, i.e. look and ponder, do I seek a judge other than God? Or he who was dead and We gave him life, it was said: Its meaning is he was dead when he was a sperm, then We gave him life by blowing the soul into him, narrated by Ibn Bahr. Ibn Abbas said: Or he who was a disbeliever and We guided him. It was revealed about Hamza bin Abdul Muttalib and Abu Jahl. Zaid bin Aslam and Al-Suddi said: So We gave him life, Umar - may God be pleased with him -. Like someone like him in the darkness, Abu Jahl, may God curse him. The correct view is that it is general for every believer and disbeliever. It was said: He was dead in ignorance, then We gave him life with knowledge. Some scholars recited what indicates the correctness of this interpretation from some of the poets of Basra:

In ignorance before death, there is death for its people, so their bodies are graves before their graves.

If a man is not revived by knowledge, he is dead and will not have a resurrection until the Day of Resurrection.

Light is an expression for guidance and faith. Al-Hasan said: The Qur'an. It was also said: Wisdom. It was also said: It is the light mentioned in His statement: **Their light will proceed before them and on their right** (al-Hadid 57:12), and His statement: **Wait for us to take from your light** (al-Hadid 57:13). **He will walk with it** meaning with the light **among the people like one who is in darkness** meaning like one who is like him, so like is redundant. You say: I honor someone like you, meaning I honor you. And similar to it: **Then the recompense is like that of one who was killed from livestock** (al-Ma'idah 5:95), **There is nothing like Him** (al-Shura 42:11). It was also said: The meaning is like one who is like one who is in darkness. Like and like are one. **Thus is made attractive to the disbelievers what they were doing** meaning Satan made idol worship attractive to them, and made them think that they were better than the Muslims.

Tafsir Ibn Kathir

This is an example given by God the Almighty for the believer who was dead, that is, in misguidance, lost and confused, so God revived him, that is, He revived his heart with faith, and guided him to it and granted him success in following His Messengers, **And We made for him a light by which he walks among the people**, that is, he is guided on how to behave and how to act by it, and the light is the Qur'an as narrated by Al-Awfi and Ibn Abi Talhah, on the authority of Ibn Abbas, and Al-Suddi said, Islam, and all of it is correct **Like one who is in darkness**, that is, ignorance, desires and scattered misguidance, **not emerging from it**, that is, he is not guided to an outlet or a deliverance from what he is in, and in the Musnad of Imam Ahmad on the authority of the Messenger of God, may God bless him and grant him peace, that he said, **Indeed, God created His creation in darkness, then He sprinkled upon them from His light, so whoever that light touched was guided, and whoever missed it went astray**, as God the Almighty said: "God is the ally of those who believe. He brings them out from darkness into the light. As for those who disbelieve, their allies are the false gods. They bring them out." From the light to the darknesses. Those are the companions of the Fire; they will abide therein eternally. And God the Almighty said: **Is he who walks prone on his face better guided than he who walks upright on a straight path?** And God the Almighty said: "The parable of the two parties is like that of the blind and the deaf, and the seeing and the hearing. Are they equal in comparison? Then will you not remember?" And God the Almighty said: "And the blind and the seeing are not alike. Nor are darkness and light. Nor are the shade and the heat. Nor are the living and the dead. Indeed, God makes hear whom He wills, and you cannot make hear those in the graves. You are only a warner." There are many verses on this subject. The appropriateness of the two examples here, the light and the darkness, is what was

mentioned at the beginning of the surah: **And He made the darkness and the light**. Some of them claimed that what is meant by this example are two specific men. It was said that it was Umar ibn al-Khattab, who was dead and God brought him back to life and made for him a light by which he walks among the people. It was said that it was Ammar ibn Yasir. As for the one in the darkness who is not outside of it, it is Abu Jahl Amr ibn Hisham, may God curse him. The correct view is that the verse is general and includes every believer. And an infidel.

And the Almighty said: **Thus was made fair-seeming to the disbelievers what they were doing**. That is, what they were in of ignorance and misguidance was made fair-seeming to them, as a measure from God and a profound wisdom. There is no god but Him alone, with no partner for Him.

Fath al-Qadir

His saying: 122- **Or he who was dead and We gave him life**. The majority read with the opening of the waw after the question hamza. Nafi' and Ibn Abi Nu'aym read with the closing of it. An-Nahhas said: It is possible that it could be carried on the meaning: i.e. look and ponder **Do I seek other than God as a judge?** "Or he who was dead and We gave him life?" What is meant by the dead here is the disbeliever whom God gave life to through Islam. It was said that its meaning is: He was dead when he was a drop of semen and We gave him life by blowing the soul into him. The first is more appropriate, because the context suggests that because it is in repelling the Muslims from following the polytheists, and life is often borrowed for guidance and knowledge, and from that is the saying of the one who said:

In ignorance before death, there is death for its people, so their bodies are graves before their graves.

A man who is not revived by knowledge is dead and will not have a resurrection until the Day of Resurrection.

Light is an expression for guidance and faith. It was said: It is the Qur'an. It was said: It is wisdom. It was said: It is the light mentioned in the Almighty's saying: **Their light will proceed before them and on their right**. The pronoun in *it* refers to the light. **Like someone like him in the darkness** means like someone whose description is in the darkness. **Like him** is the subject and **the darkness** is its predicate. The sentence is an attribute of *whom*. It was said: *Like* is redundant, and the meaning is: like someone in the darkness, as you say: I am more honorable than you, meaning than you. **Like him** "Then the recompense is like what he killed from the livestock" **There is nothing like him**. It was said: The meaning is: like someone whose description is like someone who is in the darkness. **He is not outside of it** is in the accusative case as a state: meaning the state of his not outside of it in any way.

Tafsir al-Baghawi

122- The Almighty said: "Or he who was dead and We

Surat al-An'am 6: 122

Or is he who was dead and We gave him life and made for him a light by which he walks among the people like one whose example is in darkness, from which he cannot emerge? Thus is made attractive to the disbelievers what they were doing.

gave him life, **Nafi' read dead, and the flesh of his brother was dead (Al-Hujurat, 12) and and the dead land We have brought to life (Surat Yasin, 33) with emphasis in them, and the others with emphasis** so We gave him life," meaning: he was astray so We guided him, he was dead in disbelief so We gave him life with faith, "and We made for him a light, **by which he is illuminated**, by which he walks among the people," on the path of righteousness, it was said: the light is Islam, because the Almighty said: "He brings them out of darkness into the light" **Al-Baqarah, 257**, and Qatada said: it is the Book of God made clear from God with the believer, by which he acts and by which he takes and to which he ends, "like one like him in darkness," the example is a connection, meaning: like one who is in darkness, "not coming out of it," meaning: in the darkness of disbelief.

It was said: This verse was revealed about two specific men, then they differed about them. Ibn Abbas said: We made for him a light, meaning Hamza bin Abdul Muttalib, like someone like him in the darkness, meaning Abu Jahl bin Hisham. This is because Abu Jahl shot a dung beetle at the Messenger of God, may God bless him and grant him peace, and Hamza was informed of what Abu Jahl had done while he was returning from hunting and holding a bow, and Hamza had not yet believed. So he came angry until he reached Abu Jahl with the bow while he was pleading with him and saying: O Abu Ya'la, do you not see what he has brought? He has belittled our minds, insulted our gods, and contradicted our fathers. Hamza said: Who is the most foolish among you? You worship stones instead of God. I bear witness that there is no god but God and I bear witness that Muhammad is His servant and Messenger. Then God revealed this verse.

Al-Dahhak said: It was revealed about Omar bin Al-Khattab and Abu Jahl.

Akrima and Al-Kalbi said: It was revealed about Ammar bin Yasir and Abu Jahl.

Thus has Satan made attractive to the disbelievers what they were doing, of disbelief and disobedience. Ibn Abbas said: Satan means that the worship of idols has been made attractive to them.

circumstance and not of the ha' in like it for the sake of separation, and it is an example of someone who remains in misguidance and does not leave it under any circumstances. "Likewise" as their faith was made attractive to the believers. "What they were doing was made attractive to the disbelievers" and the verse was revealed about Hamza and Abu Jahl and it was said about Umar or Ammar and Abu Jahl

Tafsir al-Baidawi

122 "Or he who was dead and We gave him life and made for him a light by which he walks among the people" is an example of someone whom God Almighty has guided and saved from misguidance and made for him the light of arguments and signs by which he contemplates things, distinguishing between truth and falsehood, the justified and the invalidated. Nafi' and Ya'qub read "dead" according to the original. "Like someone like him **is its description and it is the subject of its predicate** in the darkness" and his saying: "not coming out of it" is a state of what is hidden in the

Surat al-An'am 6: 123

And thus We have placed in every city the greatest of its criminals to plot therein. But they plot not except against themselves, and they perceive [it] not.

Tafsir al-Jalalayn

123 - **And thus** just as We made the wicked people of Mecca its greatest, **We made in every city its greatest criminals to plot therein** by turning people away from faith **and they plot only against themselves** because its consequences are upon them **and they do not perceive** that.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And just as We made fair-seeming to the disbelievers what they were doing, so We made every city's leaders its criminals, meaning the people of polytheism and disobedience to God, **to plot therein**, with deceit in speech or falsehood in action, against the religion of God and His prophets, **but they plot not**, meaning that their plotting does not encompass anyone but themselves, because God Almighty mentioned that behind their punishment for turning them away from His path, they do not perceive, meaning: they do not know what painful punishment God has prepared for them, so they persist in their transgression and their rebellion against God.

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

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **The greatest of its criminals**, he said: its great ones.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shaml told us, on the authority of Ibn Abi Nahih, on the authority of Mujahid, the same.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **The greatest of its criminals**, he said: Its great ones.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Ikrimah: It was revealed about those who mock. Ibn Jurayj said, on the authority of Amr, on the authority of Ata', on the authority of Ikrimah: **The greatest of its criminals**, to His saying: **for what they were plotting**, against the religion of God, and against His Prophet, peace be upon him, and His believing servants.

The plural of akaber is akbar, just as afadil is the plural of afdal. If it were said: it is the plural of kabir, then it would be the plural of akaber, because it can be said: akbar, as it is said: "Say: Shall We inform you of the greatest losers in [their] deeds?" (al-Kahf 18:103), and

their singular is khasir, it would be correct. It was narrated from the Arabs by hearing the words akabera and asaghira and akaber and asaghir, without the ha', with the intention of description, as it is said: he is better than you. The Arabs do the same with the descriptions that come in the form af'al, if they make them into nouns, like their plural of red and black, ahamar and ahamra, and aswad and aswadah, and from this the poet said:

The three red ones have ruined my money, and I used to be fond of them.

Wine, fatty meat as a condiment, and saffron, so I will not go away stained

As for deceit, it is trickery and deception of the one being deceived by treachery, so that the deceiver may involve him in an unpleasant matter.

Tafsir al-Qurtubi

God the Almighty says: **And thus We have made in every city its greatest criminals**. Meaning: And just as We made what the disbelievers were doing seem fair to them, so We have made in every city. **Its criminals** is the first object of making. *Akabar* is the second object of making. And *Ja'ala* means to make. And *Akabar* is the plural of *Akbar*. Mujahid said: He means the great ones. It was also said: The leaders and the nobles. And He mentioned them specifically because they are more capable of corruption. And deceit is a trick in contradicting righteousness, and its origin is twisting, so the deceiver twists away from righteousness, meaning he diverts from it. Mujahid said: They used to sit on every hill, four of them, to turn people away from following the Prophet, may God bless him and grant him peace, as the nations before them did with their prophets. **And they plot only against themselves** meaning a calamity. Their plotting will return to them. And it is from God the Almighty the reward for the deceit of the deceivers with painful torment. **And they do not perceive** in the present, due to their extreme ignorance that the calamity of their plotting will return to them.

Tafsir Ibn Kathir

God Almighty says, and just as We have made in your city, O Muhammad, the greatest of the criminals, and leaders and preachers of disbelief, and turning away from the path of God, and to opposing you and opposing you, so were the messengers before you tested with that, and then the outcome would be theirs, as God Almighty said: **And thus We have made for every prophet an enemy from among the criminals** *verse*, and God Almighty said: **And when We intend to destroy a city, We command its affluent ones, but they defiantly disobey therein** *verse*, it was said that its meaning is: We commanded them to obey, but they disobeyed, so We destroyed them. It was said: We commanded them with a predestined command, as He said here **so that they might plot therein** and God Almighty said: **its greatest criminals so that they might**

And thus We have placed in every city the greatest of its criminals to plot therein. But they plot not except against themselves, and they perceive [it] not.

plot therein *verse*, Ibn Abi Talhah said on the authority of Ibn Abbas, **its greatest criminals so that they might plot therein** *verse*, he said: We gave power to their wicked ones, so they disobeyed therein, and when they did that, We destroyed them with punishment.

Mujahid and Qatada said, **The greatest of its criminals** are its great ones. I said: And this is how the Almighty said: "And We did not send a warner to any city but its affluent ones said, 'Indeed, we are disbelievers in that with which you have been sent.' And they said, 'We are more in wealth and children, and we will not be punished.'" And the Almighty said: **And likewise We did not send before you a warner to any city but its affluent ones said, 'Indeed, we found our fathers upon a religion, and indeed, we are following in their footsteps.'** What is meant by plotting here is their calling to misguidance with fancy words and actions, as the Almighty said, reporting on the people of Noah, **And they plotted a great plot.** And the Almighty said: "And if you could but see when the wrongdoers are made to stand before their Lord, returning their words to one another. Those who were oppressed will say to those who were arrogant, 'If it had not been for you, we would have been believers.' Those who were oppressed will say to those who were oppressed, 'Did we avert you from guidance after it had come to you? Rather, you were criminals.'" And those who were oppressed will say to those who were arrogant, **Rather, it was your plotting by night and by day when you ordered us to disbelieve.** And We assign to Him equals." The *verse*, and Ibn Abi Hatim said: My father told us, Ibn Abi Omar told us, Sufyan told us, he said: Every plot in the Qur'an is an action, and the Almighty's saying: **And they plot only against themselves, and they perceive not.** That is, the consequences of their plotting and their misleading of those they misled will only be upon themselves, as the Almighty said: **And they will bear their own burdens and other burdens in addition to their own burdens.** And He said: "And of the burdens of those whom they mislead without knowledge. Unquestionably, evil is that which they bear." And the Almighty's saying: **And when a sign comes to them, they say, 'We will not believe until we are given the like of that which was given to the messengers of God.'** That is, when a sign, proof, and decisive argument comes to them, they say, **We will not believe until we are given the like of that which was given to the messengers of God.** That is, until the angels come to us from God with the message, as they come to the messengers, as the Almighty said: **And those who do not expect to meet Us say, 'Why are angels not sent down to us, or do we not see our Lord?'** The *verse*.

And His saying, **God knows best where to place His message**, meaning He knows best where to place His message and who among His creation is fit for it, as in the saying of the Most High: **And they say, 'Why was this Qur'an not sent down to a great man from the two cities? Do they then apportion the mercy of your Lord?'** They mean, why was this Qur'an not sent down to a great, noble, and revered man in their eyes? **From the two cities**, meaning from Mecca and Taif. This is

because, may God curse them, they used to despise the Messenger, may God's prayers and peace be upon him, out of envy, jealousy, stubbornness, and arrogance, as in the saying of the Most High, informing about him: "And when they see you, they take you only in ridicule. Is this he whom God has sent as a messenger?" And the Most High said: "And when those who disbelieve see you, they take you only in ridicule. Is this he who mentions your gods? And they, at the mention of the Most Merciful, are disbelievers." And the Most High said: **And messengers before you were mocked, but that which they used to mock encompassed those who mocked them.** This is while they acknowledged his virtue, honor, and lineage, and the purity of his home and upbringing. And his originator, may God's prayers and peace be upon him, and his angels and the believers, to the point that they used to call him among themselves before revelation came to him **the trustworthy**. This was acknowledged by the leader of the infidels, Abu Sufyan, when Heraclius, the king of the Romans, asked him: How is his lineage among you? He said: He has a lineage among us. He said: Did you accuse him of lying before he said what he said? He said: No - the entire hadith, in which the king of the Romans used the purity of his attributes, peace be upon him, as evidence of the truth of his prophethood and the correctness of what he brought.

Imam Ahmad said: Muhammad bin Mus'ab told us, Al-Awza'i told us, on the authority of Shaddad Abu 'Ammar, on the authority of Wathilah bin Al-Asqa', may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: "God chose Ishmael from the descendants of Abraham, and chose Banu Kinanah from the descendants of Ishmael, and chose Quraysh from the descendants of Kinanah, and chose Banu Hashim from the descendants of Quraysh, and chose me from the descendants of Hashim." Muslim alone transmitted it, on the authority of Al-Awza'i, who is 'Abd Al-Rahman bin 'Amr, the Imam of the people of Ash-Sham, with a similar chain of transmission. In Sahih Al-Bukhari, on the authority of Abu Hurayrah, may God be pleased with him, he said: The Messenger of God, may God bless him and grant him peace, said: **I was sent from the best generations of the children of Adam, generation after generation, until I was sent from the generation in which I was.**

Imam Ahmad said: Abu Naim narrated to us, on the authority of Sufyan, on the authority of Yazid bin Abi Ziyad, on the authority of Abdullah bin Al-Harith bin Nawfal, on the authority of Al-Muttalib bin Abi Wada'ah, who said: Al-Abbas said: The Messenger of God, may God bless him and grant him peace, heard some of what the people were saying, so he ascended the pulpit and said, **Who am I?** They said, **You are the Messenger of God.** He said, "I am Muhammad bin Abdullah bin Abdul Muttalib. God created the creation and made me in the best of His creation. He divided them into two groups and made me in the best group. He created the tribes and made me in the best tribe. He divided them into houses and made me in the best

house. So I am the best of you in house and the best of you in soul." May God's prayers and peace be upon him, he spoke the truth. In the hadith also, narrated on the authority of Aisha, may God be pleased with her, she said: The Messenger of God, may God bless him and grant him peace, said, "Gabriel said to me, 'I turned the earth upside down and down and did not find a man better than Muhammad, and I turned the earth upside down and down and did not find a father's lineage better than the sons of Hashim.'" Narrated by Al-Hakim and Al-Bayhaqi.

Imam Ahmad said: Abu Bakr told us, Asim told us, on the authority of Zur ibn Hubaish, on the authority of Abdullah ibn Masoud, who said: God looked into the hearts of His servants and found the heart of Muhammad, may God bless him and grant him peace, to be the best of the hearts of His servants, so He chose him for Himself and sent him with His message. Then He looked into the hearts of the servants after the heart of Muhammad, may God bless him and grant him peace, and found the hearts of his companions to be the best of the hearts of the servants, so He made them ministers of His Prophet, fighting for His religion. So whatever the Muslims see as good is good in the sight of God, and whatever the Muslims see as bad is bad in the sight of God. Ahmad said: Shuja' ibn al-Walid told us, he said: Qabus ibn Abi Thabyan mentioned, on the authority of his father, on the authority of Salman, he said: The Messenger of God, may God bless him and grant him peace, said to me: **O Salman, do not hate me and abandon your religion.** I said: O Messenger of God, how can I hate you when God has guided us through you? He said, **You hate the Arabs, so you hate me.** Ibn Abi Hatim mentioned in his interpretation of this verse that it is permissible, on the authority of Muhammad ibn Mansur. Sufyan told us on the authority of Abu Husayn, who said: A man saw Ibn Abbas as he was entering the door of the mosque. When he looked at him, he was startled and said, **Who is this?** They said, "Ibn Abbas, the cousin of the Messenger of God, may God bless him and grant him peace." He said, **God knows best where to place His message.**

And the Almighty's saying: **Those who commit crimes will be afflicted with humiliation before God and a severe punishment** *verse*, this is a severe threat from God, and a definite warning to those who are too proud to follow His Messengers and submit to them in what they brought, for they will be afflicted on the Day of Resurrection before God with humiliation, which is permanent disgrace, because they were arrogant, and that was followed by humiliation on the Day of Resurrection because they were arrogant in this world, as God the Almighty says: **Indeed, those who are too arrogant to worship Me will enter Hell, humiliated**, meaning humiliated, despised and contemptible. And God the Almighty says: **And a severe punishment for what they used to plot**, because plotting is usually hidden, which is subtlety in deception and trickery, they will be met with a severe punishment from God on the Day of Resurrection, as a just recompense, **and your Lord will not wrong anyone**, as God the Almighty says: **The Day when secrets will be exposed**, meaning the hidden, concealed and conscious things will be revealed. It was reported in the two Sahih's on the authority of the Messenger of God, may God's prayers

and peace be upon him, that he said: **A banner will be raised for every traitor at his backside on the Day of Resurrection.** It is said, **This is the treachery of so-and-so, son of so-and-so, son of so-and-so.** The wisdom behind this is that since treachery is hidden and people do not know about it, on the Day of Resurrection it will become public knowledge about what its perpetrator did.

Fath al-Qadir

His saying: 123- **And thus We have appointed in every city the greatest of its criminals to plot therein.** That is, We have appointed such a position in every city, and the greatest is the plural of greatest. It was said: They are the leaders and the great ones, and He mentioned them specifically because they are more capable of corruption. Plotting is a trick in contradicting righteousness, and its origin is killing, so the plotter is diverted from righteousness: that is, he is diverted from it. **And they plot only against themselves.** That is, the consequences of their plotting will return to them. **And they perceive not** that due to their extreme ignorance.

Tafsir al-Baghawi

123- The Almighty said: **And thus We have made in every city the greatest of its criminals**, meaning: just as the wicked people of Mecca are its greatest, so We have made the wicked people of every [city] its greatest, meaning: its great ones, the plural of greatest, like best and best, black and blacks, and that is the way of God Almighty that He made in every city the followers of the Messengers among their weak ones, as He said in the story of Noah, peace be upon him: **Shall we believe in you while the lowest have followed you? Ash-Shu'ara, 111**, and He made their wicked people among their greatest, **so that they may plot therein**, and that is because they seated four men on every road of Mecca to turn people away from believing in Muhammad, may God bless him and grant him peace, saying to everyone who came forward: Beware of this man, for he is a sorcerer, a magician, a liar. **And they plot only against themselves**, because the consequences of their plotting will come back to them, **and they do not perceive**, that it is like that.

Tafsir al-Baidawi

123 **And thus We have made in every city its most prominent criminals to plot therein** meaning, just as We made in Mecca its most prominent criminals to plot therein, We have made in every city its most prominent criminals to plot therein. *Jealna* means We made and its two objects **its most prominent criminals** are with the second object being presented, or in every city **its most prominent** and **its criminals** are a substitute and it is permissible for it to be an object added to it if making is interpreted as empowerment, and the comparative form of the verb *af'a*/when added allows for singularity and matching, and for this reason it was read **its most prominent criminals** and the most prominent were

Surat al-An'am 6: 123

And thus We have placed in every city the greatest of its criminals to plot therein. But they plot not except against themselves, and they perceive [it] not.

specified because they are stronger in following people and plotting against them. **And they plot only against themselves** because its consequences will surround them. **And they do not perceive** that.

Surat al-An'am 6: 124

And when a sign comes to them, they say, **We will not believe until we are given like that which was given to the messengers of God.** God knows best with whom to place His message. Those who commit crimes will be afflicted with humiliation in the sight of God and a severe punishment for what they used to plot.

Tafsir al-Jalalayn

124 - **And when there came to them** meaning the people of Mecca **a sign** of the truthfulness of the Prophet, may God bless him and grant him peace **they said, We will not believe** in it **until we are given the like of that which was given to the messengers of God** of the message and revelation to us because we are wealthier and older. God Almighty said **God knows best where to place His messages** in the plural and singular, and where is the object of the verb indicated by know, meaning He knows the appropriate place to place it in, so He places it, and these are not worthy of it **those who committed crimes will be afflicted** by saying that *disgrace* humiliation **with God and a severe punishment for what they were plotting** meaning because of their plotting.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And when there comes to these polytheists who argue with the believers with adorned speech about what God has forbidden them, to turn them away from the path of God, **a sign**, meaning an argument from God on the truth of what Muhammad, may God bless him and grant him peace, brought to them regarding God's promise and truth, they say to the Prophet of God, may God bless him and grant him peace, and his companions: **We will not believe**, meaning: They say: We will not believe in what Muhammad, may God bless him and grant him peace, called us to regarding belief in Him, and in what he brought regarding the prohibition of what he mentioned that God has forbidden us, **until we are given**, meaning: until God gives them miracles like what He gave Moses, the splitting of the sea, and Jesus, the revival of the dead, and the healing of the blind and the leper. God Almighty says: **God knows best where to place His message**, meaning by that, may His praise be glorified: The signs of the prophets and messengers will not be given to any human being except a messenger sent, and those who are just with their Lord, idols and statues, are not given them. God Almighty says: I know best the places of my message and who is worthy of it. So you, polytheists, have no right to choose that over me, because the choice of the messenger is up to the sender and not the recipient, and God knows best when He sends a message the place of His messages.

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace,

teaching him what to do with those who rebel against him: **There will befall**, O Muhammad, those who have acquired sin by associating partners with God and worshipping other than Him, *humiliation*, meaning: humiliation and disgrace, as:

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: **Those who commit crimes will be afflicted with humiliation before God**, he said: humiliation is disgrace.

It is a source, from the saying of the speaker: He became small, he became small, and it is the most severe humiliation.

As for his saying: **They will be humiliated by God**, its meaning is: Those who have committed crimes will be humiliated by God, like someone saying: My provision will come to me from God, meaning: from God, meaning: What I have with God will come to me. It is not permissible for someone who says: **Those who have committed crimes will be humiliated by God**, to say: I came from Abdullah, meaning: I came from Abdullah, because the meaning of: **Those who have committed crimes will be humiliated by God** is that what is with God of humiliation will come to them, because they denied His Messenger. So that is not similar to: I came from Abdullah.

And His statement: **And a severe punishment for what they were plotting**, meaning: These disbelievers in God and His Messenger, who considered permissible what God had forbidden them of dead meat, will be afflicted with severe punishment along with the children, for what they were plotting against Islam and its people by arguing with falsehood and adorning themselves with speech, deceiving the people of God's religion and obedience to Him.

Tafsir al-Qurtubi

God the Almighty said: **And when a sign comes to them, they say, 'We will never believe.'** This explains another aspect of their ignorance, which is that they said, **We will never believe until we become prophets, and are given signs like those given to Moses and Jesus.** Similar to this is, **But every man among them desires to be given spread-out pages.** (al-Muddaththir 74:52) The metaphor in **came to them** refers to the elders who were mentioned. Al-Walid ibn Al-Mughira said: If prophethood were true, I would have been more deserving of it than you, because I am older than you and richer than you. Abu Jahl said: By God, we will never be satisfied with him or follow him, unless he receives a revelation like his. So the verse was revealed. It was said: They did not seek prophethood, but they said, **We will not believe you until Gabriel and the angels come to us and inform us of your truthfulness.** The first is more correct, because God the Almighty said: **God knows best where to place His message**, meaning who is trustworthy and in a position to receive it. Where is not a circumstance here, but rather a noun in the accusative case as a direct object, meaning God knows best the people of the message. The original was God knows best the places of His

And when a sign comes to them, they say, "We will not believe until we are given like that which was given to the messengers of God." God knows best with whom to place His message. Those who commit crimes will be afflicted with humiliation in the sight of God and a severe punishment for what they used to plot.

message, then the letter was deleted, and it is not permissible for Know best to work on Where and be a circumstance, because the meaning would be God knows best in this place, and that is not permissible to describe the Almighty Creator with it, but its place is in the accusative case with an implied verb indicated by Know best. It is a noun as we mentioned. And the small: injustice, humiliation and disgrace, and so is the small **with damma**. And the source is the small **with a sukoon**. Its origin is from the small without the big, so it is as if humiliation makes a person himself small, and it was said: its origin is from the small which is contentment with humiliation, it is said from it: smallness yushgar with a fatha in the past tense and a damma in the future tense. And smallness with a kasra yushgar with a fatha is two languages, smallness and smallness, and the active participle is small and small. And the small: the one who is content with the injustice. And the small ones are the small ones. And a small land: its vegetation did not grow long, from Ibn al-Sikkit. **With God** means from God, so it was deleted. It was said: There is an inversion of the word, meaning those who commit crimes will be afflicted with humiliation from God. Al-Farra': Those who commit crimes will be afflicted with humiliation from God. It was said: The meaning is those who commit crimes will be afflicted with humiliation established with God. An-Nahhas said: This is the best of the sayings, because *with* is in its proper place.

Tafsir Ibn Kathir

God Almighty says, and just as We have made in your city, O Muhammad, the greatest of the criminals, and leaders and preachers of disbelief, and turning away from the path of God, and to opposing you and opposing you, so were the messengers before you tested with that, and then the outcome would be theirs, as God Almighty said: **And thus We have made for every prophet an enemy from among the criminals** *verse*, and God Almighty said: **And when We intend to destroy a city, We command its affluent ones, but they defiantly disobey therein** *verse*, it was said that its meaning is: We commanded them to obey, but they disobeyed, so We destroyed them. It was said: We commanded them with a predestined command, as He said here **so that they might plot therein** and God Almighty said: **its greatest criminals so that they might plot therein** *verse*, Ibn Abi Talhah said on the authority of Ibn Abbas, **its greatest criminals so that they might plot therein** *verse*, he said: We gave power to their wicked ones, so they disobeyed therein, and when they did that, We destroyed them with punishment.

Mujahid and Qatada said, **The greatest of its criminals** are its great ones. I said: And this is how the Almighty said: "And We did not send a warner to any city but its affluent ones said, 'Indeed, we are disbelievers in that with which you have been sent.' And they said, 'We

are more in wealth and children, and we will not be punished.'" And the Almighty said: **And likewise We did not send before you a warner to any city but its affluent ones said, 'Indeed, we found our fathers upon a religion, and indeed, we are following in their footsteps.'** What is meant by plotting here is their calling to misguidance with fancy words and actions, as the Almighty said, reporting on the people of Noah, **And they plotted a great plot.** And the Almighty said: "And if you could but see when the wrongdoers are made to stand before their Lord, returning their words to one another. Those who were oppressed will say to those who were arrogant, 'If it had not been for you, we would have been believers.' Those who were oppressed will say to those who were oppressed, 'Did we avert you from guidance after it had come to you? Rather, you were criminals.'" And those who were oppressed will say to those who were arrogant, **Rather, it was your plotting by night and by day when you ordered us to disbelieve.** And We assign to Him equals." The verse, and Ibn Abi Hatim said: My father told us, Ibn Abi Omar told us, Sufyan told us, he said: Every plot in the Qur'an is an action, and the Almighty's saying: **And they plot only against themselves, and they perceive not.** That is, the consequences of their plotting and their misleading of those they misled will only be upon themselves, as the Almighty said: **And they will bear their own burdens and other burdens in addition to their own burdens.** And He said: "And of the burdens of those whom they mislead without knowledge. Unquestionably, evil is that which they bear." And the Almighty's saying: **And when a sign comes to them, they say, 'We will not believe until we are given the like of that which was given to the messengers of God.'** That is, when a sign, proof, and decisive argument comes to them, they say, **We will not believe until we are given the like of that which was given to the messengers of God.** That is, until the angels come to us from God with the message, as they come to the messengers, as the Almighty said: **And those who do not expect to meet Us say, 'Why are angels not sent down to us, or do we not see our Lord?'** The verse.

And His saying, **God knows best where to place His message**, meaning He knows best where to place His message and who among His creation is fit for it, as in the saying of the Most High: **And they say, 'Why was this Qur'an not sent down to a great man from the two cities? Do they then apportion the mercy of your Lord?'** They mean, why was this Qur'an not sent down to a great, noble, and revered man in their eyes? **From the two cities**, meaning from Mecca and Taif. This is because, may God curse them, they used to despise the Messenger, may God's prayers and peace be upon him, out of envy, jealousy, stubbornness, and arrogance, as in the saying of the Most High, informing about him: "And when they see you, they take you only in ridicule. Is this he whom God has sent as a messenger?" And the Most High said: "And when those who disbelieve see you, they take you only in

ridicule. Is this he who mentions your gods? And they, at the mention of the Most Merciful, are disbelievers.” And the Most High said: **And messengers before you were mocked, but that which they used to mock encompassed those who mocked them.** This is while they acknowledged his virtue, honor, and lineage, and the purity of his home and upbringing. And his originator, may God’s prayers and peace be upon him, and his angels and the believers, to the point that they used to call him among themselves before revelation came to him **the trustworthy**. This was acknowledged by the leader of the infidels, Abu Sufyan, when Heraclius, the king of the Romans, asked him: How is his lineage among you? He said: He has a lineage among us. He said: Did you accuse him of lying before he said what he said? He said: No - the entire hadith, in which the king of the Romans used the purity of his attributes, peace be upon him, as evidence of the truth of his prophethood and the correctness of what he brought.

Imam Ahmad said: Muhammad bin Mus`ab told us, Al-Awza`i told us, on the authority of Shaddad Abu `Ammar, on the authority of Wathilah bin Al-Asqa`, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: “God chose Ishmael from the descendants of Abraham, and chose Banu Kinanah from the descendants of Ishmael, and chose Quraysh from the descendants of Kinanah, and chose Banu Hashim from the descendants of Quraysh, and chose me from the descendants of Hashim.” Muslim alone transmitted it, on the authority of Al-Awza`i, who is `Abd Al-Rahman bin `Amr, the Imam of the people of Ash-Sham, with a similar chain of transmission. In Sahih Al-Bukhari, on the authority of Abu Hurayrah, may God be pleased with him, he said: The Messenger of God, may God bless him and grant him peace, said: **I was sent from the best generations of the children of Adam, generation after generation, until I was sent from the generation in which I was.**

Imam Ahmad said: Abu Naim narrated to us, on the authority of Sufyan, on the authority of Yazid bin Abi Ziyad, on the authority of Abdullah bin Al-Harith bin Nawfal, on the authority of Al-Muttalib bin Abi Wada`ah, who said: Al-Abbas said: The Messenger of God, may God bless him and grant him peace, heard some of what the people were saying, so he ascended the pulpit and said, **Who am I?** They said, **You are the Messenger of God.** He said, “I am Muhammad bin Abdullah bin Abdul Muttalib. God created the creation and made me in the best of His creation. He divided them into two groups and made me in the best group. He created the tribes and made me in the best tribe. He divided them into houses and made me in the best house. So I am the best of you in house and the best of you in soul.” May God’s prayers and peace be upon him, he spoke the truth. In the hadith also, narrated on the authority of Aisha, may God be pleased with her, she said: The Messenger of God, may God bless him and grant him peace, said, “Gabriel said to me, ‘I turned the earth upside down and down and did not find a man better than Muhammad, and I turned the earth upside down and down and did not find a father’s lineage better than the sons of Hashim.’” Narrated by Al-Hakim and Al-Bayhaqi.

Imam Ahmad said: Abu Bakr told us, Asim told us, on the authority of Zur ibn Hubaish, on the authority of Abdullah ibn Masoud, who said: God looked into the hearts of His servants and found the heart of Muhammad, may God bless him and grant him peace, to be the best of the hearts of His servants, so He chose him for Himself and sent him with His message. Then He looked into the hearts of the servants after the heart of Muhammad, may God bless him and grant him peace, and found the hearts of his companions to be the best of the hearts of the servants, so He made them ministers of His Prophet, fighting for His religion. So whatever the Muslims see as good is good in the sight of God, and whatever the Muslims see as bad is bad in the sight of God. Ahmad said: Shuja’ ibn al-Walid told us, he said: Qabus ibn Abi Thabyan mentioned, on the authority of his father, on the authority of Salman, he said: The Messenger of God, may God bless him and grant him peace, said to me: **O Salman, do not hate me and abandon your religion.** I said: O Messenger of God, how can I hate you when God has guided us through you? He said, **You hate the Arabs, so you hate me.** Ibn Abi Hatim mentioned in his interpretation of this verse that it is permissible, on the authority of Muhammad ibn Mansur. Sufyan told us on the authority of Abu Husayn, who said: A man saw Ibn Abbas as he was entering the door of the mosque. When he looked at him, he was startled and said, **Who is this?** They said, “Ibn Abbas, the cousin of the Messenger of God, may God bless him and grant him peace.” He said, **God knows best where to place His message.**

And the Almighty’s saying: **Those who commit crimes will be afflicted with humiliation before God and a severe punishment** *verse*, this is a severe threat from God, and a definite warning to those who are too proud to follow His Messengers and submit to them in what they brought, for they will be afflicted on the Day of Resurrection before God with humiliation, which is permanent disgrace, because they were arrogant, and that was followed by humiliation on the Day of Resurrection because they were arrogant in this world, as God the Almighty says: **Indeed, those who are too arrogant to worship Me will enter Hell, humiliated,** meaning humiliated, despised and contemptible. And God the Almighty says: **And a severe punishment for what they used to plot,** because plotting is usually hidden, which is subtlety in deception and trickery, they will be met with a severe punishment from God on the Day of Resurrection, as a just recompense, **and your Lord will not wrong anyone,** as God the Almighty says: **The Day when secrets will be exposed,** meaning the hidden, concealed and conscious things will be revealed. It was reported in the two Sahihs on the authority of the Messenger of God, may God’s prayers and peace be upon him, that he said: **A banner will be raised for every traitor at his backside on the Day of Resurrection.** It is said, **This is the treachery of so-and-so, son of so-and-so, son of so-and-so.** The wisdom behind this is that since treachery is hidden and people do not know about it, on the Day of Resurrection it will become public knowledge about what its perpetrator did.

Surat al-An'am 6: 124

And when a sign comes to them, they say, "We will not believe until we are given like that which was given to the messengers of God." God knows best with whom to place His message. Those who commit crimes will be afflicted with humiliation in the sight of God and a severe punishment for what they used to plot.

Fath al-Qadir

124- **And when a sign comes to them** from the signs **they say, 'We will not believe until we are given like that which was given to the messengers of God'** meaning that they will not believe until they become prophets, and this is a strange type of their strange ignorance and amazing arrogance, and similar to it is **Every man among them desires to be given spread out pages.** The meaning is: When a sign comes to the great ones, they say this statement, so God answered them by saying: **God knows best where to place His message** meaning that God knows best who deserves to be made a messenger and be a place for it and a trustee over it, and He chose to place the message in Muhammad, His chosen one and beloved, so stop seeking what is not your concern, He threatened them by saying: **Those who commit crimes will be struck by humiliation** meaning humiliation and disgrace, and its origin is from smallness as if humiliation makes a person's self small, and it was said: smallness is contentment with humiliation, this was narrated from Ibn al-Sikkit.

Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Ibn Abbas, **Or he who was dead and We gave him life** he said: he was a disbeliever and astray, so We guided him, **and made for him a light** which is the Qur'an, **like one whose likeness is in darkness** disbelief and astray. Ibn Abi Shaybah, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Ikrimah regarding the verse, he said: it was revealed about Ammar bin Yasir. Abu Al-Shaykh and Ibn Mardawayh narrated on the authority of Ibn Abbas regarding his statement, **Or he who was dead and We gave him life and made for him a light by which he walks among the people** meaning Umar bin Al-Khattab, **like one whose likeness is in darkness, never to emerge from it** meaning Abu Jahl bin Hisham. Ibn al-Mundhir, Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Zayd ibn Aslam regarding the verse, he said: It was revealed about Umar ibn al-Khattab and Abu Jahl ibn Hisham. They were dead in their misguidance, then God revived Umar with Islam and made him victorious, and confirmed Abu Jahl in his misguidance and death. This is because the Messenger of God, may God bless him and grant him peace, supplicated and said: **O God, make Islam victorious through Abu Jahl ibn Hisham, or through Umar ibn al-Khattab.** Ibn Jarir and Abu al-Shaykh narrated on the authority of Karmah regarding his statement: **And thus We have appointed in every city the greatest of its criminals**, he said: It was revealed about those who mocked. Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding the verse, he said: We gave power to its wicked ones, so they disobeyed therein, and when they did that, We destroyed them with punishment. Ibn Abi Shaybah, Abd ibn Humayd, Ibn al-Mundhir and Abu al-Shaykh narrated on the authority of Mujahid, he said: **The greatest of its criminals** are its leaders. Ibn al-Mundhir

and Abu al-Shaykh narrated on the authority of Ibn Jurayj regarding his statement: **And when a sign comes to them**, the verse. He said: They said to Muhammad when he called them to what he called them to of the truth: If this were the truth, there would be among us someone more deserving of being brought than Muhammad. **And they said, 'Why was this Qur'an not sent down to some great man from the two cities?'** Ibn al-Mundhir narrated on the authority of Ibn Abbas regarding his statement: **Those who commit crimes will be struck by humiliation**, he said: they associate others with God. *Littleness*, he said: disgrace.

Tafsir al-Baghawi

124- The Almighty said: **And when a sign came to them, they said, 'We will not believe until we are given like that which was given to the messengers of God.'** Meaning: like that which the messengers of God were given of prophethood. This is because Al-Walid bin Al-Mughirah said: If prophethood were true, I would be more deserving of it than you, because I am older than you and have more wealth than you. So God Almighty revealed this verse.

Muqatil said: It was revealed about Abu Jahl, because he said: We competed with Banu Abd Manaf for honor until we became like two racehorses. They said: There is a prophet among us to whom revelation is being sent, and by God we will never believe in him or follow him unless a revelation comes to us like what he receives. So God Almighty revealed: **And when a sign comes to them**, as proof of the truthfulness of Muhammad, may God bless him and grant him peace. They said: meaning Abu Jahl, **We will never believe until we are given the like of what was given to the messengers of God**, meaning Muhammad, may God bless him and grant him peace.

Then God Almighty said: **God knows best where to place His message.** Ibn Kathir and Hafs read **His message** in the singular, while the others read **His messages** in the plural, meaning: God knows best who is most deserving of the message. **Those who commit crimes will be afflicted with humiliation**, humiliation and disgrace from God, meaning: from God, and a severe punishment for what they used to plot. It was said: humiliation in this world and severe punishment in the Hereafter.

Tafsir al-Baidawi

124 **And when a sign came to them, they said, 'We will not believe until we are given like that which was given to the messengers of God.'** That is, the infidels of Quraysh, when it was narrated that Abu Jahl said, "We competed with Banu Abd Manaf in honor until we

became like two racehorses. They said, 'A prophet is among us to whom revelation is sent, and by God we will not be satisfied with him unless he comes to us with revelation like that which comes to him.' So this verse was revealed: "God knows best where to place His message." This is a resumption of the response to them, that prophethood is not by lineage and wealth, but rather it is by virtues of the soul, with which God, the Most High, bestows upon whomever He wills of His servants, so He chooses for His messages whoever He knows is fit for them, and He knows best the place in which to place them. Ibn Kathir and Hafs from Asim read, "His message. Those who committed crimes will be afflicted with humiliation" humiliation and contempt after their old age. "With God" on the Day of Resurrection. It was said that its meaning is from God. "And a severe punishment for what they were plotting" because of their plotting or as a punishment for their plotting.

Surat al-An'am 6: 125

So whoever God wants to guide, He expands his breast to [contain] Islam. And whoever He wants to misguide, He makes his breast tight and constricted as if he were climbing up into the sky. Thus does God place defilement upon those who do not believe.

Surat al-An'am 6: 125

So whoever God wants to guide, He expands his breast to [contain] Islam. And whoever He wants to misguide, He makes his breast tight and constricted as if he were climbing up into the sky. Thus does God place defilement upon those who do not believe.

Tafsir al-Jalalayn

125 - **And whomsoever God wills to guide, He expands his breast to Islam** by casting light into his heart so that it becomes spacious and he accepts it as mentioned in the hadith **And whomsoever God wills to misguide, He makes his breast tight** with emphasis and emphasis from accepting it *constricted* very tight with kasra on the ra' as an adjective and fatha on it as a source of description in which there is exaggeration **as if he were ascending** and in the reading {ascends} and in both of them the assimilation of the ta' in the original into the sad and in another with its sukoon **in the sky** if he is required to believe because of its severity on him *thus* the making **God places the impurity** the punishment or the devil, meaning He sends it **on those who do not believe**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: So whoever God wills to guide to faith in Him and in His Messenger and in what he brought from his Lord, He grants him success in it, **He expands his breast to Islam**, meaning: He expands his breast for that and makes it easy for him and makes it easy for him, with His kindness and assistance, until Islam is illuminated in his heart, so it shines for him, and his breast is expanded with acceptance, like what came in the hadith from the Messenger of God, may God bless him and grant him peace, who:

Suwar bin Abdullah Al-Anbari narrated, Al-Mu'tamir bin Sulaiman narrated, I heard my father narrating, on the authority of Abdullah bin Murrah, on the authority of Abu Ja'far, who said: When this verse was revealed: **And whomsoever God wills to guide, He expands his breast to [contain] Islam**, they said: How does He expand the breast? He said: When the light descends into the heart, the breast expands and becomes spacious. They said: Is there a sign for that by which it is known? He said: Yes, turning to the eternal home, turning away from the home of delusion, and preparing for death before death.

Al-Hasan bin Yahya narrated, Abd al-Razzaq narrated, Ath-Thawri narrated, on the authority of Amr bin Qais, on the authority of Amr bin Murrah, on the authority of Abu Ja'far, who said: The Prophet, may God bless him

and grant him peace, was asked: Which of the believers is the most intelligent? He said: He who remembers death the most, and prepares best for what comes after it. He said: The Prophet, may God bless him and grant him peace, was asked about this verse: **And whomsoever God wills to guide, He expands his breast to Islam**. They said: How does He expand his breast, O Messenger of God? He said: A light that is cast into it, so it expands and becomes spacious. They said: Is there a sign by which that can be known? He said: Returning to the eternal home, turning away from the home of delusion, and preparing for death before death.

Hannad narrated, Qubaysah narrated, on the authority of Sufyan, on the authority of Amr ibn Murrah, on the authority of a man called Abu Ja'far, who lived in Mada'in. He said: The Prophet, may God bless him and grant him peace, was asked about the statement: **And whomsoever God wills to guide, He expands his breast to Islam**. He said: A light is cast into the heart, so it expands and becomes spacious. They said: O Messenger of God, is there a sign by which it is known? Then he mentioned the rest of the hadith in a similar manner. Hilal ibn al-'Alaa narrated, he said: Sa'id ibn 'Abd al-Malik ibn Waqid al-Harrani narrated, he said: Muhammad ibn Salamah narrated, on the authority of Abu 'Abd al-Rahim, on the authority of Zaid ibn Abi Anisa, on the authority of 'Amr ibn Murrah, on the authority of Abu 'Ubaydah, on the authority of 'Abdullah ibn Mas'ud, he said: It was said to the Messenger of God, may God bless him and grant him peace, when this verse was revealed: **And whomsoever God wills to guide, He expands his breast to Islam**. He said: When the light enters the heart, it becomes spacious and becomes spacious. They said: Is there a sign by which it is known? He said: Returning to the eternal home, moving away from the home of delusion, and preparing for death before death.

Saeed bin Al-Rabi' Al-Razi told me, he said, Sufyan bin Uyaynah told us, on the authority of Khalid bin Abi Karima, on the authority of Abdullah bin Al-Miswar, he said: The Messenger of God, may God bless him and grant him peace, recited: **And whomsoever God wills to guide, He expands his breast to [contain] Islam**. Then the Messenger of God, may God bless him and grant him peace, said: When the light enters the heart, it becomes spacious and expanded. They said: O Messenger of God, is there a sign for that that can be recognized? He said: Yes, turning to the eternal home, turning away from the home of delusion, and preparing for death before death descends.

Ibn Sinan al-Qazzaz told me, he said, Mahbub ibn al-Hasan al-Hashemi told us, on the authority of Yunus, on the authority of Abd al-Rahman ibn Abd God ibn Utbah, on the authority of Abd God ibn Masoud, on the authority of the Messenger of God, may God bless him and grant him peace, who said: **Whoever God wills to guide, He expands his breast to Islam**. They said: O Messenger of God, how does He expand his breast?

He said: The light enters it and it becomes spacious. They said: Is there a sign for that, O Messenger of God? He said: Turning away from the abode of delusion, turning to the abode of eternity, and preparing for death before death descends.

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

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: **So whoever God wants to guide, He expands his breast to Islam.** As for He expands his breast to Islam, He expands his breast to Islam.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, his saying: **And whoever God wills to guide, He expands his breast to Islam,** there is no god but God.

Al-Muthanna told me, he said, Suwaid bin Nasr told us, he said, Ibn al-Mubarak told us, on the authority of Ibn Jurayj, reading: **So whoever God wills to guide, He expands his breast to Islam,** with **There is no god but God,** making room for it in his breast.

Abu Ja'far said: God Almighty says: And whoever God wants to misguide from the path of guidance, He occupies him with his disbelief and prevents him from His path, and makes his chest, through his abandonment and the overwhelming disbelief upon him, difficult.

And the distress is the most severe constriction, and it is that which cannot be penetrated, due to its severe constriction, and here it is the chest that the sermon does not reach, and the light of faith does not enter it, due to the filth of polytheism upon it. Its origin is from the distress, and the distress is the plural of harjah, and it is the tree that the trees are intertwined with, and nothing enters between them due to the severity of their intertwining with it, as:

Al-Muthanna told me, Al-Hajjaj bin Al-Munhal told us, Hisham told us, Abdullah bin Ammar - a man from Yemen - told us, on the authority of Abu Al-Salt Al-Thaqafi: That Omar bin Al-Khattab, may God have mercy on him, recited this verse: **And whomsoever He wills to misguide - He makes his breast tight and constricted,** with the nasb of the ra'. He said: Some of the companions of the Messenger of God, may God bless him and grant him peace, who were with him recited: tight and constricted. Safwan said: Omar said: Find me a man from Kinanah, and make him a shepherd, and let him be a traveler at night. He said: So bring him to him. Omar said to him: O young man, what is the harajah? He said: The harajah among us is a tree that is among trees that no shepherd, no wild animal, and nothing can reach. Omar said: That is how the heart of the hypocrite is; nothing of good can reach it.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas: **And whomsoever He wills to misguide - He makes his breast tight and constricted.** He says: Whoever God wills to misguide, He constricts his

breast until He makes Islam constrictive for him. And Islam is broad. That is when He says: **And He has not placed upon you in the religion any difficulty.** (al-Hajj 22:78), He says: He has not placed upon you in Islam any constriction.

The interpreters differed in their interpretation of this.

Some of them said that it means: doubting.

Who said that?

Imran bin Musa told us, he said, Abdul-Warith bin Saeed told us, he said, Hamid told us, on the authority of Mujahid: **Narrow and difficult,** he said: doubtful.

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: **Narrow and difficult.** As for *hardship*, it means doubt.

Others said: Its meaning is: ambiguous.

Who said that?

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **He makes his chest tight and constricted,** he said: tight and ambiguous.

Abdul Warith bin Abdul Samad told us, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of Al-Hasan, on the authority of Qatada, that he used to recite: **narrow and difficult,** meaning: ambiguous.

Others said: It means that due to the severity of the distress, faith does not reach him.

Who said that?

Ibn Wakee' told us, he said, Jarir told us, on the authority of Habib bin Abi Umrah, on the authority of Saeed bin Jubair: **It makes his chest tight and constricted,** he said: He finds no path except ascending.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Ata' al-Khurasani: **A narrow and difficult place,** he said: There is no way out for goodness in it.

Al-Muthanna told me, he said, Suwaid bin Nasr told us, he said, Ibn al-Mubarak told us, on the authority of Muammar, on the authority of Ata Al-Khurasani, the same.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, his saying: **And whoever He wants to misguide - He makes his breast tight and constricted,** with **There is no god but God,** he finds no room for it in his breast.

Al-Muthanna told me, he said, Suwaid bin Nasr told us, he said, Ibn al-Mubarak told us, on the authority of Ibn Jurayj, he read in his saying: **And whoever He wants to misguide, He makes his breast tight,** "There is no god but God," until you cannot enter it.

The readings differed on this.

Some of them read it as: **Daiqan Harajan,** with the opening of the ha' and the ra' of *harajan*, and this is the

Surat al-An'am 6: 125

So whoever God wants to guide, He expands his breast to [contain] Islam. And whoever He wants to misguide, He makes his breast tight and constricted as if he were climbing up into the sky. Thus does God place defilement upon those who do not believe.

general reading of the Meccans and Iraqis, meaning the plural of harajah, as I described.

The majority of the people of Medina read it as: narrow and difficult, with the ha' open and the ra' broken.

Then those who read it differed about its meaning.

Some of them said: It means: hardship. They said: Hardship with the opening of the ha and the ra, and hardship with the opening of the ha and the kasra of the ra, have the same meaning, and they are two well-known languages, like: danf and danf, and wahd and wahd, and fard and fard.

Others of them said: Rather, it means sin, from their saying: So-and-so is a sinner and a burden. It was mentioned that the Arabs heard it from them: My oppression is burdensome for you, meaning distress and sin.

Abu Ja'far said: My opinion on this matter is that they are two well-known readings and two widespread dialects with one meaning. If the reader recites both of them, he is correct, because their meanings are the same. This is as we mentioned from the narrations from the Arabs about al-Wahd and al-Fard, with the opening of the ha' of al-Wahd and the ra' of al-Fard, and their breaking, with one meaning.

As for the word *narrow*, most people read it with a fatha on its *dhad* and a shaddah on its *ya*, except for some Meccans who read it as *narrow*, with a fatha on the *dhad*, a sukoon on the *ya*, and a light *ya*.

There are two ways to make it quiescent: One of them is that he made it quiescent while intending the meaning of movement and emphasis, as it was said: **Hayn liyn**, meaning: **Hayn liyn**.

The other: that its sukun is with the intention of a source, from their saying: This matter became narrow, it becomes narrow, as Ru'bah said:

We know that at every difficult situation or strait there is a narrow way out.

And from it is the saying of God: **And be not in distress because of what they are plotting** (al-Nahl 16:27). And Ru'bah also said: And the tablet healed her with a narrow barrier.

Meaning narrow. It was narrated on the authority of Al-Kisa'i that he used to say: narrowness, with a kasra, in livelihood and place, and narrowness in the matter.

Abu Ja'far said: In this verse is the clearest explanation for those who are guided to understand it, that the reason by which one leads to faith and obedience is not the reason by which one leads to disbelief and disobedience, and that both reasons are from God. This is because God, the Most High, has informed us about Himself that He expands the chest of whomever He wants to guide to Islam, and He makes the chest of whomever He wants to misguide narrow and constricted from Islam, as if he were

climbing up into the sky. It is known that expanding the chest to faith is the opposite of making it narrow, and that if it were to lead to it by making the chest narrow from faith, then there would be no difference between making it narrow and opening it, and whoever has a narrow chest about faith would have opened his chest to it, and whoever has opened his chest to it would have made it narrow, since it was connected by each of them - I mean the narrowing and opening - to what leads to the other. If that were the case, then it would be necessary that God had expanded Abu Jahl's chest to believe in Him, and made the chest of the Messenger of God, may God bless him and grant him peace, narrow from it. This statement is one of the greatest forms of disbelief in God. And in the corruption of that being so, there is clear evidence that the reason by which the believers believed in God and His Messengers, and the obedient obeyed Him, is not the reason by which the unbelievers disbelieved in God and the disobedient disobeyed Him, and that both reasons are from God and in His hand, because He, the Most High, has informed us that He is the One who opens the heart of this believer in Him to faith if He wants to guide him, and narrows the heart of this unbeliever about Him if He wants to lead him astray.

Abu Ja'far said: This is an example from God Almighty, which He gave to the heart of this unbeliever in the severity of His constriction of his ability to reach Him, like his refusal to ascend to the heavens and his inability to do so, because that is not within his power.

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

Who said that?

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Ata' al-Khurasani: **As if he is ascending into the sky**, meaning: His example is like that of someone who is unable to ascend into the sky.

Al-Muthanna told me, he said, Suwaid told us, he said, Ibn al-Mubarak told us, on the authority of Muammar, on the authority of Ata al-Khurasani, the same.

And he said, Ibn al-Mubarak informed us, on the authority of Ibn Jurayj, reading: **He makes his chest tight and constricted**, with **There is no god but God**, until you cannot enter it, **as if he is ascending into the sky**, from the severity of that upon him.

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

Muhammad bin Al-Hussein told me, he said, Ahmad bin Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **As if he were ascending into the sky**, from the tightness of his chest.

There are different readings of this.

The people of Medina and Iraq generally read it as: **Ka'anna yas'ud**, meaning: *ascends*. So they

assimilated the ta' into the sad, and that is why they stressed the sad.

Some Kufians read it as: yusā'id, meaning, yutas'ad, so he assimilated the ta' into the sad, and made it a doubled sad.

Some Meccan reciters read it as: **As if he ascends**, from *ascends*.

All of these readings have similar meanings, and whichever one the reader reads is correct. However, I choose the reading of the one who read it: **ka'anna yas'ad**, with a shaddah on the *sad* without an *alif*, meaning: *yastasad*, because it is often read with this, and because it was said by 'Umar ibn al-Khattab, may God be pleased with him: **Nothing makes me ascend as the marriage sermon makes me ascend.**

Abu Ja'far said: God Almighty says: Just as God makes the chest of the one He wants to lead astray narrow and constricted, as if he is ascending to the sky because of his narrowness regarding faith, and thus He rewards him for that, so God empowers Satan over him and over his likes who refuse to believe in God and His Messenger, so he misleads him and turns him away from the path of truth.

The interpreters differed about the meaning of *filth*.

Some of them said: It is everything that is not good.

Who said that?

Muhammad bin Omar told me, and 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: *Adhammah* means that in which there is no good.

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: **God places defilement upon those who do not believe**, he said: That in which there is no good.

Others said: **The filth** is the torment.

Who said that?

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: **Thus does God place defilement upon those who do not believe**, he said: Defilement is God's punishment.

Others said: The filth is the devil.

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **the filth**, he said: the devil.

Some of the people of knowledge of the Arabic language from Kufa used to say: *Al-rajs* and *Al-Najis* are two languages. It is said that the Arabs say: **It was not rajsan**, and **It was rajasah**, and *Najasah*, impurity.

Some Basran grammarians used to say: *Rajs* and *Rajz* are the same, and they are punishment.

Abu Ja'far said: The correct statement in this regard,

in my opinion, is what Ibn Abbas said. Whoever says that *filth* and *impure* are one and the same, is based on the report narrated on the authority of the Messenger of God, may God bless him and grant him peace, that he used to say when he entered the toilet: O God, I seek refuge in You from the impure, impure, filthy, evil, and accursed Satan.

This was told to me by Abd al-Rahman ibn al-Bukhtari al-Ta'i, who said: Abd al-Rahman ibn Muhammad al-Maharbi told us, on the authority of Ismail ibn Muslim, on the authority of al-Hasan and Qatadah, on the authority of Anas, on the authority of the Prophet, may God bless him and grant him peace. This report explains that *filth* is impure, dirty, and there is no good in it, and that it is an attribute of Satan.

Tafsir al-Qurtubi

The Almighty said: **So whomever God wills to guide, He expands his breast to Islam** meaning He expands it for him, grants him success, and makes his reward beautiful with him. It is said: Sharh is splitting, and its origin is expansion. And God expanded his breast and made it spacious with the explanation for that. And I explained the matter: I clarified it and made it clear. And the Quraysh used to explain the women with explanation, and it is from what was mentioned above: from expansion and expansion, and it is the intercourse with the woman while she is lying on her back. So al-Sharh 94:uncovering, you say: I explained the mysterious, and from it is the dissection of flesh. The rajaz poet said:

How many livers have I eaten, gutted, and then saved for dissected buttocks?

A piece of it is a slice. And every extended piece of fat is a slice. **And whomsoever He wills to misguide** mislead him **He makes his breast tight and constricted.** This is a refutation of the Qadarites. The equivalent of this verse from the Sunnah is the saying of the Prophet, peace be upon him:

Whoever God wants good for, He gives him understanding of the religion. Narrated by the two Sahih. This can only happen by opening and enlightening the heart. Religion is worship, as He said: **Indeed, the religion in the sight of God is Islam.** (Al Imran 3:19) The evidence of his statement is that whoever God does not want good for, He narrows his heart and makes his understanding distant, so he does not understand it. And God knows best. It was narrated that Abdullah ibn Masoud said:

O Messenger of God, does the chest feel relieved? He said: Yes, light enters the heart. He said: Is there a sign for that? The Prophet (peace be upon him) said: **Turning away from the abode of delusion and turning to the abode of eternity and preparing for death before death descends.** Ibn Kathir read *Daigan* with a light vowel, like *Hain* and *Lain* are two dialects. Nafi' and Abu Bakr read *Harajan* with a kasra, and its meaning is narrowness. He repeated the meaning, and he deemed it good due to the difference in the wording. The rest read it with a fatha. The plural of *Harjah* is also severe narrowness, and *Harjah* is thicket, and the

Surat al-An'am 6: 125

So whoever God wants to guide, He expands his breast to [contain] Islam. And whoever He wants to misguide, He makes his breast tight and constricted as if he were climbing up into the sky. Thus does God place defilement upon those who do not believe.

plural is *Harjah* and *Harjahat*. From this, someone is *Yataharaj* meaning he is constrained by his desires for sins, as Al-Harawi said. Ibn Abbas said: Haraj is a place of intertwined trees, so it is as if wisdom does not reach the heart of the disbeliever, just as the shepherd does not reach the place whose trees are intertwined. This meaning was narrated from Umar ibn Al-Khattab **may God be pleased with him**, as mentioned by Makki, Al-Tha'labi, and others. Every narrowness is *Haraj* and *Haraj*. Al-Jawhari said: A place of *Haraj* and *Haraj* means a narrow place with many trees that the shepherd cannot reach. It was also read **He makes his chest narrow and Haraj and Haraj**. It is like *Wahd* and *Wahd*. Al-Fard, Al-Fard, Al-Danf, and Al-Danf, have the same meaning, and others have narrated it from Al-Farra. His chest became heavy, he becomes heavy. Al-Harj is sin. Al-Harj is also: the lean she-camel. It is also said: the tall one on the face of the earth, from Abu Zaid, so it is a common word. Al-Harj: wood, some of which is tied to some, in which the dead are carried, from Al-Asma'i. It is the saying of Imru' Al-Qais:

Either you see me in Jabir's journey, on a hard place like a mountain, my shroud fluttering

Perhaps it was placed on top of the women's coffin. Antara said, describing an oppressor:

They follow his low head as if he were a burden on a coffin for them to camp

Al-Zajjaj said: Haraj: is the narrowest of constrictions. So if it is said: So-and-so has a narrow chest, the meaning is he has a narrow chest. So if it is said: Haraj, then it is the agent. Al-Nahas said: Haraj is the agent participle, and Haraj is a source of description, just as it is said: a man of justice and contentment.

God the Almighty said: **As if he were climbing up into the sky**. Ibn Kathir read it with a sukoon on the sad and a lightened one, from ascending, which means rising. God likened the disbeliever in his aversion to faith and its burden on him to the status of someone who takes on what he cannot bear, just as climbing up into the sky is unbearable. Likewise, yas'a'id, and its root is yatas'a'id, the ta' was assimilated into the sa'd, and this is the reading of Abu Bakr and al-Nakha'i, except that it has the meaning of doing one thing after another, and that is heavier on its doer. The rest read it with a shaddah without an alif, and it is like the one before it. Its meaning is that he takes on what he cannot bear, one thing after another, like you say: yatajru' and yattaqu'. It was narrated on the authority of Abdullah ibn Mas'ud that he read ka'mana yatas'ad. Al-Nahas said: The meaning of this reading and the reading of those who read yas'ud and yas'ad are the same. The meaning in both is that the disbeliever, due to the narrowness of his chest, seems as if he wants to ascend to the sky while he is unable to do so, so it is as if he is calling for that. It was said: The meaning is that his heart almost ascended to the sky in rejection of Islam. **Thus does God place the impurity** upon them, He makes it a tightness in their chests in their bodies.

The root of the word *impurity* in the language is *stench*. Ibn Zayd said: It is torment. Ibn Abbas said: The impurity is the devil, meaning He sends him upon them. Mujahid said: The impurity is that in which there is no good. Similarly, according to the linguists, the impurity is the stench. So the meaning of the verse, and God knows best, is: And He places the curse in this world and the torment in the Hereafter **upon those who do not believe**.

Tafsir Ibn Kathir

God the Almighty says: **So whoever God wills to guide - He expands his breast to Islam** meaning He makes it easy for him, activates him and makes it easy.

Therefore, these are signs of goodness, as God the Almighty says: **Then is he whose breast God has expanded to Islam so that he is upon a light from his Lord?** The verse, and God the Almighty says: "But God has endeared to you the faith and has made it pleasing in your hearts and has made hateful to you disbelief, wickedness and disobedience. Those are the [rightly] guided." Ibn Abbas, may God be pleased with them both, said: In His statement: **So whoever God wills to guide - He expands his breast to Islam** God the Almighty says: He expands his heart to monotheism and belief in it, and Abu Malik and others said the same, and it is clear.

Abdul Razzaq said: Ath-Thawri told us on the authority of Amr ibn Qays, on the authority of Amr ibn Murrah, on the authority of Abu Ja'far, who said: The Messenger of God, may God bless him and grant him peace, was asked: Which of the believers is the most intelligent? He said: **Those who remember death the most and prepare the most for what comes after it**. He said: The Prophet, may God bless him and grant him peace, was asked about this verse: **And whomsoever God wills to guide, He expands his breast to Islam**. They said: How does He expand his breast, O Messenger of God? He said: **A light is cast into it, so it expands and becomes spacious**. They said: Is there a sign by which that can be known? He said: **Repentance to the eternal home and turning away from the home of delusion, and preparing for death before meeting death**. Ibn Jarir said: Hannad told us, Qubaysah told us on the authority of Sufyan, meaning Ath-Thawri, on the authority of Amr ibn Murrah, on the authority of a man whose nickname was Abu Ja'far who lived in Mada'in, who said: The Prophet, may God bless him and grant him peace, was asked about the statement of God, the Most High: **And whomsoever God wills to guide, He expands his breast to Islam**. He mentioned something similar to what was mentioned above.

Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Ibn Idris told us, on the authority of Al-Hasan bin Al-Furat Al-Qazzaz, on the authority of Amr bin Murrah, on the authority of Abu Jaafar, who said: The Messenger of God, may God bless him and grant him peace, said:

Whoever God wants to guide, He opens his heart to Islam. The Messenger of God, may God bless him and grant him peace, said: **When faith enters the heart, the heart expands and expands.** They said: O Messenger of God, is there a sign of that? He said: **Yes, repentance to the eternal home and turning away from the home of delusion, and preparing for death before death.** Ibn Jarir narrated it on the authority of Suwar bin Abdullah Al-Anbari, Al-Mu'tamir bin Sulaiman told us, I heard my father narrating on the authority of Abdullah bin Murrah, on the authority of Abu Jaafar, and he mentioned it.

Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Abu Khalid Al-Ahmar told us, on the authority of Amr bin Qais, on the authority of Amr bin Murrah, on the authority of Abdullah bin Al-Miswar, who said: The Messenger of God, may God bless him and grant him peace, recited this verse: **And whomsoever God wills to guide, He expands his breast to [contain] Islam.** They said: O Messenger of God, what is this expansion? He said: **A light that is cast into the heart.** They said: O Messenger of God, is there a sign of that that we know? He said: **Yes.** They said: What is it? He said: **Repentance to the eternal home, turning away from the home of delusion, and preparing for death before death.**

Ibn Jarir also said: Hilal bin Al-Ala' told me, Saeed bin Abdul Malik bin Waqid told us, Muhammad bin Salamah told us, on the authority of Abu Abdul Rahim, on the authority of Zaid bin Abi Anisa, on the authority of Amr bin Murrah, on the authority of Abu Ubaidah bin Abdullah bin Masoud, who said: The Messenger of God, may God bless him and grant him peace, said: **When light enters the heart, it becomes spacious and expanded.** They said: Is there a sign for that by which it can be known? He said: **Repentance to the eternal home and turning away from the home of delusion, and preparing for death before meeting death.** And he narrated it from another chain of transmission on the authority of Ibn Masoud, with a continuous chain of transmission traceable back to the Prophet, may God bless him and grant him peace, who said: Ibn Sinan Al-Qazzaz told me, Mahbub bin Al-Hasan Al-Hashemi told us, on the authority of Yunus, on the authority of Abdul Rahman bin Ubaidullah bin Utbah, on the authority of Abdullah bin Masoud, on the authority of the Messenger of God, may God bless him and grant him peace, who said: **Whoever God wants to guide, He expands his heart to Islam.** They said: O Messenger of God, how does He expand his heart? He said: **The light enters it and it becomes spacious.** They said: Is there a sign for that, O Messenger of God? He said: **Turning away from the house of delusion and turning to the house of eternity, and preparing for death before death descends.** These are the chains of transmission for this hadith, both disconnected and connected, supporting each other, and God knows best.

And the Almighty's saying: **And whomsoever He wills to misguide - He makes his breast tight and constricted.** It was read with a fatha on the Dād and a sukūn on the ya'. Most of them read Daydīq with a shaddah on the ya' and a kasrah on it. These are two dialects, Dayn and Dayn. Some of them read Darj with a fatha on the ha' and a kasrah on the ra'. It was said

that it means sinful, as al-Suddi said. It was said that it means the other reading, Darj with a fatha on the ha' and the ra'. He is the one who does not have room for any guidance, and nothing of faith that benefits him reaches him, nor does it penetrate him.

Omar bin Al-Khattab **may God be pleased with him** asked a Bedouin from the people of the desert from Mudlij about the harajah, and he said: It is a tree that is among trees, and neither shepherds nor wild animals nor anything can reach it, so Omar **may God be pleased with him** said: That is how the heart of the hypocrite is, nothing good can reach it. Al-Awfi said: On the authority of Ibn Abbas, God makes Islam tight for him, and Islam is spacious, and that is when He says **He has not placed upon you in the religion any difficulty** meaning He has not placed upon you in Islam any difficulty. Mujahid and Al-Suddi said: Narrow, tight, doubtful. Ata Al-Khurasani said: Narrow, tight, meaning there is no way for good in it. Ibn Al-Mubarak said on the authority of Ibn Jurayj: Narrow, tight with **There is no god but God** until it cannot enter his heart, **as if he is climbing into the sky** because of the severity of that on him. Saeed bin Jubair said: He makes his chest narrow, tight, he said: He does not find a path in it except ascending. Al-Suddi said: **as if he is climbing into the sky** because of the tightness of his chest.

Ata Al-Khurasani said, **As if he is ascending into the sky**, meaning he is like someone who is unable to ascend to the sky. Al-Hakam bin Abaan said, on the authority of Ikrimah, on the authority of Ibn Abbas, **As if he is ascending into the sky**, meaning: Just as the son of Adam cannot reach the sky, so too he cannot have monotheism and faith enter his heart until God enters it into his heart. Al-Awza'i said, **As if he is ascending into the sky**, how can someone whose chest God has made narrow be a Muslim?

Imam Abu Jaafar bin Jarir said: This is a parable that God gave for the heart of this disbeliever in its intense distress about faith reaching him. He said: His parable in his refusal to accept faith and his distress about it reaching him is like his refusal to ascend to the heavens and his inability to do so, because it is not within his ability and capacity. He said: In His statement, **Thus does God place defilement upon those who do not believe**, he said: Just as God makes the chest of the one He wants to lead astray narrow and difficult, so does God empower Satan over him and his likes, those who refuse to believe in God and His Messenger, so he misleads him and turns him away from the path of God. Ibn Abi Talhah said on the authority of Ibn Abbas: Defilement is Satan. Mujahid said: Defilement is everything in which there is no good. Abd al-Rahman bin Zaid bin Aslam said: Defilement is torment.

Fath al-Qadir

His saying: 125- **So whoever God wants to guide, He expands his breast to [contain] Islam.** al-Sharh 94: splitting, and its root is expansion. Explaining the matter means clarifying and explaining it. The meaning is: Whoever God wants to guide to the truth, He expands his breast until he accepts it with an open chest. **And whoever He wants to misguide, He makes his breast tight and constricted.** Ibn Kathir read *narrow*

Surat al-An'am 6: 125

So whoever God wants to guide, He expands his breast to [contain] Islam. And whoever He wants to misguide, He makes his breast tight and constricted as if he were climbing up into the sky. Thus does God place defilement upon those who do not believe.

with a light vowel, like *easy* and *soft*. The rest read it with a shaddah, and they are two dialects. Nafi' read *harjan* with a kasrah, and its meaning is narrow. He repeated the meaning for emphasis, and the difference in the wording made that good. The rest read it with a fathah, the plural of *harjah*, which is intense narrowness, and *harjah* is anger, and the plural is *harj* and *harjat*, and from it someone is distressed: meaning he is distressed on himself. Al-Jawhari said: A place of hardship and hardship: meaning a narrow place with many trees that the shepherd cannot reach, and *harj* is sin. Al-Zajjaj said: *Harj* is the narrowest of narrowness." An-Nahhas said: *Haraj* is the active participle and *Haraj* is a verbal noun describing it, as one says: a just man. His statement: **As if he is ascending into the sky.** Ibn Kathir read it with a light *ascension*, likening the unbeliever in the burden of faith upon him to someone who undertakes what he cannot bear, such as ascending into the sky. An-Nakha'i read *yus'ud* and its root is *yatas'ad*. The rest read *yus'ud* with a shaddah and its root is *yatas'ad*, and its meaning is: he undertakes what he cannot bear time after time, as someone who wants to ascend into the sky undertakes. It was said: The meaning according to all readings is: his heart almost ascended to the sky in rejection of Islam, and what is in *ka'mana* is the preparatory particle for *ka'an* to enter into verbal sentences. His statement: **Thus does God place defilement upon those who do not believe:** meaning, like that placing which is making the chest tight and constricted, God places defilement. And defilement in the language means stench, and it was said: it is torment, and it was said: it is the devil that God sends upon them, and it was said: it is what is not good, and the first meaning is the well-known one in the language of the Arabs, and it is borrowed for the punishment that befalls them and it is true for all the meanings mentioned.

Tafsir al-Baghawi

125- The Almighty said: **So whoever God wills to guide, He expands his breast to Islam,** meaning: He opens his heart and enlightens it until he accepts Islam. When this verse was revealed, "The Messenger of God, may God bless him and grant him peace, was asked about expanding the breast, and he said: A light that God casts into the heart of the believer, so it expands and becomes spacious for him. It was said: Is there a sign for that? He said: Yes, turning to the eternal home, turning away from the home of delusion, and preparing for death before death descends."

God the Almighty said: **And whomsoever He wills to misguide, He makes his breast tight.** Ibn Kathir read *narrow* with a light *ra* here and in Al-Furqan, and the rest read it with a heavy *ra* and they are two dialects like *hayn* and *hayn* and *layn* and *layn*. "hardship." The people of Medina and Abu Bakr read it with a kasra on the *ra* and the rest read it with a fatha, and they are two dialects like *danaf* and *danaf*. Sibawayh said that

hardship with a fatha is the source [like *talab*, and with a kasra it is the noun, and it is the most severe narrowing, meaning: He makes his heart narrow so that faith does not enter it. Al-Kalbi said: There is no way for goodness in it. Ibn Abbas said: If he hears the mention of God, his heart is disgusted, and if he mentions something about idol worship, he feels comfortable with that.

Omar ibn al-Khattab, may God be pleased with him, read this verse and asked a Bedouin from Kinanah: What is the *harajah* among you? He said: The *harajah* among us is a tree that is among trees that no shepherd, no wild animal, and nothing else can reach. Omar, may God be pleased with him, said: That is how the heart of the hypocrite can reach nothing of good.

"As if he is ascending into the sky." Ibn Kathir read: "ascends," with a light pronunciation. Abu Bakr read from Asim "ascends" with an alif, meaning he ascends. The others read "ascends," with a shaddah on the sad and the 'ayn, meaning he ascends. That is, faith is difficult for him just as ascending to the sky is difficult for him. The root of ascension is hardship, and from this is the saying of God the Almighty: "I will burden him with a great ascent," meaning a difficult obstacle. "Thus does God place defilement upon those who do not believe." Ibn Abbas said: Defilement is Satan, meaning he is given power over him. Al-Kalbi said: It is sin. Mujahid said: Defilement is that in which there is no good. Ata' said: Defilement is torment like defilement. It was said: It is filth. It was narrated that when the Messenger of God (blessings and peace of God be upon him) entered the toilet, he would say: "O God, I seek refuge in You from filthy defilement." Al-Zajjaj said: Defilement is a curse in this world and torment in the hereafter.

Tafsir al-Baidawi

125 "So whoever God wills to guide" He shows him the path of truth and grants him success in faith. "He opens his chest to Islam" so that it expands and its scope becomes spacious for him. This is a metaphor for making the soul receptive to the truth and prepared for its presence in it, purified from what prevents it and contradicts it. The best of prayers and peace be upon him pointed to this when he was asked about it and said: "A light that God, the Most High, casts into the heart of the believer so that it expands and becomes spacious for him." They said: Is there a sign by which it can be known? He said: Yes, turning to the eternal home and turning away from the home of delusion and preparing for death before it descends. "And whoever He wills to misguide, He makes his chest tight and constricted" so that he turns away from accepting the truth and faith does not enter him. Ibn Kathir read "narrow with a light vowel, and Nafi' and Abu Bakr from Asim read narrow" with a kasra, meaning very tight, and the rest with a fatha and a description of the source. "As if he is ascending to the sky" is an

exaggeration of the distress of the chest of the one who does what he is not able to do, as ascending to the sky is like something beyond one's ability, and he alerted with it that faith is forbidden to him just as it is forbidden to ascend. It was said that its meaning is as if he is ascending to the sky, turning away from the truth and distancing oneself in fleeing from it. The root of "yasud is yatas'ad **and it was read with this, and Ibn Kathir read yasud and Abu Bakr on the authority of Asim yas'ad meaning yasud**". "Likewise" means as his chest is distressed and his heart is far from the truth. "God places defilement upon those who do not believe" He places punishment or abandonment upon them, so the apparent was placed in place of the implicit for the reason.

Surat al-An'am 6: 126

And this is the straight path of your Lord. We have detailed the verses for a people who remember.

Surat al-An'am 6: 126

And this is the straight path of your Lord. We have detailed the verses for a people who remember.

Tafsir al-Jalalayn

126 - **And this** which you are on, O Muhammad **is a straight path** (of your Lord, straight) with no crookedness in it. And its accusative is in the state of confirmation of the sentence and the factor in it is the meaning of indication. **We have explained** clearly **the signs for a people who will be reminded** in it is the assimilation of the ta' in the original into the dhal, meaning they will be admonished and they were specifically mentioned because they are the ones who will benefit.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: The Almighty says: This which We have made clear to you, O Muhammad, in this Surah and other Surahs of the Qur'an, is the path of your Lord. He says: The path of your Lord, and His religion which He has chosen for Himself as a religion, and He has made it straight with no crookedness in it, so remain steadfast upon it, and forbid what I have forbidden to you, and permit what I have permitted to you, for We have explained the verses and proofs of the truth and correctness of that, **for a people who remember**, meaning: for those who remember what God has given them of verses and lessons and consider them. He has specified those who remember because they are the people of discernment and understanding, and the possessors of wisdom and virtue. It was also said: **who remember**.

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

Who said that?

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **And this is the straight path of your Lord**, meaning Islam.

Tafsir al-Qurtubi

The Almighty says: **And this is the straight path of your Lord**. That is, this which you, O Muhammad, and the believers are upon is the religion of your Lord, with no crookedness in it. **We have detailed the verses**, that is, We have explained them, **for a people who remember**.

Tafsir Ibn Kathir

When the Almighty mentioned the path of those who have gone astray from His path and turned away from it, He pointed out the honor of what He sent His Messenger with of guidance and the religion of truth, so the Almighty said: **And this is the straight path of your Lord** in the accusative case as a state, meaning this religion that We have prescribed for you, O Muhammad, with what We have revealed to you, this Qur'an, is the straight path of God, as mentioned previously in the hadith of Al-Harith from Ali in describing the Qur'an: It is the straight path of God and the strong rope of God, and it is the wise remembrance, narrated by Ahmad and Al-Tirmidhi in full, **We have explained the verses** meaning We have clarified them, made them clear, and interpreted them **for a people who remember** meaning for those who have understanding and awareness who understand from God and His Messenger "for them is the abode of peace" which is Paradise **with their Lord** meaning on the Day of Resurrection, and God described Paradise here as the abode of peace, because of their safety in what they followed of the straight path that follows the traces of the prophets and their ways, so just as they were safe from the plagues of crookedness, they reached the abode of peace **and He is their protector** meaning their protector and supporter And He supported them **for what they used to do**, meaning as a reward for their good deeds. He took care of them and rewarded them with Paradise by His grace and generosity.

Fath al-Qadir

And the reference in His saying: 126- **And this is the path of your Lord** to what the Prophet, may God bless him and grant him peace, and those who were with him from the believers were upon: meaning this is the path of the religion of your Lord, there is no crookedness in it. And it was said: The reference is to what came before that indicates success and failure: meaning this is the habit of God with His servants, He guides whomever He wills and misguides whomever He wills. And the accusative of *straight* is in the state of the state like the saying of God Almighty: **And it is the truth, confirming** "And this is my husband, an old man". "We have explained the verses **meaning We have clarified them and made them clear** for a people who remember" what is in them and understand their meanings.

Tafsir al-Baghawi

126- The Almighty said: **And this is the path of your Lord, straight**, [meaning: this is what we have explained. And it was said that this which you are on, O Muhammad, is the path of your Lord and His religion which He has chosen for Himself, straight] with no crookedness in it, and it is Islam. **We have detailed the verses for a people who remember**.

Tafsir al-Baidawi

126 "This" refers to the statement that the Qur'an brought, or to Islam, or what preceded success and failure. "The path of your Lord" is the path that He has chosen, or His custom and His path that His wisdom has required. "Straight" is without crookedness, or just and consistent, and it is a confirmed state like His saying: "And it is the truth, confirming" or restricted and the factor in it is the meaning of reference. "We have detailed the verses for a people who remember" so that they know that the One who is able is God, glory be to Him, and that everything that happens of good or evil is by His decree and creation, and that He is All-Knowing of the conditions of His servants, Wise and Just in what He does with them.

Surat al-An'am 6: 127

For them is the home of peace with their Lord, and He is their Protector for what they used to do.

Surat al-An'am 6: 127

For them is the home of peace with their Lord, and He is their Protector for what they used to do.

Tafsir al-Jalalayn

127 - (For them is the abode of peace) meaning safety, which is Paradise **with their Lord, and He is their protector for what they used to do**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty means by His saying: **for them**, for the people who remember God's verses and consider them, and are certain of their indication of what they indicate of the oneness of God and the prophethood of His Prophet Muhammad, may God bless him and grant him peace, and other than that, so they believe in what they have reached in knowledge of that.

As for "the abode of peace," it is the abode of God that He has prepared for His saints in the afterlife, as a reward for their deeds in this world for the sake of God, which is His Paradise. "Peace" is one of the names of God Almighty, as al-Suddi said:

Muhammad bin Al-Hussein told me, he said, Ahmad bin Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: "For them is the abode of peace with their Lord," God is peace, and the abode is Paradise.

As for his saying: **And He is their protector**, he is saying: And God is the supporter of these people who remember the signs of God, **for what they used to do**, meaning: as a reward for what they used to do of obedience to God and following His pleasure.

Tafsir al-Qurtubi

The Almighty says: **For them** meaning for those who remember. "The abode of peace" meaning Paradise, so Paradise is the abode of God, just as it is said: the Kaaba is the house of God. It is also possible that the meaning is the abode of safety, meaning that in which one is safe from harm. The meaning of **with their Lord** is that it is guaranteed for them by Him, and He will lead them to it by His grace. **And He is their Guardian** meaning He is their Supporter and Helper.

Tafsir Ibn Kathir

When the Almighty mentioned the path of those who have gone astray from His path and turned away from it, He pointed out the honor of what He sent His

Messenger with of guidance and the religion of truth, so the Almighty said: **And this is the straight path of your Lord** in the accusative case as a state, meaning this religion that We have prescribed for you, O Muhammad, with what We have revealed to you, this Qur'an, is the straight path of God, as mentioned previously in the hadith of Al-Harith from Ali in describing the Qur'an: It is the straight path of God and the strong rope of God, and it is the wise remembrance, narrated by Ahmad and Al-Tirmidhi in full, **We have explained the verses** meaning We have clarified them, made them clear, and interpreted them **for a people who remember** meaning for those who have understanding and awareness who understand from God and His Messenger "for them is the abode of peace" which is Paradise **with their Lord** meaning on the Day of Resurrection, and God described Paradise here as the abode of peace, because of their safety in what they followed of the straight path that follows the traces of the prophets and their ways, so just as they were safe from the plagues of crookedness, they reached the abode of peace **and He is their protector** meaning their protector and supporter And He supported them **for what they used to do**, meaning as a reward for their good deeds. He took care of them and rewarded them with Paradise by His grace and generosity.

Fath al-Qadir

127- "For them is the abode of peace with their Lord" meaning for these rememberers is Paradise because it is the abode of safety from all harm, or the abode of the Lord, peace, is saved for them with their Lord who will lead them to it. **And He is their Protector** meaning He is their Supporter, and the *ba* in **because of what they used to do** is for causality: meaning because of their actions.

Tafsir al-Baghawi

127- "For them is the abode of peace with their Lord," meaning: Paradise. Most commentators said: Peace is God and His abode is Paradise. It was also said: Peace is safety, [i.e.: For them is the abode of safety] from calamities, which is Paradise. It was called the abode of peace because everyone who enters it is safe from calamities and misfortunes.

It was said: It was named thus because all its states are associated with peace. It is said at the beginning: "Enter it in peace, secure" **Al-Hijr, 46**, "And the angels will enter upon them from every gate, 'Peace be upon you'" **Al-Ra'd, 23**, and He said: "They will hear therein no idle talk or sinful speech, but only the word, 'Peace, peace'" **Al-Waqi'ah, 26**, and He said: "Their greeting therein will be, 'Peace'" **Ibrahim, 23**, "Peace, a word from a Merciful Lord" **Yasin, 58**, **And He is their Guardian for what they used to do**, Al-Husayn ibn Al-Fadl said: He will take care of them in this world with success and in the Hereafter with reward.

Tafsir al-Baidawi

127 "For them is the abode of peace" The abode of God, He added Paradise to Himself to magnify it, or the abode of safety from deception, or the abode in which their greeting is peace. **With their Lord** in His protection or a reserve for them with Him, the nature of which no one but He knows. **And He is their Guardian** Their Master or Supporter. **For what they used to do** Because of their deeds or He is their Guardian with their reward, so He undertakes to deliver it.

To them.

Surat al-An'am 6: 128

And the Day He will gather them all together, [it will be said], "O company of jinn, you have taken too much advantage of mankind." And their allies among mankind will say, "Our Lord, some of us enjoyed one another, and we have reached our term which You appointed for us." He will say, "The Fire is your residence, wherein you will abide eternally, except for what God wills. Indeed, your Lord is Wise and Knowing."

Surat al-An'am 6: 128

And the Day He will gather them all together, [it will be said], **O company of jinn, you have taken too much advantage of mankind.** And their allies among mankind will say, **Our Lord, some of us enjoyed one another, and we have reached our term which You appointed for us.** He will say, "The Fire is your residence, wherein you will abide eternally, except for what God wills. Indeed, your Lord is Wise and Knowing."

Tafsir al-Jalalayn

128 - *And* mention **the Day when He will gather them** with the letter noon and the letter ya, meaning God, the creation **all together** and it will be said to them **O company of jinn, you have taken too much of mankind** by your misleading **and their allies** those who obeyed them **among mankind will say, Our Lord, some of us have enjoyed others** mankind benefited from the jinn beautifying their desires for them and the jinn from the obedience of mankind to them **and we have reached our term which You appointed for us** which is the Day of Resurrection and this is a regret on their part **He will say** the Most High to them on the tongue of the angels **The Fire is your abode** your home **to abide therein except for what God wills** of the times when they go out to drink scalding water, for he is outside of it as the Most High said {Then their return will be to Hell} and from Ibn Abbas that it is about those whom God knows will believe, so what is the meaning of **Indeed, your Lord is Wise** in His creation *Knowing* of His creation

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty meant by His statement: **And the Day He will gather them all together**, and the Day He will gather these people who are just with God, the idols and statues and other polytheists, with their allies from the devils who inspired them with adorned speech to deceive them so that they could argue with the believers, and He will gather them all together in the place of the Resurrection, and He will say to the jinn: **O company of jinn, you have taken too much of mankind**, and He omitted **He will say to the jinn** from the statement, being satisfied with the indication of what appeared from the statement to him from Him.

What he meant by his saying: **You have taken many from mankind**, is that you have led many of them astray and misled them, as: Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha,

on the authority of Ibn Abbas, his saying: **And the Day He will gather them all together, O company of jinn, you have taken many from mankind**, meaning: you have led many of them astray.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **O company of jinn, you have taken many of mankind**, he said: You have led many of mankind astray.

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: **You have taken many of mankind**, he said: Many have been led astray.

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.

Al-Qasim told us, he said, Al-Hussein told us, he said, Abu Sufyan told us, on the authority of Muammar, on the authority of Al-Hasan: **You have taken many of mankind**, meaning: You have led many of mankind astray.

Abu Jaafar said: God Almighty says: Then the jinn's allies among mankind will respond and say: **Our Lord, some of us enjoyed each other** in this world.

As for the enjoyment of humans with the jinn, it was as follows:

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, regarding his statement: **Our Lord, some of us have enjoyed ourselves with others.** He said: In the days of ignorance, a man would go down to the ground and say: I seek refuge in the great one of this valley. That was their enjoyment, so they would apologize on the Day of Resurrection.

As for the jinn enjoying humans, it was mentioned that the jinn receive from humans due to their glorification of them in seeking refuge with them, and they say: We have blocked the jinn and the jinn.

Abu Ja'far said: God Almighty says: They said: We have reached the time appointed for our death. What He, the Most High, means by that is: They said: Some of us enjoyed each other during the days of our lives until the time of our death, as Muhammad ibn al-Husayn told me, Ahmad ibn al-Mufaddal told us, Asbat told us, on the authority of al-Suddi: As for His statement: **And we have reached our term which You appointed for us**, it is death.

Abu Ja'far said: This is report from God, the Most High, about what He will say to those whom He will gather on the Day of Resurrection from among those who were equal to Him in this world, the idols, and to their companions from among the jinn. So He brought out the report about what is to come, bringing out the

report about what was, because the speech before it had preceded it with its meaning and what was intended by it. So He said: God said to the allies of the jinn from among mankind about whom His report had preceded: **The Fire is your abode**, meaning the fire of Hell, **your abode**, in which you will abide, that is, reside in it.

Al-Mathwa is *Al-Mafa'il* from their saying: **So-and-so resided in such-and-such a place**, meaning he stayed there.

They will abide therein forever, meaning, they will remain therein, **except for what God wills**, meaning except for what God wills of the time period between their resurrection from their graves and their destination in Hell. That is the period that God has excluded from their eternity in the Fire. **Indeed, your Lord is Wise**, in His management of His creation, and in His disposition of them according to His will from one state to another, and other than that of His actions, *Knowing*, of the consequences of His management of them, and what their affair will eventually lead to, whether good or evil.

It was narrated on the authority of Ibn Abbas that he interpreted this exception as: God made the matter of these people in the extent of His punishment of them up to His will.

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, he said: "The Fire is your abode, wherein you will abide eternally, except for what God wills. Indeed, your Lord is Wise and Knowing." He said: This verse is a verse that no one should judge God regarding His creation. He will not send them to Paradise or Hell.

Tafsir al-Qurtubi

The Almighty's saying: And the Day We gather them is in the accusative case of the omitted verb, meaning, and on the Day We gather them, We say. **All together** is in the accusative case of the state. What is meant is the gathering of all creation in the place of resurrection. **O company of jinn** is a call with an added word. **You have taken too much from mankind** meaning from enjoying mankind, so the source added to the object and the preposition were omitted, as indicated by His saying: **Our Lord, some of us enjoyed one another**. This refutes the saying of those who said: The jinn are the ones who enjoyed mankind, because mankind accepted them. The correct view is that each one enjoyed his companion. The estimation in Arabic is: Some of us enjoyed one another, so the jinn's enjoyment of mankind is that they took pleasure in the obedience of mankind to them, and mankind took pleasure in their acceptance by the jinn until they committed adultery and drank wine due to the jinn's seduction of them. It was said: When a man passed by a valley on his journey and feared for himself, he would say: I seek refuge in the Lord of this valley from everything I fear. And in the revelation: **And that there were men among mankind who sought refuge with men among the jinn, but they increased them in**

burden (al-Jinn 72:6). This is the enjoyment of mankind with the jinn. As for the enjoyment of the jinn with mankind, it is what they used to cast upon them of rumors, divination, and magic. It was said: The enjoyment of the jinn with mankind is that they acknowledge that the jinn are able to ward off from them what they fear. The meaning of the verse is to rebuke and reprimand those who have gone astray and misguide them in the Hereafter in the eyes of the worlds. **And we have reached our term which You appointed for us** meaning death and the grave, and we have come to you regretful. **The Fire is your abode** meaning the place of your residence. The abode is the place of residence. **To abide therein except for what God wills** is an exception that is not from the first. Al-Zajjaj said: It refers to the Day of Resurrection, meaning to abide in the Fire except for what God wills of the amount of their gathering from their graves and the amount of their time in the reckoning, so the exception is discontinuous. It was said: The exception refers to the Fire, meaning except for what God wills of your torment with other than the Fire at certain times. Ibn Abbas said: The exception is for the people of faith. So what is on this has the meaning of who. And it was also narrated from him that he said: This verse requires stopping for all the disbelievers. And the meaning of that is that it requires stopping for those who have not died, as they may become Muslim. And it was said: **Except what God wills** of their being in this world without punishment. And the meaning of this verse is the meaning of the verse in Hud. His statement: **But as for those who are wretched, they will be in the Fire** and there it will come in full, God willing. **Indeed, your Lord is Wise** meaning in their punishment and in all His actions. *Knowing* (Hud 11:106) of the extent of their recompense.

Tafsir Ibn Kathir

The Almighty says: And remember, O Muhammad, in what you tell them and warn them with, **And the Day He will gather them all together**, meaning the jinn and their allies from among mankind who used to worship them in this world, seek refuge in them and obey them, and some of them inspire each other with adorned speech to deceive, **O company of jinn, you have taken many from mankind**, meaning then He says: O company of jinn, and the context of the speech indicates what is omitted, and the meaning of His saying **You have taken many from mankind** is from their seduction and misguidance, like the Almighty's saying: "Did I not enjoin upon you, O children of Adam, that you not worship Satan - for indeed, he is to you a clear enemy - and that you worship Me - this is a straight path? And he has certainly led astray from among you a great multitude. Did you not then use reason?" Ali ibn Abi Talhah said on the authority of Ibn Abbas, **O company of jinn, you have taken many from mankind**, meaning that you led many of them astray. This is what Mujahid, al-Hasan and Qatadah said, **And their allies from among mankind will say, 'Our Lord, some of us have enjoyed others,'** meaning that The guardians of the jinn among mankind said: In response to God Almighty about that with this.

And the Day He will gather them all together, [it will be said], "O company of jinn, you have taken too much advantage of mankind." And their allies among mankind will say, "Our Lord, some of us enjoyed one another, and we have reached our term which You appointed for us." He will say, "The Fire is your residence, wherein you will abide eternally, except for what God wills. Indeed, your Lord is Wise and Knowing."

Ibn Abi Hatim said: My father told us, Abu al-Ashhab Hudhah bin Khalifa told us, Aouf told us on the authority of al-Hasan regarding this verse, he said: You will have many people from Hell on the Day of Resurrection, so their human allies will say: Our Lord, some of us enjoyed ourselves with others. Al-Hasan said: And some of us enjoyed ourselves with others, except that the jinn commanded and made the humans do it. Muhammad bin Kaab said regarding His statement: Our Lord, some of us enjoyed ourselves with others, the Companions said: In this world.

Ibn Jurayj said: In the days of ignorance, a man would descend to the ground and say: I seek refuge in the great one of this valley. That was their enjoyment, so they would make excuses for it on the Day of Resurrection. As for the enjoyment of the jinn by humans, it was, as mentioned, what the jinn would gain from humans because of their glorification of them in seeking their help, so they would say: We have outdone humans and jinn, **and we have reached our term which You appointed for us.** Al-Suddi said: He meant death. "He said: The Fire is your abode," meaning your shelter and home, you and them and your allies, **abiding therein**, meaning staying therein forever except for what God wills. Some of them said: The meaning of the exception goes back to the Barzakh. Some of them said: This is a return to the duration of this world. Other statements were said, which will be explained later, when God the Almighty said in Surat Hud, "abiding therein as long as the heavens and the earth endure, except for what your Lord wills. Indeed, your Lord is the Doer of what He intends." Ibn Jarir and Ibn Abi Hatim narrated this verse in their interpretation, on the authority of Abdullah bin Salih, the scribe of Al-Layth, who told me: Muawiyah bin Saleh, on the authority of Ali bin Abi Hatim bin Abi Talha, on the authority of Ibn Abbas, said: "The Fire is your abode, wherein you will abide eternally, except for what God wills. Indeed, your Lord is Wise and Knowing." He said: This verse is a verse that no one should judge God regarding His creation, nor should He place them in Paradise or Hell.

Fath al-Qadir

His saying: 128- **And the Day We shall gather them all together** The circumstance is in the accusative case with an implied noun that is understood to be in the foreground: meaning, remember the Day We shall gather them or **And the Day We shall gather them** We say: **O company of jinn**, and what is meant is the gathering of all creation on the Day of Resurrection, and the company is the group: meaning on the Day of Resurrection we say: O company of jinn **You have taken too much of mankind** meaning from enjoying them like His saying: **Our Lord, some of us have taken pleasure in others** It was said: You took too much of their misguidance and misguidance until they became like followers of yours, so we lived with them with you,

and similar to it is their saying: The prince took too many soldiers, and what is meant is reprimand and rebuke, and according to the first, what is meant by enjoyment is the delight of the jinn in the obedience of mankind to them and their entering into what they want from them "And their allies among mankind will say: Our Lord, some of us have taken pleasure in others". As for the jinn enjoying humans, it is what was mentioned above about their enjoyment of following them. As for humans enjoying jinn, it is when they accepted from them the improvement of sins, so they fell into them and enjoyed them, so that is their enjoyment of jinn. It was said: Humans enjoying jinn is that if a man passed by a valley on his journey and feared for himself, he would say: I seek refuge in the Lord of this valley from all that I fear, meaning his Lord from the jinn. From this is the saying of God Almighty: **And that there were men among mankind who sought refuge with men among the jinn, but they increased them in burden.** It was said: The jinn enjoying humans is that they believed them in what they said of false report of the unseen, and humans enjoying jinn is that they enjoyed what they told them of lies and thereby obtained some of the worldly fortunes like soothsayers. **And we have reached our term which You have appointed for us**, meaning the Day of Resurrection, in recognition of their reaching what God promised them of what they denied. When they said this, God answered them, saying, **The Fire is your abode**, meaning the place of your residence. The abode is the place, and the sentence is a new answer to an implied question. His statement, **They will abide therein except as God wills**, the meaning required by the Arabic language in this construction is that they will abide in the Fire at all times except for the time when God wills that they not remain there. Al-Zajjaj said: The exception refers to the Day of Resurrection, meaning they will abide in the Fire except as God wills of the amount of time they will be raised from their graves and the amount of time they will be held accountable. This is arbitrary, because the exception is from permanent eternity and is not true of those who did not enter the Fire. It was said: The exception refers to the Fire, meaning except as God wills of their punishment with something other than it at certain times, such as the bitter cold. It was said: The exception is for the people of faith, and *what* has the meaning of *from*, meaning except for those whose faith God wills, for they will not enter the Fire. It was said: The meaning is except as God wills of their being in this world without punishment. All of these interpretations are contrived, and what led me to resort to them is what was mentioned in the Qur'anic verses and the Prophetic hadiths about the eternal eternity of the infidels in Hellfire, but there is no contradiction between the general and the specific, especially after it was mentioned repeatedly in the Qur'an, as will come in Surat Hud 11: "They will abide therein as long as the heavens and the earth endure, except what your Lord wills. Indeed, your Lord is the Doer of what He intends."

Perhaps there will come there, God willing, more confirmation.

Ibn al-Mubarak in Az-Zuhd, Abd al-Razzaq, Al-Firyabi, Ibn Abi Shaybah, Abd ibn Hamid, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, Ibn Mardawayh, and Al-Bayhaqi in Al-Asma' wa'l-Sifat narrated on the authority of Abu Ja'far Al-Mada'ini, a man from Banu Hashim, and he is not Muhammad ibn Ali, who said: "The Prophet, may God bless him and grant him peace, was asked about this verse: 'And whomsoever God wills to guide, He expands his breast to Islam.' They said: 'How does He expand his breast, O Messenger of God?' He said: 'A light is cast into him, and his breast expands and becomes spacious for him.' They said: 'Is there a sign by which that can be known?' He said: 'Repentance to the eternal home, turning away from the home of delusion, and preparing for death before meeting death.'" Abd ibn Hamid narrated something similar on the authority of Fadil. Ibn Abi Al-Dunya narrated something similar on the authority of Al-Hasan as well. Ibn Abi Shaybah, Ibn Abi Al-Dunya, Ibn Jarir, Abu Al-Shaykh, Al-Hakim, Ibn Mardawayh, and Al-Bayhaqi in Al-Shu'ab narrated through various chains of narration on the authority of Ibn Mas'ud, who said: The Messenger of God, may God bless him and grant him peace, said when this verse was revealed, and he mentioned something similar. Ibn Mardawayh narrated it from him with a chain of transmission traceable back to the Prophet (peace and blessings of God be upon him) from another chain of transmission. It was narrated by Sa'eed ibn Mansur, Ibn Jarir, Ibn Abi Hatim, Al-Bayhaqi in Al-Asma' wa'l-Sifat, and Ibn Al-Najjar in his history on the authority of Abdullah ibn Al-Mustawrid, who was from the descendants of Ja'far ibn Abi Talib, who said: The Messenger of God (peace and blessings of God be upon him) recited this verse and mentioned something similar. These chains of transmission strengthen each other, and the connected narration strengthens the disconnected narration. Therefore, we must resort to this prophetic interpretation. Abd ibn Hamid and Ibn Abi Hatim narrated from Ibn Abbas regarding the verse, saying: Just as the son of Adam cannot reach the heavens, he cannot have faith and monotheism enter his heart until God enters them into his heart. Al-Bayhaqi narrated in Al-Asma' wa'l-Sifat from him regarding the verse, saying: Whoever God wants to misguide, He makes it difficult for him until He makes Islam difficult for him, although Islam is spacious. This is when God says **interpretation of the meaning: He has not placed upon you in religion any difficulty** meaning: He has not placed upon you in Islam any difficulty. Abd Al-Razzaq and Ibn Abi Hatim narrated from Qatada regarding His statement: "the abode of peace" he said: Paradise. Ibn Abi Hatim narrated on the authority of Jabir bin Zaid, who said: Peace is God. Abu Sheikh narrated on the authority of Al-Suddi, who said: God is Peace, and His abode is Paradise. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, and Abu Sheikh narrated on the authority of Ibn Abbas, regarding his statement: **You have taken many of mankind**, he said: **Because of your leading them astray**, meaning you have led many of them astray. And regarding his statement: **They will abide therein except what God wills**, he said: This verse is such that no one should judge God with regard to His creation,

and He will not place them in Paradise or Hell.

Tafsir al-Baghawi

128- The Almighty's saying: **And on the Day He will gather them together**, Hafs read: **He will gather them together**, with a ya', **all together**, meaning: the jinn and mankind will be gathered together in the place of resurrection and He will say: **O company of jinn**, and what is meant by jinn are the devils, **You have taken many from mankind**, meaning: you have taken many from mankind by misleading and tempting, meaning: you have led many astray, **And their allies among mankind will say**, meaning: the allies of the devils who obeyed them from mankind, **Our Lord, some of us have enjoyed one another**.

Al-Kalbi said: The enjoyment of mankind with the jinn is that when a man traveled and settled in a deserted land and feared for himself from the jinn, he would say: I seek refuge with the master of this valley from the fools of his people, so he would spend the night in their neighborhood.

As for the jinn enjoying themselves with humans, they said, **We have made humans superior to the jinn**, until they sought refuge with us, and thus became more honorable among their people and more great in their souls. This is like the Almighty's saying, **And there were men among mankind who sought refuge with men among the jinn, but they increased them in burden**. Al-Jinn, 6

It was said: The enjoyment of mankind with the jinn is due to the rumors, magic, and divination they used to tell them, and their making things that they desire seem attractive to them, and making them easy for them. The enjoyment of the jinn with mankind is the obedience of mankind to them in what they make attractive to them of misguidance and sins.

Muhammad bin Kaab said: It is the obedience of some to others and their agreement with others.

And we have reached our term which You have appointed for us, meaning: the Resurrection and the Resurrection. "God Almighty said: 'The Fire is your abode,'" meaning your place of residence, **wherein you will abide eternally except for what God wills**.

They differed about this exception, just as they differed about His statement: **They will abide therein as long as the heavens and the earth endure, except what your Lord wills** Hud, 107.

It was said: He meant except for the amount of time between their resurrection and their entry into Hell, meaning: They will remain in Hell forever except for this amount.

It was said: The exception refers to the torment, which is His saying, **The Fire is your abode**, meaning: You will remain in the Fire forever, except for whatever types of torment God wills.

Ibn Abbas said: The exception refers to a people about whom God knew in advance that they would submit and be taken out of the Fire. *What means who*

Surat al-An'am 6: 128

And the Day He will gather them all together, [it will be said], "O company of jinn, you have taken too much advantage of mankind." And their allies among mankind will say, "Our Lord, some of us enjoyed one another, and we have reached our term which You appointed for us." He will say, "The Fire is your residence, wherein you will abide eternally, except for what God wills. Indeed, your Lord is Wise and Knowing."

according to this interpretation. **Indeed, your Lord is Wise and Knowing.** It was said: Knowing of what He excepted and what is in their hearts of righteousness and piety.

Tafsir al-Baidawi

128 **And the Day He will gather them all together** is in the accusative case with the omission of *remember* or *say*, and the pronoun refers to whomever of the two heavy things will be gathered. Hafs from Asim and Ruh from Yaqub read **He will gather them** with the letter *ya*. **O company of jinn** meaning the devils **you have taken too much of mankind** meaning from their temptation and misguidance, or from them you have made them your followers so they will be gathered with you like his saying the prince took too much of the soldiers. **And their allies among mankind** who obeyed them said **Our Lord, some of us have enjoyed one another** meaning mankind benefited from the jinn by guiding them to desires and what leads to them, and the jinn from mankind by obeying them and achieving their desires. It was said that mankind's enjoyment of them is that they used to seek refuge with them in the deserts and at times of fear, and their enjoyment of mankind is their acknowledgment that they are able to permit them. **And we have reached our term which You have appointed for us**, meaning the Resurrection. This is an acknowledgment of what they did of obeying Satan, following their desires, and denying the Resurrection, and regretting their state. **He said, 'The Fire is your abode'**, your home or your abode. **Eternally therein**, is a state, and the agent in it is your abode if it is made a source, and the meaning of the addition if it is made a place, **except what God wills**, except for the times in which they are transferred from the Fire to the freezing cold. It was also said, **except what God wills**, it was said, *entering*, as if it was said, **The Fire is your abode forever, except for what He gives you respite**. "Indeed, your Lord is Wise," in His actions, *Knowing*, of the deeds of the two heavy beings and their states.

Surat al-An'am 6: 129

And thus do We let some of the wrongdoers have power over others because of what they used to earn.

Tafsir al-Jalalayn

129 - **And thus** when We gave enjoyment to the disobedient among mankind and jinn, some of them by means of others, **We gave authority to some of the wrongdoers over others** that is, over others **for what they had earned** of sins.

Tafsir al-Suyuti

Tafsir al-Tabari

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

Some of them said: It means: We make some of them allies of others, despite their disbelief in God.

Who said that?

Yunus told us, Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **And thus do We let some of the wrongdoers have control over others because of what they used to earn**, and God only makes people allies because of their deeds. So the believer is the ally of the believer wherever and whenever he is, and the disbeliever is the ally of the disbeliever wherever and whenever he is. Faith is not by wishing or by making up.

Others said: Its meaning is: We follow each other in the fire, from *al-mawalaat*, which is following between one thing and another, from the saying of the speaker: **I followed between such and such**, if I followed between them.

Who said that?

Muhammad bin Abdul A'la told me, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **And thus do We let some of the wrongdoers have power over others**, in the Fire, one following the other.

Others said: The meaning of this is that we cast some darkness over others.

Who said that?

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement, **And thus do We let some of the wrongdoers have dominion over others**, he said: The wrongdoers of the jinn and the wrongdoers of mankind. And he recited: **And whoever turns away from the remembrance of the Most Merciful - We appoint for him a devil, and he is to him a companion** (al-Zukhruf 43:36). He said: We set the darkness of the jinn over the darkness of mankind.

Abu Ja'far said: The most correct of these sayings in interpreting this is the saying of the one who said: Its

meaning is: And thus do We make some of the wrongdoers allies of others. Because God mentioned before this verse what the polytheists said, so He, the Most High, said: **And their allies among mankind said, 'Our Lord, some of us have taken pleasure in others.'** And He, the Most High, informed: That some of them are allies of others, then He followed up His statement with His statement about the guardianship of some of them over others by His guardianship of them, so He said: And just as We made some of these polytheists from among the jinn and mankind allies of some of them so that some of them may take pleasure in others, so do We make some of them allies of others in all matters, **because of what they used to earn**, of the sins of God and what they do.

Tafsir al-Qurtubi

God the Almighty says: **And thus We make some wrongdoers allies of others** The meaning is, just as We did with these people, from what I described to you of some of them enjoying each other, I make some of the wrongdoers allies of others, then some of them will disown others tomorrow. The meaning of We make allies in this is We make an ally. Ibn Zayd said: We set the darkness of the jinn over the darkness of mankind. And it was also narrated from him: We set some of the oppressors over others, so they will destroy and humiliate him. This is a threat to the oppressor, if he does not refrain from his oppression, God will set another oppressor over him. This verse includes everyone who oppresses himself or oppresses his subjects, or the merchant who oppresses people in his trade or the thief and others. Fudayl ibn Iyad said: If you see an oppressor taking revenge on an oppressor, then stop and look at him in amazement. Ibn Abbas said: If God is pleased with a people, He sets the best of them in charge of their affairs, and if God is angry with a people, He sets the worst of them in charge of their affairs. And in the hadith from the Prophet, may God bless him and grant him peace:

Whoever aids an oppressor, God will give him power over him. It has been said that the meaning is that we will leave some of them to others in what they choose of disbelief, just as we will leave them tomorrow to their leaders who are unable to save them from punishment. That is, just as we will do that to them in the Hereafter, so will we do to them in this world. It has been said about the words of God the Almighty: **We will give him what he has taken charge of** (An-Nisa': 115): We will leave him to what he has given himself to. Ibn Abbas said: Its interpretation is that if God wants evil for a people, He will make the worst of them their rulers. This is indicated by the words of God the Almighty: **And whatever strikes you of disaster - it is because of what your hands have earned** (al-Shura 42:30).

Tafsir Ibn Kathir

Saeed said on the authority of Qatada in its interpretation: God only appoints people as guardians based on their deeds. The believer is the guardian of

Surat al-An'am 6: 129

And thus do We let some of the wrongdoers have power over others because of what they used to earn.

the believer wherever and whenever he is, and the disbeliever is the guardian of the disbeliever wherever and whenever he is. Faith is not by wishful thinking or by adornment, and Ibn Jarir chose this. Muammar said on the authority of Qatada in his interpretation of the verse: God appoints some of the wrongdoers over others in the Fire, one following the other. Malik bin Dinar said: I read in the Psalms, **I will take revenge on the hypocrites with the hypocrites, then I will take revenge on all the hypocrites.** This is in the Book of God, the Most High, the saying of God, the Most High: **And thus do We let some of the wrongdoers have power over others.** Abd al-Rahman bin Zaid bin Aslam said: In His saying, **And thus do We let some of the wrongdoers have power over others,** he said: The wrongdoers of the jinn and the wrongdoers of mankind. And he read, **And whoever turns away from the remembrance of the Most Merciful - We appoint for him a devil, and he is to him a companion.** He said: And We set the oppressors of the jinn upon the oppressors of mankind. Al-Hafiz Ibn Asakir narrated in the biography of Abd al-Baqi bin Ahmad, on the authority of Saeed bin Abd al-Jabbar al-Karabisi, on the authority of Hammad bin Salamah, on the authority of Asim, on the authority of Dhirr, on the authority of Ibn Masoud, with a chain of transmission traceable to the Prophet, **Whoever helps an oppressor, God will set him over him.** This is a strange hadith. Some poets said:

There is no hand but the hand of God is above it, and there is no oppressor but he will be tested by an oppressor.

The meaning of the noble verse is, just as We made these losers among mankind the group of jinn who led them astray, so We will deal with the wrongdoers. We will give some of them power over others, destroy some of them by means of others, and take revenge on some of them by means of others, as retribution for their injustice and transgression.

Fath al-Qadir

His statement: 129- **And thus do We make some of the wrongdoers allies of others** meaning, just as We made between the jinn and mankind what came before, **Thus do We make some of the wrongdoers allies of others** meaning: We make some of them allies of others, so they become allies of one another, then some of them disavow the other, so the meaning of **we make him an ally of his.** Abd al-Rahman ibn Zayd ibn Aslam said: Its meaning is that We set the oppressors of the jinn over the oppressors of mankind. It was also narrated from him that he interpreted this verse by saying that the meaning is: We set some of the oppressors over others, so they destroy and humiliate them, so in this verse there is a threat to the oppressors that whoever does not refrain from oppressing them, God will set another oppressor over him. Fudayl ibn Iyad said: If you see an oppressor taking revenge on an oppressor, then stop and look in amazement. It was said that the meaning of **we turn over** is that we entrust some of them to others in what they choose of disbelief, and

the *ba* in **because of what they used to earn** is for causality: that is, because of their earning of sins, we turned some of them over to others.

Tafsir al-Baghawi

129- **And thus We let some of the wrongdoers have power over others because of what they used to earn,** (it was said: meaning): Just as We let down the disobedient jinn and mankind until some of them enjoyed others, We let some of the wrongdoers have power over others, meaning: We give some of them authority over others, so We punish the wrongdoer for the wrongdoer, as it came: **Whoever aids a wrongdoer, God will give him power over him.**

Qatada said: We make some of them allies of others, so the believer is the guardian of the believer [wherever he is], and the disbeliever is the guardian of the disbeliever wherever he is. It was narrated by Amr Muammar on the authority of Qatada: We follow some of them to the Fire, from loyalty. It was said: Its meaning is: We give the darkness of mankind the darkness of the jinn, and We give the darkness of the jinn the darkness of mankind, meaning: We entrust some of them to others, like the saying of God the Almighty: **We give him what he has been entrusted with An-Nisa', 115.** Al-Kalbi narrated on the authority of Abu Salih on the authority of Ibn Abbas, may God be pleased with them both, in its interpretation: That God the Almighty, if He wants good for a people, He entrusts their affairs to the best of them, and if He wants evil for a people, He entrusts their affairs to the worst of them.

Tafsir al-Baidawi

129 **And thus We let some of the wrongdoers have authority over others.** We leave some of them to others, or We make some of them take charge of others, so the allies of others and their companions mislead them into punishment as they were in the world. **Because of what they used to earn** of disbelief and sins.

Surat al-An'am 6: 130

O company of jinn and mankind, did there not come to you messengers from among you, relating to you My verses and warning you of the meeting of this Day of yours? They will say, **We bear witness against ourselves**. And the worldly life deceived them, and they will bear witness against themselves that they were disbelievers.

Tafsir al-Jalalayn

130 - **O company of jinn and mankind, did there not come to you messengers from among you** that is, from your group, that is, some of you who are truthful with mankind or the messengers of the jinn, their warnings are those who listen to the speech of the messengers and convey it to their people (reciting to you My verses and warning you of the meeting of this Day of yours? They will say, **We bear witness against ourselves** that we have conveyed it. God Almighty said, (and the worldly life deceived them) so they did not believe **and they bear witness against themselves that they were disbelievers**.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: This is report from God, may He be glorified, about what He will say on the Day of Resurrection to those who are just with Him from among the polytheists, mankind and jinn. He informs that He, may He be glorified, will say to them on that day: **O company of jinn and mankind, did there not come to you messengers from among you, relating to you My verses?** He says: They will inform you of what was revealed to them of My alerting you to the places of My proofs, and My informing you of My evidence for My Oneness, and believing in My prophets, and acting upon My commands and adhering to My limits, **and they will warn you of the meeting of this Day of yours**. He says: They will warn you of the meeting of My punishment on this Day of yours, and My punishment for your disobedience to Me, so you will desist from your disobedience.

This is from God, the Most High, a rebuke and rebuke to these infidels for their past immorality and transgressions in this world. Its meaning is: Messengers have come to you from among you, alerting you to the error you were upon, with conclusive proofs, and warning you of God's threat for your standing upon what you were upon, but you did not accept that, nor did you remember, nor did you take heed. The people of interpretation differed regarding **the jinn**, were they sent to them or not? Some of them said: Messengers were sent to them, just as messengers were sent to mankind from among them.

Who said that?

Ibn Hamid told us, Yahya bin Wazeh told us, Ubaid bin

Sulaiman told us: Ad-Dahhak was asked about the jinn, was there a prophet among them before the Prophet, may God bless him and grant him peace, was sent? He said: Have you not heard the words of God: **O company of jinn and mankind, did there not come to you messengers from among you, relating to you My verses?** He meant by that: messengers from mankind and messengers from the jinn? They said: Yes!

Others said: No messenger was sent to them from them, and no messenger was ever sent from the jinn. Rather, the messengers were from humans only, and as for the jinn, they were warnings. They said: Rather, God said: **Did there not come to you messengers from among you?** The messengers were from one of the two groups, just as He said: **He has released the two seas meeting together**, then He said: **Pearls and coral emerge from them**, and pearls and coral emerge from the salty ones, not the fresh ones. Rather, the meaning of that is: It emerges from some of them, or from one of them. He said: This is like the saying of the one who said to a group of Adwar: **Indeed, in these houses there is evil**, and if the evil is in one of them, then the report is from all of them, and what is meant by it is the report from some of them, and just as it is said: **I ate bread and milk**, if they are mixed. If it were said: **I ate milk**, the statement would be incorrect, because milk is drunk and not eaten.

Who said that?

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, on the authority of Ibn Juraym, regarding his statement: **O company of jinn and mankind, did there not come to you messengers from among you?** He said: He included them as He included his statement: **And from all of them you eat fresh meat and extract ornaments which you wear**, and no ornaments come out of rivers. Ibn Jurayj said, Ibn Abbas said: They are the jinn who met their people, and they are messengers to their people.

According to what Ibn Abbas said: that the jinn are messengers to mankind to their people, then the interpretation of the verse according to this interpretation that Ibn Abbas interpreted: Did there not come to you, O jinn and mankind, messengers from among you? As for the messengers of mankind, they are messengers from God to them, and as for the messengers of the jinn, they are messengers of God from among the children of Adam, and they are the ones who, when they hear the Qur'an, turn back to their people as warners.

As for those who said what Ad-Dahhak said, they said: God Almighty mentioned that there were messengers from the jinn who were sent to them, just as He mentioned that there were messengers from mankind who were sent to them. They said: Even if it were permissible for His report about the messengers of the jinn to mean that they were messengers from mankind, it would be permissible for His report about the messengers of mankind to mean that they were messengers from the jinn. They said: And in the corruption of this meaning is what indicates that both report mean the report about them that they are messengers from God, because that is what is known in speech and nothing else.

Surat al-An'am 6: 130

O company of jinn and mankind, did there not come to you messengers from among you, relating to you My verses and warning you of the meeting of this Day of yours? They will say, "We bear witness against ourselves." And the worldly life deceived them, and they will bear witness against themselves that they were disbelievers.

Abu Ja'far said: This is report from God, may He be glorified, about the statement of the polytheists among the jinn and mankind when He rebuked them by saying to them: **Did there not come to you messengers from among you, relating to you My verses and warning you of the meeting of this Day of yours?** They say: **We bear witness against ourselves**, that Your messengers came to us with Your verses and warned us of the meeting of this Day of yours, but we denied them and rejected their message, and we did not follow Your verses or believe in them.

God said, in the beginning of the statement: **And these unjust people were deceived by the idols and statues, and their allies from among the jinn, "the life of this world**, meaning: the adornment of the life of this world, and the pursuit of leadership in it and competition for it, that they should submit to the command of God and obey His messengers in it, but they were arrogant and were a haughty people. So He was satisfied with mentioning **the life of this world** from mentioning the meanings that deceived and tricked them in it, since mentioning it would have been sufficient to mention other things, because the speech indicates what He left out. God, the Most High, says: **And they will bear witness against themselves**, meaning: these unjust people with Him on the Day of Resurrection, that they were disbelievers in Him and His messengers in this world, so that God's proof against them will be completed by their admission of what necessitates His punishment and painful torment upon them.

Tafsir al-Qurtubi

The Almighty said: **O company of jinn and mankind, has there not come to you** meaning the Day We will gather them and say to them, **Did there not come to you messengers?** So it was deleted, so they will admit what would disgrace them. The meaning of **from you** is in creation, assignment, and addressing. Since the jinn are among those who are addressed and have reason, He said: from you, even though the messengers were from mankind, and mankind was predominant in addressing, just as the masculine is predominant over the feminine. Ibn Abbas said: The messengers of the jinn are those who conveyed to their people what they heard of the revelation, as He said: **And they turned back to their people as warners** (al-Ahqaf 46:29). Muqatil and Ad-Dahhak said: God sent messengers from the jinn just as He sent from mankind. Mujahid said: The messengers are from mankind, and the warners are from the jinn, then he recited **to their people as warners** and this is the meaning of what Ibn Abbas said, and it is correct as will be explained in Al-Ahqaf. Al-Kalbi said: Before Muhammad (peace be upon him) was sent, the messengers were sent to both mankind and jinn.

I said: This is not correct. Rather, in Sahih Muslim, on the authority of Jabir bin Abdullah Al-Ansari, he said

that the Messenger of God, may God bless him and grant him peace, said:

"I have been given five things that no prophet before me was given. Every prophet was sent specifically to his people, and I have been sent to every red and black person." The hadith, as will be explained in Al-Ahqaf. Ibn Abbas said: The messengers were sent to mankind, and Muhammad, may God bless him and grant him peace, was sent to the jinn and mankind. This was mentioned by Abu Al-Layth Al-Samarqandi. It was said: There were a group of jinn who listened to the prophets, then returned to their people and informed them, as was the case with our Prophet, may God bless him and grant him peace. They were called messengers of God, even though it was not explicitly stated that they were sent. In the revelation: **From them come pearls and coral** (Al-Rahman: 22), meaning from one of them. Rather, it comes from salt, not fresh water. Likewise, the messengers are from mankind, not the jinn. So the meaning of **from you** is from one of you. This was permissible, because they were mentioned previously. It was said: The messengers were made in the place of articulation from all because the two heavy things have been gathered together on the Day of Resurrection, and the reckoning is upon them without the creation, so when they are in that place in one reckoning regarding reward and punishment, they will be addressed on that day with one address as if they were one group, because the beginning of their creation was for servitude, and the reward and punishment are for servitude, and because the jinn originated from a smokeless flame, and our origin is from dust, and their creation is not our creation, so among them are believers and disbelievers. And our enemy is Satan, their enemy, he is hostile to their believers and loyal to their disbelievers. And among them are desires: Shiites, Qadariyyah, and Murji'ah who recite our Book. And God described them in Surat Al-Jinn in His saying: **And among us are Muslims, and among us are the unjust** (al-Jinn 72:14) "And among us are the righteous, and among us are less than that. We were separate ways" (al-Jinn 72:11) as will be explained there. **They relate** is in the nominative case as an attribute of messengers. **They said, 'We bear witness against ourselves'** meaning we bear witness that they conveyed. **And the worldly life deceived them.** It was said: This is a speech from God to the believers, meaning that these people were deceived by the worldly life, meaning it tricked them and they thought it would last, and they feared its disappearance from them if they believed. **And they testified against themselves**, meaning they admitted their disbelief. Muqatil said: This is when their limbs testified against them for polytheism and for what they were doing.

Tafsir Ibn Kathir

This is also one of the things that God will use to strike the disbelievers of the jinn and mankind on the Day of Resurrection, when He will ask them, and He is All-Knowing, **Did the messengers deliver His messages to them?** This is a question of confirmation, **O company of jinn and mankind, did there not come to you messengers from among you?** meaning from among you. And the messengers are from mankind only, and there are no messengers from the jinn, as Mujahid, Ibn Jurayj, and more than one of the imams from the early and later generations have stated. Ibn Abbas said: The messengers are from the children of Adam, and from the jinn are warnings. Ibn Jarir narrated on the authority of Ad-Dahhak bin Muzahim: that he claimed that there were messengers among the jinn and he used this noble verse as evidence, and there is a consideration in it, because it is ambiguous and not explicit, and it is - and God knows best - like His saying: "He has released the two seas meeting together. Between them is a barrier which they do not transgress. So which of the favors of your Lord will you deny?" until he said: **From them emerge pearls and coral.** It is known that pearls and coral are extracted from salt, not from sweets, and this is clear, praise be to God. Ibn Jarir mentioned this exact answer, and the evidence that the messengers are only from mankind is the saying of God the Almighty: "Indeed, We have revealed to you, [O Muhammad], as We revealed to Noah and the prophets after him and We revealed to Abraham, Ishmael, Isaac, Jacob, and the Tribes and Jesus, Job, Jonah, Aaron, and Solomon. And We gave David the Psalms. And messengers We have mentioned to you before and messengers We have not mentioned to you. And God spoke to Moses directly. Messengers as bearers of good tidings and warners, so that mankind will have no argument against God after the messengers."

And the Almighty said: About Abraham, **And We made among his descendants prophethood and the Book**, so the prophethood and the Book were restricted after Abraham to his descendants, and no one among the people said: Prophethood was among the jinn before Abraham the friend, then it was cut off from them with his mission, and the Almighty said: **And We did not send before you any messengers except that they ate food and walked in the markets** and He said: **And We did not send before you except men to whom We revealed from the people of the towns** and it is known that the jinn follow mankind in this regard, and for this reason the Almighty said, informing about them: "And when We directed to you a company of the jinn, listening to the Qur'an. And when they attended it, they said, 'Listen.' And when it was concluded, they turned back to their people as warners. They said, 'O our people, indeed we have heard a Book revealed after Moses, confirming what was before it, guiding to the truth and to a straight path. O our people, respond to the caller of God and believe in him. He will forgive you some of your sins and save you from a painful punishment. And whoever does not respond to the caller of God will not escape on earth, and he will have no protectors besides Him. Those are in manifest error.'" And it has come in the hadith narrated by Al-Tirmidhi and others: The Messenger of God, may

God bless him and grant him peace, recited to them Surat Al-Rahman, in which God Almighty says: "We will attend to you, O two heavy burdens. So which of the favors of your Lord will you deny?"

And the Almighty said in this noble verse: **O company of jinn and mankind, did there not come to you messengers from among you, relating to you My verses and warning you of the meeting of this Day of yours?** They said, **We bear witness against ourselves.** That is, we acknowledge that the messengers conveyed to us Your messages and warned us of Your meeting, and that this day will inevitably happen. And the Almighty said: **And the worldly life deceived them.** That is, they were careless in their worldly life, and were destroyed by their denial of the messengers and their opposition to the miracles, because they were deceived by the adornments, embellishments, and desires of the worldly life. **And they bear witness against themselves**, that is, on the Day of Resurrection, **that they were disbelievers**, that is, in this world, in what the messengers brought to them, may the blessings and peace of God be upon them.

Fath al-Qadir

His statement: 130- **O company of jinn and mankind, did there not come to you messengers from among you?** That is, on the Day We gather them, We will say to them: **Did there not come to you?** Or it is the beginning of the narration of what will happen at the gathering, and its apparent meaning is that God sends messengers from among them to the jinn in this world, just as He sends messengers from among them to mankind. It was said that the meaning of **from among you** is: from among those who are similar to you in creation and duty, and the intent of addressing is that the jinn and mankind are united in that, and even if the messengers are from mankind specifically, they are from the same gender as the jinn from that perspective. It was said that it is from the category of mankind being dominant over the jinn, just as the male is dominant over the female. It was said that what is meant by the messengers to the jinn here are the warners from among them, as in His statement: **And they turned back to their people as warners.** His statement: **They narrate to you My verses** is another description of the messengers, and the meaning of narration has been explained previously. His saying: **They said, 'We bear witness against ourselves.'** This is an admission from them that God's proof is binding on them by sending His messengers to them. The sentence is the answer to an implied question, so it is a new sentence. The sentence **And the worldly life deceived them** is in the accusative case as a state, or it is an interjected sentence. **And they bear witness against themselves that they were disbelievers.** This is another testimony from them against themselves that they were disbelievers in this world in the messengers sent to them and the signs that they brought. What has been presented indicates that such a verse that explicitly states their admission of disbelief against themselves, and such as their saying: **By God, our Lord, we were not polytheists**, is understood to mean that they will acknowledge in some instances on the Day of Resurrection and deny in others due to the length of that day, the turmoil of hearts in it, the recklessness of

Surat al-An'am 6: 130

O company of jinn and mankind, did there not come to you messengers from among you, relating to you My verses and warning you of the meeting of this Day of yours? They will say, "We bear witness against ourselves." And the worldly life deceived them, and they will bear witness against themselves that they were disbelievers.

minds, the closure of understandings, and the dullness of intellects.

Tafsir al-Baghawi

130- The Almighty said: **O company of jinn and mankind, did there not come to you messengers from among you?** They differed as to whether a messenger was sent to the jinn from among them? Ad-Dahhak was asked about it, and he said: Yes, have you not heard God say: **Did there not come to you messengers from among you?** He meant by that messengers from among mankind and messengers from the jinn. Al-Kalbi said: The messengers were sent to the jinn and to mankind together before Muhammad, may God bless him and grant him peace, was sent.

Mujahid said: The messengers are from mankind, and the warners are from the jinn. Then he recited: **And they turned back to their people as warners Al-Ahqaf, 29.** They are people who hear the words of the messengers and convey to the jinn what they heard. The jinn do not have messengers, so based on this, his statement **messengers from among you** refers to one of the two types, which are mankind, as God Almighty said: **From them emerge pearls and coral Al-Rahman, 22.** Rather, it emerges from the salt, not the torment. He said: **And He made the moon a light therein Noah, 16.** Rather, it is in one heaven.

They relate to you, that is, they recite to you, **My verses,** My books, **and warn you of the meeting of this Day of yours,** which is the Day of Resurrection. **They say, 'We bear witness against ourselves,'** that they have conveyed the message. Muqatil said: That is when their limbs testified against them of polytheism and disbelief. God Almighty said: **And the worldly life deceived them,** until they did not believe, **and they bear witness against themselves that they were disbelievers.**

of the meeting of this Day of yours," meaning the Day of Resurrection. **They said** in response, **We bear witness against ourselves** of the crime and disobedience, which is an admission on their part of disbelief and acceptance of the punishment. **And the worldly life deceived them, and they testified against themselves that they were disbelievers.** This is a censure of them for their poor vision and error of opinion, for they were deceived by the worldly life and the deceiving pleasures, and they turned away from the Hereafter completely, until the consequence of their affair was that they were forced to testify against themselves of disbelief and surrender to the eternal punishment, a warning to the listeners like their situation.

Tafsir al-Baidawi

130 **O company of jinn and mankind, did there not come to you messengers from among you?** The messengers are from mankind specifically, but since they were included with the jinn in the address, this and its counterpart were correct. **From them emerge pearls and coral.** Coral emerges from salt, not fresh water. Some people took its apparent meaning and said that messengers from their kind were sent to each of the two heavy burdens. It was said that the messengers from the jinn were the messengers' messengers to them, based on the Almighty's statement, **And they turned back to their people as warners.** "They relate to you My verses and warn you

Surat al-An'am 6: 131

That is because your Lord would not destroy the cities unjustly while their people were unaware.

Tafsir al-Jalalayn

131 - *That* meaning sending messengers *that* the lam is understood and is lightened, meaning because **your Lord would not destroy the cities unjustly** some of them **while their people were unaware** did He not send to them a messenger to explain to them

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: **That is because your Lord would not destroy the cities unjustly**, meaning: We sent the messengers, O Muhammad, to those whose situation I described and whose report I informed you of from among the polytheists of mankind and jinn, to relate to them My verses and warn them of their return to Me, because your Lord would not destroy the cities unjustly. There are two interpretations of His statement: *unjustly*. One of them is: **That is because your Lord would not destroy the cities unjustly**, meaning: because of the polytheism of those who polytheized and the disbelief of those who disbelieved among their people, as Luqman said: **Indeed, polytheism is a great injustice**, "and their people were heedless," meaning: He would not hasten to punish them until He sent messengers to them to alert them to the proofs of God against them, and to warn them of the punishment of God on the Day of their return to Him, and He was not the one who would take them by surprise so that they would say: "No bearer of good tidings or warner has come to us."

The other: **That is because your Lord would not destroy the cities unjustly**, meaning: He would not have destroyed them without being alerted and reminded by the messengers, verses, and lessons, and thus wronged them, and God is not unjust to His servants.

Abu Ja'far said: The first of the two opinions is more correct in my opinion, and its meaning is: If He would not have destroyed them for their polytheism, without sending messengers to them and making excuses between Him and them. This is because His statement: **That is because your Lord would not destroy the cities unjustly**, is followed by His statement: **Did there not come to you messengers from among you, relating to you My verses?** This was clear evidence that the text of His statement: **That is because your Lord would not destroy the cities unjustly**, is: We only did that so that We would not destroy the cities without a reminder or warning.

As for his saying: *That*, it is possible that it is in the accusative case, meaning: We did that, and it is possible that it is in the nominative case, meaning the beginning, as if he said: That is like that.

As for *that*, it is in the accusative case, meaning: We did that so that your Lord would not destroy the cities. If what lowers it is omitted, the verb is attached to it and is in the accusative case.

Tafsir al-Qurtubi

The Almighty's saying: "That" is in the nominative case according to Sibawayh, meaning that the matter is that. And "that" is a lightened form of the heavy, meaning that We did this to them because I did not destroy the cities because of their injustice, meaning because of their polytheism before sending messengers to them, so they would say, "No bearer of good tidings or warner has come to us." It was said: I did not destroy the cities because of the polytheism of those who polytheized among them, so it is like: "And no bearer of burdens shall bear the burden of another" (al-An'am 6: 164). And if He had destroyed them before sending the messengers, then He would have been able to do whatever He wanted. And Jesus said: "If You should punish them, they are Your servants" (al-Ma'idah 5:118), and this has been mentioned before. Al-Farra' permitted it to be in the accusative case, meaning: He did that to them, because He did not destroy the cities because of injustice.

Tafsir Ibn Kathir

The Almighty says: "That is because your Lord would not destroy the cities unjustly while their people were unaware." That is, We only excused mankind and mankind by sending messengers and revealing books, so that no one would be held accountable for his injustice while the call had not reached him. But We excused the nations, and We did not blame anyone except after sending messengers to them, as the Almighty said: "And there was no nation but that a warner had passed among them." And the Almighty said: "And We had certainly sent among every nation a messenger, [saying], 'Worship God and avoid false gods.'" Like His statement: "And We never punish until We have sent a messenger." And the Almighty said: "Whenever a company was thrown into it, its keepers would ask them, 'Did there not come to you a warner?' They would say, 'Yes, a warner did come to us, but we denied.'" And the verses on this subject are many.

Imam Abu Ja'far ibn Jarir said: The Almighty's statement, *injustice* has two possible meanings. **One of them** *that* is because **your Lord would not destroy the cities for the injustice** of their people through polytheism and the like while they were heedless. He says: If He would not hasten to punish them until He sends to them a Messenger who alerts them to the proofs of God against them, warning them of the punishment of God on the Day of Resurrection, and He is not the one who would hold them accountable for their heedlessness, so that they say: No bearer of good tidings or warner has come to us. **The second meaning that is because your Lord would not destroy the cities for injustice** means: Your Lord would not destroy them without alerting and reminding them with the Messengers, signs and lessons, and would wrong

Surat al-An'am 6: 131

That is because your Lord would not destroy the cities unjustly while their people were unaware.

them thereby, and God is not unjust to His servants. Then He began to support the first meaning, and there is no doubt that it is stronger, and God knows best.

He said: And the Almighty's saying: **And for each are degrees according to what they have done** meaning, and for each worker in obedience to God or disobedience to Him, there are ranks and stations from his work, which God will grant him and reward him for, if good, then good, and if evil, then evil. **I said** And it is possible that His saying **And for each are degrees according to what they have done** refers to the disbelievers of the jinn and mankind, meaning, for each degree in the Fire is according to it, like His saying, **He said, for each is double** and His saying, **Those who disbelieved and averted from the way of God - We will increase for them a punishment over the punishment because they used to cause corruption** "And your Lord is not unaware of what they do" Ibn Jarir said: meaning, and all of that is from their work, O Muhammad, with the knowledge of your Lord, He counts it and records it for them with Him, so that He may reward them for it when they meet Him and return to Him.

Fath al-Qadir

And the reference in his saying: 131- "That" is to their testimony against themselves or to sending messengers to them. And that in "that your Lord was not the destroyer of the cities" is the lightened form of the heavy form, and its subject is a deleted pronoun of the matter. The meaning is: that the matter is "that your Lord was not the destroyer of the cities **or it is the source, and the ba' in** by injustice" is causal: that is, I did not destroy the cities because of the injustice of those who were unjust among them, and the situation is that their people were heedless, God did not send a messenger to them. Meaning: God sent messengers to His servants because He does not destroy those who disobey Him through disbelief from the villages, while they are heedless of the excuse and warning by sending messengers and revealing books. Rather, He only destroys them after sending messengers to them and removing heedlessness from them by warning them of the prophets: **And We never punish until We have sent a messenger**. It was said that the meaning is: God would not destroy the people of the villages because of injustice on His part, for He, glory be to Him, is above injustice. Rather, He only destroys them after they deserve that and heedlessness is removed from them by sending prophets. It was said that the meaning is: God does not destroy the people of the villages because of the injustice of those who are unjust among them while the others are heedless of that, so it is like His saying: **And no bearer of burdens shall bear the burden of another**.

Tafsir al-Baghawi

131- **That is because your Lord would not destroy the cities unjustly**, meaning: that which We have related to you about the matter of the messengers and the

punishment of those who denied them, because your Lord would not destroy the cities unjustly, [meaning: He would not destroy them unjustly], meaning: because of the polytheism of those who associate partners with God, **while their people are heedless**, they were not warned until We sent to them messengers to warn them.

Al-Kalbi said: He did not destroy them for their sins before the messengers came to them.

It was said: Its meaning is that he would not have destroyed them without warning and reminding them through the messengers, so he would have wronged them. This is because God Almighty has established the Sunnah that no one should be taken except after the existence of sin. He is only guilty if he orders but is not obeyed and forbids but is not desisted. This is after the warning of the messengers.

Tafsir al-Baidawi

131 "That **refers to sending messengers, and it is the report of a deleted subject, meaning the matter is that** if your Lord would not destroy the cities unjustly while their people were heedless **is an explanation of the ruling, and** that" is a source or a lightened version of the heavy one, meaning: the matter is due to the absence of your Lord or because the matter is that your Lord would not destroy the people of the cities because of injustice they committed, or they were confused, he wrongs or is an oppressor while they were heedless, they were not alerted by a messenger, or instead of that.

Surat al-An'am 6: 132

And for each are degrees according to what they have done, and your Lord is not unaware of what they do.

Tafsir al-Jalalayn

132 - **And for each** of the workers **are degrees** reward **for what they have done** of good and evil **and your Lord is not unaware of what they do** with the letter ya and the letter ta.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And for every worker in obedience to God or in disobedience to Him, there are stations and ranks of his work that God will grant him and reward him for, if good, then good, and if evil, then evil. **And your Lord is not unaware of what they do**, God Almighty says: And all of that is from their work, O Muhammad, with the knowledge of your Lord, who counts it and records it for them with Him, so that He may reward them for it when they meet Him and return to Him.

Tafsir al-Qurtubi

God the Almighty says: **And for all are degrees according to what they have done** meaning of the jinn and mankind, as He said in another verse: "Those are the ones upon whom the word has come into effect among nations that have passed on before them of the jinn and mankind. Indeed, they were losers." Then He said: **And for all are degrees according to what they have done, and that He may fully recompense them for their deeds, and they will not be wronged.** (al-Ahqaf 46:18-19). This indicates that the obedient jinn will be in Paradise, and the disobedient will be in Hell, just like mankind. This is the most correct statement about that, so pay attention to it. The meaning of **and for all are degrees** is that for every worker in obedience there are degrees in reward. And for every worker in disobedience there are levels in punishment. **And your Lord is not unaware** meaning He is not distracted or heedless. Heedlessness is when something goes away from you because you are busy with something else. "Above some degrees that He may test you in what He has given you. Indeed, your Lord is swift in penalty; and indeed, He is Forgiving and Merciful." Ibn Amir read it with a ta', while the rest read it with a ya'.

Tafsir Ibn Kathir

The Almighty says: **That is because your Lord would not destroy the cities unjustly while their people were unaware.** That is, We only excused mankind and mankind by sending messengers and revealing books, so that no one would be held accountable for his

injustice while the call had not reached him. But We excused the nations, and We did not blame anyone except after sending messengers to them, as the Almighty said: **And there was no nation but that a warner had passed among them.** And the Almighty said: **And We had certainly sent among every nation a messenger, [saying], 'Worship God and avoid false gods.'** Like His statement: **And We never punish until We have sent a messenger.** And the Almighty said: **Whenever a company was thrown into it, its keepers would ask them, 'Did there not come to you a warner?' They would say, 'Yes, a warner did come to us, but we denied.'** And the verses on this subject are many.

Imam Abu Ja'far ibn Jarir said: The Almighty's statement, *injustice* has two possible meanings. **One of them** *that is because your Lord would not destroy the cities for the injustice* of their people through polytheism and the like while they were heedless. He says: If He would not hasten to punish them until He sends to them a Messenger who alerts them to the proofs of God against them, warning them of the punishment of God on the Day of Resurrection, and He is not the one who would hold them accountable for their heedlessness, so that they say: No bearer of good tidings or warner has come to us. **The second meaning that is because your Lord would not destroy the cities for injustice** means: Your Lord would not destroy them without alerting and reminding them with the Messengers, signs and lessons, and would wrong them thereby, and God is not unjust to His servants. Then He began to support the first meaning, and there is no doubt that it is stronger, and God knows best.

He said: And the Almighty's saying: **And for each are degrees according to what they have done** meaning, and for each worker in obedience to God or disobedience to Him, there are ranks and stations from his work, which God will grant him and reward him for, if good, then good, and if evil, then evil. **I said** And it is possible that His saying **And for each are degrees according to what they have done** refers to the disbelievers of the jinn and mankind, meaning, for each degree in the Fire is according to it, like His saying, **He said, for each is double** and His saying, **Those who disbelieved and averted from the way of God - We will increase for them a punishment over the punishment because they used to cause corruption** "And your Lord is not unaware of what they do" Ibn Jarir said: meaning, and all of that is from their work, O Muhammad, with the knowledge of your Lord, He counts it and records it for them with Him, so that He may reward them for it when they meet Him and return to Him.

Fath al-Qadir

132- **And for all are degrees according to what they have done** meaning for each of the jinn and mankind there are varying degrees according to what they have done, so We will reward them according to their deeds, as He said in another verse: **And for all are degrees according to what they have done, and that He may fully recompense them for their deeds, and they will not be wronged,** and in it is evidence that the obedient jinn will be in Paradise, and the disobedient will be in Hell. **And your Lord is not unaware of what they do** of

Surat al-An'am 6: 132

And for each are degrees according to what they have done, and your Lord is not unaware of what they do.

good and evil deeds, and unawareness is the loss of something from you because you are busy with something else. Ibn Amir read *tam'alun* with the upper letter, and the rest read it with the lower letter.

Abd al-Razzaq, Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Qatada regarding his statement: **And thus do We let some wrongdoers rule over others** that he said: God lets some wrongdoers rule over others in this world, one after the other in the Fire. Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Abd al-Rahman ibn Zayd regarding the verse, similar to what we have mentioned from him recently. Abu al-Shaykh narrated on the authority of al-A'mash regarding his interpretation of the verse, that he said: I heard them say: When times become corrupt, the worst of them will rule over them. Al-Hakim narrated in al-Tarikh and al-Bayhaqi in al-Shu'ab on the authority of Yahya ibn Hashim, that Yunus ibn Abi Ishaq narrated on the authority of his father, that he said: The Messenger of God, may God bless him and grant him peace, said: **As you are, so will you be ruled over.** Al-Bayhaqi said: This is disconnected and Yahya is weak. Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid regarding his statement: **Messengers from among you** that he said: There are no messengers among the jinn, rather the messengers are among humans, and the warners are among the jinn. He recited: **So when it was concluded, they turned back to their people as warners.** Ibn al-Mundhir and Abu al-Shaykh also narrated in al-Athmah on the authority of al-Dahhak who said: The jinn will enter Paradise and eat and drink. Abu al-Shaykh also narrated in al-Athmah on the authority of Layth ibn Abi Salim who said: The Muslim jinn will not enter Paradise or Hell, because God expelled their father from Paradise and will not return him or his son. Abu al-Shaykh also narrated in al-Athmah on the authority of Ibn Abbas who said: Creation is of four types, all of them were created in Paradise, all of them were created in Hell, and two were created in Paradise and Hell. As for those in Paradise, they are all angels, and as for those in Hell, they are devils, and as for those in Paradise and Hell, they are humans and jinn. They will have the reward and they will be punished.

are degrees ranks **of what they have done** of their deeds or of their reward, or for their sake **and your Lord is not unaware of what they do** so the deed or the amount of reward or punishment that they deserve is hidden from Him. Ibn Amir read it with the letter ta' to emphasize the address in the third person.

Tafsir al-Baghawi

132- **And for all are degrees according to what they have done**, meaning in reward and punishment according to the extent of their deeds in this world. Some of them are more severely punished and some of them are more generously rewarded. **And your Lord is not unaware of what they do**, Ibn Amir read *ta'malun* with a ta' and the rest read it with a ya'.

Tafsir al-Baidawi

132 **And for each of those who are accountable there**

Surat al-An'am 6: 133

And your Lord is the Free of need, the Possessor of Mercy. If He wills, He can do away with you and replace you with whomever He wills, just as He produced you from the descendants of another people.

Tafsir al-Jalalayn

133 - **And your Lord is independent** of His creation and their worship (the possessor of mercy. If He wills, He can do away with you) O people of Mecca, by destroying you **and replace you with whomever He wills** of creation **just as He created you from the offspring of another people** He did away with them, but He kept you as a mercy to you.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: **And your Lord, O Muhammad**, who commanded His servants with what He commanded them to do, and forbade them from what He forbade them from, and rewarded them for obedience, and punished them for disobedience, **is independent** of His servants whom He commanded with what He commanded, and forbade them from what He forbade, and of their deeds and worship of Him, and they are the ones in need of Him, because in His hand is their life and death, their provisions and sustenance, and their benefit and harm. God Almighty says: So I did not create them, O Muhammad, and I did not command them with what I commanded them to do, and forbid them from what I forbade them from, because I needed them, or their deeds, but to bestow upon them My mercy, and to reward them for their good deeds if they do good, for I am the Possessor of compassion and mercy.

As for his statement: **If He wills, He can take you away and replace you with whomever He wills**, he is saying: If your Lord, O Muhammad, who created His creation without need for them or their obedience to Him, wills, **He can take you away**, meaning, He can destroy those sincere ones whom He created from the children of Adam, **and replace you with whomever He wills**, meaning, He can bring forth a creation other than you and nations other than you, who will succeed you on the earth, **after you**, meaning, after your annihilation and destruction, **as He created you from the offspring of another people**, just as He created you and innovated you after creating others who were before you. The meaning of *from* in this context is a follow-up, as is said in speech: **I gave you from your dinar a garment**, meaning: in place of the dinar a garment, not that the garment is part of the dinar. Likewise, those who were addressed with His saying: **As He created you**, He did not mean by informing them of this report that they were created from the loins of another people, but rather the meaning of that is what we mentioned, that they were created in place of the creation of another people who had perished before them.

The offspring is the verbal from the saying of the speaker: **God created the creation**, meaning He created them, **so He creates them**, then the hamza was dropped and it was said **God created**, then the *verbal* was brought out without a hamza, on the example of *Al-Ubayyah*.

It was narrated from some of the predecessors that he used to read: **from the descendants of another people** on the model of *fa'ila*. And from another that he used to read: **from the descendants** on the model of *aliyah*.

Abu Ja'far said: The reading that is commonly recited in the regions is: *Dhariyah*, with a damma on the dhal and a shaddah on the ya', like *'Ubayyah*. We have already explained the derivation of that previously, so there is no need to repeat it here.

The root of *insha* is to bring about. It is said: **So-and-so has begun to bring about the people**, meaning he has begun and started doing it.

Tafsir al-Qurtubi

The Almighty says: **And your Lord is Free of need** meaning, of His creation and their deeds. **Of Mercy** meaning, of His friends and those who obey Him. **If He wills, He can do away with you** by causing you to die and eradicate you through punishment. **And He will replace you with whomever He wills** meaning, another creation better than you and more obedient. **Just as He created you from the offspring of another people** and the kaf is in the accusative case, meaning, He will replace you with whomever He wills, a replacement like He created you. Similar to this is: **If He wills, He can do away with you, O people, and bring others** (An-Nisa': 133). **And if you turn away, He will replace you with another people** (Muhammad 47:38). So the meaning is, He will replace you with someone else, just as you say: I gave you a garment from your dinar.

Tafsir Ibn Kathir

God Almighty says: **And your Lord O Muhammad is Rich** meaning from all of His creation in all aspects, and they are the ones who are poor in relation to Him in all their circumstances, **the Possessor of Mercy** meaning He is Merciful to them, as God Almighty said: **Indeed, God is to mankind Kind and Merciful** "If He wills, He can do away with you **meaning if you disobey His command** and replace you with whomever He wills **meaning another people, meaning who will work in obedience to Him** as He created you from the offspring of another people" meaning He is able to do that, it is easy and simple for Him, just as He did away with the first generations and brought those who came after them, likewise He is able to do away with these and bring others, as God Almighty said: "If He wills, He can do away with you, O mankind, and bring others. And God is ever competent to do that" and God Almighty said: "O mankind, you are those in need of God, and God is the Free of need, the Praiseworthy. If He wills, He can do away with you and bring a new creation. And that is not difficult for God."

And your Lord is the Free of need, the Possessor of Mercy. If He wills, He can do away with you and replace you with whomever He wills, just as He produced you from the descendants of another people.

God the Almighty said: "And God is the Rich, and you are the poor. If you turn away, He will replace you with another people; then they will not be the likes of you." Muhammad ibn Ishaq said, on the authority of Yaqub ibn Utbah, who said: I heard Abaan ibn Uthman say about this verse: **As He created you from the offspring of another people.** Offspring is the origin, and offspring is the lineage. God the Almighty said: **You are only promised that it will come, and you will not escape.** That is, inform them, O Muhammad, that what they are promised of the matter of the Resurrection will inevitably happen. **And you will not escape.** That is, you will not be able to escape God, rather He is able to bring you back even if you become dust, dust, and bones. He is able, and nothing is beyond His ability. Ibn Abi Hatim said in its interpretation: My father told me, Muhammad ibn al-Musaffa told us, Muhammad ibn Himyar told us, on the authority of Abu Bakr ibn Abi Maryam, on the authority of Ata' ibn Abi Rabah, on the authority of Abu Sa'id al-Khudri, may God be pleased with him, on the authority of the Prophet, may God's prayers and peace be upon him, that he said: "O children of Adam, if you are to use your reason, then count yourselves among the dead. By the One in Whose Hand is my soul, you are only..." You are promised, but you will not escape.

And the Almighty said: **Say, 'O my people, work according to your position, indeed, I am working, and you will soon know.'** This is a severe threat and a definite warning, meaning, continue on your way and your path, if you think that you are on the right path, then I will continue on my way and my method, as He said: "And say to those who do not believe, 'Work according to your position, indeed, we are working. And wait, indeed, we are waiting.'" Ali bin Abi Talhah said on the authority of Ibn Abbas, **according to your position**, your direction, "and you will soon know who will have the final outcome of the home. Indeed, the wrongdoers will not succeed." That is, will it be for me or for you? And God fulfilled His promise to His Messenger, may God's prayers be upon him, meaning that the Almighty empowered him in the lands and made him rule over the forelocks of those who opposed him from among the servants, and opened Mecca for him and made him victorious over those of his people who denied him and opposed and opposed him, and his rule was established over the rest of the Arabian Peninsula, as well as Yemen and Bahrain, and all of that was during his lifetime. Then the cities, regions, and districts were opened after his death during the days of his caliphs, may God be pleased with them all, as God Almighty said: "God has decreed, 'I will surely prevail, I and My messengers. Indeed, God is Powerful and Exalted in Might.'" And He 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 for them is the worst home." And God the Almighty said, **And We had already written in the Psalms, after the remembrance, that the earth will be inherited by My righteous servants.**

And the Almighty said, informing about His Messengers: "Then their Lord inspired to them, 'We will surely destroy the wrongdoers, and We will surely inhabit you in the land after them. That is for whoever fears My position and fears My threat.'" And the Almighty said: "God has promised those who believe among you and do righteous deeds that He will surely make them successors upon the earth, just as He made those before them successors, and that He will surely establish for them their religion which He has approved for them, and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me." And God did that with this Muhammadan nation, and to Him be praise and thanks, first and last, outwardly and inwardly.

Fath al-Qadir

His saying: 133- **And your Lord is Rich** meaning, He does not need His creation or their worship. Their faith does not benefit Him nor does their disbelief harm Him. Despite being Rich in need of them, He is Merciful to them. His Richness in need of them does not prevent His mercy for them. How beautiful and eloquent is this divine speech, and how strong is the coupling between Richness and Mercy in this situation, for mercy for them along with Richness in need of them is the ultimate in favor and generosity. **If He wills, He can take you away** O disobedient servants, and He will uproot you with the punishment that leads to destruction. **And replace after you whomever He wills** of His creation from among those who are more obedient to Him and quicker to comply with His rulings than you. **Just as He created you from the offspring of another people.** The kaf is an attribute of an omitted source, and *ma* is a source: meaning, and He replaces you with a replacement like He created you from the offspring of another people. It was said: They are the people of Noah's Ark, but He, glory be to Him, did not will that, so He did not destroy them. I do not appoint anyone other than them, out of mercy and kindness to them.

Tafsir al-Baghawi

133- **And your Lord is the Rich**, of His creation, **the Possessor of Mercy**, Ibn Abbas said: [the Possessor of Mercy] to His friends and those who obey Him, and Al-Kalbi said: with His creation He is the One who is transcendent, **If He wills, He can do away with you**, destroy you, and this is a warning to the people of Mecca, **and He will replace you**, [create] and bring into being, **after you whomever He wills**, "a creation other than you, better and more obedient." Just as He brought you into being from the offspring of another people," meaning: their fathers who had passed away, century after century.

Tafsir al-Baidawi

133 "And your Lord is the Rich **from the servants and worship** the Possessor of Mercy" He has mercy on them by enjoining them to complete them and He gives them respite for their sins, and in it is a warning that what was previously mentioned about sending is not for His benefit but for His mercy on the servants and the foundation for what comes after it, which is His saying: "If He wills, He can take you away **meaning He has no need of you** If He wills, He can take you away **O sinners** and replace after you whomever He wills **of creation**" as He created you from the offspring of another people" meaning generation after generation, but He informed you out of mercy upon you.

Indeed, what you are promised is coming, and you will not cause failure.

Surat al-An'am 6: 134

Indeed, what you are promised is coming, and you will not cause failure.

Tafsir al-Jalalayn

134 - **What you are promised** of the Hour and the punishment **will surely come** inevitably **and you will not escape** Our punishment.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to those who associate others with Him: O you who equate idols and statues with God, what your Lord promises you of His punishment for your persistence in your disbelief will happen to you, **and you will not escape**, meaning: You will not escape from your Lord by fleeing from Him on earth and thus evade Him, because wherever you are, you are in His grip, and He is able to punish you and punish you for your disobedience to Him. He says: So beware of Him and turn to His obedience before calamities befall you.

Tafsir al-Qurtubi

The Almighty's saying: **You are only promised that which will come.** It is possible that it is from *aw'adta* in evil, and the source is *i'yad*. What is meant is the torment of the Hereafter. It is possible that it is from *wa'adta* so that what is meant is the hour in whose coming good and evil will prevail, and good will prevail. Its meaning was narrated from Al-Hasan. **And you will not escape** means you will escape. It is said: So-and-so made me escape, meaning he escaped me and defeated me.

Tafsir Ibn Kathir

God Almighty says: **And your Lord** O Muhammad **is Rich** meaning from all of His creation in all aspects, and they are the ones who are poor in relation to Him in all their circumstances, **the Possessor of Mercy** meaning He is Merciful to them, as God Almighty said: **Indeed, God is to mankind Kind and Merciful** "If He wills, He can do away with you **meaning if you disobey His command** and replace you with whomever He wills **meaning another people, meaning who will work in obedience to Him** as He created you from the offspring of another people" meaning He is able to do that, it is easy and simple for Him, just as He did away with the first generations and brought those who came after them, likewise He is able to do away with these and bring others, as God Almighty said: "If He wills, He can do away with you, O mankind, and bring others. And

God is ever competent to do that" and God Almighty said: "O mankind, you are those in need of God, and God is the Free of need, the Praiseworthy. If He wills, He can do away with you and bring a new creation. And that is not difficult for God."

God the Almighty said: "And God is the Rich, and you are the poor. If you turn away, He will replace you with another people; then they will not be the likes of you." Muhammad ibn Ishaq said, on the authority of Yaqub ibn Utbah, who said: I heard Abaan ibn Uthman say about this verse: **As He created you from the offspring of another people.** Offspring is the origin, and offspring is the lineage. God the Almighty said: **You are only promised that it will come, and you will not escape.** That is, inform them, O Muhammad, that what they are promised of the matter of the Resurrection will inevitably happen. **And you will not escape.** That is, you will not be able to escape God, rather He is able to bring you back even if you become dust, dust, and bones. He is able, and nothing is beyond His ability. Ibn Abi Hatim said in its interpretation: My father told me, Muhammad ibn al-Musaffa told us, Muhammad ibn Himyar told us, on the authority of Abu Bakr ibn Abi Maryam, on the authority of Ata' ibn Abi Rabah, on the authority of Abu Sa'id al-Khudri, may God be pleased with him, on the authority of the Prophet, may God's prayers and peace be upon him, that he said: "O children of Adam, if you are to use your reason, then count yourselves among the dead. By the One in Whose Hand is my soul, you are only..." You are promised, but you will not escape.

And the Almighty said: **Say, 'O my people, work according to your position, indeed, I am working, and you will soon know.'** This is a severe threat and a definite warning, meaning, continue on your way and your path, if you think that you are on the right path, then I will continue on my way and my method, as He said: "And say to those who do not believe, 'Work according to your position, indeed, we are working. And wait, indeed, we are waiting.'" Ali bin Abi Talhah said on the authority of Ibn Abbas, **according to your position**, your direction, "and you will soon know who will have the final outcome of the home. Indeed, the wrongdoers will not succeed." That is, will it be for me or for you? And God fulfilled His promise to His Messenger, may God's prayers be upon him, meaning that the Almighty empowered him in the lands and made him rule over the forelocks of those who opposed him from among the servants, and opened Mecca for him and made him victorious over those of his people who denied him and opposed and opposed him, and his rule was established over the rest of the Arabian Peninsula, as well as Yemen and Bahrain, and all of that was during his lifetime. Then the cities, regions, and districts were opened after his death during the days of his caliphs, may God be pleased with them all, as God Almighty said: "God has decreed, 'I will surely prevail, I and My messengers. Indeed, God is Powerful and Exalted in Might.'" And He 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 for them is the worst home." And God

the Almighty said, **And We had already written in the Psalms, after the remembrance, that the earth will be inherited by My righteous servants.**

And the Almighty said, informing about His Messengers: "Then their Lord inspired to them, 'We will surely destroy the wrongdoers, and We will surely inhabit you in the land after them. That is for whoever fears My position and fears My threat.'" And the Almighty said: "God has promised those who believe among you and do righteous deeds that He will surely make them successors upon the earth, just as He made those before them successors, and that He will surely establish for them their religion which He has approved for them, and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me." And God did that with this Muhammadan nation, and to Him be praise and thanks, first and last, outwardly and inwardly.

Fath al-Qadir

134- **You are promised** of resurrection and recompense **that will inevitably come** for God does not break His promise **and you will not escape** that is, you will not escape what is befalling you and will befall you: it is said that so-and-so has made me escape" that is, he has outstripped me and defeated me.

Tafsir al-Baghawi

134- **You are only promised**, meaning: what you are promised of the coming of the Hour and the gathering, **is coming**, "and you will not escape," meaning: it will escape, meaning: it will overtake you wherever you are.

Tafsir al-Baidawi

134 "You are only promised **of the resurrection and its conditions** that will come **will inevitably happen** and you will not escape" what He has asked of you.

Surat al-An'am 6: 135

Say, "O my people, work according to your position. Indeed, I am working. And you will soon know who will have the best home. Indeed, the wrongdoers will not succeed."

Surat al-An'am 6: 135

Say, "O my people, work according to your position. Indeed, I am working. And you will soon know who will have the best home. Indeed, the wrongdoers will not succeed."

Tafsir al-Jalalayn

135 - *Say* to them **O my people, work according to your position** your situation **I am working** according to my situation **and you will soon know who** a relative pronoun, the object of knowledge **will have the good end of the home** meaning the praiseworthy end in the Hereafter, is it us or you **indeed, the wrongdoers** the disbelievers will not succeed) will be happy

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: *Say*, O Muhammad, to your people from Quraysh who make another god with God: **Work according to your position**, meaning: Work according to your position and your side, as:

Ali bin Dawud 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: **O people, work according to your position**, meaning: according to your side.

It is said: **He works according to his position and his position**. Some of the Kufians read it: according to your positions, in the plural of *position*. Abu Jaafar said: What the regions read according to is: **according to your position**, in the singular.

I am doing, says the Most High, to His Prophet: "Say to them, 'Do what you are doing, for I am doing what I am doing of what my Lord has commanded me to do.' Then you will know," says: Then you will know when God's punishment descends upon you, which of us was right in his actions and on the right path, me or you.

And the Almighty's saying to His Prophet: **Say to your people, 'O my people, act according to your position,'** is an order from Him to threaten and intimidate them, not giving them free rein to do whatever they want of disobeying God.

Abu Ja'far said: What He, the Most High, means by His saying: **Who will have the best outcome in the home?** is that you will know, O disbelievers in God, when you witness the punishment, who among us and among you will have the best outcome in the home. He says: Who will have his worldly life followed by something better or worse for him, according to what he did in it of good or bad deeds. Then He, the Most

High, began the report by saying: **Indeed, the wrongdoers will not succeed**. He says: He will not succeed nor attain his need with God if he does something contrary to what God has commanded him to do in this world. This is the meaning of: **the wrongdoing of the wrongdoer** in this context.

In the word *min* in his saying: **Whoever has it**, there are two aspects of parsing:

Raising as a subject. And accusative with his saying: **You know**, and because of the application of *knowledge* in it.

Raising it is better, because its meaning is: Then you will know which of us will have the final home? So starting with *who* is more correct and clearer than applying *knowledge* to it.

Tafsir al-Qurtubi

The Almighty said: **Say, 'O my people, work according to your position.'** Abu Bakr read it in the plural, **your positions**. Position is the method. The meaning is: Remain on what you are upon, so I will remain on what I am upon. If it is said: How can they be ordered to remain on what they are upon while they are disbelievers? The answer is that this is a threat, as the Almighty said: **So let them laugh a little and weep much**. (al-Tawbah 9:82) and it is indicated by "You know who will have the final home. Indeed, it is" meaning the praiseworthy outcome for which its owner is praised, meaning who has victory in the abode of Islam, who has the inheritance of the earth, and who has the abode of the Hereafter, meaning Paradise. Al-Zajaj said: Your position is your empowerment in this world. Ibn Abbas, Al-Hasan, and Al-Nakha'i: On your side. Al-Qutbi: On your position. **I am working** on my position, so it was deleted because the state indicates it. And from his saying, **Who will have the final outcome of the home?** is in the accusative case, meaning *who*, because the knowledge falls on it. It is permissible for it to be in the nominative case, because the question does not have what precedes it, so the verb is suspended. That is, you know which of us will have the final outcome of the home, like his saying, **That We may know which of the two parties is best at counting** (al-Kahf 18:12). Hamzah and Al-Kisa'i read *whoever* with a *ya*'.

Tafsir Ibn Kathir

God Almighty says: **And your Lord** O Muhammad **is Rich** meaning from all of His creation in all aspects, and they are the ones who are poor in relation to Him in all their circumstances, **the Possessor of Mercy** meaning He is Merciful to them, as God Almighty said: **Indeed, God is to mankind Kind and Merciful** "If He wills, He can do away with you **meaning if you disobey His command** and replace you with whomever He wills **meaning another people, meaning who will work in**

obedience to Him as He created you from the offspring of another people" meaning He is able to do that, it is easy and simple for Him, just as He did away with the first generations and brought those who came after them, likewise He is able to do away with these and bring others, as God Almighty said: "If He wills, He can do away with you, O mankind, and bring others. And God is ever competent to do that" and God Almighty said: "O mankind, you are those in need of God, and God is the Free of need, the Praiseworthy. If He wills, He can do away with you and bring a new creation. And that is not difficult for God."

God the Almighty said: "And God is the Rich, and you are the poor. If you turn away, He will replace you with another people; then they will not be the likes of you." Muhammad ibn Ishaq said, on the authority of Ya'qub ibn Utbah, who said: I heard Abaan ibn Uthman say about this verse: **As He created you from the offspring of another people.** Offspring is the origin, and offspring is the lineage. God the Almighty said: **You are only promised that it will come, and you will not escape.** That is, inform them, O Muhammad, that what they are promised of the matter of the Resurrection will inevitably happen. **And you will not escape.** That is, you will not be able to escape God, rather He is able to bring you back even if you become dust, dust, and bones. He is able, and nothing is beyond His ability. Ibn Abi Hatim said in its interpretation: My father told me, Muhammad ibn al-Musaffa told us, Muhammad ibn Himyar told us, on the authority of Abu Bakr ibn Abi Maryam, on the authority of Ata' ibn Abi Rabah, on the authority of Abu Sa'id al-Khudri, may God be pleased with him, on the authority of the Prophet, may God's prayers and peace be upon him, that he said: "O children of Adam, if you are to use your reason, then count yourselves among the dead. By the One in Whose Hand is my soul, you are only..." You are promised, but you will not escape.

And the Almighty said: **Say, 'O my people, work according to your position, indeed, I am working, and you will soon know.'** This is a severe threat and a definite warning, meaning, continue on your way and your path, if you think that you are on the right path, then I will continue on my way and my method, as He said: "And say to those who do not believe, 'Work according to your position, indeed, we are working. And wait, indeed, we are waiting.'" Ali bin Abi Talhah said on the authority of Ibn Abbas, **according to your position**, your direction, "and you will soon know who will have the final outcome of the home. Indeed, the wrongdoers will not succeed." That is, will it be for me or for you? And God fulfilled His promise to His Messenger, may God's prayers be upon him, meaning that the Almighty empowered him in the lands and made him rule over the forelocks of those who opposed him from among the servants, and opened Mecca for him and made him victorious over those of his people who denied him and opposed and opposed him, and his rule was established over the rest of the Arabian Peninsula, as well as Yemen and Bahrain, and all of that was during his lifetime. Then the cities, regions, and districts were opened after his death during the days of his caliphs, may God be pleased with them all, as God Almighty said: "God has decreed, 'I will surely prevail, I and My messengers. Indeed, God is Powerful and Exalted in Might.'" And He 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 for them is the worst home." And God the Almighty said, **And We had already written in the Psalms, after the remembrance, that the earth will be inherited by My righteous servants.**

And the Almighty said, informing about His Messengers: "Then their Lord inspired to them, 'We will surely destroy the wrongdoers, and We will surely inhabit you in the land after them. That is for whoever fears My position and fears My threat.'" And the Almighty said: "God has promised those who believe among you and do righteous deeds that He will surely make them successors upon the earth, just as He made those before them successors, and that He will surely establish for them their religion which He has approved for them, and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me." And God did that with this Muhammadan nation, and to Him be praise and thanks, first and last, outwardly and inwardly.

Fath al-Qadir

His saying: 135- "Say, 'O my people, work according to your position.'" Position: method, meaning, remain as you are, for I do not care about you nor am I concerned with your disbelief. I am steadfast in what I am. "Then you will know." Who is on the truth and who is on falsehood. This is a severe threat, so what is said is not rejected. How does he order them to remain on disbelief? "The end of the home" is the praiseworthy end for which its owner is praised: that is, who has victory in this world, who has the inheritance of the earth, and who has the Hereafter. Al-Zajjaj said: The meaning of your position: your empowerment in this world, meaning, work according to your empowerment in your matter. It was said: on your side, and it was said: on your position. Hamza and Al-Kisa'i read "man yakun" with a ta', and the rest read it with a ta'. The pronoun in **Indeed, the wrongdoers will not succeed** refers to the subject, meaning that the one who is characterized by injustice will not succeed, and it is an allusion to their failure to succeed because they are characterized by injustice.

Tafsir al-Baghawi

135- "Say **O Muhammad**, O my people, work according to your position, **Abu Bakr read from Asim** your position" in the plural wherever it was, meaning: your ability, Ata said: according to the states you are in. Al-Zajjaj said: Work according to what you are. It is said to a man if he is ordered to remain in a state: according to your position, O so-and-so, meaning: remain as you are, and this is an order and a threat for exaggeration. He says: Tell them to work according to what you are doing, "I am doing, **what my Lord Almighty has ordered me to do**, and you will know who will have the final outcome of the home", meaning: Paradise, Hamza and Al-Kisa'i read: it is with the ya' here and in Al-Qasas, and the others read it with the

Surat al-An'am 6: 135

Say, "O my people, work according to your position. Indeed, I am working. And you will soon know who will have the best home. Indeed, the wrongdoers will not succeed."

ta' to feminize the outcome, "Indeed, the wrongdoers will not succeed", Ibn Abbas said: its meaning is that he who disbelieves in me and associates others with God will not be happy. Ad-Dahhak said: he will not win.

Tafsir al-Baidawi

135 "Say, 'O my people, work according to your position'" according to the extent of your ability and capacity. It is said that someone is able to achieve a position if he is able to achieve the highest level of ability, or according to your direction and the direction you are on from their saying place and position like station and position. Abu Bakr read from Asim your positions in the plural throughout the Qur'an, and it is a threatening command, and the meaning is: remain steadfast in your disbelief and enmity. "I will do" what I was on of patience and steadfastness in Islam, and the threat in the form of an order is an exaggeration in the threat as if the one threatening wants to torture him unanimously and compels him with the order to do what it leads to, and to record that the one threatening can only do evil like the one commanded who cannot be eliminated from it. "You will know who will have the best outcome in the home **if** who" is made interrogative meaning who will have the best outcome in the home for which God created this home, then its place is in the nominative and the verb of knowledge is suspended from it. If it is made in the report, then the accusative is with his saying: "You will know" meaning you will know who will have the best outcome in the home, and in it with the warning there is fairness in the statement and good manners, and a warning of the warner's confidence that he is right. Hamza and Al-Kisa'i read it with the letter "ya" because the feminization of the outcome is not real. "Indeed, the wrongdoers will not succeed" placing the wrongdoers in place of the disbelievers because it is more general and more beneficial.

Surat al-An'am 6: 136

And they have assigned to God a portion of what He has created of crops and livestock, and they say, **This is for God**, according to their claim, and this is for our partners. But what was for their partners does not reach God, and what was for God reaches their partners. Evil is that which they judge.

Tafsir al-Jalalayn

136 - **And they made** that is, the infidels of Mecca **for God of what He has created** created of **tillage crops and livestock a share** which they distribute to the guests and the poor, and for their partners a share which they distribute to their custodians **and they said, this is for God according to their claim** with the fat-ha and the damma **and this is for our partners** so if something from her share fell from God's share they would pick it up or if something from His share fell from her share they would leave it and they said that God is independent of this as God the Most High said **So what was for their partners does not reach God** that is, for His sake (and what was for God reaches their partners. Evil) how bad **is what they judge** this judgement of theirs.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty says: And these people who are just with their Lord have made idols and statues for their Lord, **from what their Creator has created**, meaning: from what He created of crops and livestock. It is said from this: **God created the creation, He creates them, creation and dispersal**, if He created them.

Naseeban means: a portion or a part.

Then the people of interpretation differed regarding the description of the share that they gave to God, and the share that they gave to their partners from the idols and Satan.

Some of them said: It was part of their crops and livestock that they set aside for this one and another part for that one.

Who said that?

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 Ikrimah, on the authority of Ibn Abbas, **And that which was for their partners does not reach God**, the verse, he said: When they brought food and made it into bundles, they made a share of it for God and a share for their gods. And when the wind blew from the direction of what they made for their gods to the direction of what they made for God, they returned it to the direction of what they made for their gods. And when the wind blew from the direction of what they made for God to the direction of what they made for their gods, they accepted it and did not return

it. That is what He said, **Evil is that which they judge**.

Al-Muthanna told me, he said, Abu Salih told us, he said, Muawiyah bin Salih told me, on the authority of Ali bin Abi Talhah, on the authority of Ibn Abbas, regarding His statement: **And they have assigned to God a share of what He has created of tilth and livestock, and they say, 'This is for God,' according to their claim, and this is for our partners**, he said: They assigned to God some of their fruits, while they have no share, and to Satan and the idols a share. So if some of the fruit that they assigned to God falls into Satan's share, they leave it. And if some of what they assigned to Satan falls into God's share, they pick it up, preserve it, and return it to Satan's share. And if some of the watering place that they assigned to God gushes forth into Satan's share, they leave it. And if some of the watering place that they assigned to Satan gushes forth into God's share, they block it. So this is what they assigned of the tilth and the watering place. As for what they assigned to Satan of the livestock, it is the statement of God: **God has not appointed any bahīrah, nor sā'ibah, nor wasīlah, nor Ḥām**.

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 assigned to God a share of what He created of crops and livestock, and they said, 'This is for God,' according to their claim**, the verse. That is because when the enemies of God plowed a crop, or had fruit, they assigned a portion of it to God and a portion to the idol. So whatever crop, fruit, or anything was the share of the idols, they preserved it and counted it. If something fell from what was designated for God, they returned it to what they had designated for the idol. If the water reached the one they had designated for the idol before them and watered something they had designated for God, they would assign that to the idol. If something fell from the crops or fruit that they had designated for God and mixed with what they had designated for the idol, they would say, 'This is poor!' They would not return it to what they had designated for God. If the water they had designated for God reached the one they had designated for the idol before them and watered something they had designated for the idol, they would leave it for the idol. They used to forbid their livestock, such as the Bahirah, the Sa'ibah, the Wasilah, and the Ham, dedicating them to idols, and claiming that they were forbidding them to God. God said about that: **And they assigned to God a share of what He created of crops and livestock**, the verse.

Muhammad ibn Amr told us, Abu Asim told us, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **And they have assigned to God a share of what He has created of crops and livestock**, he said: They name a portion of the crops for God, and a portion for their partners and idols. So whatever the wind blows away from what they named for God to the portion of their idols, they leave it, and whatever the portion of their idols goes to the portion of God, they reject it, and they say: **God is free from this!** And **the livestock** are the free-ranging ones and the bahīrah that they named.

Surat al-An'am 6: 136

And they have assigned to God a portion of what He has created of crops and livestock, and they say, "This is for God," according to their claim, and this is for our partners. But what was for their partners does not reach God, and what was for God reaches their partners. Evil is that which they judge.

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.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **And they have assigned to God a portion of what He created of crops and livestock**, the verse, some of the people of misguidance deliberately divided from their crops and livestock a portion for God and a portion for their partners. And if something of what they divided for God was mixed with what they divided for their partners, they would leave it. But if something of what they divided for their partners was mixed with what they divided for God, they would return it to their partners. And if a famine befell them, they would seek help from what they divided for God, and they would approve of what they divided for their partners. God said: **Evil is that which they judge.**

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And they assigned to God a share of what He created of crops and livestock**, he said: They would divide up some of their wealth and say: **This is for God, and this is for the idols** that they worshipped. So if a camel that they assigned to their partners went away and mixed with what they assigned to God, they would return it. And if what they assigned to God went away and mixed with something they assigned to their partners, they would leave it. And if famine befell them, they would eat what they assigned to God and leave what they assigned to their partners. So God said: **Evil is that which they judge.**

Muhammad bin Al-Husayn told me, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **And they assigned to God a share of what He created of crops and livestock to they judge**, he said: They used to divide their wealth into a portion and assign it to God, and they used to plant crops and assign it to God, and they used to assign the same to their gods. Whatever came out for the gods they spent on them, and whatever came out for God they gave in charity. So when what they made for their partners perished and what was for God increased, they said: **Our gods need no expenditure**, and they took what was for God and spent it on their gods. And when what was for God became barren and what was for their gods increased, they said: **If He had willed, He could have purified what was for Him!** So they would not return to Him anything that was for the gods. God said: If they were truthful in what they divided, then evil would be their judgment: that they should take from Me and not give Me. That is when He says: **Evil is that which they judge.**

Others said: **The share** that they used to allocate to God, and it reached their partners, was that they did not eat what they slaughtered for God until they named the gods, and they ate what they slaughtered for the

gods without naming God over it.

Who said that?

Yunus ibn Abd al-A'la told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement: **And they have assigned to God a portion of what He has created of crops and livestock**, until he reached **And that which is for God - it reaches their partners**, he said: Everything that they assigned to God of slaughtering they slaughter, they never eat it until they mention the names of the gods with it. And that which is for the gods - they do not mention the name of God with it, and he recited the verse until he reached: **Evil is that which they judge.** Abu Ja'far said: The most appropriate of the two interpretations of the verse is what Ibn Abbas said and those who said something similar to him in that, because God, may He be glorified and exalted, informed us that they assigned to God a predetermined portion of their crops and livestock, so they said: **This is for God**, and they assigned the same to their partners, who are their idols, with the consensus of the people of interpretation on it, so they said: **This is for our partners**, and that the share of their partners does not reach God from it, meaning: it does not reach God's share, and that which is for God reaches the share of their partners. If that had been conveyed by mentioning the name of God and leaving it out, then the essence of what God had informed us about that had not arrived could have arrived, and what He had informed us about that had arrived could not have arrived. This is contrary to what is indicated by the apparent meaning of the words, because the two sacrifices, one of them slaughtered for God and the other for the gods, could have been mixed, and they mixed them, since what was disliked by them was mentioning the name of God over what had been slaughtered for the gods, without the essences being mixed and connected to each other.

As for His statement: **How evil is that which they judge**, it is report from God, the Most High, about the actions of these polytheists whose characteristics He described. He, the Most High, says: **And they have wronged in their judgment, for they have taken from My share for their partners, and have not given Me from the share of their partners.** And what He, the Most High, meant by that is report about their ignorance and misguidance, and their deviation from the path of truth, that they were not satisfied to be just with the One Who created them and nourished them, and bestowed upon them countless blessings, that which neither harmed them nor benefited them, until they preferred Him in their divisions among themselves by swearing by Him.

Tafsir al-Qurtubi

The Almighty's saying: **And they have assigned to God a share of what He created of crops and livestock.**

There is one issue in this:

It is said: dhara yadhara dhara'an, meaning created. There is an omission and abbreviation in the speech, which is: And they made for their idols a share, as indicated by what follows. This was from what Satan made attractive and tempted them, until they spent a portion of their money to God, according to their claim, and a portion to their idols, as stated by Ibn Abbas, Al-Hasan, Mujahid and Qatadah. The meaning is close. They made a portion for God and a portion for their partners, so when what their partners had spent on them and their custodians was gone, they would replace it with what was for God, and when what was for God was gone by spending on the guests and the poor, they would not replace it with anything, and they said: God is independent of it and our partners are poor. This was from their ignorance and according to their claim. And a claim is a lie. Shuraih the judge said: Everything has a nickname, and the nickname of lying is their claim. And they used to lie about these things because no law was revealed for that. Saeed bin Jubair narrated on the authority of Ibn Abbas that he said: Whoever wants to know the ignorance of the Arabs should read what is above 130 verses of Surat Al-An'am until His saying: "Indeed, they have lost who have killed their children foolishly without knowledge and have forbidden what God has provided for them, inventing a lie against God. They have gone astray and were not guided." Ibn Al-Arabi said: What he said is correct, for they used their helpless minds to diversify what is lawful and what is unlawful foolishly without knowledge or justice. What they used in their ignorance to do, by taking gods, is greater ignorance and greater certainty, for transgression against God is greater than transgression against His creation. The evidence that God is One in His Essence, One in His Attributes, and One in His creation is clearer and more evident than the evidence that this is lawful and that is unlawful. It was narrated that a man said to Amr bin Al-Aas: Despite the perfection of your minds and the abundance of your dreams, you worshipped stones! Amr said: Those are minds that their Creator deceived them. This which God, the Exalted, informed us about the foolishness and ignorance of the Arabs is something that Islam has eliminated, and God has nullified by sending the Messenger, peace be upon him. It would have seemed obvious to us that we should have forgotten it so that it would not appear, and that we would have forgotten it so that it would not be remembered, except that our Lord, Blessed and Exalted be He, mentioned it explicitly and explained it, just as He mentioned the disbelief of the disbelievers in it. The wisdom behind that - and God knows best - is that His judgment had already been passed, and His ruling had been carried out, that disbelief and confusion will not cease until the Day of Resurrection. Yahya ibn Waththab as-Sulami, al-A'mash and al-Kisa'i, according to their claim, read it with a damma on the zay. The rest read it with a fatha, and these are two dialects. **So that which belongs to their partners does not reach God** meaning to the poor. **Evil is what they judge** meaning evil is their judgment. Ibn Zayd said: When they slaughtered something for God, they mentioned the name of the idols over it, and when they slaughtered something for their idols, they did not mention the name of God over it. This is the meaning

of **So that which belongs to their partners does not reach God**. So their abandonment of the remembrance of God was reprehensible from them and was included in abandoning eating that over which God's name was not mentioned.

Tafsir Ibn Kathir

This is a reproach and rebuke from God to the polytheists who innovated innovations, disbelief and polytheism, and attributed partners to God and a part of His creation, although He is the Creator of all things, glory be to Him, and for this reason God Almighty said: **And they attributed to God of what He created** meaning of what He created and brought into being **of the tillage** meaning of the crops and fruits **and the livestock a share** meaning a portion and division **and they said, 'This is for God,' according to their claim, and this is for our partners** and His statement **So whatever is for their partners does not reach God, and whatever is for God reaches their partners**. Ali bin Abi Talha and Al-Awfi said, on the authority of Ibn Abbas, that he said: In the interpretation of this verse, the enemies of God, when they plowed a field or had fruit, they assigned a portion of it to God and a portion to the idol. Whatever was of the field or fruit or something that was the share of the idols, they preserved it and counted it. If something fell from it in what was designated for the idol, they returned it to what they had designated for the idol. If the water that they had designated for the idol preceded them and watered something that they had designated for God, they would assign that to the idol. If something fell from the field or fruit that they had designated for God and mixed with what they had designated for the idol, they would say, **This is poor**, and they would not return it to what they had designated for God. If the water that they had designated for God preceded them and watered what was designated for the idol, they would leave it for the idol. They used to forbid from their wealth the Bahirah, the Sa'ibah, the Wasilah, and the Ham, and they would assign it to the idols, and they claimed that they were forbidding it as an act of worship to God. So God, the Most High, said: **And they assigned to God a share of what He created of crops and livestock Al-An'am 2:17**. This is what Mujahid and Qatadah said. Al-Suddi and others said, and Abd al-Rahman bin Zaid bin Aslam said about the verse: Everything they make for God from slaughtering, they slaughter it and they never eat it until they mention with it the names of the gods, and what was for the gods, they did not mention with it the name of God, and he recited the verse until he reached **Evil is what they judge**, meaning evil is what they divide, for they made a mistake first in the division, because God Almighty is the Lord of everything and its King and Creator, and He has the kingdom and everything is His and in His control and under His power and will, there is no god but Him and no Lord but Him, then when they divided, as they claimed, the corrupt division, they did not preserve it but rather they were unfair in it, like His saying, the Most High: **And they attribute to God daughters, glory be to Him, and for themselves what they desire**. And God Almighty said: "And they assign to Him of His servants a portion. Indeed, man is clearly

Surat al-An'am 6: 136

And they have assigned to God a portion of what He has created of crops and livestock, and they say, "This is for God," according to their claim, and this is for our partners. But what was for their partners does not reach God, and what was for God reaches their partners. Evil is that which they judge.

ungrateful." And God Almighty said: **Do you have the male and He has the female?** And His saying: **That then is an unfair division.**

Fath al-Qadir

His statement: 136- **And they have assigned to God a share of what He has created of crops and livestock.** This is a statement of another type of their disbelief, ignorance, and preference for their gods over God Almighty: that is, they assigned to God Almighty a share of what He has created of their crops and the offspring of their animals, and to their gods a share of that, which they spend on its guardians and those who serve it. Then, when what was for their gods was lost by spending it on that, they replaced it with what they assigned to God, and they said: God is independent of that, and the claim is a lie. Yahya ibn Waththab, As-Salami, Al-A'mash and Al-Kisa'i read: **By their claim** with a damma on the zay, while the rest read it with a fatha. These are two dialects. **And that which was for their partners does not reach God** meaning to the purposes for which God has prescribed spending, such as charity, maintaining family ties, and hosting guests. **And that which was for God, it reaches their partners** meaning they make it for their gods and spend it in their interests. **Evil is what they judge** meaning evil is their judgement in preferring their gods over God, the Most High. It was said that the meaning of the verse is that when they slaughtered what they made for God, they mentioned the name of their idols over it, and when they slaughtered what was for their idols, they did not mention the name of God over it. This is the meaning of reaching God and reaching their partners. We have already discussed the subject of *dhara'*.

Tafsir al-Baghawi

136- The Almighty said: **And they assigned to God a share of what He created of crops and livestock** the verse. The polytheists used to assign to God a share of their crops, livestock, fruits, and all their wealth, and to the idols a share. So whatever they assigned to God, they spent on the guests and the poor, and whatever they assigned to the idols, they spent on the idols and their servants. If something they assigned to God fell from the share of the idols, they left it and said: God is independent of this. If something fell from the share of the idols in what they assigned to God, they returned it to the idols and said: They are in need. And if something they assigned to God perished or was diminished, they did not care about it. And if something they assigned to the idols perished or was diminished, they made up for it with what they assigned to God. So that is the Almighty's saying: **And they assigned to God of what He created**, He created **of crops and livestock a share**, and in it is an abbreviation of its metaphor: And they assigned to God A share for them

and a share for their partners.

They said, 'This is for God, according to their claim.' Al-Kisa'i read **by their claim** with a damma on the zay, while the rest read it with a fatha. These are two dialects, and this is a statement without truth. **This is for our partners**, meaning the idols. **What is for their partners does not reach God, and what is for God reaches their partners.** Its meaning is: We did not say that they [completed what they had assigned to the idols from what they had assigned to God, nor] completed what they had assigned to God from what they had assigned to the idols. Qatada said that when a famine struck them, they would seek help from what they had assigned to God and eat from it, and they would save what they had assigned to their partners and not eat [anything] from it. **Evil is what they judge**, meaning: Evil is what [they do].

Tafsir al-Baidawi

136 **And they made** meaning the polytheists of the Arabs **for God from what He created** of crops and livestock a share, so they said this is for God, according to their claim, and this is for our partners, so whatever is for their partners does not reach God, and whatever is for God, it reaches their partners." It was narrated: They used to designate something? Of crops and fruits for God and spend it on the guests and the poor, and something of them for their gods and spend it on their custodians and slaughter it at their place, then if they saw what they designated for God was purer, they would exchange it for what was for their gods, and if they saw what was for their gods was purer, they would leave it for them out of love for their gods. In His statement "from what He created" is an indication of their extreme ignorance, for they associated the Creator in His creation an inanimate object that is not capable of anything, then they preferred it over Him by making the purifier for it. In His statement "according to their claim" is an indication that this is something they invented and God did not command them to do. Al-Kisa'i read it with the dammah in both places, which is a dialect of it. The kasrah also came in it, like al-wad and al-wad. **What they judge** is their judgment.

Surat al-An'am 6: 137

And thus their partners have made attractive to many of the polytheists the killing of their children in order to destroy them and to confuse them with their religion. And if God had willed, they would not have done it. So leave them and that which they invent.

Tafsir al-Jalalayn

137 - **And likewise** as He made what was mentioned seem good to them **their partners** from the jinn made good to kill their children) by burying them alive **their partners** from the jinn in the nominative case, the subject of adorned and in a reading it is built as a passive participle and raising killing and accusative children with it and genitive partners with its addition and in it is the separation between the added and the added to it with the object and it does not harm and adding killing to the partners for their command to do it **to destroy them** destroy them **and to confuse** mix **upon them their religion** and **if God had willed they would not have done it so leave them and that which they invent**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And just as the partners of these unjust people with their Lord made the idols and statues seem good to them, of their making their Lord a portion of their wealth as they claim, and their leaving what they made for God to the portion of their partners in their portion, and their returning what they made for their partners to the portion of God's share, to the portion of their partners, **Thus did their partners make good to many of the polytheists the killing of their children** from the devils, so they made burying their daughters alive seem good to them, **to destroy them** meaning to destroy them, **and to confuse their religion for them** they did that to them, to confuse their religion for them so that it would become confused, so that they would go astray and perish, by doing what God has forbidden them, and if God had willed that they would not do what they were doing of killing them, they would not have done it, because He was guiding them to the truth and granting them success in the right path, so they would not have killed them, but God let them down from the right path so they killed their children. And they obeyed the devils who tempted them.

God says to His Prophet, threatening them for their great slander against their Lord, regarding what they used to say about the shares they divided: **This is for God, according to their claim, and this is for our partners**, and regarding their killing of their children, **Leave them, O Muhammad, and what they invent**, and what they attribute to Me of lies and falsehood, for I am watching them, and I am beyond the torment and punishment. And the people of interpretation said something similar to what we said about that.

Who said that?

Al-Muthanna told me, he said, Abu Saleh told us, he said, Muawiyah told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, his saying: **And thus their partners have made attractive to many of the polytheists the killing of their children, that they may destroy them.** They made attractive to them the killing of their children.

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: **Their partners killed their children**, their devils, who commanded them to bury their children alive for fear of poverty.

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.

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, his saying: **And thus it was made attractive to many of the polytheists to kill their children** the verse, he said: Their partners made that attractive to them, "And if your Lord had willed, they would not have done it. So leave them and that which they invent."

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **And thus their associates made the killing of their children seem attractive to many of the polytheists**, he said: Their devils whom they worshipped made the killing of their children seem attractive to them.

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: **And thus their partners have made attractive to many of the polytheists the killing of their children that they may destroy them.** The devils commanded them to kill the girls. As for **that they may destroy them**, it means to destroy them. As for **that they may confuse their religion**, it means to confuse their religion for them.

There are different readings of this.

So the Hijaz and Iraq read it as: **And thus He made attractive to many of the polytheists the killing of their children**, with the *killing* in the accusative case, **their partners**, in the nominative case, meaning: that the partners of these polytheists, who made the killing of their children attractive to them, raise **the partners** with their action, and place **the killing** in the accusative case, because it is the object.

Some of the people of Ash-Sham read this, and likewise it was adorned with a damma on the *zay* for many of the polytheists, their children were killed in the nominative case, their partners in the accusative case, meaning: likewise it was adorned for many of the polytheists, their partners killed their children. So they differentiated between the prepositional and the genitive according to what the noun worked on it. In the speech of the Arabs, this is ugly and not eloquent. A verse of poetry has been narrated from some of the people of Hijaz that supports the reading of those who read as I mentioned from the people of Ash-Sham. I saw the narrators of poetry and the people of knowledge of Arabic from the people of Iraq reject it, and this is the saying of their speaker:

Surat al-An'am 6: 137

And thus their partners have made attractive to many of the polytheists the killing of their children in order to destroy them and to confuse them with their religion. And if God had willed, they would not have done it. So leave them and that which they invent.

So I pushed him away, as a camel refuses to give him its provisions.

Abu Ja'far said: The reading that I do not approve of other than this is: **And thus their partners have made the killing of their children seem good to many of the polytheists**, with the opening of the zay of zayn, and the killing being in the accusative case because it was made good to him, and **their children** being in the genitive case because the killing was attributed to them, and the partners being in the nominative case because of their action, because they are the ones who made the killing of their children seem good to the polytheists, according to what I mentioned of the interpretation.

Rather, I said: I do not permit reading other than it, because the evidence from the readings agrees on it, and the interpretation of the people of interpretation with that has been rejected, so in that is the clearest explanation of the corruption of the reading that contradicts it.

And if it were not that the interpretation of all the people of interpretation was mentioned in this way, then a reader read: **And likewise, the killing of their children was made attractive to many of the polytheists by their partners**, with a damma on the zay of *zayna*, and raising the killing, and lowering the children and partners, on the basis that the partners are lowered by referring to the children, that the children are partners of their fathers in lineage and inheritance, it would have been permissible. And if a reader had read it in this way, except that he raised the partners and lowered the children, as it is said, **Abdullah struck your brother**, so the subject becomes apparent, after the report has been reported with something whose subject is not named, that would have been correct in Arabic and permissible.

Tafsir al-Qurtubi

God the Almighty says: **And thus their partners have made the killing of their children seem fair to many of the polytheists**. Meaning: Just as they made the killing of their children seem fair to them, that they should give God a portion and their idols a portion, so too have their partners made the killing of their children seem fair to many of the polytheists. Mujahid and others said: The killing of girls was made fair to them for fear of poverty. Al-Farra' and Al-Zajjaj said: Their partners here are those who used to serve the idols. It was also said: They are the misguided people. It was also said: They are the devils. He referred by this to the hidden burying of a girl alive for fear of captivity and need, and not being deprived of victory. The devils were called partners because they obeyed them in disobeying God, so they associated them with God in the obligation of obeying them. It was also said: A man in the pre-Islamic era would swear by God that if such and such a boy was born to him, he would slaughter

one of them, as Abdul Muttalib did when he vowed to slaughter his son Abdullah. Then it was said: There are four readings in the verse, the most correct of which is the reading of the majority: **And thus it was made fair-seeming to many of the polytheists that their partners killed their children**. This is the reading of the people of the Two Holy Mosques, the people of Kufa, and the people of Basra. Their partners is raised by adornment, because they adorned but did not kill. Killing is accusative by adornment, and their children are added to the object. The origin of the source is to be added to the agent, because it created it and because it cannot be dispensed with and does not need the object. So here it is added to the agent in wording and added to the agent in meaning, because the meaning is that it was made fair-seeming to many of the polytheists that their partners killed their children. Then the added object, which is the agent, was deleted as it was deleted in the saying of God the Almighty: **Man never tires of praying for good** (Fussilat 41:49) meaning from his prayer for good. So the ha' is the agent of the prayer, meaning man never tires of praying for good. And likewise his saying: It was made fair-seeming to many of the polytheists that their partners killed their children. Makki said: This reading is the preferred one, because of the correctness of the parsing in it and because the group is upon it. The second reading is Zain **with a damma on the zay**. For many of the polytheists he killed **in the nominative case**. Their children in the genitive case. Their partners **in the genitive case**. The reading of Al-Hasan. Ibn Amir and the people of Ash-Sham Zain with a damma on the zay for many of the polytheists he killed **in the nominative case**. Their children in the genitive case. Their partners in the genitive case as narrated by Abu Ubaid, and others narrated from the people of Ash-Sham that they read and likewise Zain with a damma on the zay for many of the polytheists he killed in the nominative case their children in the genitive case their partners in the genitive case as well. So the second reading is the reading of Al-Hasan that is permissible, killing is the name of what its agent is not named, their partners, in the nominative case with an implied verb indicated by Zain, meaning their partners adorned him. And it is permissible on this basis to hit Zaid Amr, meaning Amr hit him, and Sibawayh recited:

Lipik Yazid is a supplicant to his opponent

That is, a supplicant cries for Him. Ibn Amir and Asim read from the narration of Abu Bakr, **Therein glorifies Him in the mornings and the evenings** (al-Nur 24:36), meaning men glorify Him. Ibrahim bin Abi Ubla read, **The companions of the trench were killed * by the fire full of fuel** (al-Buruj 85:4-5), meaning the fire killed them. An-Nahas said: Abu Ubaid narrated it from Ibn Amir and the people of Ash-Sham, and it is not permissible in speech or poetry. The grammarians only permitted the distinction between the noun and the noun with the adverb because it is not separated, but with nouns other than adverbs, it is a mistake. Makki said: This reading is weak in distinguishing between the noun and the noun with the adverb,

because such a distinction is only permissible in poetry with adverbs due to their breadth in them, and it is far-fetched in the object in poetry, so its permission in the reading is far-fetched. Al-Mahdawi said: This reading of Ibn Amir is based on the distinction between the noun and the noun with the adverb, and similar to it is the saying of the poet:

So I mixed it with the mixing of the camel Abu Mazada

He wants: to throw my father into the water of the camel. And he recited:

It passes by as it continues, and its chests have become filled with the wrath of Abdul Qais

He wants to see the lips of Abdul Qais, the veils of their chests. Abu Ghanem Ahmad bin Hamdan the grammarian said: The reading of Ibn Amir is not permissible in Arabic, and it is a slip of a scholar, and if a scholar slips, it is not permissible to follow him, and his statement should be referred to the consensus, and likewise, whoever slips or forgets among them should be referred to the consensus, as it is better than insisting on what is not correct. And they only permitted, in cases of necessity, for the poet to differentiate between the noun and the noun it is added to by the adverb, because it is not separated. As he said:

As the book was written by the hand of a Jew one day, he approaches or removes

Another said:

As if the voices of those who have come to us late in the evening are the voices of the chickens

Another said:

When she saw Satidma, she cried, **May God bless the one who blamed her today.**

Al-Qushayri said: Some people said this is ugly, and this is impossible, because if the reading is proven by continuous transmission from the Prophet, may God bless him and grant him peace, then it is eloquent and not ugly. This has been mentioned in the speech of the Arabs and in the Mushaf of Uthman, **their partners** with the letter *ya* and this indicates the reading of Ibn Amir. The killing in this reading is attributed to the partners, because the partners are the ones who decorated that and called for it, so the verb is added to its subject as it should be in the original, but he distinguished between the added and the added to, and he presented the object and left it in the accusative case as it was, since it was later in meaning, and he delayed the added and left it in the genitive case as it was, since it was advanced after the killing. The meaning is: And likewise the killing of their partners, their children, was decorated for many of the polytheists. That is, their partners killed their children. Al-Nahhas said: As for what was narrated by others than Abu Ubaid **which is the fourth reading**, it is permissible, on the condition that their partners are replaced by their children, because they are their partners in lineage and inheritance. **To return them** is the lam of *ki*. And the destruction is the destruction. **And to confuse them with their religion** which He has approved for them. That is, they order them to do falsehood and make

them doubt their religion. They were on the religion of Ishmael, and what was in it was killing the child, so the truth becomes covered up, and with this they confuse. **And if God had willed, they would not have done it.** The Almighty explained that their disbelief was by the will of God. This is a response to the Qadarites. **So leave them and that which they invent.** He means their saying that God has partners.

Tafsir Ibn Kathir

God Almighty says: And just as the devils made it seem good to them that they should assign to God a portion of what He has created of crops and livestock, so they made it seem good to them that they should kill their children for fear of poverty and bury their daughters alive for fear of shame. Ali bin Abi Talhah said on the authority of Ibn Abbas: And so it was made seem good to many of the polytheists that they should kill their children, their partners, they made it seem good to them that they should kill their children alive. And Mujahid said: Their partners are their devils who command them to bury their children alive for fear of poverty. And Al-Suddi said: The devils commanded them to kill their daughters either to destroy them and destroy them, or to confuse their religion for them, meaning to confuse their religion for them and so on.

Abdur-Rahman bin Zaid bin Aslam and Qatadah said: This is like the saying of God the Almighty: "And when one of them is given the report of a female, his face darkens, and he is filled with inward grief. He hides himself from his people because of the evil of the report he has been given" 3:10, and like His saying: **And when the girl [who was] buried alive is asked, For what sin was she killed 3:10.** They also used to kill children out of poverty, or fear that poverty would result in the loss of their wealth. He forbade them from killing their children for this reason, but all of this was from the adornment of the devils and their legislation of that. God the Almighty said: **And if God had willed, they would not have done it** meaning, all of this happens by His will, desire, and choice for it to exist, and He has complete wisdom in that, so He will not be questioned about what He does while they are questioned. **So leave them and that which they invent** meaning, leave them and avoid them and that which they are in, and God will judge between you and them.

Fath al-Qadir

His saying: 137- **And likewise their partners have made the killing of their children seem fair to many of the polytheists.** That is, and similar to that beautification that Satan made fair to them in the division of their wealth between God and their partners, he made the killing of their children seem fair to them. Al-Farra' and Al-Zajjaj said: Their partners here are those who used to serve idols. It was said: A man used to swear by God that if he had such and such male children, he would slaughter one of them as Abdul Muttalib did. The majority read *fancy* in the active form and *killed* in the accusative case as the object of *fancy* and *children* in the genitive case by adding *killed* to it, and their partners were raised as the subject of *fancy*.

Surat al-An'am 6: 137

And thus their partners have made attractive to many of the polytheists the killing of their children in order to destroy them and to confuse them with their religion. And if God had willed, they would not have done it. So leave them and that which they invent.

Al-Hasan read it with a damma on the zay and raised *killed*, and lowered *children*, and raised their partners as the subject of *fancy*. And their partners were raised with the estimation that *killed* is the deputy of the subject, and their partners were raised with the estimation that **makes it return**: that is, their partners made it seem fair. Similar to it is the saying of the poet:

At your service, Yazid, I am humbled by my adversary and confused, may the calamities not fall

That is, a supplicant weeps for him. Ibn Amir and the people of Ash-Sham read it with a damma on the zay, raising *qatal* and placing *awlad* in the nominative case, and lowering *sharikhim* on the basis that *qatal* is added to *sharikhim* and its object is *awladhim*. Thus, there is a separation between the infinitive and what it is added to by the object. Similar to this in the separation between the infinitive and what it is added to is the saying of the poet:

It passes by as it continues, and the families of Abdul Qais have seen their chests from it

By dragging their chests, and the estimate: I saw Abd al-Qais's chests' wounds. Al-Nahas said: This reading is not permissible in speech or poetry, but grammarians have permitted the separation between the noun and the noun it genitive with the adverb in poetry due to their breadth in adverbs, and that is, the separation with the direct object in poetry is far-fetched, so its permission in the Qur'an is even more remote. Abu Ghanem Ahmad ibn Hamdan the grammarian said: This reading of Ibn Amir is not permissible in Arabic and it is a slip of a scholar, and if a scholar slips, it is not permissible to follow him and his statement is returned to consensus, but they have permitted in necessity for the poet to separate between the noun and the noun it genitive with the adverb like the poet's saying:

As the book was written by the hand of a Jew one day, he approaches or removes

And the other said:

May God bless the one who blamed her today

Some people who defended this reading said: If it is proven by continuous transmission from the Prophet, may God bless him and grant him peace, then it is eloquent and not ugly. They said: This has been mentioned in the speech of the Arabs and in the Mushaf of Uthman, may God be pleased with him, as **their partners** with the letter *ya*.

I say: The claim of tawatur is invalid by the consensus of the respected reciters, as we have explained in an independent letter. So whoever recites in a way that contradicts the grammatical aspect, his recitation is rejected, and it is not correct to prove the validity of this recitation by what was mentioned in the chapter on the system, as we have presented, and like the poet's saying:

So I mixed it with the mixing of the mixing of the

camel's mixing, the one who refuses to bid

The necessity of poetry cannot be measured by it. There is a fourth reading in the verse, which is the accusative of children and partners. The reason for that is that partners are a substitute for children because they are their partners in lineage and inheritance. His statement, **to destroy them** the lam is the lam of ki: meaning in order to destroy them, from *irda'* which is the beginning of the state of ihram. **and to confuse them with their religion** is conjoined with what preceded it: meaning they did that adornment to destroy them and confuse their religion for them. **And if God had willed, they would not have done it** meaning if God had willed that they not do it, they would not have done it. So whatever He willed was, and whatever He did not will was not. If that was by the will of God, **then leave them and that which they invent** so leave them and their inventions, for that will not harm you.

Ibn Abi Hatim and Abu Al-Sheikh narrated on the authority of Abaan bin Othman who said: The offspring is the origin, and the offspring is the progeny. They also narrated on the authority of Ibn Abbas, **And you will not escape**, he said: **You will outpace**. Ibn Al-Mundhir and Ibn Abi Hatim narrated on his authority regarding his statement, **in your place**, he said: **in your direction**. Ibn Al-Mundhir, Ibn Abi Hatim and Al-Bayhaqi narrated in his Sunan on his authority regarding his statement, **and they assigned to God** the verse. He said: They assigned to God a share of their fruits and water and to Satan and the idols a share. If some of their fruits fell that which they assigned to God in Satan's share, they would leave it. If some of what they assigned to Satan in God's share fell, they would return it to Satan's share. If it gushed forth from the watering place that they assigned to God in Satan's share, they would leave it. If it gushed forth from the watering place that they assigned to Satan in God's share, they would drain it. This is what they assigned to God from the tillage and the watering place. As for what they assigned to Satan from the livestock, it is the statement of God, **God has not appointed any lake** the verse. Ibn Abi Hatim narrated something similar from him through another chain of transmission. Ibn Abi Shaybah, Abd ibn Humayd, Ibn al-Mundhir, Ibn Abi Hatim, and Abu al-Shaykh narrated from Mujahid, who said: They made a portion for God from what He created of the crops and a portion for their partners. So whatever the wind blew away from what they named for God to the portion of their idols, they left it and said: God is independent of this. And whatever the wind blew away from the portion of their idols to the portion of God, they took it. And the livestock which they named for God are: the Bahirah and the Sa'ibah. Ibn Abi Shaybah, Abd ibn Humayd, Ibn al-Mundhir, Ibn Abi Hatim, and Abu al-Shaykh narrated from Mujahid, regarding his statement: **And thus their partners have made attractive to many of the polytheists the killing of their children**, he said: Their devils command them to bury their children alive for fear of poverty.

Tafsir al-Baghawi

137- **And thus it was made attractive to many of the polytheists**, meaning: just as the prohibition of cultivation and livestock was made attractive to them, so it was made attractive to many of the polytheists, **the killing of their children by their partners**, Mujahid said, **their partners**, meaning: their devils made the burying of girls attractive and made it seem good to them for fear of poverty. The devils were called partners because they obeyed them in disobeying God, and the partners were attributed to them because they adopted them.

Al-Kalbi said: Their partners were the guardians of their gods who used to adorn the killing of children for the infidels. A man among them would swear that if such-and-such a boy was born to him, he would slaughter one of them, just as Abdul Muttalib swore to his father Abdullah.

Ibn Amir read: *Zain* with a damma on the zay and a kasra on the ya', *Qalt* in the nominative case, *Awladhim* in the accusative case, *Shirakaim* in the genitive case as an introduction, as if he said: It was made attractive to many of the polytheists that their partners killed their children. He separated the verb from its subject with the direct object, and they are the children, as the poet said:

So I pushed him away, as I pushed the camel Abu Mazada away.

That is: Abu Mazada threw the camel into the water, so the action, which is killing, was attributed to the partners, even though they did not undertake that because they are the ones who decorated it and called for it, so it is as if they did it. The Almighty's statement, **to turn them back**, means to destroy them, **and to confuse them**, means to mix up **their religion**, Ibn Abbas said: to make them doubt their religion, and they were on the religion of Ishmael, so they turned away from it due to the confusion of the devils. **And if God had willed, they would not have done it**, that is, if God had willed, He would have protected them until they did that of forbidding cultivation and livestock and killing children, **so leave them**, O Muhammad, **and what they invent**, inventing lies, for God is watching them.

camel Abu Mazada

It was read in the passive form, with their children in the genitive case and their partners in the nominative case, with an implied verb indicated by *adorned* "to destroy them by seduction" **and to confuse their religion for them** "and to confuse for them what they were upon of the religion of Ishmael, or what they were obligated to adhere to." The lam is for explanation if the adornment was from the devils, and the consequence if it was from the guardians. **And if God had willed, they would not have done it** the polytheists would not have done what was adorned for them, or the partners the adornment, or both groups all of that. **So leave them and what they invent** their slander or what they invent of falsehood.

Tafsir al-Baidawi

137 **And likewise** And like that for decoration in the division of the sacrifice The killing of their children was made attractive to many of the polytheists **by burying them alive and slaughtering them for their gods** their partners **from the jinn or from the guardians, and he is the subject of adorned**". Ibn Amir read "adorned" in the passive form which is the killing and the children were accusative and the partners were genitive by adding the killing to it, separating them by its object, and it is weak in Arabic and is considered one of the necessities of poetry like his saying:

So I mixed it with the mixture of the mixing of the

Surat al-An'am 6: 138

And they say, "These are livestock and crops restricted. None may eat them except whom we please," according to their claim. And there are livestock whose backs have been forbidden, and livestock over which they do not mention the name of God, inventing a lie against Him. He will recompense them for what they used to invent.

Surat al-An'am 6: 138

And they say, "These are livestock and crops restricted. None may eat them except whom we please," according to their claim. And there are livestock whose backs have been forbidden, and livestock over which they do not mention the name of God, inventing a lie against Him. He will recompense them for what they used to invent.

Tafsir al-Jalalayn

138 - (And they say: These are livestock and crops forbidden) forbidden **None may eat them except whom we please** from the service of idols and others **according to their claim** meaning they have no proof for it **and livestock whose backs are forbidden** so they are not ridden like the wild animals and the wild animals **and livestock over which they do not mention the name of God** when slaughtering them, rather they mention the name of their idols and they attribute that to God (inventing a lie against Him. He will recompense them for what they used to invent) against Him.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: This is report from God Almighty about these ignorant polytheists, that they were forbidden to forbid and permit on their own, without God having given them permission for any of that.

God Almighty says: And these polytheists who are just with their Lord said, out of ignorance, about their livestock and their crops: These are livestock and this is a crop. Stone, meaning by livestock and crops what they had made for God and their gods, which were mentioned in the verse before this one.

It was said: The livestock, the Sa'iba, the Wasilah, and the Bahirah, which were named.

Muhammad ibn Amr told me that Abu Asim told us that Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: The livestock are the free-ranging ones and the bahīrah which they named. And the word *har* in the speech of the Arabs means the forbidden. It is said: **I made such-and-such forbidden to someone**, meaning I made it forbidden to him. And from this is the saying of God, **And they say, 'A forbidden stone,'** and from this is the saying of al-Mutalammis:

I longed for the farthest palm tree, so I said to it: A forbidden stone, and then there are the daharis.

And Al-Ajaj said:

The neighbor has two stones

It means forbidden, and from it the saying of another:

So I spent the night in comfort, my eyes awake, as if my sleep was forbidden on the Nile

Meaning: forbidden. It is said: stone and stone, with the letter ha' pronounced with a kasra or a damma.

And with the dammah, it was read, as mentioned, by Al-Hasan and Qatada.

Abdul Warith bin Abdul Samad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of Al-Hussein, on the authority of Qatada, that he used to recite it: **And he plowed a stone**, meaning: forbidden, with a damma on the ha'. As for the recitation from the Hijaz, Iraq, and the Levant, it is with a kasra. It is the recitation that I do not permit any contradiction to, because the proof from the recitation is unanimously agreed upon, and it is the good language of the languages of the Arabs.

It was narrated on the authority of Ibn Abbas that he used to read it: **And he cultivated a grove**, with a *ra* before the *jim*.

Al-Harith told me that, he said, Abdul Aziz told me, he said, Ibn Uyaynah told us, on the authority of Amr, on the authority of Ibn Abbas: that he used to recite it like this.

It is a third language, its meaning and the meaning of the stone are the same. This is as they said: to attract and to pull, and to be distant and to be far away.

In the word *stone*, then, there are three languages: *stone*, with a kasra on the *ha*, and a *jeem* before the *ra*, "stone," with a damma on the *ha*, and a *jeem* before the *ra*, and *harj*, with a kasra on the *ha*, and a *ra* before the *jeem*. And the people of interpretation said something similar to what we said in the interpretation of *stone*.

Who said that?

Imran bin Musa Al-Qazzaz told me, he said, Abdul-Warith told us, on the authority of Hamid, on the authority of Mujahid and Abu Amr: **And Harath is forbidden**, meaning: forbidden.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, his saying: **And he tilled a stone**, so the stone is what they forbade from the connection, and the prohibition of what they forbade.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **And he plowed a stone**, he said: It is forbidden.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, his statement:

These are livestock and crops that are forbidden, the verse, is a prohibition that was upon them from the devils regarding their wealth, and a harshness and severity. And that was from the devils, and it was not from God.

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 his saying: **And they said, 'These are livestock and crops of forbidden crops,'** they say: It is forbidden, that we feed except whomever we wish.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement, **These are livestock and crops that are restricted**, we reserve them for whomever we want and from whomever we want, and none may eat them except whomever we want, according to their claim. He said: They reserved that for their gods, and said: None may eat them except whomever we want, according to their claim. They said: We reserve it from the women and make it for the men.

It was narrated on the authority of Al-Husayn ibn Al-Faraj who said, I heard Abu Muadh who said, Ubayd ibn Sulayman narrated to us who said, I heard Ad-Dahhak say regarding His statement, **livestock and tillage are forbidden**. As for *forbidden*, he says: *forbidden*. That is because they used to do things in the Age of Ignorance that God had not commanded. They used to forbid some of their livestock that they would not eat, and they would set aside some of their tillage that was known for their gods, and they would say: What we have named for our gods is not lawful for us.

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: **Livestock and crops are forbidden**, meaning what they made for God and for their partners.

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, the same.

Abu Ja'far said: God Almighty says: These ignorant polytheists forbade the backs of some of their livestock, so they would not ride their backs, although they benefited from their offspring, their offspring, and all other things from them other than their backs for riding. And they forbade other livestock from them, so they would not perform Hajj on them, nor mention the name of God on them if they rode them in any way, nor if they milked them, nor if they carried loads on them.

And what we said about that, the people of interpretation said.

Who said that?

Sufyan told us, he said, Abu Bakr bin Ayyash told us, on the authority of Asim, he said: Abu Wa'il said to me: Do you know what **cattle over which they do not mention the name of God** means? I said: No! He said: Cattle over which they do not perform Hajj.

Muhammad ibn Abbad ibn Musa told us, Shadhan told us, Abu Bakr bin Ayyash told us, on the authority of Asim, who said: Abu Wa'il said to me: Do you know

what is meant by His statement: **Their backs are forbidden, and livestock over which they do not mention the name of God?** I said: No! He said: It is the Bahira, they did not perform Hajj from it.

Ahmad bin Amr Al-Basri told us, he said, Muhammad bin Shajid Al-Shaheed told us, he said, Abu Bakr bin Ayyash told us, on the authority of Asim, on the authority of Abu Wa'il: **And livestock over which they do not mention the name of God**, he said: They do not perform Hajj on them.

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 **cattle whose backs are forbidden**, they are the Bahirah, the Sa'ibah, and the Ham. As for the cattle over which they do not mention the name of God, he said: If they give birth to them, nor if they slaughter them.

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: **And livestock over which they do not mention the name of God**, he said: There was a group of their camels over which they did not mention the name of God or in any way related to them, neither when they rode them, nor when they milked them, nor when they carried them, nor when they gave them gifts, nor when they did anything.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **And livestock whose backs are forbidden**, he said: No one may ride them, **And livestock over which the name of God is not mentioned**.

As for his statement: **A forgery against God**, he is saying: These polytheists did what they did by forbidding what they forbade, and they said what they said of that, lying about God, and fabricating falsehood about Him, because they attributed what they forbade of that, based on what He, the Most High, described about them in His Book, to God being the one who forbade it. So God denied that about Himself, and called them liars, and informed His Prophet and the believers that they were liars in what they claimed. Then He, the Most High, said: **He will recompense them**, meaning: Their Lord will reward them for what they forged falsely against God, with their reward, and He will recompense them with their punishment for that.

Tafsir al-Qurtubi

God mentioned another type of their ignorance. Abaan bin Othman read Hajar with a damma on the Ha and the Jeem. Al-Hasan and Qatadah read Hajar with a fatha on the Ha and a sukoon on the Jeem, two languages with the same meaning. Also from Al-Hasan, Hajar with a damma on the Ha. Abu Ubaid said on the authority of Harun, he said: Al-Hasan used to add a damma on the Ha in Hajar throughout the Qur'an except in His saying: **A barrier and a forbidden place** (al-Furqan 25:53), for he used to add a kasra here. It was narrated on the authority of Ibn Abbas, Ibn Al-Zubayr and Harith that the Ra' was before the Jeem,

And they say, "These are livestock and crops restricted. None may eat them except whom we please," according to their claim. And there are livestock whose backs have been forbidden, and livestock over which they do not mention the name of God, inventing a lie against Him. He will recompense them for what they used to invent.

and this is also in the Mushaf of Abi, and there are two opinions on it: One of them is that it is like Jadh and Jadhb. The other opinion - and it is more correct - is that it is from Haraj, for Haraj **with a kasra on the Ha** is a language for Haraj **with a fatha on the Ha**, which is distress and sin, so its meaning is forbidden. From this, someone is embarrassed to make it difficult for himself to enter into something that he suspects of being forbidden. And Hajar is a common word. Here it means forbidden, and its origin is prevention. The mind is called a stone because it prevents it from bad things. So-and-so is in the judge's custody, meaning he prevented him. I placed a stone on the boy. The stone is the mind. God Almighty said: **Is there in that an oath for one of sense?** (al-Fajr 89:5) and the stone is the female horse. And the stone is kinship. He said:

They want to cut him off from me, but he is of noble lineage, close to me, and has a stone.

The word **Hajar al-Insan** and *Hajaruh* are two languages, and the fat-ha is more common. That is, they forbade livestock and crops and made them for their idols and said: **None shall eat them except whom We will** and they are the servants of the idols. Then he explained that this is a ruling that was not mentioned in the Sharia, and that is why he said: according to their claim. **And livestock whose backs are forbidden** means what they leave for their gods based on what was mentioned previously about the share. Mujahid said: What is meant is the bahīrah, the wasīlah, and the Hām. **And livestock over which they do not mention the name of God** meaning what they slaughtered for their gods. Abu Wa'il said: They do not perform Hajj over them. *Falsehood* means for falsehood **against God** (al-A'raf 7:169), because they used to say: God commanded us to do this. So it is accusative as the object for which it is used. It was said: that is, they forge falsehood, and its accusative is because it is a source.

Tafsir Ibn Kathir

Ali bin Abi Talha said on the authority of Ibn Abbas: The forbidden stone is what they forbade from the wasila and the prohibition of what they forbade, and Mujahid, Ad-Dahhak, As-Suddi, Qatadah, Abd Al-Rahman bin Zaid bin Aslam and others said the same. Qatadah said, **And they said, 'These are livestock and crops of stone.'** A prohibition that was upon them from the devils in their money and a harshness and severity and it was not from God the Most High. Ibn Zaid bin Aslam said, *Stone* they only reserved it for their gods. As-Suddi said, **None shall eat it except whomever we will, according to their claim.** They say it is forbidden to eat except whomever we will. This noble verse is like the saying of God the Most High: **Say, 'Have you considered what God has sent down to you of provision, then you have made of it unlawful and lawful? Say, 'Has God permitted you, or**

do you invent a lie against God?' And like the saying of God the Most High: **God has not ordained any bahīrah, nor any wasīlah, nor any Hām, but those who disbelieve invent a lie against God, and most of them do not reason.** As-Suddi said, as for the livestock whose backs are forbidden, they are the bahīrah. And the free ones, the wasilah, and the haam. As for the livestock over which they do not mention the name of God, neither when they give birth to them nor when they slaughter them.

Abu Bakr bin Ayyash said on the authority of Asim bin Abi Al-Najoud: Abu Wa'il said to me: Do you know what is meant by His statement: **And cattle whose backs are forbidden, and cattle over which they do not mention the name of God?** I said: No. He said: They are the Bahira, which they did not perform Hajj on. Mujahid said: There was a group of their camels over which they did not mention the name of God, nor in any way related to them, neither when they rode, nor when they milked, nor when they carried, nor when they gave birth, nor when they did anything. **A slander against Him**, meaning against God, and a lie on their part in attributing that to the religion of God and His law, for He did not permit them to do that, nor was He pleased with it from them. **He will recompense them for what they used to invent**, meaning against Him and attribute to Him.

Fath al-Qadir

This is a statement of another type of their ignorance and misguidance. The word *Hajar* is pronounced with a kasra on the first letter and a sukoon on the second letter in the reading of the majority. Abaan ibn Uthman read *Hajar* with a damma on the *Ha* and the *Jim*, while Al-Hasan and Qatadah read it with a fatha on the *Ha* and a sukoon on the *Jim*. Ibn Abbas and Ibn Al-Zubayr read *Haraj* by placing the *Ra* before the *Jim*, and this is how it is in the Mushaf of Abi. It is from *haraj*. It is said: So-and-so is *yataharraj*: meaning he finds it difficult for himself to enter into something that is ambiguous to him. The word *Hajar*, with the different readings, is a source in the sense of a passive participle: meaning he is forbidden, and its origin is prevention. So the meaning of the verse is: These are forbidden livestock and crops, meaning that they are for their idols and no one may eat them except those they wish, according to their claim, and they are the servants of the idols. The second section is their statement: 138- **And livestock whose backs are forbidden**, and they are the *Bahirah*, *Sa'ibah* and *Ham*. It was said that this second section is also among what they made for their gods. The second section is **cattle over which they do not mention the name of God** which is what they slaughter for their gods, for they slaughter them in the name of their idols, not in the name of God. It was said that what is meant is that they do not perform Hajj on them, in slandering God: that is, in slandering Him. **He will recompense them for what they used to invent** that is, for their invention or what they invent. It is possible that

invention is in the accusative case as a source: that is, they invent a slander, or a state: that is, inventing, and its being in the accusative case as a cause is more apparent.

Tafsir al-Baghawi

138- **And they said** meaning: the polytheists, **These are livestock and crops that are forbidden**, meaning: forbidden, meaning: what they made for God and their gods of crops and livestock as mentioned above. Mujahid said: What he meant by livestock are: the bahīrah, the sā'ibah, the wasīlah, and the Hām. **None shall eat of them except whom We will, according to their claim** meaning men, not women. **And livestock whose backs are forbidden** meaning: the hawāmi, they did not ride them, **And livestock over which they do not mention the name of God** meaning: they slaughter them in the name of idols, not in the name of God. Abu Wa'il said: Its meaning is that they do not perform Hajj on them nor ride them to do good. **Inventing falsehood against Him** meaning: that they do that and claim that God commanded them to do it, inventing falsehood against Him. **He will recompense them for what they invent.**

Tafsir al-Baidawi

138 **And they said this** referring to what was made for their gods **livestock and tillage of a stone** is forbidden, a verb with the meaning of a passive participle, like slaughtering, in which one is equal, many, male and female, and *stone* is read with a dammah and *hard* means narrow. **None shall feed it except whom We will** meaning the servants of the idols and men without women. **According to their claim** without proof **and livestock whose backs are forbidden** meaning the lakes, the swai'ib and the hawarni. **And livestock on which they do not mention the name of God** in slaughtering, but they mention the names of the idols on them, and it was said that they do not perform Hajj on their backs. **A slander against him** is in the accusative case as a source because what they said is a slander against God, the Most High, and the preposition is related to **they said** or to an omitted word that is an attribute of it or as a state, or as an object for it and the preposition is related to it or to the omitted word. **He will recompense them for what they used to invent** because of it or instead of it